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CHERRY PUDDING.—One teacup of sour cream, one of sweet milk, one egg, one teaspoon soda, two cups cherries, which may be either fresh or stewed—free from juice. Any other small fruit may be used instead of cherries if desired. Bake.

FRUIT JUMBLES.—Take one pound of sugar, one pound of butter, one pound and a quarter of flour, six eggs, half a pound of currants, a little soda and nutmeg. Mix the butter, sugar, spice and eggs, then the currants, next the soda, and lastly the flour.

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BUNS.—Break one egg into a teacup and fill up with sweet milk; mix with it one half cup of yeast, one half cup of butter, one cup of sugar, enough flour to make soft dough. Let rise until light, then mould in biscuit with a few currants. Let it rise a second time in pan; bake, and when nearly done, glaze with a little molasses and milk.

DELICATE PUDDING.—One pint of flour, one egg, four tablespoonfuls of melted butter, one coffee-cup of sugar, one coffee-cup of sweet milk, and four teaspoonfuls of baking powder. First beat the egg, sugar and butter to a cream, then add the milk; sift the flour and baking powder together, before stirring them in with the other ingredients; flavour with lemon. Sauce to your fancy. Bake in shallow pans.

NEAR STARVATION'S DOOR.—Mrs. Nelson W. Whitehead, of Nixon, was a chronic sufferer from dyspepsia and liver complaint, and was scarcely able to take the most simple nourishment. Even a swallow of water caused great distress. Two bottles of Burdock Blood Bitters cured her, when all else failed. She heartily recommends this remedy to all sufferers.

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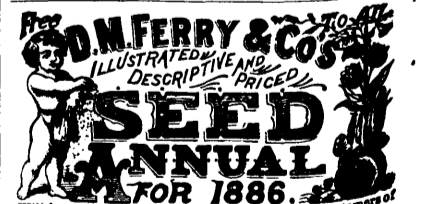
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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, APRIL 7th, 1886.

No. 15.

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Notes of the Week.

THE persistent and vexatious opposition to Mr. W. H. Howland was in due time found to be futile. When nomination day came last week he was elected by acclamation. This result is gratifying to a large majority of the citizens of Toronto. From what he accomplished during his brief occupancy of the office to which the people elected him, it is expected that he will prove the most efficient and impartial and conscientious Mayor Toronto has yet possessed.

THE anomalous condition of the copyright law as it affects Canadian readers and publishers appears to be no nearer of solution than ever. Repeated representations have been made, and efforts to secure satisfactory legislation have only left matters as they were. Between British privilege and Yankee enterprise Canadian authors, publishers and general readers are subjected to more than a gentle pressure. The recent proposal for a committee of inquiry was staved off on the plea that the British and Canadian Governments were in correspondence on the subject of copyright.

TWO more Southern States have Local Option Laws—Virginia and Mississippi. The Mississippi law is a stringent one. In its general features it resembles the Georgia law; providing for elections by counties and preserving the present restrictions concerning license. If a county votes for liquor no license can issue in any town or municipality, except upon petition signed by twenty-five freeholders. This petition must lie over for thirty days, and if in the meantime a counter petition, signed by a majority of the legal voters of such town or municipality, is presented, license cannot be granted.

IF the report in circulation last week that certain members of the Dominion Cabinet took offence at what their minister had said in a sermon is founded on fact, it will set people a-thinking. The clergyman who honestly utters his convictions has the approbation of conscience, a matter of far more importance to him than the favour or frown of any magnate. From the days of the prophets to these times men who were worthy to speak God's message to man had to speak very plainly. This was not always pleasant to hearers, whether of high or low degree. If the pulpit is to be serviceable to the cause of righteousness it must have freedom of utterance.

In his last published Monday Lecture Joseph Cook says many excellent things regarding the Church for the times. Here is his summary of what it ought to be: 1. The Church for the times will be in close contact and in constant co-operation with Reality. 2. It will have for its central creed the Vital Orthodoxy of both the Scriptures and of self-evident truth—that is, the necessity of the new birth, the necessity of an atonement, the duty of immediate repentance. 3. It will teach all the commands of Christ to all nations, and God will be with it at all times. 4. It will assert the priesthood of all believers, when they are endued with power from on high. 5. It will meditate on whatsoever things are true and lovely and of good report. 6. It will be aggressive, scholarly and popular, and all lawful things to all men, so as by all means to save some. 7. It will teach that the Holy Spirit is a present Christ, and our Lord the world's Lord.

ELIZABETH MOUAT is once more at her humble home in Shetland. On landing at Lerwick, a contemporary says, she was received by a crowd of 1,500 people who cheered the heroine right heartily. Six weeks had elapsed since she started on her eventful voyage in the *Columbine*. Henceforth she will be the most famous personage in Shetland, and the story of her simple steadfast faith in God is one that will be told to many future generations. We are glad that she has rejected the overtures to be made a public exhibition of in London, though these were accompanied with the promise of what must seem a great fortune to a Shetland peasant. Happily the North has still a race of men and women who value character and their self-respect above all the gold in the world.

THE following is the very just comment of the Glasgow *Christian Leader* on the appointment of Mr. Donaldson to the principalship of St. Andrews: It is denounced by some people as a scandalous job, a violent outrage on St. Andrews professors, and a prostitution of political influence. The violence of the language employed in some quarters is almost without a parallel, and is, we fear, more indicative of political spleen than of a regard to the interests of the higher education in Scotland. It is only charitable to suppose that those who venture to speak so contemptuously of the new Principal are unacquainted with his works. These have given him—what none of his censors possess—a European reputation; and we have no doubt that, if only by the completion of one great task which he has begun, he will amply justify the wisdom of those who have appointed him to the office vacant by the lamented death of Mr. Shairp.

THE young north country author whose book on "Christ and the Jewish Law" is deservedly attracting so much attention, says the *Christian Leader*, is a son of the late Dr. Charles Mackintosh of Dunoon, formerly of Tain, a man of whom it has been truly remarked that there was no one of all those connected as leaders with the religious life of the Far North who more beautifully exemplified its piety both in personal experience and in preaching. Mr. Robert Mackintosh, B.D., our young Cunningham scholar, comes indeed of a good stock on both sides. His mother, a daughter of Robert Brown of Fairlie, was the granddaughter through her mother of George Rainy of Creich; and the roll of his paternal ancestors includes such names as those of Mrs. Lillias Dunbar, a heroine whose life-story will be found in "Ladies of the Covenant", Charles Calder of Ferintosh, who did so much to spread and deepen evangelical religion in the central part of Rose shire; and Dr. Angus Mackintosh of Tain, his grandfather, one of the greatest preachers the Highlands of Scotland have ever seen. No wonder the book is a good one which has been written by the descendant of such a truly noble line of ancestors.

THE United States Congress has a chaplain who offers prayer before the members proceed to business. Several of the prayers recently uttered have been remarkable, and have occasioned much comment, chiefly of an adverse kind. The main objection is that it is incompatible with the spirit of devotion to introduce didactic matter. In this respect no doubt the following prayer is open to criticism. This is what it contains: We beseech Thee, Almighty God, help the people of this country to learn that money gained otherwise than as Thou commandest by the sweat of the face, as the fair and honest wage of honourable, manly work of brain or hand, is gained by theft, no matter how we name the stealing, that money is never converted into wealth unless it ceases to be the pander of our lusts and lifts us above the level of the animal, lifting us to the graces of life, elevating our hearts to manly aspirations, making us kindly with our kind, patient to God's laws and reverent to our selves. Rid the land, we beseech Thee, of all gamblers, whether they gamble with dice, or cards, or chips, or with wheat, or stocks, or corn or cotton. Deliver us from the influence and power of robbers,

who, enticing their victims to boards of trade, and stock exchanges, and bucket shops, name their practices of plunder "shearing the lambs." Enlighten our intelligence with Thy truth, sweeten and deepen our humanity with Thy love, quicken our piety with Thy spirit, and may Jesus Christ become more and more the master and ruler of our lives and characters and thoughts. We pray through His hallowed name. Amen.

THE Countess of Aberdeen, speaking at a recent meeting of the Dublin Association for the Employment of Women, said. It is scarcely possible to over-estimate the value of a society which meets women in a business-like way, and trains them in such a manner as will enable them to earn their own living. We all regard with sadness that waste of precious things which seems to be going on continually around us, but how unspeakably sadder is it to see the waste of human beings, the waste of women, the waste of their powers of head and hand, and of heart too, all for want of proper training, for want of knowing how to use them aright. This society steps in and goes to the root of the evil, and enables all who wish to do so to master the mysteries of some employment in such a way as really to be able to obtain their living by it, And it seems from what we heard that it does great things for its pupils. In the first place it reminds them that all workers, women and men alike, must go through the drudgery of work if they are to win its rewards. The second great thing it does is to remind us that if we are to succeed we must be content with no low standard. We must not be content with anything second-rate. We must be aiming at the best and the most beautiful within our reach. It is only in this way we must expect workers to love their work, to be inspired by it, and it is only in this way they can hope to succeed in competition with the workers of other countries. It would be impossible for anybody to be even a few weeks in Ireland without having occasion to admire the skill and patience and power of adaptation which are shown in many of the Irish manufactures, and which, if only applied to suitable designs and properly organized, must enable them to compete successfully with foreign goods.

THE Woodstock Knights of Labour recently attended a special service conducted in Chalmers Church, by the pastor, the Rev. W. A. McKay, B.A. The text from which he spoke was Matt. xv. 32. In the course of his remarks Mr. McKay said: There was to-day bread enough and to spare for everyone, if man's selfishness and greed could be kept in abeyance. To not one of the questions now in dispute between capital and labour is Christianity indifferent. Let all follow the golden rules which Christ laid down for his followers, and we need fear neither Nihilism or Socialists. There would be no iron-bound association of either employer or employed—neither strikes nor lock-outs. The speaker then quoted largely from writers on political economy. There is bread enough and to spare, but in our mad struggle we trample it in the mire. In Europe there is revulsion from Christianity, but this is not caused by an aversion to our doctrines, but by the pangs of hunger. Let those who wish prefer a congregation of purse-proud respectables, but for his part he preferred to minister to a congregation of honest, independent workingmen. Conflicts are taking place every day between capital and labour throughout Christendom, and these are getting more and more fierce; a cloud is arising whose shadow falls on every country. But he had faith that the Gospel would ultimately triumph over all evil passions. Boycotting, strikes, lock-outs, etc., are not finalities, but the power of conciliation and arbitration will finally make itself felt. Capital and labour are indispensable to each other. Higher wages by increasing the purchasing power of the community react upon and give larger profits to capital. Capital is foolish when it attempts to grind down labour and trample upon its neck. Labour is foolish when it attempts to act arbitrarily. But the Knights of Labour show a laudable desire to arbitrate on all troubles without resorting to strikes.

Our Contributors.

PARITY OF PRESBYTERS.

BY KNOXONIAN.

The question of parity or equality of Presbyters is coming to the front. It comes in this way. It is alleged that the business of the Supreme Court and principal committees is in the hands of a few, is transacted and controlled by a few, and that this state of things is inconsistent with that fundamental principle of Presbyterianism known as the parity or equality of Presbyters.

Let it be conceded that undue influence in the hands of a few is contrary to the genius of Presbyterianism and injurious to the best interests of the Church. Let it be conceded that cliques, rings, caucussing, wire pulling and all the malign arts of the ward politician are a disgrace to the Church and evidence of a low state of piety. Whether such things exist or not this contributor cannot say. Personally, he knows nothing of them; but he does know that people whose veracity has never been questioned affirm their existence. Well, supposing the routine business of the Supreme Court were largely in the hands of a few extra good business men, what has the parity of Presbyters to do with it? Equality of Presbyters means official equality. It means an equal right to preach, administer the ordinances, ordain, sit, deliberate and vote in the church courts. There can be no equality in business capacity. Mark well, we are not saying that the alleged few in our General Assembly have more business capacity than their neighbours. We are discussing equality in the abstract. As long as the Almighty makes men with different mental powers, and they are differently trained, there can be no equality other than official equality.

Supposing ministers were in all respects equal when they left college, how long would they remain so?

Here is a brother who likes Hebrew—no accounting for taste. He reads Hebrew for years after he leaves college. He becomes quite proficient as a Hebraist. His class-mate did not keep up his Hebrew. Perhaps there was so little of it that it could not be reasonably expected to live long. At the end of ten years he opens his Bible and the old Hebrew gentlemen look exactly like old acquaintances that one ought to be able to name but—can't. There is no parity in Hebrew.

Two students leave the Hall together. One has a taste for Greek Exegesis. The other never did like Greek particles. To him the fine distinctions and beautiful shades of meaning brought out by high class work on the original never had any charm. The one becomes a very accomplished exegete in Greek. The other reads his Greek Testament—if he can read it at all—with an amount of deliberation which does not wholly arise from reverence for the Word. There is no parity in Greek.

The Rev. Mr. A. has a taste for literature of the oratorical kind. He studies Moses and Peter and Paul and tries to find out the secret of their power. He reads Demosthenes—English translation, probably—and tries to find out why he was the world's greatest orator. He dips into Chatham, Fox, Burke, Pitt, and others of that era, and studies their characteristics. He reads modern speeches that move men. Unconsciously, perhaps, he develops a power of addressing men successfully himself. The Rev. Mr. B. looks upon all speech-making as a bore, and when he addresses his fellow men he is always signally successful in illustrating his theory. There is no parity in the matter of public speaking.

This student on leaving the Hall takes with him a taste for Homiletics. He likes to make sermons and preach them. His favourite work is to select texts; divide them, get good illustrations, and work up some telling sermons that send the people home thinking it is a good thing to go to church. When this young man strikes oil on a good text he goes into ecstasies, and feels as good as some of his brethren do when they are put on a committee. He buys every good book on preaching, reads them, learns from his successes and failures, improves his methods and goes on until he does not need to take a back seat in any company.

That other student never did take much interest in preaching. He does not believe in putting much work on sermons. He puts the work most unmercifully

on the people who have to listen to them. He says his forte is to "talk to the people just like Moody." Those who have heard Moody were never struck with the resemblance. This brother never buys anything on Homiletics. On the top shelf of his library, half covered with dust, stands poor little Claude. Little Claude is his only book on preaching. Clearly there is no parity in preaching.

Here is a good brother who likes to grapple with great questions. He soars aloft in the regions of the Infinite; he toys with the Absolute; he adjusts the relations of the Ego and the Non-Ego; he goes back some centuries behind the Adam family, and puts in some work on Supralapsarianism. Then he comes down here and fixes up Freedom and Necessity in five minutes. Several colleges offer him a D.D. While he is settling these great questions a good many of his people join the Methodists.

Here is another brother who never wrestles with the Absolute. He is satisfied to do good plain work. He builds up his congregation and works for his Church generally. There is evidently no parity between these two brethren except official parity.

Now, if there is no parity as regards ability and attainments anywhere else, why should we expect parity in everything in the General Assembly? If one man may know more Hebrew than another, may know more Greek than another, may know more literature than another, may have more speaking or preaching power than another, may not one man have more business capacity than another? Is it not notorious that some ministers have much more business capacity than others? Some ministers were in business before they became ministers. Some were partly trained for other callings. Some have had secular work to do all their lives; some have done official work in the Church for many years, and are familiar with the routine, and just so long as these inequalities of training exist some can do more work in less time and do it better than others.

More than this there is such a thing as natural aptitude for church business or public business of any kind. This aptitude consists not only in being able to do business, but in being able to do it *on the spot*. One man can put his business machinery at work in two minutes. Another needs a day to fire up his mental engine. Clearly, the man who can fire up in two minutes is the man for public business. The man who can prepare a statement, or draw up a report, or frame a resolution, if you give him until next day to do it, may be a very good man—in some respects a much better man, perhaps, than one who can do it on the spur of the moment—but he never can be so useful as his more active neighbours in doing some kinds of business. To be able to see a thing, or say a thing, or do a thing next day is not what is often required in a deliberative assembly of any kind. Whether the most active men in any given body are the best qualified is not the point. The point is that some men by natural ability and acquired habits are much more capable of doing business than others, and instead of nibbling at such men we should be thankful we have them.

THE SECOND COMING FOR AND WITH THE SAINTS.

MR. EDITOR, Since writing the last paper on the so-called "Imminence" of the coming, or the opinion held by some that Christ may come at any moment, which we saw is so far true as that no one knows when He will come, I have read the account of a lecture on the Dispensations, given in MacNab Street Church, Hamilton, by an earnest advocate of the doctrine. Among other statements it was then said that the Christian dispensation began with the Day of Pentecost, and is to end when the Lord comes for His saints. Also it was confidently asserted that in round numbers this dispensation would extend over two thousand years. Now the Day of Pentecost occurred A.D. 34. The end of the dispensation, or the coming of the Lord, should, therefore, be expected in round numbers A.D. 2,034, or 149 years from the present time. But we are told that Christians in the apostolic age were looking for the coming in their day. Again, in the eleventh century the opinion became somewhat generally diffused. Of course it did not occur then, and those who looked for Him were mistaken, for if the dispensation theory is correct Christ would not come for at least a thousand years from A.D. 1,000. Can we, then, believe that these good men

were correct in their interpretation of Scripture, or were taught by the Holy Ghost in expecting what, had they understood the mind of the Holy Ghost as enunciated by the lecturer, they might have known that it could not occur for a thousand years? Impossible, I say, the Holy Ghost could not teach the two things or raise such false expectations; that a system of interpretation cannot be correct which encouraged such hopes. But still more, I cannot understand how any intelligent and honest man can hold (1) this dispensation shall last for 2,000 years, from A.D. 34; (2) shall end with the coming of Christ for His saints, somewhere about A.D. 2,034; (3) and that the Holy Ghost teaches me to expect Him every hour. I know good, earnest men who think they have above others received spiritual enlightenment do hold and teach these seemingly incompatible opinions; but the reconciliation of them is, to say the least, a difficult task. And it is beyond my power to believe that men who refuse to hold this view of the Imminence are less taught of God than its advocates, or, to quote from the book (pp. 52, 53, 54), are misguided, blinded, and exhibit a density of "darkness, and a profundity of error, that is truly marvellous." Oh for charity and humility!

But I would like H. M. P. or any other brother to tell me on what passages of Scripture it is held that Christ is to come for His saints; then after an interval, during which the world shall pass through the great tribulation, shall come again with the saints to reign personally over the Jews. It is a very easy matter to make a selection from the 318 passages of the New Testament in which Dr. Brookes thinks he finds "the coming" spoken of; and so arrange them and connect them with comments and deductions of what "must be," that is, in the opinion of the theorizer, as to teach almost anything on the subject. But what one desiderates is a clear statement of the passage or passages which speak of the Lord coming for His saints. On pp. 51 and 52 we have a number of passages, some of which speak of "the appearing"—the epiphany or apocalypse of Jesus Christ. But these must refer (2 Thess. chapter ii.) to the coming with the saints when the "man of sin" has been developed, after the Church and Holy Ghost have been withdrawn from earth, or "caught up into the air"; and when He comes with the saints to reign on earth. So of other passages such as 2 Thess. i. 7-10, and Matt. xiii. 40-41, Rev. i. 7. There may be more than one passage, but 1 Thess. iv. 15 is the passage upon which must rest the peculiar idea of "the rapture of the saints," the resurrection of dead saints, the change of living saints, their being caught up into the air, their ascent into heaven, and the marriage of the saints to the Lamb before Christ returns with the saints. But let any one examine the passage carefully, and see if any such doctrine can be found there. Verse 16. "The Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." On p. 74 I find that the proper way to ascertain the mind of the Spirit is "to compare Scripture with Scripture, praying for light, and not quoting first the opinions of men or giving our own." This I wish to do. If H. M. P. will give me the Scriptures to compare, without giving his own opinions or comments, or thoughts which have "flashed into his mind," or have, as he thinks, been "fastened in his mind by the Holy Spirit" (pp. 74, 75), I promise carefully to examine them and see if there is any authority in the Word of God for supposing that Christ is to come for His saints some years before He comes with them, to reign over men in the flesh in Jerusalem, or over it. To the Word and to the testimony, not to men's opinions or fancies, I appeal. If God's Word says Christ is to come visibly or invisibly to catch up the saints to heaven, I wish to see the passages where it is so said. I read Matt. xiii. 40, after speaking of the sons of the kingdom and the sons of the evil one being together in the present age: "As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world (R. V., the consummation of the age). The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of

their Father." Am I wrong in saying that this teaches that the kingdom is in existence during the age and will be at its end when the Son of Man comes; and consequently is not to be begun or set up first after He comes? (2) that in the kingdom there are *now* and will be when He comes those that do iniquity? (3) that there will be a separation when He comes of the wicked from the righteous? (4) that the separation will be made by taking the wicked from among the righteous, not by catching up the saints out from among the wicked? (5) that after the wicked have been removed, the kingdom will *continue* with the righteous alone in it; not that a *new* kingdom shall be formed for or by the righteous who shall have dominion over the wicked? (6) that after the coming the wicked shall not be on earth, but shall perish in the fire of judgment? This being my way of understanding the explicit teaching of our Lord, I scarcely know how to characterize the use made of this passage on p. 153, where I read: "So our Lord said that at the time of the harvest, 'the end of the age,' the returning Son of Man shall send forth His angels, and gather the wheat into His garner; . . . and then shall the righteous shine forth as the sun in the kingdom of their Fathers.'" The quotation marks and the italics are in the book as if it were Scripture; but it will be seen that the passage is made to teach the very opposite from what our Lord taught, viz., that at the coming *the righteous are to be taken* from among the wicked, and that *then* the kingdom of the righteous shall *for the first time* come into existence. Is this not to handle the word of God deceitfully? L.

MISSIONARY WORK ON THE MOUNTAIN DIVISION OF THE C. P. R.

(Concluded.)

There is another class of men one is brought in contact with in such work, which it would be in place here to refer to, viz.: Those who are to be found at times at the professional gambling table and who, as a rule, are addicted to the use of spirituous liquors, but as yet this has not become a business with them, they still serve in the more legitimate spheres of life. We cannot but think of them as those who have entered the paths that lead directly to the life that has been described. As from the moderate drinkers the ranks of the drunkards are filled, so from the occasional gambler comes the professional. A more genial and talented class of individuals than those who are found gradually drifting into these ranks is seldom met with. Not a few of these young men are to be found in such fields. They always have a hearty welcome for you and a bed for the night if necessary. The kindness shown by many of them will not soon be forgotten. As a type of incidents to be met with in the work the following conversation may be related, and should it come to the hands of the only other individual who is acquainted with it no offence will be taken.

I was saluted one day with, "See here, R—," and turning to the one who spoke he held a purse well filled. "That was last night's work, and I also paid up some old scores." "Had you not best say quits now that you have a stake," said I, "although it is not equal to what you have lost there, or it will in all probability be smaller before it is greater." But *luck* seemed to be with him and he had no idea of stopping with so small a stake; seldom they will when they are winning. We parted. About a week after this, meeting me, he said: "It is all gone, and four hundred more. I shall quit now, and give us your hand on it." When one calls to mind the many who are to be found in such fields on the road to ruin, surrounded by so much that is evil, with little to influence them for good, who welcome one who speaks to them kindly of a truer and nobler life and who, while confessing the folly of their present course, ask is there hope for those who have lived as they have, the question comes as a burning question, are these fields to be occupied? shall the way of life be made known to those who are in the way of death? Who among those who are consecrating themselves to the cause of Christ are ready to say I will stand for a season in the breach for the Master and the Church?

The Farwell that has been described was the Farwell of the past. Its future is not likely to be the same; but even if it should, the more need to occupy and till the ground that is by no means barren but bearing fruit that tends not to the glory of God or the good of humanity. Farwell's prospects as the central

point in the mountains are the finest of any city at least from this end of the line. It is situated in the valley of the Columbia River, at the foot of the west slope of the Selkirk range. Here is the second crossing of the Columbia River by the C. P. R., which is likely to be the terminus of a division on the same. The valley here is larger than at the first crossing, and the timber land more extensive. Navigation is good this far up the river. The boats rendered valuable service to the construction company last season. The mining interests are promising at Big Bend, which will draw its supplies from this point, and, if equal to expectation, will no doubt have a branch line up the river from Farwell. The prospects for a branch line from this point down the river are good.* The mines are of some importance here. The Kootenay District has a bright future. It may take time to develop all these resources, more time than some count on; but they are there and will ultimately be utilized, which will make Farwell the city of this mountain pass.

Donald, Farwell and the next terminus west of Farwell, with the mining camps within reach, would form a group of stations which it would be desirable to have under the charge of a missionary.

Work in the camps now comes in for attention. Starting from Donald the supply train is taken to the end of the track. If the readers have never travelled on a construction train they would find here a new experience, and would need to possess themselves with patience, for they have not yet learned what it is to *wait for a train*. Everything seems ready for the front, yet a day may pass without the train pulling out. All this time you sit on a flat car or amuse yourself as best you can near by. Being on hand and ready for anything that turns up is the only satisfactory way of travelling by construction trains. Some camps are reached before the end of the track; these are visited in turn. The large bulk of them will be found scattered along the unfinished bridges, trestle-works and grades.

The end of the track reached and furnished in western style with a bed. The grade or road gives a choice as to where the staying powers are to be tried with this bed for a pack. After walking with this pack from ten to twenty miles a day over a *tole* road or unfinished grade in the mountains, at times going down into deep ravines, clinging to a rope and climbing hundreds of feet hand over hand, where to miss your hold of the rope means certain death on the rocks beneath. It is then one begins to consider whether or not one blanket less would not do for a bed even if the next night should be spent near the summit of one of the great mountain ranges in close proximity to glaciers and perpetual snow, and concludes to try it. Soon you are ready for something else, ready to give up the entire pack and take chances for a bed, and these chances are generally such that there is no reason to complain. The longer one travels in the mountains the less he is willing to pack what is not absolutely necessary for the journey. One will sleep alongside of a fire, lean against a tree, anything but pack day after day what is not essential to life. The contractors, as a rule, were very hospitable, foremen invariably did what they could to assist in the work, while the men, with few exceptions, made things as pleasant as possible. Insinuations which here and there were indulged in against Christianity were far from being approved by the men. To have regular service every time a camp was visited was impossible, as the men were working twelve and fifteen hours a day. Conversation, here and there a short service when possible, and visiting any who are sick in the camp often has to suffice for the present. Sunday in many camps was much like other days, only that time and a half was allowed for working *this* day, otherwise its return would not be known to many of them. All camps did not follow this rule, some worked on Sunday only when the track was pressing them, others always rested on Sunday. Thus it depended as much on the contractors as men whether they worked or not. If any refused to work, which some did on principle, they were not compelled to turn out; yet if they went out once there was no refusing after that, it was either work or *take your time*. As one gets acquainted with the camps he knows where to spend Sunday when possible. But work on Sunday alone would not take in all the camps in a season, so every evening it was possible to get a hearing services were held. Instead of making an appointment to meet at some settled place, the largest sleeping camp was entered, permission to hold service then

asked of those present, and this was never refused. Those in the surrounding camps were invited to attend. In this way many were reached who would not attend at an appointed place. One thing always observed at these services was brevity, singing, which was a great want, we were forced to omit, not being a singer, and those who were, so indifferent about starting that it became a hindrance. The order generally observed, although no set form was adhered to, was reading a passage of Scripture, a short discourse and prayer. In some camps the singers would come to the front after service, and hymns would be sung until far in the night. The attendance varied from about twelve up to one hundred and fifty, according to the size of the camp. The outstanding sins in the camps were profanity and gambling. The latter was strictly forbidden in some, and this rule closely observed. Others had only a few who were always ready for a game, while in some it was very prevalent. In coming to a camp and finding gambling going on, which was not an unusual occurrence, those engaged in the game were asked if they would close the game in a set time, which would be from five to fifteen minutes as the stakes seemed large or small. In this way a refusal was never given, and those who were gambling at the time of entering would join in the service. These sins were not openly attacked in the exercise. The way of life was presented, leaving the truth to do its work. In private conversation alone were individuals dealt with in regard to these prevailing evils. On one occasion I reached a camp on Sunday evening, with the intention of holding service. At that time I was a stranger to the camp, and the men in it were strangers to me. It had been pay day, and money being flush gambling was prevalent, and in some cases the stakes were large. Speaking with some of my desire to have a service, there was little encouragement given. Almost every one seemed desirous of winning or losing the money they had received. In view of this the matter was not pressed nor a general assent asked for, thinking it might be a refusal, and thus place a damper on all future prospects in this camp. Realizing that the turn would come when a more favourable opportunity to enter the camp would present itself, it was passed but afterwards visited with success equal to any camp. The rainy season came in September, and while it put back the finishing of the road, it opened up the way for more extensive work and allowed me to enter more camps. Two, three or four camps could be visited in a day, and services held as the men could not go out to work. After this ten hours covered about the length of the days, which gave the men longer evenings and thus a greater opportunity to carry on the mission work. The various opinions set forth and views taken by the men as to their duties to God and their fellow-beings cannot be here referred to. Yet this may be said: those who want to obtain practical experience as to the work of dealing with men will find it such a field, and the experience is worth more than the trials one has to endure in carrying on the work. You meet men there as they are: every one shows his colours in camp life; no restraints of society keep back the real life men lead. Humanity is seen as it exists in each one, and you soon see on what ground you must meet your man if you would influence him for good.

In the camps members of different churches were met with who were living Christians. When their principles were not respected at least their fidelity was. Their presence did much to encourage the work, and if benefited themselves by the visits of the missionary as he was benefited by them, this in itself was worthy of the time given to it.

In private conversation, at the camp services and around open graves that contained the remains of departed companions the Word of Life was spoken in the name of the Master, with what results eternity alone shall reveal.

In confidence in the promise, "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," the work was carried on.

In closing this letter, which has now, it may be, passed beyond all legitimate bounds, let me say to the young men of the Church, Take a similar field for a season if the opportunity is presented.

That those who in the future are called to labour in such fields may have as fine a class of men to work among as was found in connection with the mountain division of the C. P. R., and receive as cordial a welcome and as hearty assistance in the work as were given by the superintendent, engineers, contractors and employes, is the wish of the writer. R.

Lethbridge, N.-W. T., March 2, 1886.

REVIVALS.

MR. EDITOR,—In your issue of March 17 is a letter from "An Anxious Inquirer," in which he acknowledges revivals of religion as right and scriptural, yet complains of the methods by which they are conducted in some quarters, and asks if he is right in regarding such methods with suspicion.

As one of those invited to reply, I shall briefly express my views on this subject. Although the language used in the letter referred to savours slightly of prejudice, the exception is well taken. Equally with the pastor, the evangelist requires to cultivate reverence in approaching God as well as tact in dealing with men. It would seem that a lack of these on the part of the evangelist in question caused "Anxious Inquirer" to write, and gave him something to write about. The fact, I think, is universally granted throughout our Church that *special* as well as ordinary means of grace are desirable. In expressing my humble opinion as to how such special services should be conducted, I shall make a proposition and briefly reply to the two most likely objections which would be raised against it. The proposition is this. *Every pastor should be the evangelist of his own congregation.* See 2 Tim. iv. 5.

The first objection to this is that the extra exertion would be likely to prove too much for the pastor. This has some force when applied to the work of preparing addresses, for here the pastor is at a disadvantage when compared with the itinerant evangelist, who, for the most part, has his sermons and talks prepared beforehand, so that he does not consider it any burden to preach night after night.

In order to overcome this difficulty the pastor could get a brother minister to assist him, but, if possible, should avoid getting a succession of ministers which would have a tendency to divert the attention of the people from Christ to the comparative merits of the men who declare his message.

The second objection is that the majority of our ministers have not the necessary gifts for successfully conducting a revival. They are not cut out for that sort of work. Let me ask if they have ever tried? If they have not the objection should not be urged. If they have, and failed, the failure is more likely to be found in a lack of faith and prayer than in the lack of talent. He is not considered a successful farmer who cannot use the reaping-hook as well as the sowing basket. Neither is he making full proof of his ministry who fears to enter upon this most important part of ministerial work. That this is the most joyful part of a minister's labours needs only to be mentioned; experience confirms the statement.

Do we not wonder, then, at a minister who has toiled faithfully in the ordinary ministrations of the Word, and has been the instrument in God's hand of conducting so many of his flock to the very threshold of the kingdom, I say do we not wonder that he should then send for a stranger to welcome them in? The pastor's place, especially at meetings of this kind, is sacred, and cannot be properly filled by any other person. He knows his people. Many are the cords of sympathy which proceed from the anxious hearers, all finding their terminus in the heart of the pastor who addresses them from the desk and invites and urges them to seek refuge in Christ. Along these unseen wires flash the recollections of former scenes, conversations and sermons of which the present utterances are a forcible application. While excitement should be carefully avoided, downright earnestness cannot be dispensed with. In order that these may be properly regulated, by all means let the pastor himself stand at the helm, and the congregational wrecks to which your correspondent alludes will not be so likely to take place.

Should it be asked, where, then, is there a field of labour for the evangelist who is not a pastor? Dr. Cochrane could answer this question better than I could. I think he could point out many mission fields where the services of a pastor cannot yet be obtained, and where the evangelist could do a little *pastoral* work in addition to that for which he may be specially qualified.

COUNTRY PASTOR.

MR. EDITOR,—“An Anxious Inquirer” must have been asleep in some corner if he does not know that our old methods of church work are too slow for the close of the nineteenth century. There have been such revivals of zeal and fervour among the hosts of Satan and such devilish ingenuity in devising, energizing and en-

forcing measures for propagating error and vice with the aid of modern appliances of science and art that the Christian Church has been asking: Are we as earnest and active as we might and ought to be? The enemy are coming in like a flood; can nothing more be done to turn the tide and rescue the perishing? If, as most agree, we are shut up to the use of the ordinary means of prayer, praise, preaching and personal dealing, are we as sacredly and authoritatively confined to the old-fashioned methods of using these means? Is not formalism so sinful, and monotony so soporific and dangerous, as to warrant an honest effort to escape from these by varying somewhat the ordinary methods of work and giving to them extraordinary intensity and activity? Nay, are we not pledged to some such course by our prayers for revival? If we are in earnest about the matter will we not work for it as well as pray? Is there not a woe for those who are at ease in Zion, and a promise that when she travails for souls she shall bring forth children? Excitement? Would not a little more of it about matters so momentous be beneficial? True, Presbyterians love to have things done “decently and in order.” Would to God we had more of it, for I see things infinitely worse every day than your correspondent describes. His “exceedingly painful” case was evidently a mistake arising from stupidity or other innocent cause; but are there not many for whom revival scenes have little attraction, who on the Sabbath pose as saints and on the week day as sinners and worldlings. With the most improved methods, whether ordinary or special, there will ever be defects and drawbacks—lies in the ointment. Still all agree that the fewer of these the better. And just here I would like to ask why this work is left to noisy “bands” or travelling evangelists of whom we know little or nothing and whom our ministers cannot see their way to fall in with, but after whom many of our young people are led away, perhaps never to return, also heads of families and others from curiosity or real desire to see more earnest efforts put forth to awaken and save the careless. If such efforts are needed and so many of our people and ministers—whom it would not be fair to charge with being inexperienced, flighty, fond of excitement and temporary spirits, but really lovers of ease, disloyal to Christ and the Church, believe in them and resort to them,—why does not the Church make arrangements to have them conducted in an orderly manner? If they are of the importance and value which many claim, and outsiders are doing the work in unsatisfactory ways, why not make provision for them in a way to gain the confidence of all who love to “worship in the beauty of holiness”? Isn't it time this matter was put in a shape to meet the honest difficulties of many of us?

ANOTHER ANXIOUS INQUIRER.

MR. EDITOR,—I read a short article in your interesting paper of the 17th March on the subject of “Revivals.” I heartily agree with the writer in his remarks. He modestly asks for information as to whether it is right to “hire an evangelist who comes into the congregation and gets up an excitement, and makes up a list of conversions, and there the first part ends,” etc. He has attended some of those meetings, and gives a description of the strange proceedings, wondering greatly that such things should be permitted in a Presbyterian Church. The love of *novelty* is one of the evils of the present day, and *innovations* have got into our churches so that, sad to say, the “old time religion” is no more! Our churches are turned into music halls, and music (so-called) takes the principal part of the service. The younger part of the congregation select pieces for themselves, in which they can sing solos, duets, etc., accompanied by the organ, quite irrespective of the quiet, sober-minded worshippers. Our simple psalm tunes do not require the aid of an organ (which *might* be tolerated) if sacred music were sung in which all the people who had any voice could join.

Our old psalms and paraphrases seem to be exploded, and *hymns*, often of the most puerile kind, have taken their place, and, along with the unsatisfactory modern style of preaching, make church attendance impossible to some of us.

I mourn over the decadence of the grand old Church of our great Reformer, and earnestly trust that the Lord will bring about the time when she will be as powerful as ever in proclaiming the glad tidings of salvation to perishing men.

AN OLD-FASHIONED PRESBYTERIAN.

March 29, 1886.

THE SERVICE OF PRAISE.

Let the people praise Thee, O God; let all the people praise Thee.

MR. EDITOR,—In your issue of the 17th ult., you ask in a paragraph on “Musical Taste and Culture,” “Why is it that in the service of praise many worshippers fail to join?” Allow me to give what appear to me to be some of the reasons.

1. The idea of worship in connection with singing is rapidly disappearing from this part of the service. Seldom now is a minister heard saying, in giving out the psalm or hymn: Let us worship God by singing. Nor are hymn books always compiled on the principle that the sole object of singing in the sanctuary is to render praise to God. The tendency is from praise to music. Many go to church as they would go to a concert, not to take part, but to listen. And it is sad to see how this is in some quarters encouraged by having sung pieces of music, solos and anthems, in which the people are not expected to take any part, and by advertising gifted singers to sing “at morning and evening service,” thus turning the house of God into a concert room. How different would it be if the idea of worship in this delightful part of the service were always as prominent as it should be, and led by some one competent person who appreciates and feels the sentiments he utters, and all the people made to feel that it is their privilege as well as duty to take part in offering to God the sacrifice of praise. “By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips,” Heb. xiii. 15.

2. Another reason may be found in the use of matter which lacks divine authority. Has any minister such authority for calling upon the people to sing hymns of mere human composure? And are the people under any obligation by divine authority to sing them? Hence it comes to be optional with them, if not a matter of indifference, whether they sing them or not. “We have no doubt,” says a writer, “that this radical defect in the entire system of hymns has wrought gradually, but efficiently, to produce the state of things we now witness and so many deplore.”

3. Fondness for fine, scientific music is another reason. This has ever followed in the train of hymns of human composure. Hence the selection of tunes oftentimes which, if not unfit for worship, are above the people's ability to use. “The associations of every-day musical training and recreations are readily transferred to the Sabbath and the sanctuary. It is all the singing of songs—men's songs. These may differ in their subject, but they are one in their origin. Hence, unlike those who use the Word of God alone in singing His praise, there is no particular sense of incongruity in treating hymns as other songs are treated—that is, made the more vehicle of music, instead of employing music to deepen the impression of the sentiments uttered.” The music is everything, the praise is too much overlooked. Hence the people listen to the fine music, and those who should lead them in God's worship are sometimes found apparently singing to their own glory rather than to the glory of God.

5. The last, though not the least, may be found in the far too general neglect of psalmody in the home. How seldom now is the singing of praise at family worship heard. Were it observed more generally the members of families would be trained to engage in singing to God's praise, and would be prepared and the more disposed to take part therein when they go to the sanctuary. Dr. J. W. Alexander, in his “Thoughts on Family Worship,” thus refers to this important matter. “We believe that the revival of psalmody in the house would contribute to train voices for the sanctuary. It is mournful to think that a service that was so precious to our ancestors, and which they made sacrifices to enjoy, even when under the sword of persecution, *should die out in many Christian families* in those days of peace.” “Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregation of saints.”

March 19, 1886.

A. WILSON.

THE increase in duty on imported liquors, necessitated by the deficit in the public revenue, is virtually a temperance measure. Whatever makes intoxicants less easily obtainable necessarily reduces their consumption. Not a few who find that such questionable luxuries are beyond their means will contentedly dispense with their use.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

WITH WILLING HEARTS.

There is need, it seems to me, of more teaching on the subject of contributing to the support of religious work. I have read THE CANADA PRESBYTERIAN regularly for a number of years, yet I can recollect but few articles in which this most important matter received the consideration that it deserves. And this is the more surprising to me since I know that there are many able men in the Church who feel strongly that there is room for a mighty elevating of the standard here. I do not refer so much to the amount contributed as to the manner or spirit in which it is given. Not long ago, in conversation with a friend who had recently been interested in the building of a new church, this subject was discussed, and his testimony was, "It is almost impossible to get money for a church work by a direct appeal to the people. The money must be 'raised' by some 'scheme'—you must have a social or a bazaar, or something of that sort!" The congregation of which he spoke may have been one of those exceptions of which "Knoxonian" discoursed so pointedly a little time since; but I am afraid it was not one of a very small minority. I do not wish now to discuss, directly, the "social" question. Let me satisfy my conscience by the declaration that the amount handed into a church treasury as the proceeds of the ordinary social is very far from being an offering without spot or wrinkle or any such thing; and pass on to point out

(1) That the necessity for socials as a means of raising money would cease if the people were alive to their duty and privilege in coming up to the help of the Lord.

(2) That, therefore, as the growth of certain weeds indicates poverty of soil, the prevalence of such socials shows a low state of spiritual life; and

(3) That the pastor and office-bearers who encourage such socials are not only neglecting the training of their flock on a most important point of religious duty, but are actually debauching the consciences of the people.

For convenience, I use the word "social" to cover all money-raising schemes, as opposed to reliance upon the direct, systematic and (if not spontaneously—at least) freely-given offerings of the people.

Unless we are prepared to deny that it is a duty, just as binding as any other, to give in some reasonable proportion to our ability, for the support of religious work prepared to deny that giving is an act of worship, I am unable to see wherein these money-raising devices are much less heathenish than the prayer-wheels of the Chinese. I know some very zealous people who speak and act as if the conversion of the world depended on the amount of work done by themselves and others. If they admit Providence to a share of the work at all it is only as their agents—they are the principals. Whatever formal acknowledgment of it may seem to be implied in certain prayer-phrases which they have got into a habit of using, they practically overlook the truth that God, out of the infinite stores of His wisdom and power, has chosen a plan for the conversion of the world wherein He can call us to the high privilege of co-operation with Him. And, overlooking this, they naturally do not examine it in the light of the Bible records, which, if they did, they would discover this further truth, that our co-operation is important first and chiefly in respect to its influence upon ourselves. Diligent preaching and teaching of this would settle this "social" question—would quicken the spiritual life of the people—would bring down a fuller blessing upon mission work—and would, *ex parte crede*, enrich church and mission treasuries in mere count of dollars.

Without the blessing of the Lord our work is vain. Will His blessing follow contributions wheedled out of unwilling pockets by devices, too often of a questionable character? Will His blessing rest upon a Church which permits, even encourages, a resort to such devices for is there not in the fact that such devices are resorted to an implication dishonouring to Him.

I trust that some abler pen than mine will put this matter before our Church as it ought to be put before it. I trust that ministers and office-bearers will take it into prayerful consideration. If faithful, earnest sermons, winged with prayer, on such texts as Exodus xxxv. 5; 1 Chron. xxix. 9; Malachi i. 8 *et seq.*; and Luke xxi. 2, 3, 4, would not work something like a revolution in any such congregation as that to which the friend I have mentioned referred, that are we of all men most miserable, for our preaching and our faith alike are vain.

A MINISTER IN THE MINISTRY.

Phillips Brooks for spiritual impressions and impressiveness is the greatest minister in the American pulpit. Last week, in a course of lectures on the principal professions by eminent members of each, he addressed the students of Harvard College on the ministry. It is significant of the interest of the students in the

man and the subject that long before the hour the room was filled to overflowing.

Mr. Brooks has no narrow conception of the Christian ministry, of its work, of its demands, or of its worth. He believes that the clergyman should be a leader in every moral and religious movement. He believes that his field is the world, in the sense that every question relative to human welfare holds relations to, and makes demands upon, the minister. He believes the ministry need not limit the minister's growth as to opinions or conceptions of doctrines. The profession seems to him the noblest and broadest, and in many ways the most attractive and richest, in holy influences. Its promise of usefulness to a young man is auspicious. He says, as reported:

"Now, what of the ministry of the future? We look forward to a greater simplicity, and to a greater union of those two kinds of things, the natural and the supernatural. I know no difference between these two except that of progress; the supernatural of to-day may be the natural of to-morrow. And so a man sees his field growing larger. Things which were once arbitrary are now manifesting their essential natures. And there is to be a closer connection between the truth which religion teaches and the morality which it brings. One cannot hope to teach God, except as He folds Himself about our hearts. The institutions of the past will be filled with new vitality. A man who puts his hand to the plough of the ministry to-day puts himself before the riches of all ages. The ministers of the future may have a hard fight to maintain, but if they exercise the reality of strength, they will have no losing fight. No life is so fine as that one which cultivates itself for the good of its fellow-men. Such a man is saved from selfishness and conceit. He stands in a peculiar relation to the world of ideas and the world of action, and is demanded by both. If I am right, the ministry is the noblest of all professions."

FOR THE CANADA PRESBYTERIAN.

THE NAME OF JESUS.

BY JOHN IMRIE, TORONTO.

Sweet name, what cadence in the very sound!
What heavenly music in the utterance found,
When whispered in the ear of dying saint,
Thou' spent with pain, and pulse and heart beat faint;
Yet, at the name of "Jesus" doth his eyes
Seek ours in love, and peace, and glad surprise,
And then forever close in sweet content
To open them in heaven—a life well spent!
Oh, Jesus! Thine the ever potent power
To charm, to heal, to bless, in trial's hour;
Let all the world Thy name with reverence hear,
And trust Thy power to save; with holy fear
Approach the footstool of Thy matchless grace
And find in Thee their soul's dear resting place!

SENSITIVENESS TO MORAL DANGER.

It is said that if the least breath of acid-tainted air pass over the delicate litmus paper, instantly its purple flashes out into red. The sudden change of the paper from purple to red is a better argument for the presence of the acid, for all practical purposes, than the most thorough analysis of the chemist. So there is a certain sensitiveness of the soul to the unseen but ever present moral atmosphere that enfolds the characters of others. We cannot avoid receiving impressions from those with whom we come in contact. By a mysterious but ever present law of our being we not only give but receive impressions.

This native susceptibility to impression would expose us to untold dangers were it not for the sensitive consciousness of the moral nature to the unseen influences which flow out from the characters of others. We cannot approach moral danger without knowing it. There are persons from whose very sight we shrink, whose very presence suggests evil unthought of before. It is impossible to enter an atmosphere freighted with poison invisible. Ere we know it, its presence has been detected by this sensitive consciousness, which is to the moral nature what the delicate litmus is to chemistry, and the alarm bell of the soul has been rung. This delicate sensitiveness to evil is something that ought to be cherished and cultivated, for though it brings new possibilities to pain, it in like measure strengthens the safeguards of virtue.

It is also well to see that there are no weak spots in the character where the germs of moral disease may find a lodgment. Men may walk unharmed amid an atmosphere loaded with malaria, or may breathe for a time air that is charged with the germs of disease without suffering harm, because the disease germs can find no weak or unprotected spot in which to begin their deadly work.

While in the world it is impossible to avoid inhaling a moral atmosphere that is as disease-laden as the air of an overcrowded city or of a malarial district. But with a knowledge of the danger to which we are exposed, and armed with a robust and healthy spiritual constitution that stoutly resists and persistently throws off the impurities that assault and endanger, we may walk with safety the foulest paths and most perilous ways.

A story is related of an Arabian princess that aptly

illustrates the danger of having a single weak or unprotected spot in the soul nature. She was presented with an ivory casket by her teacher that was not to be opened for a year. When the year had passed, with trembling haste she unlocked the treasure; and lo! on the satin lining lay a shroud of dust; the form of something beautiful, but the beauty gone. A slip of parchment contained these words: "Dear pupil, learn a lesson in your life. This trinket, when enclosed, had upon it only a spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain upon your character will, by inattention and neglect, mar a bright and useful life, and in time leave only the dark shadow of what might have been."—*Associate Reformed Presbyterian.*

WILL NOT GOD PROVIDE?

I do not doubt that I am speaking to some here this morning who have had many losses and crosses in their business. Instead of getting forward they are going back, and perhaps even bankruptcy stares them in the face; or possibly, being hard-working men, they may have been long out of employment, and nothing seems now to be before their eyes but the starvation of themselves and their little ones. It is hard to bear this. This is an iron that entereth into the very soul. But dost thou doubt, O believer, dost thou doubt as to whether God will fulfil His promise, wherein He said, "His place of defence shall be the munitions of rocks, bread shall be given him; his waters shall be sure"? Wouldst thou question the advice of thy Master: "Therefore take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek"? "Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them." And so you think that your Heavenly Father, though He knoweth that you have need of these things, will yet forget you! Perhaps your affliction will continue upon you till you dare to trust your God, and then it shall end. Full many there be who have been tried and sore vexed, till at last they have been driven in sheer desperation to exercise faith in God, and the moment of their faith has been the instant of their deliverance; they have seen whether God would keep His promise or not. And now, O true believer, what sayest thou to this picture? In the cold, cold winter, when the snows have fallen thick on every tree, and the ground is hard and crisp, ye have sometimes seen the charitable man open wide the window of his house and scatter crumbs along the white snow, and ye have seen the birds come from all the trees around, and there they eat and were satisfied. A slanderer, who lives next door, tells you that man starves his children. Do you believe him! Feed the sparrows and neglect the offspring of his loins! Give crumbs to birds and not feed his sons and daughters! You feel instinctively that the kind heart that remembers the fowls of heaven must yet more remember his own offspring. But what sayest thou to this picture concerning thyself? Thy God heareth the young ravens when they cry, and giveth liberally to all the creatures that His hand hath made.—*C. H. Spurgeon.*

LIFE'S FRICTION.

Life is full of friction, and he who is most disposed to assert himself is the man who will feel the friction most unpleasantly; but that is just because he needs it most. Just as friction tends to wear down the irregularities of surface, and to reduce all that unduly asserts itself, even so the long friction of life is designed to modify our idiosyncrasies, and to check our selfishness, and to discipline our self-will, so that we may be the better fitted to play our part as the mirrors of Christ.

Have you ever thanked God for the trials and worries and disappointments and cares of life, because they are designed to bear so important a part in affecting your sanctification? What would become of us if we could have everything just as we might wish? Should we not become, like spoiled children, a nuisance to ourselves, from our peevish wilfulness, and to everyone else with whom we might have to do? Yes; thank God for the long friction of life; but oh, let us see to it that we gain by it, and do not lose. I notice that some people seem injured by this very discipline, which is designed to benefit us; and, alas! not only worldly people. We are not surprised at that; but even true Christians seem sometimes only driven further from God by the very things that should bring us nearer to Him. The long worry and the many cares of life should make us feel how needful it is to lean hard on Him who alone can calm the stormy waves of life's rough sea, and make all things alike work together for our good. But how common a thing it is to meet with backsliding and unstable souls, who will tell you that they have had so much trouble and care, and so many difficulties in life, that they have lost the hold they once had on God, and no longer walk with Him, as they once did; and when this is so, the friction of life does harm instead of good.—*Rev. W. H. Aitken.*

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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, APRIL 7, 1886.

It is always a pity to spoil a good story, but truth requires that somebody should knock the bottom out of the homilies that are afloat about Sam Jones and Sam Small. These worthy gentlemen are often described as very illiterate men, and their success as evangelists is compared with the work of the "regular clergy" for the purpose of showing how much more effective plain illiterate men are than educated ministers. We say nothing on the question of success at present, but it may be well to remind those who take a little sting at ministers over the heads of Messrs. Small and Jones that they are all astray on the facts. The Rev. Samuel P. Jones is a regular minister of thirteen years' standing in the Methodist Episcopal Church, South, ten years of which were spent as a pastor and three as an evangelist. Mr. Jones was a lawyer before he became a minister, and is possessed of a good classical education. Mr. Small was for years on the editorial staff of the *Atlanta Constitution*, and used to write for the press, under the *nom de plume* of Old Si, papers that are well known to the world of newspaper readers. He is a college graduate, and has travelled extensively in Europe. Those who believe that ignorance qualifies a man for preaching better than a moderate amount of learning must find some other illustration of their theory than Messrs. Jones and Small.

THE working staff of our Church will be increased by about two hundred within the next few weeks. The Home Mission Committee of the Western Section send out about one hundred and fifty, and if we count the number in the Maritime Provinces the whole number will run perhaps over two hundred. It does one good to think that two hundred additional preachers will be at work in a few days. No estimate can be made of the amount of good they will do before they return to college. And here is as good a place as any to say it is a great pity matters cannot be arranged so that students might begin their labours in the mission field in May and end them at the first of November. April is one of the worst months for Home Mission work and October one of the best. In April the roads in many fields are almost impassable. There is neither sleighing nor wheeling. The mud in many fields is simply dreadful. By the first of May the student can get around fairly well and the people can attend service. There is another point of much importance. The transition in April from a warm room and over-work in college to a long, cold drive over a muddy road in Muskoka is far too great and too sudden to be healthful. Years ago we heard a student say he travelled to his field of labour by three kinds of locomotion in one day. He left Toronto by train, then went by stage a good many miles on wheels when he struck snow and finished up on a sleigh. That was a considerable amount of travelling experience for one day. We know there are other interests involved, but, so far as the health, comfort and usefulness of student missionaries are concerned, from May to November would be a much better term than from April to October.

REFERRING to the fact that the principal debates in the House of Commons consist of very long speeches delivered by a few members, the *Globe* makes the following sensible remarks:

Now, the consequences of the habit are bad in every way. Not to speak of losing the pleasure of listening to a cut and thrust debate—in which Mr. Blake always maintains his superiority to every other speaker in Canada—the education of the House is injured when the talk is limited to a small number on each side. The House should be the training ground of statesmen, and too few members get a chance to train. On both sides there are a number of fair speakers, who might become very good speakers and very valuable men, who might not only enlighten others, but themselves, as to their real power by speaking often and shortly. These men would work harder, post themselves better, stick to the issue more closely, and consequently be far better able to educate their constituents, if the rule of short speeches gave them a fair chance to participate in debate. Here is a reform worth the earnest consideration of both sides, and we hope to see it carried into effect.

This is precisely the reform that a goodly number of ministers and elders wish to see effected in our General Assembly. It is alleged that a few members speak on every question, that others who might speak almost, if not quite as well, are in this way crowded out, and therefore do not take the same amount of interest in the proceedings of the Supreme Court as they would if everyone had a fair chance to take part in debate. Whatever the cause it is an undoubted fact that a large number of ministers and elders who do most faithful and successful work for the Church in their own congregations, never open their mouths in the Supreme Court. We are not in search of grievances, but we do think there is considerable room for a reform in this matter. There has been a marvellous reform of late years in the way of shortening speeches in all our Church Courts. Let the next improvement be in the direction of calling out the latent ability and giving every man a chance.

THERE is something painfully humiliating in a remark that we often hear and read about the late Parliamentary fight on the Riel question. It is said that Mr. Blake made a bad "move," that the seventeen "bolters," as they are called, made a bad "move," that the Government made a good "move," that the Rouges made a good "move," for they will gain votes in Quebec, and that the Liberals who voted with the Government also made a good "move," for they will be able to hold their seats in Ontario. The shameful fact which underlies all this talk about good and bad "moves" is that politics in Canada is a game at which our representatives are playing. The corpse of the unfortunate Riel is a political chess-board on which our members make "moves." It never occurs to the people—and they belong to both parties—who speak and write in this way that Edward Blake may have such a thing as a conscience. It never seems to dawn on their minds that the seventeen "bolters" may have thought they were doing right. It is out of the question to suppose for a moment that the Government and those who voted with them may have had some regard to their duty when they acted as they did. All the parties in the controversy were simply making "moves." Well, if the political life of this country has become so degraded that two hundred of our picked men play a game over the corpse of a Half-breed, it might have been as well to allow the Half-breeds to take possession of the North-West, and it might be as well to allow some other nation to take possession of the remaining portion of the Dominion. A country that plays games over a corpse cannot last long anyway. We would fain hope that no considerable number of those who took part in the controversy were so lost to decency as to think they were playing a game. Many of them, we are certain, never thought anything of the kind. The worst feature of the case is that so many on both sides in politics, not in Parliament, considered the matter a mere game. If these people are properly represented, then it was a game. Their representatives may be better than themselves. We hope they are.

INDUSTRIAL PEACE OR WAR?

It is being generally conceded that strikes and the arbitrary closing down of industrial establishments are barbarous methods for the adjustment of disputes between employers and employed. Practically we are only beginning to see that a more excellent way is possible. Out of the conditions of the modern industrial world, with its ever-extending competition, the adaptation of marvellous mechanical invention, the tendency of capital to aggregation in the hands of vast corporations, and the all-absorbing and consuming desire for the speedy acquisition of wealth, has arisen that real antagonism between wealth and

work that makes even the least considerate pause and ask whither we are drifting.

"The rich are becoming richer and the poor poorer" is more than a mere political cry, or the aphorism of a professional political economist. Whether it is strictly true or not, the idea is making a deep impression on the minds of the toiling multitudes. They feel that they have not the same opportunities to better their position in life that existed twenty years ago. They have neither the inclination nor incentive to the exercise of a wholesome thrift, which was much more common formerly than it is now. Under the duress of monotony of comparatively unremunerative toil people become dejected and spiritless.

Education has also an influence in promoting the prevailing spirit of discontent. The schoolmaster is abroad, so also is the demagogue and the socialistic theorizer. The industrial world is in immediate contact with the printing press. The progress of the struggle between capital and labour in the South-Western States and in Belgium was daily noted by workmen everywhere. Eager discussion of the labour problem and the tendency of events have given an impetus to what was supposed to be a vague dream, the organization of labour. The right of labour to combine for its protection is now cheerfully conceded by all reasonable men. Those who endeavoured to promote labour organizations were hard to convince that such a course was wicked when they knew that the very men who preached so emphatically against labour combinations were themselves members of protective associations, and who, when they thought their interests required it, were elbowing their way, not always empty handed, through legislative lobbies to plead for or against public measures as their fears or hopes inclined them.

It is easy to dilate on the folly or ruinous nature of strikes and the lawlessness attending them. It is no difficult matter to indulge in mutual recrimination and dismiss this, like every other troublesome affair, with the handy formula, "There are faults on both sides." Very true! But whose fault is it that there are faults on both sides? Capital has many resources. What resource has labour? Enlightened political economy, moralists in comfortable conditions in life, and learned judges complacently say to the discontented workman, "What you say may be all very true, but your labour is worth precisely its market value. If the rate is not high enough you can go elsewhere." Hitherto the strike has been the working man's last resort, out of which he invariably comes off worsted, though the object for which he struck may have been gained. Relatively he is the heaviest loser, for he stakes his all on the result.

Many large-hearted and generous employers of labour who can discern the signs of the times are voluntarily recognizing that between capital and labour there should be no antagonism. They are initiating a system by which producers can have a profitable interest in the products of their labour. Even a desire to consider the well-being of the toiler does much to soften the asperity which selfish exaction never fails to produce. Kindly feeling and generous treatment are sure to lubricate the wheels of industry and to prevent the friction that brings disaster.

The need of legislation to meet such emergencies as recent events occasion is fully recognized. Both parties in the conflict admit that fair, impartial and authoritative boards of arbitration ought to be instituted for the settlement of differences between employers and employes. Attempts at legislation in this direction both in Canada and the United States have so far been rather of a tentative character. Measures have been submitted in the United States Congress; but they are all permissive. Contestants may, if they choose, decline to invoke the aid of arbiters. During the recent session of the Ontario Legislature it transpired that such a permissive measure had been on the Statute Book for years, yet its provisions had never once been taken advantage of. So harmless usually is merely permissive legislation. Recent events surely make it plain that blind selfishness, passion and obstinacy ought to give place to reason and justice between man and man, whether millionaire or day-labourer.

Will this contest between the capitalist and the labourer lead to anarchy and bloodshed? Is the terrible revolution the fierce anarchist is prophesying about to burst forth? Not if the people in all ranks of life seek to do justly, love mercy, and walk humbly with God.

To save society from festering corruption and cruel wrongs, revolution will come if God permits. He reigns, and His laws of righteousness will reign supreme. To this money-loving, mammon-worshipping age, to Church and State, God may speak in tones which perforce they cannot choose but hear.

HOME MISSION COMMITTEE.

The Home Mission Committee of the Presbyterian Church in Canada met in St. Andrew's Church, Toronto, on Tuesday, Wednesday and Thursday of last week—Rev. Dr. Cochrane, Convener, and Rev. R. H. Warden, of Montreal, secretary. There was a full attendance of members.

The Convener reported the receipt of \$750 from the Irish Presbyterian Church, and \$1,000 from the Free Church of Scotland for mission work in the North-West. It was also reported that the divinity students of the United Presbyterian Church of Scotland were collecting contributions on behalf of the mission work in Manitoba, and a sum of from \$5,500 to \$6,000 is expected to be received from them next month.

The claims of the several Presbyteries of the Church for services rendered in the mission fields during the past year were considered, and the committee ordered payment of claims to the extent of \$14,000.

The list of mission fields in the Provinces of Ontario and Quebec was revised, and grants made to each for the year beginning April 1.

The committee consisting of Rev. Dr. Campbell, Renfrew, and Rev. R. H. Warden, Montreal, presented a report containing the codification of the regulations affecting the working of the scheme for the Augmentation of Ministers' Stipends. The most important of the new regulations to be recommended to the General Assembly for adoption was one to the effect that hereafter, in October and March, supplements shall be paid up to the extent of \$700 per annum, and the balance of \$50 per annum to be paid on the close of the accounts of the ecclesiastical year ending in April, in so far as the state of the fund will permit.

Rev. Dr. Reid presented the report as to the state of the fund at this date. The receipts for Home Missions are \$25,586, and for Augmentation, \$17,193.

Rev. D. J. Macdonnell, Convener of the Augmentation Sub-Committee, reported that an estimate had been made indicating that that fund would show a probable deficit of \$8,000 at the close of the year. The committee agreed to pay stipends in full up to the minimum of \$750 and manse, and for this purpose proposed to draw upon the reserve fund to the extent necessary. The Home Mission Fund, it is expected, will have a considerable surplus.

The committee proceeded to consider the claims of Presbyteries for augmented congregations during the past half year.

The Home Mission Committee continued in session all day Wednesday, the forenoon and afternoon having been taken up in the consideration of grants for the coming ecclesiastical year to augmented congregations. Over \$30,000 was apportioned to supplement weak congregations in Quebec, Ontario, Manitoba, the North-West Territories and British Columbia.

At the evening sederunt the committee devoted considerable time to the consideration of the wants of British Columbia.

At the meeting of the Executive of the Home Mission Committee held in October last, in accordance with resolutions adopted, the Rev. Mr. Gordon, of Winnipeg, proceeded to British Columbia and met with the missionaries of the Canadian Church there, and also with the brethren belonging to the Church of Scotland. The report of his visit and the conclusions arrived at were laid by the Convener on the table.

It is a very full, comprehensive and clear statement of the condition of the Church and the needs of the people in that Province. It recommends the formation of a Presbytery of British Columbia, and expresses a desire for the union of Presbyterianism in that distant field. The brethren connected with the Church of Scotland recognize the importance of union. There is much harmony now, and it is hoped that in due time Presbyterianism in British Columbia will be united.

The report says: The Canadian Church cannot fail to appreciate the work which the Church of Scotland has for many years maintained in British Columbia, nor to recognize with gratitude the service that she is still rendering among our Presbyterian fellow-countrymen in that Province. Necessity has arisen, through the changing circumstances of the Province and the increase of settlement, for a Presbytery connected with the Church in Canada. If the brethren of the Church of Scotland unite with us, such a union would advance the general interests of Presbyterianism; but, in any case, we shall still work in harmony with them, and in the hope that the Church represented by them will continue to extend her generous assistance to the Presbyterians of British Columbia.

The committee, in view of the recommendations of the brethren in British Columbia, then appointed Rev. D. McRae, Rev. J. Jaffary and Mr. R. C. Tibb, as missionaries to British Columbia—Messrs. McRae and Jaffary for three years, and Mr. Tibb for twelve months. The appointment of Rev. S. J. Taylor (by the executive) to New Westminster, in the absence of Rev. J. S. Mackay, who is at present laid aside by sickness, was approved.

A minute was adopted conveying the thanks of the committee to the Rev. D. M. Gordon, of Winnipeg, for the highly satisfactory manner in which he had discharged the duties of his mission to British Columbia. The Convener was instructed to convey the sympathy of the committee to Rev. J. S. Mackay, of New Westminster, who has been compelled by severe illness to leave his charge; and also the sincere hope that he may soon be restored to health, and be able to return to his congregation. The executive was also empowered to appoint another suitable missionary to British Columbia during the present summer.

Dr. Laing, from the sub-committee appointed on the Home

Mission Finances of the Synodical Committee of Manitoba and the North-West, gave in a report showing a balance against the fund at date of \$589.

On Thursday it was agreed that the committee's liability for mission work in the Synod of Manitoba and the North-West Territories should not exceed \$21,000 for the year beginning 1st of April, 1886. It was further agreed to make the grants asked for the several fields in the respective Presbyteries in that Synod, the grants being so much per Sabbath, the amount to be drawn by the Winnipeg Presbytery, and not to exceed \$2,500 per annum. Grants were made as follows: Rock Lake, \$2,350; Brandon, \$5,750; Regina, \$8,400; the grant for travelling or incidental expenses not to exceed \$2,000 per year; the Presbyteries in the North-West Synod to forward to this committee on forms provided for the purpose, reports of services rendered, and money paid out for such services in the several fields within their bounds. The salaries of the ordinary missionaries to be appointed to Fort McLeod and Lethbridge were fixed at \$1,200 each, and that of the missionary at High River at \$1,000.

The following resolution was adopted: That the time has arrived when the administration of important fields in the North-West should be brought into line, and that the Presbyteries of the older Provinces recommend the Synod to consider what modifications in the existing regulations are necessary and report through the executive of the General Assembly.

The committee proceeded to make

APPOINTMENTS TO THE MISSION FIELDS

of the several Presbyteries for the ensuing summer. It was agreed that the names of the students that were asked for mission work this summer should be reported to the General Assembly as eligible for settlement, after the 30th September next. The following is a list of the appointments made to the several Presbyteries of the Church:

KNOX COLLEGE.—G. T. Ballantyne, Toronto; J. L. Campbell, Bruce; R. McIntyre, Owen Sound; John R. Campbell, Guelph; A. McD. Haig, R. C. Tibb, Manitoba; G. F. Kinnear, Quebec; A. U. Campbell, Chatham; J. Mackay, Toronto; A. H. Drumm, Barrie; Wm. Farquharson, Owen Sound; J. W. Rae, Hamilton; G. A. McLennan, Sarnia; J. A. Macdonald, Barrie; James W. Orr, Hamilton; J. J. Dobbin, Ottawa; G. A. Francis, London; Wm. Mowat, Peterborough; D. A. McLean, Saugeen; Wm. Malcolm Kay, Sarnia; And. Beattie, London; Wm. Graham, D. McGillivray, Chatham; J. C. Tolmie, Owen Sound; G. Dempster, Ottawa; S. M. Marsh, Manitoba; Allan Patterson, London; L. C. Emes, Lindsay; A. Wilson, Hamilton; A. Stevenson, Saugeen; W. J. Clark, Hamilton; Hugh Brown, Chatham; W. B. Cumming, Manitoba; T. R. Shearer, Ottawa; John Robertson, Saugeen; John Crawford, Bruce; R. M. Hamilton, Toronto; E. B. McGhee, Barrie; W. A. Bradley, Bruce; Joseph Elliott, Barrie.

QUEEN'S COLLEGE.—Rod. McKay, Lanark and Renfrew; A. Givan, Kingston; Robt. Gow, Manitoba; Jas. A. Grant, Toronto; Wm. Allan, Lanark and Renfrew; David Miller, Owen Sound; A. Patterson, Lanark and Renfrew; A. McAulay, Lanark and Renfrew; W. G. Mills, S. Childerose, Kingston; J. H. Buchanan, Owen Sound; L. Perrin, Lindsay; J. McNeil, Owen Sound; Johnson Henderson, Kingston; J. W. H. Milne, Lanark and Renfrew; D. J. Hyland, J. J. Wright, Brockville; D. L. Dewar, J. Ratray, Kingston; R. J. Sturgeon, Barrie; R. Whiteman, Brockville; W. H. Cornett, Kingston; T. A. Cosgrove, Barrie; P. A. McLeod, Kingston; J. M. McLean, Lanark and Renfrew; Hugh Ross, Brockville; J. A. McDonald, Peterborough; J. A. Reddon, J. W. Lowden, Kingston; D. D. McDonald, Brockville; John Sharp, Kingston.

MONTREAL COLLEGE.—J. H. Graham, Lanark and Renfrew; Murray Watson, Barrie; D. H. Hodges, Manitoba; D. Maclean, Glengarry; John McLaren, A. Currie, A. Ogilvie, W. D. Roberts, Manitoba; N. Waddell, Montreal; A. McWilliams, Brockville; A. E. Duncan, Peterborough; J. F. Langton, Barrie; R. Henderson, London; Alex. McDonald, Barrie; W. E. Wallace, Brockville; D. C. Cameron, Manitoba; G. A. Blair, Ottawa; J. A. McLean, Barrie; J. S. McIlraith, Lanark and Renfrew; N. Lindsay, Owen Sound; C. J. Hastings, Montreal; Alex. McGregor, Lanark and Renfrew; J. W. MacLeod, Ottawa; Andrew Russell, Chatham; M. McLennan, Quebec.

MORRIS COLLEGE.—James Sutherland and J. W. White-law, Quebec.

MANITOBA COLLEGE.—John McArthur, Wm. S. Moore, John M. Simpson, D. Anderson, Wm. Ormond, Andrew McLean, George Laird, H. W. Fraser, William Steele, M. R. Gordon, D. Monroe, W. McMillan, Angus McLeod, Isaac McDonald, Duncan Campbell, D. D. McKay, A. C. Hanson, C. H. Wilson, M. Lockhart, R. B. Arthur, Manitoba.

VICTORIA COLLEGE.—J. Remble, Saugeen.

U. P. HALL, EDINBURGH.—Joseph Weatherhead.

FREE CHURCH OF SCOTLAND.—D. McMillan, Bruce.

CHURCH OF SCOTLAND HALL.—Joseph Goudie, Manitoba.

PRINCETON SEMINARY.—W. T. Parson, Peterborough; James A. Beattie, Toronto.

UNION SEMINARY, NEW YORK.—Frank P. Millar, Peterborough; J. E. Duclos, Montreal.

LICENTIATES.—Rev. C. McKillop, Manitoba; Rev. Jas. Ferguson, Lindsay; Rev. J. M. Gardiner, Manitoba; Rev. D. Cameron, Manitoulin Island; Rev. W. Forrest, Owen Sound; Rev. E. B. Rogers, Bruce; Rev. M. Turnbull, Lanark and Renfrew.

CATECHISTS, ETC.—C. H. Lowrie, Brockville; John McGregor, Quebec; J. G. Jackson, John Garrioch, W. M. Robertson, John Gilmour, J. W. Hewitt, J. B. Hamilton, A. J. Janson, R. Drennan, C. H. Henning, M. Bethune, Barrie; R. H. Craig, Richard Pyke, Hamilton; P. Uzzell, Chatham; W. W. McArthur, H. McLennan, Bruce; M. Maddill, Saugeen.

THE REV. DR. GEDDEN, a Wesleyan divine eminent as a Hebrew scholar, died last week in his sixty-fourth year. He gave valuable assistance in the revision of the English Bible.

THE MISSIONARY WORLD.

HOW THE VICTORY IS TO BE WON ON THE MISSION FIELD.

What is the greatest trial of missionary life? Is it sickness, or the exhausting climate, or the daily toil in stifling lanes of crowded cities, or amongst the ruder populations of mud-built villages? No; it is the missionary's joyful boast to say: "None of these things move me, neither count I my life dear unto myself." Only let her be doing her part in obeying the Master's last command, "Go ye into all the world, and preach the Gospel to every creature."

What is it, then, that has the power to make her heart sink within her, in the fierce conflict with the might of Satan and his sharp-edged tools of ignorance and vice, bigotry and idolatry?

Ah! is it not rather this? When some convert, taught, watched over, prayed for, turns back from following Christ by renunciation, or by falling into open sin which dishonours Him before the heathen. This is what tries the faith and courage of the missionary almost beyond the power of words to tell. But are such trials a necessary part of missionaries' experiences? No; thank God! How many there are of whom they can say with the Apostle, "I have no greater joy than to hear that my children walk in truth."

But this does not make it less hard to bear when one who has seemed steadfast falls away, or becomes an open reproach to the name of Christ. Does not the missionary, at such times, deeply lament whatever has been wanting in herself, and confess her own negligence in constant prayer for these weak babes in Christ? But is it the missionary alone who has to do this?

Does it not, ought it not, to come home to Christian women in England and America? "What about myself? Am I doing *my* part in pleading for these converts? Am I strengthening and upholding the missionaries' hands by earnest prayer for them, their native workers, and for those who have been brought out of the deep darkness of their own false religions?" Alas! Is not the oft-lamented want of spirituality among native Christians a plain proof that God's people at home are not doing their duty in this matter?

As one of the China Inland missionaries said at Peking, "I am more convinced than ever that on one's knees will the battle be won in China." So it is with India: on one's knees there and at home will alone the battle be won for Christ.

Perhaps there is not sufficient comprehension of the fearful temptations that beset those who forsake their own religion—the systematic underhand working on the part of relatives and friends; the insidious attacks of those specially trained for the purpose of undermining the faith of the new Christians; the still remaining influence of old delusions, which during the most susceptible period of life were an integral part of being—early advantages, human affections Who can tell the countless snares awaiting the convert on the threshold of the new life and long after?

Is there not too much generality in the prayers that are offered for the work in India, too little pleading of special cases, too great a want of definite petition for definite purposes?

Now that missionaries are multiplying, and stations increasing, there seems a danger of the work being more and more regarded *en masse* to the exclusion of individual remembrance at the Throne of Grace.

It is the individual taking to heart of individual missionaries, individual native workers, individual converts, and bearing them up not fitfully, not occasionally, but in continual remembrance before God.

Oh, the refreshing from on high, the outpouring of the Holy Spirit, the growth in grace, the steadfastness of faith, the increase of zeal and love to souls that would accrue alike to workers, converts and native Christians if this were done!

Home claims are so pressing, home work so engrossing it would seem in many cases as though they alone constituted sufficient subjects for intercessory prayer. But it is "the earth" that is to be "filled with the knowledge of the Lord," and blessing on home work will be widely increased if hearts are enlarged and sympathies widened to extend the circle of blessing to the "regions beyond."

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XIV.—TRISTRAM TREVANION GETS REVIEWED, AND MISS GILBERT GETS DISGUSTED.

When Fanny Gilbert fully realized that she was about to appear before the world as an authoress, the hours were many in which her heart sank within her. When the path to publicity was difficult or doubtful, the goal was crowned with a golden glory. Now that it had become easy and certain, clouds came dubiously down and filled her with fear. She had been at work for fame: what if, instead of fame, she should only win disgrace? What if she should fail to arrest the attention of the world for a moment, and her book should be carelessly kicked into oblivion? Through her conversations with Mary Hammett, she had learned that the world really owed her nothing. She had not written her book from love of the world, or a desire to benefit the world. She was conscious that there was nothing in her motives, or her intentions, upon which she could establish a claim to the world's charitable judgments. She had selfishly laboured all winter for the sole purpose of gathering a harvest of praise, and she knew that if she should fail to reap according to her hope, her labour would be lost without resource. She could not fall back upon her motives and her aims for consolation, nor could she look forward to another generation for appreciation and vindication.

Many times did Miss Gilbert wish that she could be like the careless girls who called upon her—content with the little life they were living. She despised their devotion to dress, and their delight with trifles. She scorned the petty gossip of beaux and belles that busied their tongues; but she doubted whether she were as really happy as they; and sometimes she shrank from the gulf of active life and wearying thought into which she was plunging. She trembled when she thought that she was entering upon a life from which she could never retreat—that never in this world or the next could she be satisfied with the simple fact of being. She looked on, on, on, and there rose before her no high tableland of rest. The labourer passed her window, his hoe upon his shoulder, returning from his work in the fields. She watched him as he approached his dwelling, saw the little ones run out to welcome him, and the humble wife smiling at the door, and felt that in his insignificant life and unambitious aims there was indeed a charm worth sighing for—a charm which she was painfully conscious that she could not even choose to endow her own life with. She had burst the shell that enclosed the world around her, and had caught glimpses of the stars above her, and the great ocean of life that stretched around; and while she looked, her wings had grown, and she could never enter the shell again. Like thousands who lived before her, and millions that will come after her, for the first time conscious of the same condition, she sighed "Alas!" and turned to her work.

As nothing particularly worthy of note occurred at Crampton or the Run during the summer among the other characters engaged in our story, there will be abundant opportunity to tell of Fanny Gilbert's work and its results.

It will be remembered that Mr. Frank Sargent had recommended certain changes to be made in her novel. She had given the subject a good deal of thought, and had finally concluded to act upon Mary Hammett's suggestion—to marry Grace Beaumont to Tristram Trevanion, in order that the public demand for poetic justice should be satisfied, and, further to compass the same end, to secure the violent death of the Jewish dwarf at the hand of her hero. Further than this she would not go. The title of her novel should remain as it was—"Tristram Trevanion; or, the Hounds of the Whippoorwill Hills," for ever!

As she knew her manuscript by rote, it was not necessary for her to procure its return from the publisher, in order to make the proposed changes. So, in the charming sovereignty of authorship, she coolly sat down, and decreed and executed the marriage and the murder. Not only this, but she dressed the bride in exquisite array, and crowned her with orange blossoms, and made a great feast and (shall it be said?) created a family of beautiful children, who filled the hearts of their parents with unalloyed happiness through a very long term of years, and brought honour to the already glorious name of Trevanion. The dwarf died as he had lived—a miscreant; but in his last moments he confessed the justice of his doom, in that he had been the author of various murders in his vicinity, which had hitherto been shrouded in mystery. In consequence of this fact, Trevanion was able to escape all regrets for his violence, and complacently to regard himself as an instrument in the hands of Providence for punishing the guilty.

These alterations having been carefully executed, they were inclosed by mail to the publisher, and Fanny subsided into thoughtful inactivity, to wait for further developments. She did not wait long. At the end of two weeks she received a few sheets of proof—hardly more than specimen pages—to show her how the work would look, but enough to excite her, and bring to her a fresh instalment of dreams of the future. Ah, the first bliss of being in type! Nothing, in the most triumphant career of authorship, equals the exultant happiness of that precious moment. No event but the morning of the resurrection can bring a repetition of that emotion that pervades the soul when one's corruptible manuscript first puts on incorruptible letter-press, and the loose, uncertain mortality of running-hand rises into the immortality of print. Fanny Gilbert's age and temperament were abundantly susceptible to this charming experience, and she enjoyed it keenly. She shut herself into her room, and read, and re-read, the charming pages. She saw that the book was going to be a new one to her. The thoughts were crowded nearer together; their relations became more apparent to herself. She carried them to Mary Hammett, and the two young women read them in company. Dr. Gilbert read them; Aunt Catharine read them; and even little Fred was allowed to share in his sister's happiness.

It was well that the young authoress should be happy for her little moment. It was well that the world should be

transfigured in the light of her new emotions. June, the month of roses, was at flood-tide. As Fanny sat at her window dreaming, she saw the green sea of foliage tossing in billowy unrest, and sparkling with myriad flowers, and foaming in the beds of its uneasy abysses with sheeted bloom. Out upon that beautiful sea all her sensibilities pushed their sails, to dance and float and fly, under the light of the great, slumbrous sun. What rare sea-birds were those that plied their ceaseless wings and sang their marvellous songs among the waves!—orioles, like coals of fire, plunging in, and coming out unquenched; automatic humming-birds, stopping here and there, and sipping and sliding away with a whirr, as if revolving upon, and following, an invisible wire; chimney swallows paying out from imperceptible reels broad nets of music to catch flies with; bobolinks, diving into the swaying mass of green, and coming out with a thousand tough bubbles bursting in their metallic throats; broad-winged hawks, slowly sailing above all, far up to the breathless ether, ripening their feathery silver in the sun, and watching the play beneath! And then what musical spray of insect-life swept through the balmy atmosphere!—bees sprinkling themselves upon the fresh blush-roses at the door, or humming by, loaded with plunder; flies industriously doing nothing; whole generations of motes sliding up and down shadow-piercing sunbeams! Into this beautiful scene, and half-creating it, went Fanny's happy fancy, dreaming, and dreaming, and dreaming, through hours of intoxication.

The proofs came in slowly. There was evidently no haste on the part of the publisher in completing the volume. In fact, he had informed the young authoress that he only aimed to have it in readiness for the fall trade. The time, however, seemed very long; for Fanny could do nothing while the grand event of her life was in expectation. She had done her work, and had no heart for further enterprise until she had received payment for the past. Miss Hammett, too, seemed to be quite as much interested in the receipt of the proofs as if the book were her own, for with each instalment there invariably came a good-natured, sportive letter from the publisher, which she was in the habit of borrowing and reading at her leisure.

The weary summer wore away at last, and September brought the long-wished-for volume, and in its company a most disgusting disappointment. Instead of the massive book which the massive manuscript and the multiplied proofs had prophesied, it was a dwarfed little volume, that indicated equal scarcity of brains and paper. The typographical aspect of the book showed that the printer had spread out into the largest space an incompetent mass of material, and had failed, at last, to make anything of pretentious magnitude. Poor Fanny looked over the books in her father's library, saw what other brains had done, and was driven into self-contempt—almost despair. "Tristram Trevanion" made no show in the world at all! Why, it was no bigger than a Sunday school book; and it seemed to the writer so unaccountable that anybody could ever have spent so much time on a Sunday school book as she had spent on that! What possible object could they have had! How could they have lived through it!

After all the dreams of the summer came a great reaction. The book was born, but it was a very insignificant child indeed, and was made quite ridiculous by the disproportion between its swollen and sonorous name and its gross weight. She conceived a new respect for the gentleman who had suggested "Shucks" as a fitting title, and wondered that he had been so generous as even to think of "Rhododendron." She laid it down upon the table, and looked at it with other books, and even went so far as to wonder whether, if it should secure the praise of the public, she should not be so much disgusted with the public for praising it that the praise would lose its value.

Poor child—for she was but a child—she had not yet learned that an achievement, to him who achieves, is dead—that it is only a block upon which he stands, that he may wreath crowns about the brows of higher deeds. She had not learned that to each great effort of a soul which God has informed with genius there comes an influx of new power, advancing its possibilities so far that all it has done becomes contemptible to itself. She had not learned that the more genius glories in the results of its labour, the more does it show itself impoverished by its labour, and the more does it demonstrate the shallowness of its resources and the weakness of its vitality.

But the book was out. What should be its fate? Dr. Gilbert had his own opinion of the volume, and some very well-founded apprehensions of its destiny. Since its enthusiastic reception by the pastor and his wife, he had thought about it a great deal more than he had ever done before. The reflections to which his visit to New York had given rise had carried him into a juster estimate of his daughter's powers as a writer, and the world's needs and demands, than he had entertained before. In truth, the relations of his daughter's life to the life of the great world had come to look to him very like the relations of Crampton to the great world of production and trade. But he had an interest in the book which Fanny had not. He had agreed to share the loss on its publication in case that publication should be a failure. He was pledged to all proper and practicable efforts, therefore, for its financial success.

A small package of the books had been sent to him for distribution among the local press. He made an errand to Littleton, and left a copy with the editor of the *Littleton Examiner*. He sent a copy by mail to the editor of the *London-derry Gazette* and another to the *North Yerrington Courier*. More distant members of the great newspaper fraternity were equally favoured. Fanny was aware of these operations, and gradually came out of the condition of half-indifferent disgust into which the completed volume had thrown her into one of painful anxiety. Now that public condemnation or public approval was imminent, her fears quite outweighed her hopes, and she could hardly sleep during the period that she awaited the decision of the local presses to which so peculiarly her fate had been committed. The *Littleton Examiner* had pretensions to literary character very much in advance of its neighbours. Rev. J. Desilver Newman, a young clergyman not altogether unknown in these pages, was supposed to have some mysterious connec-

tion with this press. The editor himself was a profound theorist, and delighted more in speculation than in matters of fact. It was very difficult, indeed, to obtain the news from his sheet except in an incidental manner, for the events of the world were so accustomed to suggest new trains of thought, and to keep him busy among philosophical causes, that he had all he could do to present what he delighted to call "the rationale of current life."

The position of the *Littleton Examiner* was considered by the press of the region very enviable. That sheet was, in fact, quite the standard. All waited, before expressing an opinion, to see what the *Examiner* said. On some subjects they always took the liberty "to differ, with brother Highway of the *Littleton Examiner*," simply because, in all matters of politics and religion, it was expected of them by their subscribers that they should differ with brother Highway. In literary matters, however, it was always delightful for them to add their humble testimony to that of brother Highway, in favour or in condemnation of any man, scheme, or opinion that might be under discussion. Besides, it was an easy way of making a paragraph to say: "We do not agree with brother Highway of the *Examiner*, when he says that," etc., quoting brother Highway's paragraph without the disfiguration of quotation marks; or to say: "Though differing with brother Highway of the *Examiner* on a wide range of subjects discussed in these pages, it always gives us pleasure, when we can do it conscientiously, to bestow upon his sentiments our cordial approval, as we do when he remarks that," etc., quoting a whole article and leaving out the quotation marks of course. In this way, brother Highway was flattered and kept good-natured, and his "valued contemporaries," using his brains and words to fill their pages with, nursed their self-complacency by a dignified censorship of all brother Highway's utterances. So brother Highway wrote paragraphs and leaders and disquisitions for all of them, and all they had to do was, in editorial sovereignty, to approve of, or dissent from; brother Highway.

The *Littleton Examiner* came at last—wet and doubtfully fragrant from the press—and was received from the hand of the weekly post-rider by Fanny herself. She took it privately to her room to read it alone—her heart throbbing violently with apprehension. She opened the important sheet, and read, first, a long advertisement of the *Matchless Sanative*, and, as if this was a fitting preparation for the catalogue of deaths, she then went through the mortuary record of the week. She had, of course, no interest in these things. The notice of her book was the first article that arrested her eye when she opened the paper, but she was not ready for it. Her eye ran around it, and then ran away—came up to it, and dodged—descended upon it like a bird upon a pool, and sprang up again, frightened at sight of its own feathers. At length, by a sort of spiritual endosmosis, the character and quality of the critique made its way into her consciousness, and she came gradually to its literal perusal.

Now brother Highway, of the *Littleton Examiner*, never noticed a book at any length, without giving his theory of the class of books to which the one in hand belonged. After his theory had had exposition, it mattered very little what was said about the book—in fact, it mattered very little whether he had read the book at all. He threw out his theory as that by which the book was to stand or fall; and was often so considerate as to let the public decide whether it could abide the test of the theory or not. In this case, he had sacrificed an unusually extended space to the review, five-sixths of which were devoted to an exposition of his theory of novel-writing, and one-sixth to the book itself. The single paragraph on "Tristram Trevanion" seemed to be written to prove that the author recognized the *Examiner's* theory, and had constructed the book with sole reference to it. Fanny's quick insight immediately detected the fact that the editor had not read her book at all—or, rather, that he had done no more than to dip here and there into its pages. The degree of disgust with which she read the following paragraph relating to her volume can be imagined:

"'Tristram Trevanion,' tried by this test, and made to confront these great fundamental and eternal principles, betrays the ring of the genuine metal. The style of the writer is sparkling without being intense, flowing without looseness, and pure as the mountain brook without the stones and rocks and abysses which obstruct its flow, and throw its bounding waters into inextricable confusion. As we wade, with heart absorbed, through its pellucid pages, in fancy's quickened ear we can hear the baying of the hounds upon the Whippoorwill Hills, the distant winding of the horn of the gallant Trevanion, the frenzied shriek of the perjured Jew, and all the varied music of that great song of life whose notes fall so forcibly upon the appreciative ear. The book is, of course, written by a woman. No man, living or dead, could have dressed Grace Beaumont for her nuptials with Trevanion with such precision and propriety, and we may add, with such gorgeous simplicity, if we may be allowed to use so suggestive a solecism. The writer, if we mistake not, is not altogether unknown in Littleton. We would not invade the secret of the musical masculine pseudonym she has assumed; but in its revelation, if it shall ever be unfolded, we are much mistaken if it is not found to invade the precincts of our stirring little neighbour, Crampton. The book cannot fail to have a million readers, who, we are certain, will bear us out in the assertion that this first offspring of the fair writer's muse must introduce her to a career which will satisfy her most daring ambition."

"And this is the stuff that public praise is made of!" exclaimed Miss Gilbert, as the *Littleton Examiner* fell from her hands to the floor. It was praise, certainly, but it was praise that she despised, and was written that the editor might glorify himself, not her—written to prove that if she had not, by great good fortune, pitched upon the editor's theory of novel-writing as the basis of her work, she must inevitably and disastrously have failed. Aunt Catharine was more easily pleased, and thought Fanny had every reason to be satisfied with it. For her part, she could not see what could have been asked for better than that. Dr. Gilbert was not altogether displeased with it. At least, he thought the effect of it would be to help the sale of the book.

(To be continued.)

SCOTTISH UNIVERSITIES.

In no part of the world has the value of university education been more thoroughly tested and more strikingly illustrated than in Scotland. Through all the centuries of their existence there have been found gathered into these schools the very *elite* of Scottish youth from every class of rich and poor, sons of the nobility, the gentry and the common people. In a large degree they have had the training of the people and the formation of that public sentiment, even among the labouring classes, which has made the Scottish parent look upon scholarship with respect and desire it for his sons as the highest passport to distinction, usefulness and honour. The universities have thus been an open door through which successive generations of talented and aspiring young men have pressed their way to the highest positions in the service of the country, and have perpetually filled up the ranks of law, divinity, medicine, teaching and successful authorship. The brightest lights of the Scottish pulpit have been those at every epoch that were kindled at the universities. The result has been that through all its history the Church in Scotland has been eminently blest with a learned and godly ministry fully abreast with the advancing science and literature of the age. A large proportion of the best British authorship, not only in theology but in science and literature, has been connected with the Scottish pulpit and has come of the fostering influences of the Scottish universities. This has been abundantly illustrated in the annals of the American churches in all the earlier periods, when our pulpits and our college halls were adorned by eminent divines—like Charles Nisbet and John Witherspoon, John Glenly of Irish birth, John Mason, and his still more distinguished son John M. Mason, of New York—born or educated in Scotland.

What is true of the universities in Scotland as the source of a highly-educated and influential clergy is equally true as it regards all the other learned professions. In an eminent degree the leaders of the people have been trained to thought and activity in these ancient and renowned schools. Much of the intellectual and moral power that has given life and character to her home-population, and then gone forth to make that influence felt in other lands, may be traced back to the universities as the primal well-spring. Statesmen, jurists, orators, divines, physicians, educators, discoverers, eminent scientists, great merchants, bankers, publishers, manufacturers and engineers, as well as soldiers and artisans, have caught that inspiration which useful knowledge gives to the mind and prepared themselves for their life-work at these great seats of learning and religion. Christianity is the world's greatest civilizer. Christianity can do nothing better for a country after it has once converted its inhabitants to Christ than when it founds and opens for youth its permanent institutions of the higher learning. This it did in Scotland at an early day, and thereby gave the guarantee of progress and set the seal of its power over an educated people for all time to come. The Scottish universities have been the centres of light and influence not only to the educated youth of Scotland, but in an unusual degree to the young men of England, Ireland and America. Even to this day, when universities and colleges have been so multiplied in our own land, it is no uncommon thing for our talented young men of wealthy families to obtain a part of their educational finish as students at these universities, especially that of Edinburgh.

It is certain that the universities may claim the honour of having trained in almost every branch of literature and science the men who have made Scotland illustrious. At these seats of learning they have been educated, and here, in maturer life, they have lived and taught and carried forward their profound investigations. The literary, scientific, philosophical and even religious, life of Scotland has gathered around these schools. There could be no complete history of the Scottish people without taking them into the account.—*Scotland's Influence on Civilization, by Dr. Halsey.*

THE "ALABAMA" IN ACTION.

From an account of "Life on the Alabama," by one of her sailors, in the April Century, we quote the following. "We got everything ship-shape and left Cherbourg for our last cruise on a bright Sunday morning, June 19. We were escorted by a French armoured vessel, and when we got outside we could see the *Kearsarge* awaiting us, about four miles away. Captain Semmes made us a short speech which was well received, though it seemed odd to me that an American should appeal to an Englishman's love of glory to animate him to fight the speaker's own countrymen. But we cheered, and the French ship leaving us, we steamed straight for the *Kearsarge*. There is no doubt that Semmes was flurried and commenced firing too soon. We were, I should say, nearly a mile away, and I do not think a single shot told. The enemy circled around us and did not return our fire until within seven or eight hundred yards, and then she let us have it. The first shot that struck us made the ship reel and shake all over. I was serving on one of the thirty-two-pounders, and my sponger was an old man-o'-war's man, who remarked, after a look out of the port, 'We might as well fire batter puddens as these pop-guns: a few more biffs like that last and we may turn turtle.' He had scarcely spoken when a shell burst under our pivot-gun, tilting it out of range and killing five of the crew. 'What is wrong with the rifle-gun?' was asked. 'We don't seem to be doing the enemy any harm,' while with slow precision came the crash of the heavy shell of the Yankee. One missile that seemed as big as a haystack whizzed over our heads, taking a section of the port bulwarks away, fortunately missing a man that was handling shot. He only remarked that he believed the Yankee was firing 'steam-biffers' at us. Another shell struck us amidships, causing the ship to list to port so that our gun, weighing three tons, raced in, pinning one poor fellow against the port sill. He died before we could get him clear. This was the missile that sunk the *Alabama*. 'She's going down!' was the cry, and all was confusion. Another shell struck about the water-line, and the vessel reeled like a drunken man. The dead and wounded were lying about the deck, which was red with

blood. Our officers did their duty and the men at once began to get up the wounded. The cutter and launch were in the water, and the officers were trying to keep the men back till the wounded were all in: but certainly many of them were left, for I saw several on the berth-deck when I went below, and the boats were then full and pushing off. When it was certain that the ship was sinking, all order was at an end. I had £10 and a watch in a locker between decks, and I ran below, but they were gone.

"'All hands on deck—ship's going down!' was called, and I had just got on the upper step of the forward companion-way when the water, entering the berth-deck ports, forced the air up and almost carried me off my legs. I cast my eyes around for a moment. Old Gill, with his head crushed under the carriage of the eight-inch gun, was lying there, his brawny hands clinching the breast of his jumper. Just as the water came over the stern I went over the port bulwarks. I was a good swimmer, and had not been in the water five minutes when a French pilot-boat came running past, and a brawny fellow in petticoats and top-boots dragged me out of the water."

CASALE ROTONDO.

[A ruin in the Campagna, about six miles outside Rome, on the Appian Way, is called Casale Rotondo.]

If life indeed were ours,
Well might the heavenly powers
Smile as they watched Man's fruitless struggle here;
We build, and build in vain,
Poor ants; the autumnal rain
Drowns all the work, but yet we persevere.

Man's proud achievements fall;
Keft arch or mouldering wall,
Where solemn temple stood or palace high,
Tell the old tale anew
Which royal David knew,
The works of Man, as Man himself, must die.

When Scipio beheld
Despairing Carthage, held
By his stern leaguer, girdled round by fire,
Rise into flame at last,
And o'er the dark sea cast
Her dying light like Dido's funeral pyre.

Deeply he sighed, and said:
"Great Babylon is dead,
And Tyre is gone, and Carthage now, and then
Rome, Rome must fall, and we,
The conquerors, conquered be
And taste the doom which tracks the pride of men."

Bare the Campagna round
Circles this lonely mound,
Half tomb, half tower—a dust heap—type of all
The once triumphant Rome,
Now beneath Peter's dome
Crouched yonder, shrunk within her mighty wall.

Mistress of many lands,
Imperial England stands,
Through East and West by force and law prevailing;
Say I shall we see the fate
Of Rome dissolve her state,
And Albion's star of fame and victory paling?

And we, her sons, who give
Our life that she may live
Beneath Canadian frosts and Indian skies,
"Is this," we cry, "the end
Whither our labours tend,
Is this the balance of our sacrifice?"

If life indeed were ours—
But oh, ye heavenly powers!
Pitying ye look, and know it is not so;
Life is the mystic scroll
God wrote—he reads the whole;
How should the letters His wide meaning know?
—B. H. H., in the Spectator.

HOW TO GET ALONG.

Don't stop to tell stories in business hours.
If you have a place of business, be found there when wanted
No man can get rich sitting around stores and saloons.
Never "fool" in business matters.
Have order, system, regularity and also promptness.
Do not meddle with business you know nothing of.
Do not kick every one in your path.
More miles can be made in a day by going steadily than by stopping.
Pay as you go.
A man of honour respects his word as he does his bond.
Help others when you can, but never give what you cannot afford to, simply because it is fashionable.
Learn to say no. No necessity of snapping it out dog-fashion, but say it firmly and respectfully.
Use your brains, rather than those of others.
Learn to think and act for yourself.
Keep ahead rather than behind the times.
Young man, cut this out, and if there be any fallacy in the argument, let us know it.

THE Roman Catholic bishop of Salford, in his Lenten pastoral, declares that the recent encyclical of the Pope on the constitution of states is "the most remarkable, if not the most important, of all the wise and far-reaching documents with which Peter has instructed and strengthened his brethren during the present learned and practical pontificate."

British and Foreign.

PROF. CHRISTIE, of Aberdeen, is a candidate for the deputy-clerkship of assembly.

EDINBURGH Free Church Presbytery has agreed to the translation of Rev. George Macaulay to Bowling.

THE *Lancet* strongly condemns the practice, still too common, of giving wine and other intoxicants at children's parties.

DR. CAMERON LEES has been appointed dean of the chapel royal and dean of the order of the thistle in succession to the late Principal Tulloch.

IN a religious journal of fifty years ago, among other articles prepared for the edification of the devout, is one entitled "To Pious Dealers in Ardent Spirits."

ST. ANDREW'S has conferred the degree of D.D. on two of its own clergymen, Revs. Matthew Rodger, of the College Church, and Mark Lowden Anderson, M.A., of the second charge, St. Andrew's.

THE Rev. D. D. Bannerman, M.A., of Perth, is the Cunningham lecturer this year, his subject being "What the Bible Teaches about the Church." The lectures are being delivered in the Assembly Hall.

DR. BLACK, of Inverness, preached in St. Mary's, Edinburgh, on 14th ult., and in the evening delivered a stirring lecture to a crowded congregation on "A Man who Missed the Mark: lessons from a lost life."

THE Rev. John Watt, of Anderston, Glasgow, formerly assistant professor of humanity in Aberdeen, is named in connection with the vacancy caused by the approaching removal of Dr. Donaldson to St. Andrew's.

ABERDEEN Senatus has conferred the degree of D.D. on Rev. G. Jamieson, B.D., of Old Machar, and Donald Mackinnon, M.A., of Strath, Skye; and the degree of LL.D. on Rev. George Davidson, M.A., Logie Coldstone.

ONE result of the simultaneous meetings in February in behalf of Foreign Missions is that the English Church Missionary Society has received, within twelve days, no fewer than twenty six fresh offers for service in the mission field.

DR. J. J. BUNAK, the oldest co-presbyter of the late Rev. James Smith, M.A., preached a memorial sermon in the Middle Church, Greenock, on Sunday afternoon, in which he gave a characteristic sketch of its departed senior minister.

A COMMITTEE appointed by Edinburgh U. P. Presbytery to consider what steps should be taken toward the abolition of fast days have been authorized to communicate with the Established and Free Presbyteries with a view to concerted action.

A WIDOW in the Lews, who regularly every Sabbath attended the Macrae Memorial Church at Shabost till the close of her life, has died at the age of 102. She had become blind but retained full possession of her mental faculties.

DR. KENNEDY, speaking in Edinburgh U. P. Presbytery on the report of the committee for the supply of vacant pulpits, said the Synod might adopt any laws they chose in the matter of church vacancies, but these would soon become a dead letter.

MR. CONYBEARE, M.P., has been asked by the Sunday School Union to draft a bill prohibiting the sale of intoxicating liquors to children. He will apply the principle of the pawnbrokers act, which prohibits pawnbrokers from receiving goods in pledge from children.

THE German Government have consented to take part in the conference with the Netherlands and Britain on the liquor traffic in the North Sea; and it may therefore be concluded that the "copers" who have so long preyed on our poor fishermen are at length doomed.

THE Rev. S. R. MacPhail has been sent by his congregation at Canning Street, Liverpool, to take a tour in the Holy Land for the benefit of his health. He will join the party of which Dr. Munro Gibson, Dr. Thain Davidson, Dr. Valentine, of India, and Mr. Graham, of Broughty Ferry, are members.

DR. JOHN BISHOP, of Edinburgh, one of the most earnest friends of the Medical Missionary Society as well as of the temperance cause, has died at Cannes. His latter days were marked by peaceful triumph. His widow, formerly Miss Bird, is the well-known authoress of several remarkable books of travel.

THE Rev. G. W. Rusden has been adjudged by a jury in the Queen's Bench to pay \$25,000 damages for imputing cruelty in his dealings with the Maories to Mr. John Bryce, for some time minister for native affairs in the New Zealand Government. The libel is printed in Mr. Rusden's "History of New Zealand." Stay of execution was refused.

DR. WALTER SMITH, in a sermon to young men on "Amusements," delivered in his own pulpit on Sunday afternoon, said he could not tell what the drama now actually was, having no personal experience of it; but if it had been lifted out of the mire, assuredly he would rejoice in that, for it was the most powerful of all amusements that men had ever tried.

PROF. MITCHELL, of St. Andrew's, Moderator of Assembly, gave the closing St. Giles' lecture on Sabbath, his subject being "The Church and the People." All things led him, he said, to cherish the hope that re-union on the old historic lines was not yet to be abandoned by the Scottish nation, and that if men of all parties would only act wisely, fearlessly and in earnest the idea might still be realized.

MR. CHRISTIAN F. COLE, B.A., the second son of Rev. Jacob Cole, a negro clergyman at Sierra Leone, and the first negro graduate of Oxford, has died at Zanzibar. He was called to the bar in 1883, and was the first negro barrister ever heard in the High Court of justice in England. He was the author of several works in prose and verse, including a threnody on the death of Bishop Colenso, of whom he was an ardent admirer.

Ministers and Churches.

THE Rev. Hugh Rose, of Elora, gave his illustrated lecture, "A Walk Through Rome," in Knox Church, Guelph, last week. The lectures of Mr. Rose have been viewed and listened to with the greatest delight where they have been given.

DR. REID has received, from "A Friend to Missions," \$500 for North-West Missions. Will the liberal donor kindly let Dr. Reid know whether the gift is intended for Home Mission work, or for work among the Indians, the latter being under the direction of the Foreign Mission Committee?

THE Canadian Auxiliary of the McAll Mission held their monthly meeting in the Mission Hall, Thursday, April 1, with an increased attendance, showing more interest in this work. Interesting articles were read on the work carried on in France. The treasurer reports \$39 on hand. "At the close of the meeting, \$10 was handed in as a first instalment for a life membership; \$25 constituted any one a life member.

THE able lecture recently delivered in College Street Presbyterian Church by Principal MacVicar, of Montreal, is, by special request, to be repeated in Central Presbyterian Church, this city, on Thursday, 15th inst. The subject—"What Great Men Know but Dare Not Speak Of, or Romanism in Quebec,"—is of the greatest interest and importance, and the learned lecturer, intimately conversant with his theme, speaks out right manfully.

A SHORT time since, Mr. S. M. Mash, student of Knox College, who has been labouring at Big Bay during the winter months, was agreeably surprised by a visit from the young people of Big Bay congregation, who presented him with a handsome Bible, as a token of their esteem and appreciation of his labours among them. After an enjoyable evening, and partaking of the good things provided by the young ladies, and an appropriate psalm read, and prayers offered, the young people left for their homes highly delighted with the evening's enjoyment. This is only one of the many tokens of the people's good will in this field.

THE ladies of the Scotch Presbyterian Church, New Jersey, gave their annual soiree and supper lately, which was well attended and very enjoyable. The new pastor, Rev. D. Mitchell, occupied the chair. After singing and the doxology, Dr. Imbrie congratulated the congregation on the auspicious circumstances under which they were met. He had known their pastor many years, and said he could not but anticipate a bright future for the church. Two students from Queen's College, Kingston, Messrs. McLaughlin and McNaughton, spoke kindly of Rev. Mr. Mitchell and his work in Canada, and predicted a successful pastorate. Rev. J. Carmichael, M.A., of Norwood, Ont., stated that Mr. Mitchell was one of his warmest friends, and there was no man for whom he had a greater respect. He then delivered a thoughtful and telling address upon "Order," in which he commended this principle for successful church work.

THE Rev. T. R. Welch, D.D., United States Consul at Hamilton, died from heart disease very suddenly on the night of the 26th inst. Deceased was born at Nicholasville, Ky., on September 25, 1825. He was a graduate of Centre College, Danville, Ky., also of Princeton Theological Seminary. He was a clergyman of the Presbyterian Church for thirty five years, twenty five of which were spent in the pastorate of the First Presbyterian Church at Little Rock, Ark. Poor health caused him to resign his pastorate, and in June last he entered upon the duties of United States Consul at Hamilton. Dr. Welch made a favourable impression upon the people of Hamilton from the first, and his death has cast a gloom over his friends, and especially the congregation of Knox Church, by whom he was revered. His remains were taken to Little Rock for interment. Funeral services were held at Hamilton; the pall bearers were Revs. Messrs. Secker, Fletcher, Lyle, Laidlaw, Goldsmith and Dr. Burns. The flags on the public and other buildings in the city were displayed at half mast in respect to his memory.

ON the 25th inst., after a thorough renovation, the basement of Knox Church, Embro, was re-opened. Rev. James Little, of Princeton, preached at eleven a.m., and Rev. W. Wylie, of Paris, at half-past seven p.m. The people turned out well, and were rewarded by being privileged to hear very able and impressive discourses. About two years ago the auditorium of this church underwent a renovation, costing about \$900; and the whole amount was put down on the collection plate on the day of the re-opening. Again, in connection with the present renovation, to the extent of about \$500, the congregation had the satisfaction of returning to their homes with the pleasing thought that all was paid. The basement has been divided into a large lecture room, Bible class, and infant class rooms, with a comfortable vestry. The whole basement is now bright, cheerful, well ventilated, and as suitably adapted to Sabbath school work as any school room in Western Ontario. It is very encouraging to the pastor (Rev. Gustavus Munro), who is about completing a pastorate of thirteen years, to find that the young people of the congregation, under whose auspices the present renovation was undertaken, have been able to consummate the work so satisfactorily. Knox Church, Embro, believes in keeping out of debt.

THE anniversary services of the First Presbyterian Church, Brantford, commemorative of the opening of the new church, were observed on the 14th and 15th of March. On Sabbath, 14th, the services were conducted by the Rev. Wm. Wylie, of Paris, who preached suitable sermons both morning and evening. His sermons are spoken of as being very acceptable, and his preaching of a very high order, and fresh and forcible in the manner of presenting the truth. On Monday evening the usual tea meeting was held. It was more than usually successful in every respect. The audience was larger than formerly, nearly 500 people being present. The Rev. Dr. Beattie, pastor of the church, occupied the chair

and spoke very briefly. The Rev. Mr. Sinclair, of Mount Pleasant, who was for three years a missionary in the North-West, and who was at Prince Albert during the rebellion, was the first speaker. He gave much information in regard to the condition of the Indians, and urged the necessity there was for giving them food and also the ordinances of religion. Mr. Wylie alluded to the Indian problem as it exists in the United States, and spoke at some length of the evidences of prosperity he observed in connection with this church in which they were met. The other speakers were Rev. Mr. McTavish, St. George; Rev. Mr. Carey, of the First Baptist Church; and Rev. G. C. Mackenzie (Episcopal), of Grace Church. He expressed himself as having pleasure in being present and stated that he was pleased with the solid, sensible addresses to which he had listened. He also expressed the high esteem he had for Dr. Beattie, and wished him and his congregation abundant and continued prosperity. The choir aided very materially, under the efficient leadership of Mr. R. Fax, to make the proceedings enjoyable. The services were in every sense successful and cheering on both occasions, and the proceeds of the services were about \$180.

THE Rev. Allan Findlay writes: Allow me through your columns to acknowledge the receipt of the following sums contributed for church building in the Muskoka field in answer to my appeal of a few weeks ago, viz.: Rev. R. Hamilton, \$5; Miss Kate E. Moir, \$5. It is not yet too late for any others who may wish to do so, to assist in the erection and completion of these ten churches which must be attended to during the coming summer. As to Sabbath school supplies I have much pleasure in acknowledging the offer of these from Mrs. Abbot, Tottenham, J. Reid, Cardinal, Miss M. Brown, Newmarket, J. A. McCrae, Guelph, Miss Kate F. Moir, Caistorville. Thirteen schools will be supplied by these, but some are still unsupplied. Barrie Sabbath school also donates a library—a few more could be placed where they would do good. One signing herself "a Wayward Lassie" sends \$5 for the benefit of the schools; her wishes will be thankfully complied with. I want in closing to copy just one sentence from her letter as a word of encouragement to the many faithful Sabbath school and Bible class teachers who may read this—who, it may be, despond because they see no fruits of their labours—and, perhaps, it may be taken as a word of direction by many of the "lads and lassies" among your readers who may not consider themselves "wayward," but who, it may be, lack in duty: "I can spare this amount now because through the instruction of an earnest, consistent Bible class teacher, I have been led to systematic giving." More of this teaching, and of this practice as the result of it, would make a wonderful change in the current literature of the Church, fewer of these appeals for help to the weak and struggling or for aid to the languishing Schemes of the Church, and a marvellous increase in the comfort which those who profess to serve Christ would enjoy in their religion. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

THE *Orillia Packet* says: The yearly meeting of the Orillia Presbyterian congregation was held lately. The Rev. R. N. Grant opened the meeting with devotional exercises, and gave a brief address, showing what causes the congregation had for thankfulness. Mr. W. I. Forbes, the session clerk, read the address of the session. It expressed gratitude to God for the many mercies vouchsafed to the congregation during the past year, referred to Mr. Wm. Harvie being elected as a member of session, to the appointment of a committee of ladies for each elder's district, to an addition of fifty-four members during the year, to the liberality of the Bible class in presenting an organ to the Church, and to the building of the new manse. Mr. G. A. Chase, the treasurer, read the financial report. It stated that, notwithstanding the extraordinary expenses, amounting to over \$300, connected with the building of the new manse, the income for the year met the expenditure, less the small sum of \$44.87, and that this deficiency was far more than covered by arrears. Mr. T. J. Decatur, the secretary, read the report of the Sabbath school. It showed increase and progress. There are thirty-one teachers and officers, and 314 scholars, divided into twenty-five classes. The average attendance for the year was 204. The infant class, still so efficiently taught by Mrs. P. Bertram, numbers 123. On a new library \$100 have been laid out. The total income, including the balance of last year, was \$319.93. Mr. W. I. Forbes, the treasurer, read the report on the Schemes of the Church. It stated that the amount contributed for these purposes was, including a contribution of \$30 from the Sabbath school for Point-aux-Trembles Institution, \$576. Summing up the several financial items, they are as follows: Lord's Day offerings and contributions, \$2,257.23; Sabbath school, less \$300 for missions, \$289.93; Bible class, less expenses, \$253.00; Schemes of the Church, \$576; Cemetery Fund, \$204.04; Miscellaneous, \$100; total, \$3,771.40.

ANNIVERSARY services have just been held in Angus and New Lowell. In Angus, on February 21, Rev. D. D. McLeod, of Barrie, preached morning and evening, and Rev. G. Hewitt (Methodist) in the afternoon. At each of these services most excellent sermons were delivered in the hearing of large and eager congregations. On Monday evening, February 22, the usual tea meeting was held. Addresses by Rev. Messrs. McLeod, McCornell, Acheson, Hewitt and Cochrane, readings and recitations by Miss Bell, of Creemore, Mr. J. McL. Stephenson, Barrie, and Mr. J. A. Mather, New Lowell, and most excellent music by the Presbyterian Church choir, Barrie, completed a very enjoyable programme. During the evening Mr. McBeath, on behalf of the congregation, presented Miss Esther Cooper with a beautiful gold chain as an expression of gratitude for her kindness in officiating at the organ for the past two years; accompanying the chain was an address to which her father, Mr. Alex. Cooper, senior elder, replied, and after heartily returning thanks on behalf of his daughter, reviewed the marked progress both the congregation and the Sabbath school had made under their present pastor, Mr. Leishman. In New Lowell, March 14, Rev. D. McLaren, of Knox College, preached both morning and evening to large, attentive and delighted congregations. At the close of the

morning service he congratulated the congregation on their prosperity and on their very beautiful church. He said he was glad to know that the Gospel of Jesus Christ was faithfully preached to them every Sabbath, as a beautiful church without a faithful preaching of Jesus is a poor thing. On Monday evening following a social and tea meeting was held in the Town Hall, which proved a grand success. Excellent recitations by Miss Bell, of Creemore, music and readings by local and imported talent, also addresses by the pastor, Mr. Leishman, and the Rev. Mr. Henry, of Creemore, delighted the large audience. Presbyterianism seems to have taken a new start in both these congregations and to be gaining a firmer hold on the people—a success no doubt resulting from the united efforts of the minister, session and congregation all working heartily together. Two years ago Rev. Mr. Leishman was called to this field, then consisting of Angus, Airlie and New Lowell, the three sections offering \$950 per annum. Since induction Mr. Leishman has driven twenty-four miles every Sabbath and preached three times; besides weekly services in different parts of the field. The work has prospered, and now by the sanction of the Presbytery, Airlie is separated, leaving Angus and New Lowell to form a distinct charge offering their pastor, Mr. Leishman, \$800 a year and manse, the change to take place on the 1st April. Airlie, in connection with another station which Mr. Leishman has recently opened, will be placed under the care of a student during the summer. We trust the change will be advantageous and the cause still prosperous.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Knox Church, Harrison. Mr. Crozier was appointed Moderator for the next six months. Mr. Strath gave in a minute of Mr. Nicol's resignation, which was received and adopted. The Rev. J. K. Smith, of Galt, was nominated as Moderator of the next General Assembly. The Presbytery agreed to unite Woodland with East Normanby and Aytton. Mr. Strath was appointed Moderator of Session. Mr. Morrison was appointed Moderator of the Session of North Luther, Ross and Gordonville. Mr. Strath was appointed to attend to the supply of these congregations. Leave was granted the people of Riverview to build a church. Mr. Wilson was appointed to ordain elders in Riverview and Corbuden, and to act as Moderator of Session when formed. The following are the commissioners to the General Assembly: Ministers, by rotation, Mr. McLeod and Dr. Campbell; by ballot, Messrs. Morrison and Wilson, elders: Messrs. Peter M'Gregor, James Murdock, Alex. McPherson and John Inkster. The reports of parties appointed to visit and receive congregations were received and the grants needed applied for. The Home Mission agent was also instructed to procure students for the mission stations during the summer. A call with relative papers was presented and read, from Free St. John's, Walkerton, to the Rev. Dr. Campbell. Parties are cited to appear at an adjourned meeting in Mount Forest, on the 13th April next, at half-past one o'clock p.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston, commencing on March 15 and ending on March 17. An obituary minute was adopted in regard to Mr. Daniel Gilmour, representative elder from Tamworth, referring to his exemplary life and the loss sustained by the Church through his removal. The committees appointed to visit congregations in the interest of the Augmentation Fund reported. It was found that certain vacancies would suffer loss by the enforcement of the rule requiring licentiates to spend six months in the mission field, whereupon it was decided to ask the Assembly to rescind said rule in so far as it applies to students in our own colleges. Mr. Maclean presented the Home Mission report. A petition from Sidney, asking for a supply of ordinances, was granted. The Sharbot Lake field was divided into two sections, and the same grants in general recommended for supplemented congregations and mission stations. The following were appointed commissioners to the General Assembly: Ministers, by rotation, Messrs. John Mackie, M.A., James Cumberland, M.A., William S. Smith and John Robertson, by ballot. Mr. M. W. Maclean, M.A., Principal Grant, D.D., and Mr. Henry Gracey, elders, Messrs. John Duff, George Gillies, W. P. Hudson, M.P.P., A. F. Wood, M.P.P., William Craig, A. G. Northrup, and Rev. E. C. McLean. There was tabled a list of the students of Queen's College seeking employment in the mission field. It was carefully scrutinized, and those applying for the first time were examined with a view to ascertain their fitness for such work. The congregation of St. Andrew's Church, Picton, obtained permission to sell a portion of their manse property. Mr. Cumberland presented a report on the Fredericksburgh Church property, and submitted plans for the repairing of the house of worship on it, and an overture to the Synod of Toronto and Kingston thereon. Twelve students of Queen's College made application to be taken on trials for license. The remit on vacancies was disapproved; that on printing was approved. It was agreed to transmit to the Synod a memorial of the Rev. David Beattie. An overture to the Assembly in reference to the supply of vacancies, submitted by Mr. Maclean, was adopted. The treasurer's report was presented. The Rev. James K. Smith, M.A., of Galt, was nominated as Moderator of next General Assembly. The following committees were appointed to arrange for the dispensation of the Sacrament of the Lord's Supper at the stations on the line of the Kingston and Pembroke Railway, and in North Hastings: Messrs. Houston and Mackie for the former field, and Messrs. Maclean and Wilkins for the latter. Messrs. Millard and Gracey were charged with the duty of preparing a suitable obituary minute in relation to the Rev. A. Matthews, formerly minister of Lansdowne and Trenton. A public meeting was held on the evening of Tuesday, under the auspices of the Woman's Foreign Mission Society of the Presbytery of Kingston, and addresses delivered by several ministers. An adjourned meeting was appointed to be held in St. Andrew's Hall, Kingston, on Tuesday, 11th day of May ensuing, at ten o'clock a.m.—THOMAS S. CHAMBERS, Clerk.

PRESBYTERY OF SARNIA.—This Presbytery held its regular meeting in Forest, on Tuesday, March 9. Rev. R. W. Leitch was appointed Moderator for the next six months. Rev. Hector Currie, minister, and Mr. Alex. Gillaly, elder, were appointed representatives of the Presbytery on the Synod's committee on bills and overtures. Reports of deputations appointed to visit congregations, and hold missionary meetings, were received. The Presbytery expressed satisfaction with the same, and noted for special pleasure the intimation of an increase of salaries in the case of the Watford and Adelaide congregations. A communication was received from the congregation of Petrolea, in answer to a citation in regard to the supply of Marthaville by Rev. Mr. McLintock; in terms of said communication, Presbytery agreed to let matters remain there as they are till next ordinary meeting in June. Rev. Mr. Tibb, Convener of the Presbytery's Committee on Temperance, gave in a report which was received and adopted, and the thanks of the Presbytery given to the Committee—especially to the Convener, who was instructed to transmit the report to the Convener of the Synod's Committee on that question. Rev. Mr. Tibb, in the absence of Rev. John Thompson, read an excellent report on the State of Religion, which was received. The Presbytery expressed regret that so few sessions had responded to the circular on that question, and the Convener was instructed to communicate with the said sessions, and request them to transmit answers for the formulating of a report to be transmitted to the Convener of the Synod Committee on the State of Religion. Rev. Mr. Currie, Convener of the Presbytery's Home Mission Committee, gave in a report from the 1st of October, 1885, to the 1st of April, 1886. It was agreed to receive the report and consider its recommendations. It was agreed to press for \$4 per Sabbath for Forest, instead of \$2.50, as granted by the General Assembly's sub-committee in October last; to ask for \$50 for Mandamin, in the event of the Marthaville arrangement falling through, after June next; to ask \$150 for Corunna and Mooretown; and to ask for \$300 for Oil Springs and Oil City. On motion of Rev. Mr. Currie the Presbytery agreed, after hearing the report of the deputation appointed to visit the congregation of West Williams and North-East Adelaide, in regard to Augmentation, to recommend the Home Mission Committee to place the above congregation on the supplemented list, and ask \$150 per annum. It was further agreed that the Convener of the Presbytery's Home Mission Committee be instructed to secure a student for each of the Home Mission fields, and ask for a grant of \$2 per Sabbath for the mission field of Sombria and Duthel Church; and further, that the Home Mission committee of the Presbytery be instructed to take into consideration the cost of supply of mission fields, and report to the Presbytery at a meeting to be held during the meeting of the Synod in Sarnia, in April next. In the evening a missionary meeting was held, addressed by Rev. Messrs. Anderson, Currie and Cuthbertson. The Presbytery elected the following delegates to the General Assembly: John Lee, George Cuthbertson, and Robert Hume, M.A.; John Anderson and J. S. Lohead, M.A., ministers; Robert Rae, Thomas Gordon, William Bryce, William Cole and Macdougall, elders. The committee appointed to draft a deliverance in regard to the remits of the Assembly gave in a report which was received and adopted, and ordered to be entered in the minutes of the Presbytery. The Presbytery agreed by a large majority to recommend the continuance of a lectureship, instead of the appointment of a professor in Knox College. The next ordinary meeting was appointed to be held in Sarnia on the 29th of June next, at nine a.m., in St. Andrew's Church there.—**GEORGE CUTHBERTSON, Pres. Clerk.**

PRESBYTERY OF GLENGARRY.—The quarterly meeting of this Presbytery was held on Tuesday, the 9th ult., the Rev. John Matheson, Moderator. There was a full attendance of members. The Presbytery proceeded to the appointment of a permanent Clerk in the room of the late Mr. Lang. The Rev. Mr. Fraser, after a very feeling allusion to the loss the Presbytery had sustained in the death of Mr. Lang, who, by his marked ability and steadfast attention to the duties of Clerkship, had done such good service in the Presbytery, and who had also, by his courteous and obliging manner, endeared himself to all its members, proposed as his successor the Rev. Mr. Burnet, of Martintown. This motion was seconded by the Rev. Mr. MacLennan, of Kenyon, and unanimously agreed to. The Convener of the Presbytery's Home Mission Committee was enjoined with the Clerkship, as had formerly been the case. On motion of Mr. MacLennan, seconded by Mr. Mackenzie, Dr. McNish and Mr. A. Macgillivray were appointed a committee to draw up a minute in reference to the lamented death of Mr. Lang. A call from the congregation of Alexandria in favour of the Rev. David McLaren, of Toronto, was presented and read. The call was stated to be a most hearty and harmonious one. It was signed by thirty five communicants and sixty-three adherents, and was accompanied by a guarantee of stipend for \$500 and a manse. Messrs. J. Wilson and H. Munro appeared in prosecution of the call, which was unanimously sustained and ordered to be transmitted to Mr. McLaren. A call from the congregations of St. Luke's, Finch and South Finch in favour of the Rev. Donald Stewart, of Wallacetown, signed in all by 122 communicants and 112 adherents, was presented. The guarantee of stipend is for \$750, and there is also a manse. Messrs. W. McElhern, J. McMillan and M. McLean appeared as commissioners from the congregations in support of the call, all testifying to the heartiness and unanimity of the people in the matter. The Presbytery unanimously sustained the call, and directed that it be transmitted with relative papers to the Presbytery of London. The Rev. J. A. Murray, of St. Andrew's Church, London, and the Rev. A. Urquhart, of Dunwich, were appointed to appear before that Presbytery in the prosecution of the translation of Mr. Stewart: the former in behalf of the Presbytery of Glengarry and the latter in behalf of the congregation of Finch. Rev. Mr. Fraser reported in behalf of the deputation appointed to visit East Lancaster, from which it appeared that that congregation is now in a position to call a minister, being able to offer a

stipend of \$500 and a manse. Messrs. McNow, Conde and McVehie, representatives from that congregation, explained their present circumstances and asked for a supplement of \$250. On motion of Mr. Macgillivray, seconded by Mr. Cameron, the Presbytery resolved to accede to their request, and to recommend their application to the consideration of the Augmentation Committee. Leave for moderation of a call was granted to the congregation of Dalhousie Mills. The committee appointed to consider and report as to the appointment of another professor to Knox College, Toronto, recommended "that the Presbytery do not nominate, and further express their belief that the lectureships hitherto in practice, in addition to the regular work of the Professors, had better in the meantime be continued." The recommendation was unanimously adopted. Rev. J. Matheson read a report of the Presbytery's Sabbath School Convention held at Wilhamstown on the 16th and 20th January last, with the contents of which the Presbytery expressed much satisfaction. Reports were given by deputations appointed to visit the supplemented congregations, all of which testified to the prosperity and zeal of these congregations. In the case of Summerstown, it was intimated that they had agreed to increase their minister's salary by \$25, and by so much lessen their claim upon the Augmentation Fund. Alexandria had also increased its contributions by \$50. The following were appointed commissioners to the General Assembly: Ministers, by rotation, Revs. W. Ferguson and J. K. Bailie; by open vote, Revs. Dr. McNish and A. Matheson; elders, Messrs. I. R. Ault, W. J. Scott, G. Elder and Alex. McMillan. On motion of Mr. McLennan, Dr. Burns, of Halifax, was nominated for the Moderatorship of the General Assembly. The remits sent down by the General Assembly were next considered, and returns adopted in regard to them. Mr. Fraser gave in the report of the deputation appointed to visit the congregation of Knox Church, Lancaster. The report was of a very encouraging nature, and was unanimously received and adopted by the Presbytery, thanks being accorded to the committee for their diligence. Mr. McLennan, Kenyon, read and handed in the report of the committee on the State of Religion. The report was received and its recommendations adopted. Mr. Calder read and laid on the table the report of the committee on Temperance, which also, on motion duly seconded, was received and its recommendations adopted. The Presbytery resolved to petition the Dominion Parliament against making any such modification of the Scott Act as would allow the sale of wine and beer. Messrs. Calder and Macgillivray, the Moderator and Clerk, were appointed to prepare and forward the petition. The following were appointed as the Presbytery's Home Mission Committee:—Rev. J. S. Burnet (Convener), J. Fraser, J. Matheson and J. McKenzie. The next meeting of Presbytery is to be held at Alexandria, on Tuesday, July 6 next, at eleven o'clock a.m.—**JOHN S. BURNET, Pres. Clerk.**

OBITUARY.

THOMAS A. ANDERSON.

At the comparatively early age of thirty-seven Mr. Thomas Anderson has passed away. He was a native of Portsoy, Scotland, where in his father's establishment he was trained to journalism. Coming to Canada in 1874 he was for a time connected with the *Ottawa Free Press*, and subsequently a *Hansard* reporter. He engaged in several journalistic ventures in Western Ontario, making warm friends wherever he went. After the *Chatham Tribune* ceased publication Mr. Anderson was for a time connected with *THE CANADA PRESBYTERIAN*. From this office he went to the *Quebec Mercury*, on whose staff he continued till his death.

Mr. Anderson was amiable in disposition and possessed of sterling qualities, which commanded the esteem of all who knew him. He was a genial and facile writer, and possessed the poetic gift in high degree. The Rev. Dr. Wardrop, in conducting the funeral services paid a graceful and well deserved tribute to his worth.

Sabbath School Teacher.

INTERNATIONAL LESSONS

April 18, } **THE FIRST MIRACLE.** } John 2: 1-11
1886.

GOLDEN TEXT.—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."—John ii. 11.

INTRODUCTORY.

Let us not forget that these are the first days of our Saviour's ministry, which makes every word and act peculiarly suggestive. His first invitation to Andrew and John, "come and see," represents His attitude to mankind. His words to Peter show His ability, rightly to place men in His economy. His command to Philip shows the Christian's relation to Himself. His promise to Nathanael shows the glory to come.

And now we come to the first miracle, which illustrates the purpose for which He came to this world—to transform everything in life into something richer, larger and more heavenly. May the transformation rapidly progress in our own hearts whilst we apply ourselves to the study of the truth.

EXPLANATORY.

I. Jesus at the Marriage.—Cana, the village in which the marriage took place has not, with absolute certainty, been identified, but it is supposed to have been four or five miles north-east of Nazareth.

It was on the *third day* from the calling of Philip, so that in that time they walked the eighty or ninety miles from Bethany to Nazareth. When they arrived the *mother* of Jesus was there, and upon their arrival Jesus and His disciples were immediately called. *Nathanael* was a citizen of Cana and known to the family. The other disciples were called as *His friends*.

(1) *Sanctifies social life.*—He created us for social life. Asceticism is a perversion of nature. But our social life should be hallowed only such conversation and amusement and conduct as would be consistent with His presence. Holy joy is richer and deeper than joy that is unholy.

(2) *Consecrates marriage life.*—That he should begin His work—especially perform this significant *first* miracle at a marriage ceremony is very suggestive. The great transformation that He is to effect must reach the very foundation of society—that is the *family*—must go back of that even, and guide in the choice of husbands and wives—which is the beginning of a consecrated home. All the selections and joys of life should have their inspiration in the endeavour to *please Him*.

II. In the Time of Trouble I will Deliver Thee—A difficulty arose which to us seems slight, but to them would be extremely mortifying. The laws of Eastern hospitality demanded an abundance of provisions that, according to our customs, would not be indispensable, nor would failure of supply be at all so disagreeable. It may be that the arrival of Jesus and his friends—unexpected guests—caused the failure.

(1) *Mary's appeal.*—She manifests her own womanly consideration by feeling distressed on account of the family perplexity. She, it is commonly believed, was a relative. She came to Jesus quietly and told Him the difficulty. There has been much discussion as to what her motive was—whether she hinted that He and His disciples should break up the company or that He should work a miracle. The probability is that she had nothing definite in her mind; but had learned by many years' experience in the home at Nazareth that He was a wise counsellor—could find solution for difficulties when every one else failed, and had believed that He could do so now. How far the memory of all the wonderful things and prophecies about His birth and life enabled her to understand Him and expect miracles in her position none can tell. But she did the right thing—in a time of trouble—go and tell Him.

(2) *His answer.*—"Woman, what is here to Me and thee?" This is a gentle rebuke—it is an intimation to Mary that she did not understand Him—that He has passed away from the relation in which He used to stand to her; has entered upon His ministry and now all things are to be done as directed by the Father.

"*Mine hour is not yet come.*"—The exact time for the performance of the miracle had not come, although in a few minutes it did come—just as in chap. vii. 8, He said the time had not come to go up to the feast, although it came soon after. Thus all the obedience of Christ, who came not to do His own will but the Father's, was exactly on *time*—not a second the one way or the other. Let us wait patiently on Him, for He will not tarry.

This correction given to Mary has been much dwelt upon against the Roman Catholic doctrine of Mary's sinless nature.

(3) *Instructions to the servants.*—Whether Mary understood Him or not, she did not feel discouraged or lose faith because of his apparent refusal. She told the servants to do whatever He might tell them. That is the manner of true faith—makes preparation for the *expected* blessing. It lays hold on the promise and knows it will not fail.

III. The Miracle Wrought.—There were standing in the court six water pots that contained two or three firkins a piece. A *firkin* is equal to nine gallons, so that each of these stone vessels was very large, containing from eighteen to twenty seven gallons. They were a family necessity because of the frequent washings of the Jewish law.

(1) *Fill them.*—That is the first command, which was at once obeyed. Any water that was already in the pots was first removed, and then they were filled to the brim—in all from 108 to 162 gallons. That is an illustration of the bounty of God's providence. There is enough and to spare in our Father's house. The abundance becomes more ample as we rise into the possession of the highest blessings.

(2) *Draw out now.*—This is the second command and in the interval between these two the miracle was wrought. How unobtrusive! Godlike! The *ruler of the feast*, i.e., the president of the banquet, was astonished at its excellent quality. He asked an explanation of the bridegroom—saying that it was contrary to the usual custom to keep the best wine to the last. Ordinarily, the best was used first, when taste was keen, and then the inferior quality would not be unpleasant.

Of course the presence of Christ settles for ever the question of any excessive drinking at that feast. He would not have been there nor ministered to it, if that were so.

How wonderful a miracle it was! What an illustration of the power of Christ! He causes the vine to grow and develop the grape and produce the wine. So every process in nature is the result of His wisdom and power. He: this shows us that He is not confined to one method. He could produce the wine without this process. He could bring about in *endless other ways* all the results so marvelous in our eyes. "How unsearchable His judgments, and His ways past finding out."

Best last.—That is a good illustration of Christ's, in contrast to the world's, method. He gives us trial and labour and sorrow and tears here, but as time passes life gets richer in spiritual things, and *at last* a crown of glory that fades not away. The world gives all its good thing at first. Its pleasures and enjoyments gradually die out, men get surfeited, they lose the power of enjoying them, and there is nothing left but a dreary, comfortless, hopeless eternity. Christ came to ennoble life, to elevate our conversation, our thoughts, our social intercourse, our service, our whole life—to convert water into wine.

PRACTICAL SUGGESTIONS.

1. It is a blessed wedding at which Jesus is a guest.
2. Family troubles may begin early, but He can supply every need.
3. The end of such a family will be to see the glory of Jesus.
4. Do not give up to Satan anything that can be consecrated to Christ.
5. The love that made wine for the good of man would abstain from wine for the same cause.

WE CURE Catarrh, Asthma & Bronchitis



READ THIS TESTIMONY.

TO DR. McCULLY:

SIR,—I received your letter in due time. When I first came to you I had catarrh, asthma and bronchitis. I had got little or no sleep for three or four months. I got so weak I could scarcely walk, and anything the doctors gave me did me no good, so I came to you, and in two weeks' time I was like a new man. I again got able to do a day's work. People ask me, did they do you any good in Toronto? I point them to these facts, which cannot be denied. I think I was four months under your treatment.

Yours truly,
(Signed),
ROBERT AITON.
Highland Creek.
March, 1886.

Since Mr. Aiton, who is a highly respectable farmer near Highland Creek, wrote this letter, we have received his photo for publication, and to-day are thus enabled to add another important link to the chain of evidence, another indubitable proof of our ability to cure Catarrh, Asthma and Bronchitis. All our cases have been through the hands of the Great Reputables. In their hands they were dying; in our hands they rapidly recovered. These cases expose gross medical ignorance. The craft is thus endangered, and the Medical Council have applied to the Legislature to make a legal gag to prevent us from advertising, so that the sick and dying may not know they can be cured. "It is not professional to advertise a great cure; it is gross quackery," say they. But to be profoundly ignorant of the nature and treatment of disease is the essence of orthodoxy. "Let the people die, but don't bring the profession into contempt." We appeal to the sick from chronic disease, and to the deformed from any and every cause, to examine into our work, and we fearlessly assert that the most sceptical will be convinced.

Symptoms of Catarrh.

Snuffing of the nose, running of the nose, pain over the eyes, watery eyes, weak and red eyes, scales and large casts in the nose, running from the nose, bleeding of the nose. Death by piecemeal of the membrane and bones of the nose, and falling in of the walls and bridge, eating through into the roof of the mouth, and destruction of the palate bones and soft palate, terrible smell from the decaying of the bones, in some cases, dropping into the throat; partial or total destruction of the hearing. Hawking up frothy mucus in the morning, a dry throat in the morning in some cases; putting little lumps of sticky matter, dyspepsia, bloating, loss of appetite, palpitation of the heart, shortness of breath, a dry morning cough, hoarseness, a desire to swallow, tickling in the throat, pains in the chest, racking cough, spit mixed with streaks of blood, heavy yellow and green matter. Infiltration into top of both lungs. Consumption, death!

Any Set of these Symptoms is Indicative of Catarrh.

WE CURE CATARRH.

Mention this paper.

Address—

S. Edward McCully, M.D.,

Medical Director.

283 Jarvis Street, Toronto.

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1886. EASTER CHIMES, 1886.

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THE husband may boast of "holding the reins," but it's generally the wife that says where the waggon is going.

PAPER is being used as a substitute for wood. It is also being used as a substitute for railroads and mining companies.

"DID you divide that chocolate with your little brother?" asked Mrs. Fizzlepop of her greedy little Johnny. "Yes, ma; I ate the chocolate and gave him the paper with the pretty pictures. He likes to look at the pictures."

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Unanimous Approval of Medical Staff.
Dr. T. G. Comstock, Physician at Good Samaritan Hospital, St. Louis, Mo., says: "For years we have used it in this hospital, in dyspepsia and nervous diseases, and as a drink during the decline and in the convalescence of lingering fevers. It has the unanimous approval of our medical staff."

JACK OLDSTOCK: "We're very proud of our ancestry, you know." Tom Parvenu: "Yes, I know; but how would your ancestry feel about you?"

At a seance the ghost of Noah Webster wrote, "It is tite times." He was right as to the times, but we are sorry he has gone back on his own dictionary.

A VALUABLE FIND.—James Alex. Sproul, of Orangeville, says he has found Burdock Blood Bitters to be the best medicine he ever took for kidney complaint, with which he was long suffering. He declares B.B.B. without a rival.

"I'll make you dance!" cried an irate mother, pursuing her erring son, slipper in hand. "Then," remarked the juvenile, "we shall have a bawl."

"Now tell me, Mr. Smith, what are the Knights of the Bath?" He stammered for a while, and finally blurted out: "Why, Saturday nights, I suppose."

CONSUMPTION CURED.

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

TESTED BY TIME.—For Throat Disease, Colds and Coughs, BROWN'S BRONCHIAL TROCHES have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only BROWN'S BRONCHIAL TROCHES. 25 cts. a box.

An Irishman fresh from the country wanted to cross from Dublin to Holyhead. "What is my fare?" he inquired. "Seven shillings." "What is the fare for a pig?" he inquired again. "Three shillings." "Then book me for a pig."

A SCOTCH "greenhorn," calling at a photographer's shop, the photographer, who was fond of a joke, produced the portrait of a young donkey, saying: "Oh, man Jamie, here is your photograph!" Turning it over, Jamie replied quickly: "Man, it canna be me, for yer ain name's on the ither side."

MUCH IN A LITTLE.—Hamilton Dowd, writing from Burns, Ont., says he was afflicted with chilblains which were very sore and painful and which nothing relieved until he tried Hagyard's Yellow Oil; less than one bottle cured him.

A BOASTER in a hotel was telling of the many sections of the country he had visited. A fellow at his elbow asked: "Have you ever been in algebra?" "Oh, yes," said the boaster, "I passed through there on top of a stage-coach about a year ago."

Last week we requested you to "Watch this Space." Now, if you will send your address to Hallett & Co., Portland, Maine, you will receive, free, full information about work that you can do, and live at home, at which you can earn from \$5 to \$25 upwards daily. Some have earned over \$50 in a day. Capital not required; you are started free. All is new. Both sexes—all ages. Snug little fortunes await all workers.

At a fashionable dinner-party Goldmark is introduced to a pretty young lady from the country. It appears to him that she does not seem sufficiently impressed with the honour she has just received, and so he adds a gentle reminder: "Carl Goldmark, the composer of the 'Queen of Sheba'!" Whereupon the rural belle, with charming naivete, replies: "Remunerative position; isn't it?" Goldmark withdraws in disgust.

A TERRIBLE CONFESSION.

A PHYSICIAN PRESENTS SOME STARTLING FACTS.—CAN IT BE THAT THE DANGER INDICATED IS UNIVERSAL.

The following story—which is attracting wide attention from the press—is so remarkable that we cannot excuse ourselves if we do not lay it before our readers entire:

To the Editor of the Rochester (N. Y.) Democrat.

SIR,—On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds, and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand why. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. But I got no better. I next noticed a peculiar colour and odour about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand!

I consulted the best medical skill in the land. I visited all the famed mineral springs in America and travelled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation, another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death! Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly! My water was filled with tubercles and albumen. I was struggling with Bright's Disease of the kidneys in its last stages!

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal Church, of this city. I felt that it was our last interview; but in the course of conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation. As a practising physician and a graduate of the schools, I derided the idea of any medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I

recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity, and this letter is in fulfilment of that vow. My improvement was constant from that time, and in less than three months I had gained twenty-six pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's safe cure, the remedy which I used.

Since my recovery I have thoroughly investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, that I believe more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash statement, but I am prepared to verify it fully. Bright's disease has no distinctive features of its own (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common complaints, when in reality it is from Bright's disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence if at all by the commonest symptoms and fastens itself in the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, from convulsions, apoplexy or heart disease.

As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. No one can afford to hazard such chances.

I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all the professional and personal consequences.

J. B. HENION, M.D.
ROCHESTER, N. Y., DEC. 30.

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Publisher's Department.

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

MEETINGS OF PRESBYTERY.

WHITBY.—In Oshawa, on the third Tuesday of April, at half-past ten a.m.
PETERBOROUGH.—In the First Church, Port Hope, on July 6, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.
SAUGEN.—In the Presbyterian Church, Mount Forest, on Tuesday, April 13, at half-past one p.m.
LANARK AND RENFRW.—In Zion Church, Carleton Place, on Monday, May 24, at seven p.m.
PARIS.—In St. Andrew's Church, Ingersoll, on Tuesday, May 10, at two p.m.
LINDSAY.—Next regular meeting at Cannington, on Tuesday, May 25, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday, May 17, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of May.
CHATHAM.—At Chatham, on the 13th July.
BRUCE.—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.
GUELPH.—Adjourned meetings in Melville Church, Fergus, on April 15; in Knox Church, Galt, on Tuesday, May 4, at three p.m. Next regular meeting in Chalmers Church, Guelph, on Tuesday, May 18, at ten a.m.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.
QUEBEC.—In Sherbrooke, on the 6th July, at ten a.m.
GLENGARRY.—At Alexandria, on Tuesday, July 6, at eleven a.m.
KINGSTON.—Adjourned meeting in St. Andrew's Hall, Kingston, on Tuesday, May 11, at ten a.m. Quarterly meeting in John Street Church, Belleville, on Monday, July 5, at half-past seven p.m.

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SYNOD OF TORONTO AND KINGSTON

The Synod of Toronto and Kingston will meet within
KNOX CHURCH, GALT,
ON
Tuesday, 4th May, 1886, at half-past seven o'clock p.m.
Certificates, granting the privilege of reduced fares on the railways, will be sent to ministers for themselves, and for the representative elders of their congregations.
Any, who do not receive their certificates, will at once apply for them to the undersigned.
The Opening Sermon will be preached by the Rev. D. J. Macdonnell, B. D.
All papers to be laid before Synod will be forwarded on or before the 27th April, 1886, to
JOHN GRAY,
Orillia, 27th March, 1886. Synod Clerk.

GARDEN, FIELD, TREE AND FLOWER SEEDS.
STERLING WORTH AND QUALITY HAVE MADE **SIMMERS' SEEDS** the most popular brands. Sow them and you will use none but Simmers'. All Seeds Mailed Free on receipt of Catalogue Price. Please Send your address for a Seed Catalogue, free on application.
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PROSPECTUS OF THE TORONTO & LORNE PARK SUMMER RESORT COMPANY, (LIMITED.)

Capital, - \$50,000,
IN 2,500 SHARES OF \$20 EACH.

No Subscription for Stock will be considered binding, and no call will be made until \$20,000 is subscribed, when 20 per cent. will be payable.

OBJECT.

This Company is to be formed for the purpose of acquiring the property known as Lorne Park, and making it a first-class summer resort.
The property consists of 75 acres of elevated woodland, and commands a splendid view of Lake Ontario. It is 14 miles from Toronto and 26 from Hamilton; it is equally accessible by rail or water, and is one of the healthiest places in Ontario. The G.T.R. track runs within 300 yards of the Park gate, and there is a substantial wharf on the lake front of the grounds. There is also a hotel on the premises, with 12 good bedrooms, large dining, ice cream and lunch rooms, kitchen and servant's apartments, bowling alley, ice-house, etc.; two open-air pavilions for the accommodation of picnic and other gatherings.

It is proposed to fit up the Hotel for the accommodation of summer boarders, and run it on the European plan, so that persons occupying cottages or tents on the grounds need not have the trouble of cooking their own meals, but pay for what they get.

NO INTOXICATING LIQUOR of any kind will be allowed to be sold on the Property, or on the Steamboats plying between the Park and the City.

Power will be asked for in the charter to own, or charter, and run one or more first-class steamboats, which will run to and from Toronto at regular hours daily through the season (Sundays excepted).

A morning and evening train service will also be arranged.

SHAREHOLDERS WILL BE ENTITLED TO TICKETS for themselves on the Steamer plying to the Park, at a reduction of thirty per cent. on the regular fares.

It is proposed to lay out 150 building lots of say 50x100 ft., which will be leased for a term of 99 years, with proper regulations as to style of building and occupancy. These lots to be put up at \$100 each; shareholders to have choice in order of their subscription.

Subscribers to the extent of \$500 of stock will be entitled to a building lot free.
Arrangements have been made for a supply of tents of all sizes, which will be supplied at cost, or rented at low rates to parties requiring them.

A proper system of water supply, drainage and lighting will be arranged for, and everything done in order to make this charming spot the most attractive of any picnic ground or summer resort in the vicinity of Toronto.
The stock book is now open, and plans of the grounds can be seen at my office,

27 ADELAIDE STREET EAST, P. M'INTYRE.

BRONCHITIS.

J. J. COOPER, Norval, Halton County, Ont., writes: "I have suffered for years with bronchial troubles, and tried almost every remedy. One day when in the drug store, the druggist recommended my trying **WISTAR'S BALSAM OF WILD CHERRY**, which I did, and to my great surprise, after using three bottles, I am as well as ever."

GEORGE E. MORROW, Druggist, Georgetown, Ont., writes: "I take pleasure in certifying that I have sold **DR. WISTAR'S BALSAM OF WILD CHERRY** for ten years, and know it to be one of the oldest as well as the most reliable preparations in the market for the cure of Coughs, Colds, and Throat and Lung Complaints. I know of no article that gives greater satisfaction to those who use it, and I do not hesitate to recommend it."
R. H. HODGSON, Brampton, Ont., says:—"WISTAR'S BALSAM has given good satisfaction, I can recommend it."

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FREEMAN'S WORM POWDERS destroy and remove worms without injury to adult or infant.

PRESBYTERIAN CHURCH IN CANADA. (WESTERN SECTION.)

Woman's Foreign Missionary Society.

The tenth annual meeting of this society will be held in St. Andrew's Church, LONDON, on TUESDAY and WEDNESDAY, 20th and 21st APRIL.

The ladies will meet on Tuesday, at 10.30 a.m., and 2.30 p.m.; on Wednesday, at 2.30 p.m.

The Committee of Management on Wednesday, at 10 a.m.
A public reception will be held on Tuesday evening, when the Rev. Dr. Wardrope, Convener of the Assembly's Foreign Mission Committee, will preside, and addresses may be expected from Rev. Dr. MacLaren, Toronto; Rev. A. B. McKay, Montreal; and Rev. J. A. Murray, London.

Ladies who intend being present will please send name and address to Mrs. Blair, 50 Alma Street, London. Certificates to travel at reduced rates can be had on application to Mrs. Campbell, 194 Richmond Street, Toronto.
Toronto, April 3, 1886.

STUDENTS

Before leaving College should place their orders for Spring and Summer Clothing and Furnishings with us. We are now showing a magnificent range of New Goods, and will give them the same liberal discount as heretofore.

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M. HUGHITT, General Manager.
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A hand pointing to the product.

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Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

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Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

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Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

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Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.
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