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Vol. 16.—No. 15.
Whole No. 791.

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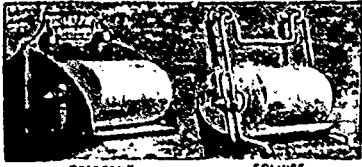
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STARTLING YET TRUE.—In the midst of the great political battle now raging so fiercely throughout our fair Dominion, it is certainly a startling fact that no amount of politics to the square foot will prevent the suffering caused by general debility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

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JELLY ROLLS.—Four eggs beaten lightly, one cup sugar, one cup flour, one teaspoonful cream of tartar, one half teaspoonful soda dissolved in a dessert-spoonful boiling water; bake in a large meat pan; when done take out on napkin powdered with sugar, spread with raspberry jam and roll up lengthwise.

B.B.B.—ONE OF MANY.—B.B.B.—Mrs. Agnes Black, of Orton, Ont., says, "For five years I have been a sufferer from dyspepsia and indigestion. I tried one bottle of Burdock Blood Bitters, and was getting better; I then bought three more, and it has cured me."

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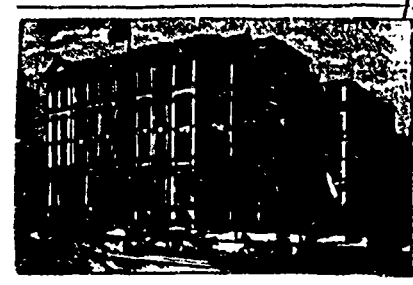
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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, APRIL 6th, 1887.

No. 15.

Notes of the Week.

THE universities of Austria, like those of Germany, have now the largest attendance in their history, namely, a total of 13,000. Vienna has 5,007, Graub has 1,215, Innsbruck has 863; the German University of Prague has 1,496, the Czech University of Prague has 2,035, Kraukau has 1,138, Lemberg has 1,101, Czernowitz has 240.

LAST week the following gentlemen were elected members of Queen's University Council: Rev. J. Cumberland, M.A., Stella; Rev. G. M. Milligan, B.A., Toronto; R. W. Shannon, M.A., Kingston; J. S. Muckleston, B.A., Kingston; Dr. Herald, M.A., Kingston; Dr. Anglin, Kingston; and J. J. Bell, M.A., Brockville.

ONE of the causes of the French Malagasy War was the refusal of the Queen of Madagascar to wink at the foreign slave trade. That trade has now been re-opened between the west coast of the island and the French colony of Réunion. Many thousands of the poor natives of Madagascar were carried off to Réunion, and not one has ever been known to return. The slaves cost the French pirates—they are nothing less—about \$25 each, and they are sold for six or seven times as much. The French flag might well blush at its dishonour.

THE New York *Sun* states with a degree of boldness that seems reckless if there can possibly be a doubt in the case, that \$50,000 was raised in New York and Brooklyn from liquor dealers for the purchase of votes in Albany for defeating the High License Bill, and that the money was kept by the lobby agents of the liquor men instead of being paid out for votes. The *Sun* says that six Republican members, enough to defeat the bill, had agreed to take \$3,000, but the lobby men wanted them cheaper, and so kept all the fund. But the *Sun* isn't a Republican journal.

PROFESSOR DE MORGAN, the famous English mathematician, was not suspected during his life of having any religious faith, and his sharp irony was directed against the Churches. But his will began with a solemn committal of his soul to Jesus Christ, "of whom I believe in my heart that God has raised Him from the dead, and whom I have not confessed with my mouth in the sense ordinarily attached to these words, because in my time such confession has been the only way up in the world." Strange that a heart belief like that expressed led to no open confession. Belief in Christ implies and requires obedience to His will.

THE *Quebec Gazette* contains the following: Notice is hereby given that application will be made to the Legislature of the Province of Quebec, at its present session, for an act to incorporate the Society of Jesus. This, it is surmised, is a step preliminary to claiming the estates held by the order before its suppression. Jesuits, like all other exiles, have never been refused asylum where British freedom prevails, but that is no reason why special privileges denied them in most Catholic countries should be conferred upon them in Canada, more especially as they systematically seek the suppression of free institutions wherever they secure foothold.

THE Supreme Court of Georgia has decided, in a case involving the right of compensation to the owners of a brewery for damages to property resulting from prohibition, that the State is not liable. Part of the decision is as follows: The Local Option legislation of this State being constitutional, as a valid exercise of the police power, it follows that the incidental effect, upon the value of property, such as a brewery and its fixtures, resulting from the inability of the owners to adjust their old business to the new law, is *damnum absque injuria*. The law does not take or

damage their property for the use of the public, but it only prevents them from taking or damaging the public for their use. The matter is yet to be submitted to the United States Supreme Court.

THE St. Louis *Evangelist* makes a suggestion worthy of consideration this side of the boundary lines at the present time. The notices for the stated meetings of Presbyteries suggest that it may not be amiss to remind Church Sessions of the importance of full and accurate reports as required in order to make returns to the General Assembly. The blanks should be procured in time to make a careful statement for each session, and incorporate the same in the minutes of Session. It would be a good plan to have the report read to the congregation in order to give the information it contains, and thus increase the interest of the people in the work of the Church. Ignorance of what has been done, and of what is needed, is the opiate that lulls Christian life into a stupor, indifference and worldliness.

IN the presentation made by the Grand Jury at the Simcoe Assizes the following paragraph occurs: We would regard it inconsistent with duty not to intimate that we believe the Canada Temperance Act has largely contributed to the high moral status alluded to by your lordship, and as shown in the small number of violators of the law now in our gaol—only five—and while regretting the laxity of its recent enforcement, we are in full and hearty accord with the spirit of its provisions, believing it has resulted in much good to the county so far, and that much of its supposed failure has been the result of the doubtful if not wrangling conflict between the Local and Dominion Governments as to which has the jurisdiction over its enforcement, and now that a decision has been reached upon that point we fully believe that with a reasonable effort upon the part of our Government to enforce the Act, we can readily reap the larger benefits which we believe are obtainable under the Act. And we therefore recommend that this Act or one not less restrictive in its provisions be continued in force.

THE right to inflict the death penalty for murder has not yet ceased to be a practical question. Switzerland abolished capital punishment, and has recently re-enacted it. The State of Michigan substituted a long term of imprisonment for hanging, and a week ago the subject again came up for consideration in the State Legislature. It was shown that, with one exception, there were more murders committed in Michigan than in any other State. In most cases where convictions have been obtained, and the criminals sentenced to long terms of imprisonment, the pardoning power was exercised, permitting the convicted murderer to escape with a nominal punishment. The motion for the restoration of the death penalty did not pass, but there was a unanimous determination that the sentence imposed should be carried out. Maine has just decided to abolish the death penalty for murder in the first degree, and substitute solitary imprisonment for life, with no pardoning power in the Governor and Council, unless the convict is afterward proved to be innocent. This, though a severe penalty, is not an improvement upon capital punishment in murder cases.

OCCASIONAL hints of the awful depravity said to exist in lumbering camps have found their way into newspaper columns. It may be that these accounts are greatly exaggerated. Still startling statements have been made, and they are of such a nature that they ought either to be proved or disproved. A British Columbia journal states that girls are purchased from their parents in China. What lies may be told by the *comprador* who obtains them goodness only knows, but his explanations are probably as truthful as the advertisements that catch the Canadian girls whose lives are sacrificed in the Michigan woods. Having been purchased, they are shipped to

British Columbia, and there the Government steps in and demands its share. We believe the department considers that \$50 for each girl is about the square thing, and, having received this, allows the trade with the masters of the Chinese brothels to go on. The girls are handed over to their purchasers, and enter on their life in Canada. A certain number, we understand, are shipped into the interior, and of their lives there probably the story of the Michigan girls may be *pari passu* a faithful account. We have already called attention to this matter, and the organs are silent upon it. But we do not believe that the Canadian people desire to become partners in a slave trade of any kind, and, least of all, such a slave trade as this.

A PARAGRAPH which appeared in the Dundas *Banner* will be of interest to many of our readers. It relates to one who will long be remembered: Mr. Robert Williamson, who has a fine farm in Beverly, near Galt, is a brother-in-law of Hugh Miller, the celebrated geologist, and has an interesting memento of him in a well-worn stonecutter's mallet, once his property, and first made use of by him in hewing an ornamental dialstone for his uncle, and the dial stands in the garden where it was first erected. Some years after the death of Hugh Miller, the Duke of Argyll and the Marquis of Lorne, the late Governor-General of Canada, were visiting Cromarty, and went to see the dialstone. This little mallet referred to has, in the hands of Hugh Miller, left some first-class work in the old chapel of St. Regulus, in the burying ground of Kirkmichael, in the churchyard of Nigg, and in the parish burying ground of Cromarty. If the mallet could speak, it would tell volumes regarding its original owner. It was with mallet in hand that Hugh Miller first met Sir Thomas Dick Lauder, Professor Pillans and a host of the most noted men of his day. In "Schools and Schoolmasters," at page 475, mention is made of the little mallet. Mr. Williamson says: The fact is, that the greatest powers and best traits of Hugh Miller's character were to be seen and felt when he had the mallet in hand, and for that reason it is the best relic of this great man.

A CORRESPONDENT of the Montreal *Witness* speaks out very plainly on a subject which ought to receive more consideration than it commonly does. The prevalent sin of lying is too much overlooked. He says: There are men, high in Church and State, actually useful, self-denying and honest in many things, who, upon certain subjects, and in certain spheres, are not at all to be depended upon for veracity. Indeed there are multitudes of men who have their notions of truthfulness so thoroughly perverted that they do not know when they are lying. With many it is a cultivated sin; with some it appears to be a natural infirmity. I have known people who seem to have been born liars; the falsehoods of their lives extended from cradle to grave. Prevarication, misrepresentation and dishonesty of speech appeared in their first utterances, and was as natural to them as any of their infantile diseases, and was a sort of moral croup or spiritual scarlatina. But many have been placed in circumstances where this tendency has, hour by hour and day by day, been called to larger development. They have gone from attainment to attainment, and from class to class, until they have become regularly graduated liars. The air of the city is filled with falsehoods. They hang from the chandeliers of our finest residences; they crowd the shelves of some of our merchant princes; they fill the curb-stone from sidewalk to stone-facing. They cluster around the mechanic's hammer, and blossom from the end of the merchant's yard-stick, and sit in the doors of churches. Some call them "fiction," "fabrication," "subterfuge," "disguise," "delusion," "romance," "evasion," "pretence," "fable," "deception," or "misrepresentation," but, as I am ignorant of anything to be gained by hiding such an outrage under a lexicographer's blanket, I will chiefly call them what my father taught me to call them—lies.

Our Contributors.

THE BABY ARGUMENT VARIOUSLY APPLIED.

BY KNOXONIAN.

A pastor spoke to a gentleman in his congregation about becoming a member in full communion, when the following little dialogue took place.

"I'll not plead the baby argument with you, Doctor."

"What is that?" "Why, that there are a great many hypocrites in the Church."

That gentleman did not wish to declare himself on the Lord's side, but he was too manly to try to justify himself by the baby argument. It is a baby argument. The fact that there are hypocrites in the Church proves that there are many good people there. The existence of a forged bank bill proves the existence of the bank and of many genuine bills. A spurious coin proves the existence of the genuine coin of which it is an imitation. There cannot be an imitation where there is nothing to imitate.

There is another way of getting at those people who use the baby argument for not being Christians. "You don't like hypocrites?" "No." "Well, there are no hypocrites in heaven. Why don't you try to go there? Hell is full of hypocrites. Why do you keep on the broad road that leads there? If you don't like hypocrites, strange that you should shun the only place where there are none, and rush on to the place where they will all spend eternity."

The baby argument is used in many places and for many purposes. It is found in Parliament, in the law courts, on the hustings and in all places where weak Whateleys try to bolster up bad causes. The baby argument abounds in the Church courts. The little fellow comes into Presbytery meetings, struts about in Synod meetings, and even dares to show himself in the General Assembly. To tell the plain truth one may hear the baby argument about as often in the Assembly as anywhere else.

It is said that in this busy age some fathers are away from home so much that they are unable to recognize their own children. In order that all fond parents who use the baby argument may be able to recognize their own offspring at sight we give a few specimens of the baby argument:

"Charity begins at home. We have heathen at our own doors. I believe in preaching the Gospel to the heathen in our own country before sending it to the heathen abroad. When all the people in our own country are converted then we can do something for other nations." That is the baby argument against foreign missions. The meanest thing about it is that it pleads our failure in home work as a reason why we should not do our duty from home. No properly-trained baby would use that argument.

"Too many colleges—too many colleges. If we had one or two colleges I would support them, but we have so many that I cannot do anything." That is the baby argument against helping on the good work of ministerial education. As a matter of fact every man in the Church is at liberty to support what ever college he likes best.

"Some of the people in those assisted congregations do not pay as much as they might. If every man in every assisted congregation gave every cent he could, I might do something; but, until it is shown that every individual man in every congregation gives the last cent he can, I am opposed to the fund. Anyway, a minister can live on less than \$740 a year." These are the baby arguments against Augmentation. They are twins.

"The old church is good enough. I never saw it so full but one or two more might have been crowded in. I like a plain church. One can worship just as well sitting on a slab as in a pew. If the air comes in through the sides, stuff the cracks with rags. Put a wisp of straw in the holes in the roof. Put a wooden pane in the window. Worship should be spiritual in this dispensation. There is no vital religion in these fine churches. Let us keep to the old church, and true religion." That is the baby argument against building a new church.

"I am opposed to raising the minister's salary. John the Baptist wore a leathern girdle about his loins, but in these days of pride and fashion ministers refuse to dress in that plain way. John lived on locusts and wild honey. Ministers have become so

puffed up now that they won't eat locusts. The apostles wore sheepskins and goatskins. Why can't ministers wear sheepskins now? I have a couple in my barn that I would sell the church for a little over the marked price. No, there must be no rise in the minister's salary. I can hire a man to take care of my cattle for less money than we pay the minister now." That is the baby argument used in some rural retreats against raising the minister's salary from \$400 to \$500.

"Politics are dirty. A Christian should not vote. Voting is mingling with the world. Christians should have nothing to do with public affairs. All these things should be left to the men of this world." That is the baby argument against voting. Probably some of the Christian people of Woodstock have been in the habit of finding this baby argument on the first Monday in January. Perhaps some of them went home from a recent public meeting, feeling that the baby argument against voting leads to some very unpleasant results. On the first Monday of next January they may put the baby argument quietly asleep until they go for a good man as mayor.

"If I had been a merchant, I might have been rich. Had I been a lawyer, I might have made a fortune. Had I been a politician, I might have been a Cabinet minister." That is the baby argument some ministers use to show how much they sacrificed by becoming preachers of the Gospel. Brother, how do you know what you would have been? Had you been a merchant, you might have gone through the bankrupt court several times, and not made any money by the operation. Had you been a lawyer, you might have a watery sensation in your mouth every time you pass a well-regulated butcher's shop. Cabinet minister, eh! If you have not about a million times more capacity for handling political questions than is possessed by those political parsons who tried to make Mowat go last autumn, you would be buried beneath a majority of a thousand in some intelligent Presbyterian constituency. Very few ministers ever know how to ride the Protestant horse successfully, and that is the simplest as well as the wickedest problem in political science. Brother, don't use the baby argument to show what you might have been.

Moral: Never use the baby argument, and when you meet the little fellow in any walk in life, gently use the slipper.

A BIRD'S-EYE VIEW OF THE AUDUBON SOCIETY.

The Audubon Society is about one year old. It is a society formed, not, as some might think from its name, for the purpose of studying the habits of birds, as Audubon did, still less of making those stiff and staring collections of stuffed birds in glass cases, which are only tolerable in museums, formed for educational purposes. The Audubon Society was formed for the purpose of protecting our living birds—the pretty, innocent songsters of our woods, without which we should scarcely know spring when it came. But protecting them from what? In the first place from man the destroyer, but in the second place—and mostly—from woman the destroyer.

Everybody has noticed, and some people with much pain, the enormous number of dead birds which have been recently mounted on hats and bonnets—with a mistaken view to adornment. These birds had to come from somewhere. Members of the American Ornithological Society began to notice with alarm the comparative rarity of many of the most beautiful birds, and with such a market for the slaughtered innocents it was not difficult to account for the disappearance. From the *Audubon Magazine*, dedicated to the interests of this society, the following facts are taken.—

The Audubon Society was founded in New York City in February, 1886. Its purpose is the protection of American birds not used for food from destruction for mercantile purposes. The magnitude of the evil with which the society will cope, and the imperative need of the work which it proposes to accomplish, are outlined in the following statement:

"Within the last few years the destruction of our birds has increased at a rate which is alarming. This destruction now takes place on such a large scale as to threaten the destruction of a number of our most useful species: It is carried on chiefly by men and boys, who sell the skin or plumage to be used for ornamental purposes, principally for the trimming of women's hats, bonnets and clothing. These men kill everything that wears feathers. It matters not if the bird be a useful one which devours the hurtful in-

sects that destroy the farmer's crop, or a bright-plumaged songster, whose advent has been welcomed in spring, and which has reared its brood in the door-yard during the summer, or a swift-winged sea swallow, whose flight along the shore has often, with unerring certainty, led the fisherman to his finny prey—whatever it be, it must be sacrificed to the bird butcher's lust for slaughter and for gain. Besides the actual destruction of the birds, their numbers are still further diminished by the practice of robbing their nests in the breeding season.

"Although it is impossible to get at the number of birds killed each year, some figures have been published which give an idea of what the slaughter must be. We know that a single local taxidermist handles 30,000 birdskins in one year; that a single collector brought back from a three months' trip 11,000 skins; that from one small district on Long Island about 70,000 birds were brought to New York in four months' time. In New York one firm had on hand on February 1, 1886, 200,000 skins. The supply is not limited by domestic consumption. American bird-skins are sent abroad. The great European markets draw their supplies from all over the world. In London there were sold in three months, from one auction room, 404,464 West Indian and Brazilian birds. In Paris 100,000 African birds have been sold by one dealer in one year. One New York firm recently had a contract to supply 40,000 skins of American birds to one Paris firm. These figures tell their own story, but it is a story which might be known without them. We may read it plainly enough in the silent hedges, once vocal with the songs of birds, and in the deserted fields where once bright plumage flashed in the sunlight.

"The objections to this cruel and wanton destruction of bird-life are not sentimental only. If continued it will soon not only deprive us of one of the most attractive features of rural life, but it will surely work a vast amount of harm to the farmers by removing one of the most efficient checks on the increase of insects. Agricultural interests are at stake."

Unless some check is imposed on this barbarous and unnatural traffic, there will soon be no more possibility of killing and torturing birds, because there will be none left to kill and torture! For of course the fashion set by the higher classes is copied by all grades of society down to the beggar girl who comes to ask charity with a draggled bird of once brilliant plumage conspicuous on her shabby hat. And while the demand seems to be practically unlimited, the supply is not so. Most of us, however, would prefer that the traffic should be ended in some other way than by the annihilation of our feathered friends, which every poet loves and every woman is supposed to love! It would be a poor exchange for the life and animation of the summer woods by this bright and happy race, to have a few tons of old feathers as its sole memorial! Had Burns lived in this age we should doubtless have had a spirited lyric from his muse—possibly entitled "Lines Suggested by a Dead Bird on a Lady's Bonnet"—with all the burning thoughts wherewith he would have "moralized the spectacle," and possibly—as song is the most potent force to mould the heart of a people—this would have produced more effect than seems to have followed her gracious Majesty's appeal to ladies on this subject, which, some may remember, was mentioned here last winter by our present president.

There is only one explanation of the anomaly that the more tender-hearted half of creation—most of whom would shed tears over the death of one pet bird—should lend themselves, by their patronage, to such a "slaughter of the innocents"! It is, that, in the first place, the barbarous and destructive nature of the transaction which they thus become "accomplices after the fact" has never been realized by them; or, in the second place, it does not occur to them when purchasing the poor victims that as surely as the law of supply and demand exists, so surely will their present patronage ensure the destruction of fresh victims for the following season! There is but one remedy for the evil: when ladies cease to buy birds, birds will cease to be ruthlessly destroyed.

The American women have at length realized this and the Audubon Society, like the similar Selborne Society in England, has been formed for the purpose of pledging all willing to help in discouraging the wanton destruction of birds. It has now more than 2,000 members, several hundred of these being from Canada. The pledges are threefold, and include abstinence from killing or capturing wild birds not used for food, from injuring or disturbing nests and eggs, and from using their feathers in decoration. Any one can have pledges sent on application to the secretary of the society, 40 Park Row, New York City.

Young ladies with a large circle of acquaintance can do a good work by sending for a number of such pledges, and getting them signed by all willing to become members of the Audubon Society, and so help to save our birds from reckless destruction.

FIDELIS.

WALDENSIAN MISSIONS IN ITALY.

Two events of recent date increase the interest taken in the efforts to leaven Italian society with the Gospel. First, the alliance of the Pope with the Jesuits has alarmed the thinking classes, and aroused determined opposition. Again, the movement of which Count Campello is the leader, by means of which the Gospel is being preached to crowded meetings of the poorer classes, has produced manifest uneasiness among the Roman priests. At present I confine myself to a brief sketch of the work accomplished by the missionary labours of the Waldenses during the past years in Italy, outside the Valleys. Italy, for mission purposes, has been divided into five districts, each of which is presided over by one of the five members of the commission of evangelization. Regarding each a few sentences.

I. PIEDMONT.

This district includes what was formerly called the Kingdom of Sardinia. In this division are fourteen churches, nine stations, sixty-two localities visited, 2,680 hearers, 1,536 members, 273 admissions during the year. Four of its churches contain more than 200 members each. One station is particularly named as giving encouragement—that of La Salle, eighteen miles from Aosta, on the road to Courmayeur. Work began there only two years ago, and thirty-three members have been received, and twenty-five are preparing to follow. The majority of the people are in comfortable circumstances. At one of the stations—Verres—the priest uttered strong anathemas against the Protestants, declaring them to be lost without remedy. One evening a man, putting his large Bible (Diodati's) under one arm, and giving the other to his wife, went to this priest, and asked him to show him what was false in it, and he would burn it at once. The priest now said Diodati's Bible was obscure, insufficient, dangerous! "I have lived thirty-eight years in your religion," said the man, "and I remained ignorant and vicious. This Bible, which you tell me is false, has made another man of me; what will not the true one do? Show it to me, then." Of course the priest could show nothing, and had the sense in his subsequent sermons to make no allusions to the Protestants.

One of the churches in this district—Pinerolo—ceases to be a mission church, having been admitted by the Synod as a Waldensian parish of the Valleys. Pinerolo is near the entrance to the Valleys, and the congregation is chiefly composed of Waldenses by birth. Of course it is self-sustaining.

II. LOMBARDO-VENETO.

This district contains eleven churches, seven stations and seventeen places visited. Milan occupies the first place, having 291 members, who contribute 7,908 francs. Venice has 180 members. In this district the clerical party are very bitter, and yet the evangelicals not only maintain their position, but gain yearly from the ranks of Romanism. "We are no longer," says the report, "in the times of the brave Pio Nono, who, with his sallies of wit and his anathemas on Italy, so well served the cause of evangelization. Leo XIII., more fox than lion, directs the crusade against all that is liberal in politics, or evangelical in religion, with an ability worthy of a better cause."

III. TUSCANY

has six churches, three stations, seventeen localities visited, 688 communicants, sixty-six being admitted during the year, and forty catechumens. Florence has two churches—the Oratorio, with 214 members, and Salviati, 105 members. The Waldensian School of Theology being here gives Florence a great advantage. The number of students this winter is thirteen, of whom twelve are natives of the Valleys and one from Sicily. Pisa last year lost a noble man, Dr. Chiesi, an elder of the Church, and the first Tuscan who embraced the Gospel, some time before the Madiari, who became so well known to the Christian world through their imprisonment by the Grand Duke. Leghorn and Rio Marina, in the island of Elba, have the best-attended school in the whole field of evangelization, 206 pupils being in the one and 205 in the other.

IV. ROME AND NAPLES.

This district has five churches, fourteen stations, fifteen localities visited, 495 members, seventy-four admissions in the course of last year, ninety-four

catechumens, 332 children in the Sabbath schools. Though the largest of the districts, the number of churches is few. On the shore of the Adriatic there is but one church, at Ancona; and a small station at Brindisi, with fourteen members. New churches have recently been built both at Rome and Naples. The church at Rome is on the Via Nazionale, and has 130 members. The Sabbath school at Naples has 140 pupils.

V. CALABRIA AND SICILY.

This district has eight churches, all in Sicily, the largest being Messina, 131 members, and Catania, 107. There are five stations supplied, fifteen localities visited, 498 members, sixty-eight catechumens, 487 scholars in the Sabbath school. Contributions during the year, 8,846 francs. Colporteurs and Bible carriages visit the towns and villages, and prepare the way for the missionary. Schools too are a real help in the work of evangelization, by sowing the seed in young hearts before they are given over to superstition and infidelity. The work of the year in the mission field will be seen from the following figures:

	1885	1886
Communicants	3,920	4,061
Admissions	544	606
Workers	120	131
Churches	43	44
Stations	36	38
Localities visited	171	126

The decrease in the number of places visited is due to restricted funds.

T. H.

Toronto, March, 1887.

HELPS TO BIBLE STUDY.

The blood of the martyrs has ever been the seed of the Church. So too has hostile criticism ever been productive of wider study and higher appreciation of the Bible. Our own day is remarkable for the number of good books in aid of this movement, in which devout scholars give to the multitude the results of laborious study and research. Two of these are before us.* The first is the kind of book every Bible student has longed for—one which would give in brief space and popular style the historical evidences of the genuineness of the Old and New Testament Scriptures. This Dr. Blake has done with as much clearness and fulness as is consistent with the popular character of the work. The course followed lends a fresh charm to the study. Beginning at the Council of Nice (A.D. 325), he finds about that time the New Testament accepted by the Church at large in its present form, and proceeds to trace backward evidences of the existence and general acceptances of its component parts to the very days of the apostles themselves. These days, as well as ours, were full of jealous criticism, earnest enquiry and intense controversy. As a result we have voluminous writings for and against the religion of Christ, in which are embedded historical evidences, scriptural allusions and quotations so numerous as not only to put the existence of the books, and their acceptance by the Church as inspired, beyond a doubt, in the days of men who studied under the personal companions and pupils of the apostles themselves. Thus, Irenaeus, born within a hundred years of Christ, and living to the close of the second century, writes to a friend of his youth of their common and precious memories: "When I was yet a boy I saw thee in Lower Asia with Polycarp; . . . for I remember the events of those times better than those recurring lately; so that I am able even to tell the place in which the blessed Polycarp was accustomed to sit and discourse; . . . also how he would speak of his familiar intercourse with John and with the rest of those who had seen the Lord; how also he used to recount their words. Whatever things he had heard from them concerning the Lord, also concerning His miracles and teachings. Polycarp, as receiving them from eye-witnesses of the Word of Life, related all in harmony with the Scriptures." The significance of the last word becomes clearer when we learn that the works of this writer contain 763 quotations, or undoubted allusions, ranging over all the books of the New Testament, except Philemon and 3 John, and every chapter except fifty-four. That these books were the same as now is confirmed by the fact that when "the question was raised by a number of English gentlemen whether

*The Book; or, When, and by Whom, the Bible Was Written. By Rev. S. Leroy Blake, D.D. (Boston: Congregational S. S. and Book Publishing Society.) 283 pp.

the New Testament could be recovered from the writings of the first three centuries, one of them, Lord Hailes, who had these writings, at once began to make a collection of all the quotations from the New Testament which he could find in them. In two months he actually discovered the whole New Testament with the exception of eleven verses. These he was satisfied could be found also." Dr. Blake's valuable work will reward careful study.

Every Bible student wants a good dictionary, cheaper and less voluminous than Smith's and Fairbairn's, yet containing the very remarkable results of modern antiquarian and historical research. Such has just been given to us by the American Tract Society,* in a new edition of an old standard, scarcely recognizable in its recast articles illustrated with a profusion of fine engravings and fresh maps. Such a book, a manual of excellence and cheapness, within the reach of every family, is a real boon to the Bible-reading public.

WHAT CONSTITUTES CHURCH MEMBERSHIP?

MR. EDITOR,—In glancing over the numerous annual congregational reports which have appeared in THE CANADA PRESBYTERIAN I have observed one statement which almost invariably occurs in them, and which I think deserves some attention. It is to the fact that so many were added to the membership of the congregation during the year. What is meant by it? Is it intended to include all born of professed Christian parents as well as those received from other congregations? If not, it is surely very defective. Or is it intended to mean communicants? If so, the statement is calculated to teach that the visible Church is composed only of communicants, and to lead the young and others to believe that they have no place as members in the congregations, and no responsibility as members until they become communicants. This doctrine is widely spread in the Church, and is doing much mischief among the young. To read these reports, and to listen to much of the language of many ministers and others about the children of professing parents "joining the Church," "connecting themselves with the Church," and being "received into the Church," one would suppose they never had a place in the Church as members, and that the Good Shepherd has no lambs in His flock. This is the general impression produced upon the minds of the young, and hence so many of them feel no responsibility resting upon them to discharge the various duties incumbent upon them as members of Christ's visible Church. Those who use such language I know profess to believe "that the visible Church consists of all those throughout the world that profess the true religion together with their children," but they are practically teaching another doctrine. Perhaps this is another of the places in the Confession of Faith which is not considered to be "sufficiently supported by Scripture," and hence may be left in abeyance, and the doctrine of Congregationalism may be preferred and taught. But if not, and the Confession is right in teaching the membership of little children, of whom Christ said they are "of the kingdom of heaven," by all means let the language employed in relation to them, and the statements made in reports respecting the membership of the Church, be consistent with the doctrine professed.

A. W.

March, 1887.

THE RELIGIOUS PRESS.

There is great apathy in the Church in reference to the value of the religious press, and the duty of promoting its circulation. There is no profound or general conviction that it has a place in the economy of God for the circulation of the truths of the Gospel, and promoting the conversion of sinners and the edification of believers. There seems to be a general impression that, when Jesus told His apostles and disciples to preach the Gospel—to disciple all nations—he referred to oral instruction only, and that He had no reference to the epistles they afterward wrote to individuals and churches, though it is true that we have from them tenfold more of the written Gospel than of their sermons.

*Bible Dictionary. American Tract Society, New York. New edition.

TORONTO PRESBYTERY'S REPORT ON THE STATE OF RELIGION.

The following report, by the Rev. W. Frizzell, Convener of the Committee on the State of Religion, was presented to the Presbytery of Toronto at its last meeting, and adopted as read:

The Presbytery will be pleased to learn that the answers to the questions on the State of Religion are, on the whole, encouraging. Answers have not been received from every Session within the bounds. This may be accounted for partly on the ground that some congregations are without a pastor, or have a pastor who is too busy to attend to such small matters as the State of Religion. Barring British Columbia, all the settled charges within the bounds, with five exceptions, have made returns, and most of the vacant congregations and mission stations have sent in answers more or less full.

The questions put to Sessions by the General Assembly's Committee on the State of Religion are eight in number with several sub-divisions.

I. (a) What assistance do the elders render in carrying on the work of your congregation?

The answers to this question serve to show that the elders, as a rule, render important service in carrying on the work.

Apart from the usual business in Session, and assisting at communions, most of them take part in prayer meeting, and teach in the Sabbath school. Some "visit members in their districts," "distribute communion cards," "visit the sick," "hold cottage prayer meetings," "set a good example by their liberality," "co-operate with managers when required," "engage in mission work." One says: "All our elders teach in the Sabbath school." Another says: "Two are superintendents of Sabbath schools, and two others teachers." Nearly all the Sessions speak of assistance rendered in prayer meeting and in Sabbath school work.

(b) How can their services be utilized to the best advantage?

The following ways among others have been indicated: "By bringing them into sympathy with the work of the Church, and giving them special districts;" "By giving each elder definite work to do;" "By recognizing their talents, and giving work in line therewith;" "By personal dealing with the unconverted;" "By giving specific work, and after they are started keep them from being discouraged;" "By laying the full responsibility of their office upon them."

(c) Is the duty which devolves upon them to be active members of the body of Christ faithfully impressed on those who are admitted into full communion with the Church?

Nearly all the answers to this question are in the affirmative. A few confess to a sense of unfaithfulness. One says: "It is done, but it seems a waste of words, or positively hurtful to administer general exhortations without pointing out specifically what they are asked to do. But what specific Church work can be given to each is very difficult to determine." Several say: "The duty is made prominent when new members are received into fellowship."

(d) Is discipline carefully maintained?

The majority say: "Yes." One says: "Fairly well." Another: "Not as carefully as it should be." While a third says: "I don't know what careful discipline means. Very little of it is done. The rod is used much more vigorously in the pulpit than in the Session."

II. (a) How has the spiritual life of your congregation progressed during the past year?

As this is the pivotal question of the series, you will be pleased to learn that the answers generally indicate progress. Here are typical replies: "Slight progress;" "Quietly but surely," "We hope the temperature is rising;" "Increase on previous year;" "One of the best years in our history;" "A decided growth in spiritual life." The reply of the Session of West Church is: "We have great reason to praise and bless the Lord for a marked outpouring of the Holy Spirit upon our congregation during the past year, so that 275 members have been added to the Church, and a very general quickening of the whole people. It has surely been to West Church a year of grace."

(b) Do members and their families attend the services of God's house with commendable regularity?

Some exceptions are made. In Georgetown the children cannot attend for lack of room. In other places some do not attend for want of will, and have to be reminded of their duty. But in the main members and their families seem to attend the house of God with commendable regularity.

(c) What efforts are made, and with what success, to bring the more careless and indifferent in the congregation into closer connection with the Church?

Four or five sessions speak of special evangelistic services, lasting from two to five weeks, and with cheering results. In connection with these services it appears that a large amount of pastoral visitation, and personal work by elders and members was done. One session speaks of the Christian young men of the congregation visiting boarding houses, and inviting the non-church-going young men to attend Church. Another mentions the missionary, the Bible reader

and a staff of visitors as valuable agencies in reaching the careless. Most of the congregations, however, have relied on what they call the ordinary methods.

(d) How is the prayer meeting attended, and what assistance is received from members of your congregation in conducting it?

Many reply, "Well attended." One says, "Better attended during past six months than for some years." Some qualify by prefixing the word "moderately" or "fairly." In one congregation from one-fourth to one-third of the membership attend; in another the proportion is put at one-fifth. The attendance at West Church ranges from two to three hundred.

Nearly all speak of getting good assistance. There are forty-five in Chalmers Church ready to pray when called on. Several speak of assistance rendered not only in praying, but also in remarks on the subject for the evening, and in contributing missionary intelligence at the monthly missionary prayer meeting.

(e) Is family worship faithfully observed?

A good many of the replies run as follows: "Can't speak definitely;" "Hard to get information;" "Don't know;" "Generally it is;" "Pretty generally;" "To a considerable extent." Here is the definite testimony of Brampton Session: "Half of the families in the congregation have been visited with a view of ascertaining to what extent family worship is observed. Of those visited fifty-eight per cent. observe it more or less regularly." The Session of Union and Norval says: "About one-half of the families composing the congregations observe family worship." These Sessions are mentioned because the answers are more definite than the rest.

(f) Is there any perceptible improvement in the liberality of your congregation?

A few reply in this strain: "Same as last year;" "Improvement not very perceptible;" "Don't know that there is." But in a large majority of congregations improvement is very marked. "Yes" is the word in most answers. "Yes, fifty per cent. in the last two years," says one. "Yes, more than doubled last year," says another. "Yes; paid \$3,000 on church debt. Do well for Schemes. One elder subscribes annually \$600," says a third. "Yes; increase both on stipend and missions," and so they go on. One session replies, and perhaps this is the most remarkable reply of all, that "there is not much room for improvement."

(g) What method is adopted for increasing the liberality of your members?

A good many say "Nothing special." One answers: "Saying very little about it, never scolding; complimenting when possible, and ever keeping prominent the thought that it is a transaction with God, and not with man."

Several mention "giving information about the 'Schemes' from the pulpit," "disseminating missionary literature," "preaching missionary sermons," "holding missionary meetings," "taking up monthly collections," "holding missionary prayer meetings," "the formation of mission bands," "missionary societies," etc. The replies of several may be summed up in this one: "The presentation of Gospel motives, especially the obligation to do everything for the glory of God." The intention of one minister is "to deal with missionary themes monthly, during the current year, on the Sunday set apart for the mission collection."

III. What influence is exerted in your community by the religious life of the members of your congregation?

"A religious influence," says one. "Good," is the word used by the majority. "A good influence." "An influence for good which would be sadly missed did it not exist." One puts it as strong as this: "Good, and only good."

Others put it a little more mildly: "Hope it is for good;" "Don't like to answer;" "Good on the whole." A few express the fear, "that while a majority of the members are exemplary in their lives, others, by their worldly conformity, lead some astray."

IV. (a) What attention is bestowed on the religious instruction of the young people in your congregation?

Nearly all mention Sabbath school and Bible class work, and some emphasize home instruction. In addition to this there is in one congregation (Parkdale) what is called a "Boys' Organization," and a "Girls' Organization," for the study of Bible characters, and especially mission work, in which they are very much interested. A large number of the boys profess a determination to become missionaries.

In another congregation a short sermon is preached every Sabbath morning to the young. In a third seven or eight sermons are preached in the year; while in still another a sermon is preached once a month to the young in connection with the administration of baptism; and several make mention of special exhortations addressed to parents, urging them not to neglect the religious instruction of their children in their homes.

(b) What is done to develop the spirit of liberality among them and with what success?

It is clear from the answers to this question that a good deal is done. Without exception, almost, the children are asked to contribute to missions through the Sabbath school—some weekly, some fortnightly, some monthly and some quarterly. In one case con-

tributions are asked from individual classes rather than from the whole school, the amounts being made public with a view to stirring up a healthy rivalry in giving. The claims of the Schemes of the Church are kept before the young in many congregations, and in others an attempt is made to enlist their interest in the different missionary organizations. Success, more or less marked, seems to attend these various efforts.

(c) What means are employed to bring them into full communion with the Church?

Different means are used, but the ordinary are the most common, such as Sabbath school and Bible class work, faithful preaching of the Word, personal dealing in the home, special sermons are preached. Two or three mention a communicants' class, held for five or six weeks before each communion to impart instruction in the doctrines of Scripture, and in the polity of the Church. One mentions such a class held a few weeks once a year. One Session says: "Some parents are afraid their children may become members of the Church too young."

(d) How many are there in your congregation above eighteen years of age who are not communicants?

The definite answers to this question will do little more than excite curiosity, seeing that so many others are indefinite. Here is a specimen. "A considerable number," "comparatively not many," "a good many." Fancy a Church compiling a report on statistics from such answers as these. Among the definite answers the numbers run from ten, the smallest number in any congregation, up to 100, the largest, fifty being about the average.

V. Have any means, save the ordinary means, been employed during the past year to commend the Gospel of the Son of God to your congregation? As a rule the answers are in the negative. There are these exceptions, however, to note.

Georgetown congregation held two weeks' special services last February, just preceding communion. The Session's testimony is: "Attended by much good."

Bolton. Five weeks' special services this year. Still in progress at date. Testimony: "Results good."

West Church. Special services for several weeks. Testimony as above.

Streetsville. Special meetings for five weeks. No testimony.

Oakville. Special services for five weeks. Testimony: "The whole Church has been revived and quickened. Ten members were added, while we expect the double of this soon to follow."

College Street. One week's special services. Testimony, satisfactory results.

Erskine. Special services for three weeks. Testimony: "Eighty members joined the Church, as the fruit of these services, and the spiritual life of the congregation has been quickened."

One Session, replying in the negative, says: "We believe that the ordinary means of grace are designed of God, to be the channels of communication by the Holy Spirit, and that when His people are faithful the Lord honours the preaching and the teaching of the Word, on the Lord's Day, as well as the regular meetings of the week, in chapel and private house, to the impression of the minds of sinners and the salvation of their souls. We believe, moreover, the tendency increasing in the Churches to depend on imported helpers is adapted to weaken the sense of divine obligation on every member to be a helper of the Lord in the work, and also to promote, on the part of office-bearers, a reluctance in fulfilling the duties to which, in their ordination, they have been set apart by the Holy Spirit."

VI. (a) Are there any special hindrances against which you have to contend in advancing the cause of Christ?

Here, also, answers are, as a rule, in the negative. Says one: "We have no special hindrances; but we find the ordinary hindrances sometimes very great."

Another: "We cannot speak of special hindrances, but the world, the flesh and the devil are constant hindrances." Among the special hindrances mentioned we find: "An unfortunate arrangement of the preaching stations," "intemperance," "worldliness," "love of pleasure," "scepticism," "the want of a minister," "want of united harmonious action," "lack of population," "the social dance," "the social dance in the country congregation, the want of morning and evening service in the town."

(b) What efforts are you making to overcome such hindrances, and with what success?

Some mention Bands of Hope and such like organizations as a cure for intemperance. Some special meetings as a cure for worldliness; some special sermons as an antidote for the social dance. At the same time there is a cheering consensus in the answers to the effect that the preaching of the truth, along with a godly example on the part of ministers and members, is the great power of God in overcoming both special and general hindrances.

VII. Have you any suggestions to offer regarding the better and more efficient manner of carrying on the work of Christ in the congregations of our Church?

Several important suggestions have been made, and, lest they should drop out of sight, some of them have been embodied in the form of recommendations at the close of this report.

They are such as these: "The more general utilization of the lay element in the work of the Church;" "A more thorough search for the gifts of the Spirit in the rank and file of the members by the office-bearers."

The necessity of congregations holding five or six weeks' special evangelistic services every year, in view of the increasing spirit of indifference and worldliness.

The importance of having a number of men set apart by the Church to do the work of an evangelist. "Let a communion season be occasionally taken up with a series of evangelistic meetings, quietly conducted and presided over by the pastor." "Let there be Sabbath services held sometimes for the young—even for the children." "Let there be pastoral visitation and dealing personally with the young people and the unconverted at their own homes, along with plain, earnest, pungent preaching of the old Gospel under the three R's—Ruin by the fall, Redemption by Christ, Regeneration by the Spirit."

"Organization is what we need. We have improved our machinery this year by appointing committees to look after different departments of work, such as tract distribution, reception of strangers, mission school and cottage prayer meetings. These committees report monthly at a meeting of the General Christian Workers' Association." "More energy displayed by a greater number." "The importance of urging members in changing residence to take at once and present the letter from the Church left." "Every congregation ought to print an annual statement of receipts, expenditure and work." "The missionary and educational work of the Church ought to be much more prominently brought before congregations than in many cases it has been brought, and ought to bulk far more largely in the estimation especially of the wealthier members than it manifestly does."

VIII. Have you followed the recommendations of the last General Assembly; and with what results?

Many reply: "Yes." Some say: "In part." Others confess to neglect, while a few give no answer.

In conclusion, the following recommendations are submitted for your consideration:

1. That the Church should seek to utilize more and more the lay element in her work, believing it to be an important factor in the effort to increase her usefulness.

2. That the Presbytery take steps to prepare for itself a scheme of special services adapted to reach all congregations within the bounds, the members of Presbytery and of the various Sessions to assist as well as others in conducting such services.

3. That, inasmuch as it appears that family worship is not uniformly observed throughout the bounds of the Presbytery, Sessions be instructed to give careful attention to the matter.

4. That it be an instruction to Sessions and managing boards to print an annual statement of receipts, expenditure and work.

5. That the missionary and educational work of the Church be kept more prominently before congregations than it manifestly is.

6. That the Presbytery's Convener on the State of Religion be appointed annually, at the March meeting, with instructions to visit, either personally or by deputation of Presbytery, when thought advisable, vacant congregations and mission stations, with the view of acquiring full and accurate information on the State of Religion, and giving such words of counsel as may be helpful in the circumstances.

It may be added that this has been done on a small scale this winter. The Presbytery's Convener on Sabbath Schools, along with your Convener on the State of Religion, drafted a plan in the fall, with a view to sending a deputation of Presbytery to all the weak, vacant congregations and mission stations within the bounds. This has been carried through to a certain extent, and with encouraging results. From personal observation and knowledge your Convener is led to pray that this point may not be overlooked. Standing face to face with a large amount of work to be done in our individual congregations, we are in danger of running into Congregationalism of the worst kind, viz., "Looking too much on our own things and too little on the things of others." Every member of Presbytery should seek to be a foster-father to every weak congregation and mission station within the bounds.

All of which is respectfully submitted,
W. FRIZZELL, Convener.

Toronto, March, 1887.

DEATH is not death if it brings us nearer to Christ. No, death is not death, for Christ has conquered death for Himself and for those who trust Him.—*Kingsley.*

By no way so certainly as by the way of suffering shall you learn that appreciativeness which alone can anticipate, and it may be avert, the stroke that threatens your neighbours.

Our Young Folks.

THE LITTLE MAID'S SERMON.

A little maid, in a pale blue hood,
In front of a large brick building stood.
As she passed along her quick eye spied
Some words on a little box inscribed:
'Twas a box that hung in the vestibule,
Outside the door of the Charity School.

"Remember the Poor!" were words she spelled,
Then looked at the dime her small hand held,
For chocolate creams were fresh that day,
In the store just only across the way.
But gleams of victory shone o'er her face,
As she raised her eyes to "the money place."

But her arm was short and the box so high,
That a gentleman heard, who was passing by:
"Please, sir, will you lift me just so much?"
(For the tiny fingers could almost touch.)
The stranger stopped, and he quickly stood
By the sweet-faced child in the pale blue hood.

As he lifted her, she gently said:
"Would mind it, sir, if you turned your head?
For, you know, I do not want to be
Like a proud, stuck-up old Pharisee!"
He humoured the little maid, but a smile
Played o'er his face as he stood there the while.

"Excuse me, child, but what did you say?"
The gentleman asked in a courteous way,
As he took in his the wee, white hand.
"I believe I didn't quite understand."
"O, sir, don't you know? Have you never read,
Said the child amazed, "what our Saviour said?"

"We shouldn't give like those hypocrite men,
Who stood in the market-places then,
And gave their alms, just for folks to tell,
Because they loved to be praised so well;
But give, for Christ's sake, from our little store,
What only He sees, and nobody more.

"Good-by, kind sir, this is my way home,
I'm sorry you'll have to walk alone."
The gentleman passed along, and thought
Of large sums given for fame it brought.
And he said, "I never will be,
In the market-places, a Pharisee!
She preached me a sermon, true and good—
That dear little girl in the pale blue hood."

GOLDEN GRAIN BIBLE READINGS.

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

WHAT GOD SAYS OF STRONG DRINK.

The violence it creates, Prov. xx. 1.
Its physical and moral blight, Prov. xxiii. 29-35.
Warnings against its use, Lev. x. 9; Prov. xxxi. 4-5; Hos. iv. 11; Eph. v. 18.
Warnings against companying with drinkers, Prov. xxiii. 20.
Woe to him who puts the bottle to his neighbour's lips. Hab. ii. 15.
Error comes through its use, Isa. xxviii. 7.
Woes pronounced on drinkers, Isa. v. 22.
Not to be looked on even, Prov. xxiii. 31.
Total abstinence for the good of others urged, Rom. xiv. 21.
God's approval of total abstinence, Num. vi. 2-8; Luke i. 15; Jer. xxxv. 2-10, see verse 19.
From all this we see that the Bible is a thorough temperance book. Its whole trend is in favour of total abstinence. Let us take our stand on its sure ground.

A PROTECTING PROVIDENCE.

It will not be difficult to mention cases in which eminent individuals have been preserved from danger and death by the manifest hand of Providence.
John Knox, the Scotch Reformer, had many enemies who sought to compass his destruction. He was in the habit of sitting in a particular chair in his own house, with his back to the window. One evening, however, when assembling his family, he would neither occupy his accustomed seat nor allow anybody else to do so. That very evening a bullet was sent through the window with a design to kill him. It grazed the chair which he usually occupied, and made a hole in the candlestick.

It was related of Augustine that he was going on one occasion to preach at a distant town, and took a guide to direct him on the way. By some means the guide mistook his way, and got into a by-path. It was afterward learned that a party of miscreants had designed to waylay and murder him, and that his life was saved through the guide's mistake.

Charles of Bala was once saved from death by what

some would call a foolish mistake. On one of his journeys to Liverpool his saddle-bag was put into the wrong boat. He had taken his seat when he discovered it, and had to change it at the last minute. At first he was vexed and disappointed, but he afterward learned that the boat in which he intended to go was lost, and all its passengers drowned.

Howard, the philanthropist, was once preserved from death by what some would call mere chance, but which was no other than a special Providence. He always set a high value on Sabbath privileges, and was exact and careful in his attendance on the means of grace. That he might neither increase the labour of his servants nor prevent their attendance on public worship, he was accustomed to walk to the chapel at Benford, where he attended. One day a man whom he had reproved for his idle and dissolute habits resolved to waylay and murder him. That morning, however, for some reason or other, he resolved to go on horseback, and by a different road. Thus his valuable life was preserved.

The Rev John Newton was in the habit of regarding the hand of God in everything, however trifling it might appear to others. "The way of man is not in himself," he would say. "I do not know what belongs to a single step. When I go to St. Mary Woolnoth, it seems the same whether I go down Lothbury, or go through the Old Jewry; but the going through one street and not another may produce an effect of lasting consequence. A man cut down my hammock in sport, but had he cut it down half an hour later I had not been here, as the exchange of the crew was then making. A man made a smoke on the seashore at the time a ship was passing, which was thereby brought to, and afterward brought me to England.

BOWED HEADS DURING PRAYER.

President Mark Hopkins used to teach his students that those who neglected the natural attitudes of prayer would soon lose also the spirit of prayer. In not a few of our Sabbath schools and congregations a large minority do not take any devotional attitude during prayer. But they cannot enter into the prayer and make it their own while their heads are held upright and their eyes wander about the room. They reverse the Legend of Prague, and the beleaguering army of demons, but the blessed angels of prayer

Fold their tents like the Arabs,
And as silently steal away.

How can the heart be praying while the eyes, like the fool's thoughts, are wandering over the earth? It is not a question of forms and no forms; for we cannot worship except in some attitude and through some forms; but is a question of the best forms. Ordinarily the best attitude for children during prayer is to close the eyes and bow the head. I have never been present in but three or four Sabbath schools where all took the position of devotion. Usually the school gives little appearance, as a whole, of taking part in the praying.

The cure lies almost entirely with the superintendent and teachers. If they set the example, and press the matter upon their scholars' attention, patiently, continuously, there will be no difficulty in accomplishing this reform. I have often asked children in the Sabbath school why it was not as easy to bow their heads on Sabbath as in the morning prayers at the day school. There every pupil is reverent at least in form. Why should the Sabbath school act more irreverently than the day school?

THE TEETOTALER.

My father said: "I became a temperance man in early life, because I noticed in the harvest-field that, though I was physically weaker than other workmen, I could hold out longer than they. They took stimulants, I took none."

A brickmaker in England gives his experience in regard to this matter among men in his employ. He says, after investigation: "The beer-drinker who made the fewest bricks made 659,000; the abstainer, who made the fewest bricks, 746,000. The difference in behalf of the abstainer over the indulger, 78,000.

There came a very exhaustive time in the British Parliament. The session was prolonged until nearly all the members got sick or worn out. Out of 652 members, only two went through undamaged. They were teetotalers.

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TORONTO, WEDNESDAY, APRIL 6, 1887.

WHERE is the sense in the Legislature granting university powers to the Baptist Institute at Woodstock, and at the same time passing a scheme for university federation? As matters now stand Victoria is the only university that has come into the proposed federation. Trinity is out and may remain out. Queen's positively refuses to come in. Grant university powers to the Baptist Institute, and Ontario will have exactly the same number of degree-conferring bodies as before. Nor is this all. If the Baptist Institute is moved to Toronto, and becomes possessed of university powers, there will then be one more degree-conferring body in Toronto than there was before the federation plan was spoken of. Besides if the Baptists have a university with power to confer degrees, there is no reason why the Congregationalists should not have one, provided they can raise the money. Some Congregationalist McMaster may come to the front with \$100,000, and another university must be established if the Legislature is to deal fairly with the denominations. Building up federation with one hand, and making new universities with the other, does not strike us as a rational kind of procedure. The problem is a difficult one, and we heartily sympathize with those who are responsible for its solution.

THE *Globe* asks the following practical question in regard to higher education.

Why is it that the better educated a man is the longer are the letters he writes? This question is asked apropos of the Upper Canada College controversy. Some letters which we have had to reject, owing to their extreme length, are the productions of the leading educationists in the country. Does higher education deprive a man of the faculty of condensation?

This reminds one of the question put by one of the English kings to the wise men of his court. "Why is it that a fish placed in a tumbler of water neither displaces any of the water nor increases the weight of the tumbler and its contents?" The correct answer was one of fact. It does both. Why is it that a highly-educated man cannot condense? The right answer is—he can. A man who cannot condense is not highly educated. He may have a number of degrees, and may occupy a prominent position, but that is an entirely different thing. Intense self-esteem is one reason why some men speak and write at unreasonable length. They fancy that the public can never have enough of them. Who has not seen men of this class come upon the platform, yes, and sometimes enter the pulpit, with an air which seemed to say: You ought to be very thankful for the privilege of hearing me all day if I wish to go on.

SOME subjects fructify in the mind, and suggest others. The evictions in Ireland readily suggest another kind of eviction, one not entirely unknown in the Presbyterian Church in Canada. The *New York Evangelist* describes the kind of eviction we mean in the following paragraph:

Instances come spontaneously to our recollection, in which good and true brethren, anxious to remain in their chosen fields, have been, it may be said, quite driven out, sometimes with large and dependent families, without a home to go to, and under the painful necessity of candidating here and there in these unfavourable conditions, until some shelter somewhere opens to receive him and his household. In a word, the experiences of Jonathan Edwards, of Northampton, have too often been reproduced in later times, and under conditions even more trying!

Such painful instances come to the mind only too spontaneously. It might not be very difficult to find a few men making a great fuss over the evictions in

Ireland who have before now tried to evict their own pastor. There may be men making a great ado about the Crofters, and if everybody paid as little for the support of the Gospel as they do, their pastor would be as poor as any Crofter. An eviction from a Canadian manse or parsonage is not any easier to endure than an eviction from an Irish hovel. A Canadian minister may possibly have as fine feelings as an Irish peasant. When public attention is so much occupied with evictions in Ireland, let us ask ourselves if we have no evictions in the Presbyterian Church in Canada.

IN a recent letter to the press the Rev. Newman Hall says:

We hear sad stories of evictions by owners against their tenants. But evictions a hundred times more numerous are taking place all the year at our very doors. Shivering women and starving children are ruthlessly expelled from house and home by a tyrant that never relents, and is never satisfied, who can neither plead justice nor mercy, and his name is Alcohol. The law harbours, sanctions, stimulates this greatest of law breakers, and sends him forth equipped from the arsenal law has established, to clutch the rent that might have saved the home; to snatch the loaf from the table, the dress from the back; to maim and trample on the passer-by; to wreck trains, sink ships and fire houses; to kick women and torture children; to crowd the poorhouse and the prison; to be a seducer and a murderer; to break human hearts, and to send tens of thousands of precious souls very year to a drunkard's grave.

All of which is sadly true. We Canadians read with a feeling of horror the reports of evictions that come daily over the wires. One's heart grows sick as he thinks of mothers and children hurried out on the road, and their little home burnt before their eyes, or torn down to keep them from returning to it. But have we no evictions in Ontario? Is there a township in the Province in which whiskey has not turned dozens of men off their farms? Is there a town, village or city in all Canada in which liquor has not turned scores of men out of their homes? Yes, we have evictions in Canada. More families have been evicted in Canada by liquor in twenty years than have been evicted by landlords in Ireland for the last century. The newspapers do not record liquor evictions. They are going on all the same every day.

QUITE a little breeze has recently sprung up in Presbyterian circles on the other side of the lines. It appears that the Woman's Christian Temperance Union of St. Louis sent circulars and other documents to the General Assembly in Minneapolis last May, which were not brought before the court. The Assembly post office became so congested with circulars, advertisements, pamphlets and other printed matter, sent chiefly from the rival cities of Minneapolis and St. Paul, that the commissioners were unable to get their letters in reasonable time. The Clerks put a quantity of the printed matter into another room where it still lies. The St. Louis circulars happened to go along with the rest. A few temperance people jumped to the charitable conclusion that the Moderator, Dr. Marquis, and Dr. Crosby, of New York, had something to do with it, and gave vent to their feelings by issuing a circular, accusing these grave divines of suppressing their documents. It is unnecessary to say that the accusations were false. The idea of two men like Drs. Crosby and Marquis mousing through cartloads of mail matter to get at the circular of these women is too absurd for serious notice. Dr. Marquis gives the matter a somewhat serious turn by stating that the person in charge of the temperance report handed him a full list of the committee they wished to review and report upon their work. In plain words, they wished him to pack the committee. The Moderator very properly refused to do anything of the kind, and this man, account for the violence of the attack recently made upon him. There are some people on the other side of the lines, and a few on this side, who have yet to learn that the temperance cause cannot be promoted by attacking the Churches.

THE PROBLEM OF THE AGE.

AMONG the excellent contributions appearing in the current number of the *Presbyterian Review*, the quarterly published in New York, and numbering among its associate editors several of the most distinguished writers in America and Great Britain, there is a masterly paper by Principal MacVicar, of Montreal, on a subject of deepest interest and importance. It is on Social Discontent. Profoundly im-

pressed, as many thoughtful observers of the signs of the times are, Dr. MacVicar has given the great problem serious and thoughtful attention. His paper bears no trace of superficiality or prejudice. He does not speak as the representative of a class, neither does he bring to the consideration of the subject the calm imperturbability of a materialistic empiric. The voice that speaks is neither that of the upholder of selfish monopoly nor hoarse with the truculent tones of the proletarian demagogue. The whole subject is discussed with a thorough knowledge gleaned from extensive study and varied observation, in a spirit of great fairness and impartiality, and, what is better still, in a spirit of Christian brotherly kindness. The paper is full, free and outspoken. It shows no disposition to indulge in an economic management of the truth. As a statement of the distinctive problem of the time it conveys a clear idea of the leading facts that have to be taken into account if an intelligent and reasonable view of the question is to be entertained. It is worthy of careful and attentive perusal.

The fact of social discontent is everywhere apparent. It is not confined to one section of a community, but is traceable in all. None of the European nations are free from it; in more than one of these it is periodically making its presence felt in various forms. In the United States, democratic though its institutions are, its proportions are enlarging. True the more active and reckless communistic agitators and their adherents have had their training in European socialistic centres, but the American working men are mingling largely in the organizations that profess to advance the interests of labour. The class warfare, while traced to its original source in human selfishness and inordinate ambition, is in Dr. MacVicar's paper largely accounted for by various reasons. One is the "undue concentration of wealth and power in the hands of a few, or in the hands of great corporations." The spirit animating these is clearly and definitely described, and the economic consequences necessarily resulting from their existence are no less clearly stated, being confirmed by citations that cannot be successfully gainsaid.

Another class of facts is then specified: the social conditions that afford ample scope for the communistic propaganda are aggravated by the continual influx of population to the great industrial centres, and the inevitable deterioration that follows. Then there is no doubt that the great disparity in the distribution of profits between employer and employé is a fruitful source of existing discontent. Dr. MacVicar next adduces as a fundamental cause of the prevalent hungry unrest, "the unsatisfactory nature and results of secular and religious education in our day." What he finds fault with is that it is not sufficiently Christian in tone and spirit. Speaking from his own knowledge and observation he makes several statements which could easily be verified, that in some cases education is little more than a baptized paganism. Much of the suffering so loudly complained of would be greatly lessened if intemperate, improvident and lazy habits were not so common among working men. He ably contends that a true morality can only rest on the teaching of Jesus Christ. The Church also comes in for its fair share of blame in failing to break down the class antagonisms that worldliness helps so much to foster.

In suggesting effective remedies for the removal of social discontent, the learned Principal shows that mere theoretic nostrums will prove lamentable failures. An absolute equality is an utter impossibility. Neither can personal ownership be abolished. Strikes can inflict injury all round, but are powerless to bring permanent relief. The cure of a disease that has been growing for ages cannot operate instantaneously. Amelioration, to be satisfactory, must be gradual and progressive, comprehensive, just and enlightened. Legislation may do much to secure a more equitable distribution of wealth, and prevent the evils inseparable from gigantic monopolies. The congested populations of large cities may be relieved by the removal of a superabundant population to lands where labour would be remunerative, and where it would add to the sum of human happiness. The toiler must have some hope of bettering his condition, and this cannot be if the reward of his labour only enables him to barely subsist while health and strength last.

The chief remedy for the social ills that now abound

is the spread of the great truths of the Gospel, and their practical exemplification in all relations of life. For the accomplishment of this great work the Church must rise up to a fuller realization of her mission. "Let her," are Dr. MacVicar's concluding words,

Let her cease putting on airs, and courting the smiles of the worshippers of mammon, and let her come down to the lapsed masses, and make her presence and power felt among them. In one word, let all the resources and redeemed energies of God's people, and the manifold agencies—including the press, pulpit and platform—at the command of Christendom, be used a thousandfold more than at present in disseminating truth; and let the thinking of our age draw its inspiration from Him who wields all power in heaven and in earth, and we shall thus employ the best possible means to end all forms of social discontent.

MACKAY MISSION HOSPITAL, TAMSUI.

By last mail, a small pamphlet of no little interest was received from Formosa. It bears an Amoy imprint, and as a specimen of typography it is creditable. The pamphlet is entitled "Report of the Mackay Mission Hospital in Tamsui, Formosa, for 1886." Dr. Rennie gives a tabulated statement of the cases treated, and appends a few notes relating to some of them. Dr. Mackay also gives a short account of one of the forms of disease most prevalent in the part of the island where his special work lies, malarial poisoning.

During the seven years of its existence, with the exception of 1885, there has been a steady increase in the number of patients who have sought relief in the Mackay Hospital. The number of new patients who applied in 1880 was 1,346; while in 1886 it had increased to 3,448. The marked increase during last year is attributed to the subsidence of the hostile feeling against foreigners and foreign institutions, occasioned by the French invasion of Formosa. Prejudice is giving place to higher appreciation of the benevolent purpose in instituting and maintaining the hospital, and a growing confidence in the superior methods of Western medical and surgical science.

In the tabulated statement of cases treated the number is largest in skin diseases, next come diseases of the eye, there being no fewer than 101 cases of granular ophthalmia. Among general diseases, the returns give ninety three cases of rheumatism; leprosy, thirty-two; debility from opium smoking, sixteen; malarial cachexia, seventy-four. The highest in the entire list is fever and ague, 1,086 cases. During the year, the number of deaths in the hospital was only two.

Dr. Mackay's brief paper gives a most interesting account of the superstitious ideas entertained by the people as to the cause of malarial poisoning, and the no less ridiculous cures prescribed by some of the native physicians. One of the causes of fever and ague is said to be the conflict between the hot and cold principles in nature; another cause of the malady is the supposition that the unfortunate victim has trod on counterfeit money placed on the street or on the roadside by some priest or sorcerer. A third reason for the disease is attributed to the belief that one devil, representing the negative principle in nature, fans the individual, causing chills, while another demon, supposed to represent the positive principle, keeps blowing a furnace, which produces heat and fever. These suppositious demons are held in great dread, and people are afraid to name chills and fever lest they become the victims of the dreaded scourge.

The description of the cures prescribed by priests, both Taoist and Buddhist, by sorcerers and doctors, are certainly very grotesque, and indicate that higher education has much to achieve before the "learned professions" of Formosa get beyond the region of the ridiculous. Speaking of the remedies prescribed by native physicians, Dr. Mackay says that most of them were used by the ancients, and he is satisfied that they have no efficacy in allaying or eradicating malarial poisoning. Quackery, it seems, is not unknown to some of the Formosa medical practitioners, as the following statement by Dr. Mackay will show: "I have often known native doctors to write out prescriptions so as to make money, whilst five to twenty grains of quinine were nicely folded in paper, and carefully kept for personal use."

The conjunction of physical healing with the soul-healing work of the Gospel has long since been amply justified by results. It is the design of the Gospel to benefit man. It cares for the body as well as the soul, as seen in the personal example of the

Great Physician. The missionary who can relieve distress gains the confidence of the people, and they are better disposed to listen to the message of eternal life. In this, as in all departments of his arduous work, Dr. Mackay is indefatigable. He mentions incidentally in his report that during 1886 he extracted 1,237 teeth, and along with all the preachers connected with the mission rendered medical aid to 5,176 cases throughout the three districts of which North Formosa is composed. The report closes with a fervent desire for the advent of some benefactor, who, like Jenner in the case of small-pox, will discover a prophylactic for fever and ague; and Dr. Mackay adds these characteristic words: "Come when he may, let the astonished world ascribe praise and glory to the eternal God, who created the star-built universe, and prepared a home where burning fevers, bitter sorrows, heart-rending diseases and malarial poison can never enter."

Books and Magazines.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—For juvenile readers this is a most delightful monthly. In every respect it is most excellent.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Every week this admirable publication presents its patrons with attractive and instructive reading and the best of illustrations.

ST. NICHOLAS. (New York: The Century Co.)—The April number of *St. Nicholas* contains a variety of interesting and instructive reading, while in the way of illustration it leaves nothing to be desired.

CHRIST IN THE HEART, AND OTHER SERMONS. By Alexander Maclaren, D.D. (Toronto: S. R. Briggs.) Maclaren of Manchester, as he is familiarly called, is one of the able preachers of our time, whose words, spoken or written, always secure most favourable consideration. His discourses are strong, both intellectually and spiritually, and are fitted to make a deep and lasting impression on minds coming under their elevating influence. The present volume amply sustains the distinguished preacher's reputation.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—One of the leading features in the April *Scribner* is the first instalment of the "Unpublished Letters of Thackeray." They are thoroughly characteristic of the generous-hearted and humorous novelist, and afford most interesting reading. Ex-Minister Washburne's Reminiscences conclude with a graphic account of the downfall of the Paris Commune. Other papers by eminent writers discuss questions of general interest, and serial fiction is able and abundant. The illustrations in form of number and finish ought to satisfy the most æsthetic taste.

THE CENTURY. (New York: The Century Co.)—The April *Century* is a peculiarly strong number. What promises to be a fine series of illustrated papers on English Cathedrals is begun. The Life of Lincoln grows in interest as it approaches the stirring events that called him into special prominence. Dr. Edward Eggleston, continuing his series on colonial history, has a paper on "Church and Meeting House Before the Revolution." The War papers have not yet lost their interest for the general reader, as they continue to deal with the great historical events of the Rebellion. Fiction and poetry are plentiful and good. The *Century* keeps in the front rank.

DR. TRENT'S COUSIN. By Helen B. Williams. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—Miss Williams has already shown herself a writer of good and helpful words in her former books. She touches life from the practical side, seeking to teach religion, not in its theory of morals merely, but as applied to daily conduct and habitual disposition. The present volume is planned to teach the meaning of St. Paul's wonderful thirteenth chapter of Corinthians. The characters are well drawn, and are not by any means too saintly for very actual life. The story is full of interest, and the lessons are clearly taught. Incidentally, many valuable suggestions concerning Christian work are given.

LENG TSO, the Chinese Bible Woman. By Rev. J. A. Davis, a sequel to the "Chinese Slave Girl." (Philadelphia: Presbyterian Board of Publication;

Toronto: James Bain & Son.)—The author is not a novel-writer, but having been himself a missionary in China he is thoroughly familiar with life and customs in that strange country, and also with the experience of the missionary, and the methods of missionary work. The present volume tells the story of the life and work of a Chinese Bible woman, who went about the country carrying Christ into the homes of the people. There is a slender thread of romance running through the volume, which adds to its interest. The book is full of information concerning the country, and abounds in realistic pictures.

HARPER'S MAGAZINE. (New York: Harper & Brother.)—The conclusion of Blackmore's "Springhaven," with the victory and death of Lord Nelson, suggests the subject for the frontispiece engraving, "Corpse-Walk Pit." Interesting and profusely illustrated descriptive papers appear in the April number. "The Southern Gateway of the Alleghenies," by Edmund Kirke; "Mexican Notes," by Charles Dudley Warner, and "Through the Caucasus," by Ralph Meeker, afford very interesting reading. As a contribution on the labour question, there is a paper by Lee Meriwether, on "How Workmen Live in Europe and America." The fiction and poetical contributions are up to the high standard maintained in *Harper's*. There are some wholesome editorial remarks on "Pernicious Fiction." The number as a whole is decidedly good.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The number for April closes the fourth yearly volume of this exceedingly rich, varied and suggestive magazine. Its helpfulness in every department of Christian work renders it indispensable to every preacher, and its future promises to be even brighter than its past. The portrait of Dr. J. B. Hawthorne, of Atlanta, Georgia, forms the frontispiece of this number. His sermon on the Pulpit, the Press and the Government, affords a good specimen of the author's bold and fearless style. A view of his church and a sketch of his life give additional interest. "Obstructive Forces," by Rev. Burdette Hart, "An Easter Sermon," by Professor J. Scrimger, and an "Exegetical Comment," by S. H. Kellogg, are articles of great and timely importance. "Leading Thoughts of Sermons" and a number of short but valuable articles on practical topics complete an excellent number.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—A beautiful etching of Oliver Wendell Holmes ornaments the April number of the *Atlantic Monthly*. The story of a diplomatic mission to the South, undertaken with the tacit consent of Abraham Lincoln, is told by Edmund Kirke. It recounts, for the first time, the terms of peace which Lincoln was willing to offer to the South. Mr. Whittier has a poem entitled "On the Big Horn." Other noticeable features are an amusing Negro story, "Lazarus Mart'n, the Cullud Liever," by W. W. Archer; "Via Crucis," a letter written by a Roman official in Jerusalem at the time of the Crucifixion, by Edward I. Stearns; "A Tory Parson," and last, but not least, Dr. Oliver Wendell Holmes' second instalment of "Our Hundred Days in Europe," in which he gives characteristic accounts of the celebrities he met. Mrs. Oliphant's and Mr. Aldrich's serial, and F. Marion Crawford's "Pau' Patoff" are as interesting as ever, and there are some other excellent articles and good poetry.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The April number opens with an exceedingly sensible article on the use of the M.S. in the pulpit, by Dr. William M. Taylor. Dr. Pentecost has a characteristic paper on "How Shall our Cities be Evangelized?" Dr. C. S. Robinson writes instructively on "The Best Methods of Getting Church Members to Work." Dr. Buttz, of Drew Seminary, gives the third article of the Symposium, on "How Can the Pulpit Best Counteract the Influence of Modern Scepticism?" A paper likely to attract wide attention is a masterly analysis of the qualities of Dr. Talmage as a preacher, by an eminent Professor of Homiletics. The sermons—eight in all—are by such eminent preachers as Dr. Palmer, of New Orleans; Dr. Bersier, of Paris; Dr. Reed, of Brooklyn, and Dr. Matthews, of London. All the other departments are full of timely, varied, bright and instructive thought on scores of subjects of special interest to the ministry. The number, as a whole, is quite on a par with the preceding numbers.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER IX.—Continued.

That letter cost McKay many an anxious thought. He took it up to his own room, and, sitting by the window, read it again and again in a whirl of conflicting feeling. Pacing to and fro between the window and the door, his feet unconsciously avoiding certain lines on the carpet (as they were wont to do when some anxious problem occupied his mind), he arrived by and by at certain definite conclusions. In the first place, he knew that Ellen his sister had an errand to Altbreac, where Carrie Craig, still feeble, but little the worse for her journey, had by this time arrived. There and then he wrote a brief letter to the young lady, informing her that he had heard from Archie, and enclosing the delicate gold ring which he was commissioned to deliver. At the same time, he charged both his sister and Miss Carrie to say nothing of Graham's communication, at least for a couple of days. By the same trusty messenger he sent a note to Mr. Craig, stating that he had again heard from Graham, and that his letter would require their most anxious consideration. He added that he would be glad to know when and where it would be convenient for the lawyer to meet him, to consult as to any action they might deem it right to take. In concluding, he intimated that he intended personally to see Miss Graham, to tell her of her brother's whereabouts and convey his greetings. Ere the evening was far advanced, Roderick and his sister went up the glen together; he, under a sense of duty, to see the elder Miss Graham; she, to convey her brother's letters to Mr. Craig and his niece. As they parted where the road branched off to the farm, Roderick charged his sister to see Miss Craig alone, and to say nothing to the uncle of her errand to Carrie. Both fulfilled their mission; and after they had returned and family worship was over, Roderick betook himself to his own room. He had much to think of, and spent an all but sleepless night. There were wheels within wheels in the chapter of Providence, with whose pages his own life had been so strangely interlined, and it was hard indeed to see how good to all was to be evolved in the end. The future was full of contingencies which might, and doubtless would, affect the condition of things as they were, in ways no human mind can foresee. Roderick McKay had no superstitious notions as to the nature and issues of prayer, but he cast himself on his knees that night, entreating his Heavenly Father to "make darkness light before him" and "crooked things straight." He knew that such approach to the footstool would calm and hallow his thoughts; but he knew more. He believed in prayer as an appointed means to direct guidance and Providential aid, and he earnestly, confidently, sought both the one and the other. Assured as he was that they who will watch Providence will never want Providence to watch, he saw what he believed to be God's hand in not a few aspects of the circumstances which occupied his thoughts, and specially in Graham's letter. At the same time, he knew that duty must be the constant ally of prayer, and that God's children cannot expect His blessing or His aid, save in doing constantly and conscientiously what they believe He calls them to do. With an intensity of application, almost painful, he bent his whole powers to the task of determining what it was right and wise to do; while he was ready, also, respectfully to bow to what Mr. Craig, in his far wider and larger experience, might deem to be best.

Early next morning a note came from the lawyer, informing Roderick that he had written to Mr. Morrison, asking that they might have the benefit of his counsel as well, and inquiring if it might be convenient for them all to take tea at the Manse at six o'clock that evening. The tea was of course a mere ruse to cover the interview desired, lest the matter might be talked of outside their own little circle. Hoping that this arrangement might not be unsuitable for the minister, Mr. Craig told the student to join them at that hour. Roderick returned an answer by the same messenger, in which he told Mr. Craig where Graham was, and what where the main contents of his letter, so that the lawyer might have at least a few hours to think the matter over before the appointed time.

By six o'clock that evening, Miss Morrison was ready to receive company. The snow-white cover of the tea-table was laden, some would say, overladen, with good things which one who did not know the minister's sister might imagine had come from the shop of a fancy baker. Mr. Morrison and Roderick McKay had already been closeted for at least an hour in the study, during which time the latter gave to the minister what information he could convey regarding Archibald Graham and his doings. They now strolled to and fro on the gravel in front of the Manse waiting for Mr. Craig. The lawyer arrived punctual to a minute, and they welcomed him at the little garden gate by the gable of the house. As the minister showed Mr. Craig in at the front door, Roderick McKay tarried a little behind, and we think it right to say why. Mr. Craig's coachman had quietly beckoned to him to remain, and, when the other two gentlemen had turned their backs to enter the house, gave the student a letter, which the latter saw at a glance was from Carrie. He prudently slipped it into his pocket, reserving its perusal to a more convenient occasion; and followed the others into the house.

Their intercourse at the tea-table was genial and pleasant, though it was conjoined with a chastened restraint which each one felt and understood. When the meal was over, and the girl was clearing the table, Miss Morrison announced that she would be occupied for some time at least with certain duties in the kitchen, and would leave the gentlemen to themselves. If there was a suspicion in the mind of Mr. Craig or the student that this was a device to keep the servants under her eye and prevent eavesdropping, perhaps it was not far from the mark.

When the gentlemen were alone in the study, Mr. Craig

drew a case from his pocket, and offered cigars to the others. Mr. Morrison smilingly declined, remarking that neither the example of Ralph Erskine nor his ingenious spiritualizing of the practice had yet reconciled him to smoking, though they knew he gave full license to others. Mr. Craig then began their conference on the painful circumstances which had been the cause of their meeting.

"Well, I think we had better at once compare notes about this sad affair. I called at Mr. Graham's on my way hither to ask if Miss Martha would care to come with me, but she would not hear of it, and I am not surprised. She was kind enough to say that she had full confidence in us, and that as, their legal adviser, I must, to the best of my judgment, act on behalf of her poor father and Florence and herself."

"How is Mr. Graham, by the by?" said Mr. Morrison anxiously. "I should have asked sooner had I known you had been there."

"In much the same condition, I am sorry to say," was the reply. "He is fractious and unmanageable to the last degree, as is always the case, even with the best temper, in cases of paralysis. But he is no worse, and there are already some signs that his powers of speech may return. Of course they have told him nothing of the latest news about Archie, and indeed it matters little, for his own condition seems to render him oblivious to all else. He is well off with two such splendid nurses as his daughters."

"I am sure he must be. They are most kind," said Mr. Morrison warmly.

"Kind is hardly the word for it," said Mr. Craig. "Their devotion and care are unbounded. In his sleepless nervous condition, they watch over him and bear with him as even a fond mother could scarce be found to do over her child. But we must proceed. We do not need to tell each other how deep and real is our sympathy with them all. We must now show it by doing for them the best we can. What is that to be?"

"I am sure," said Mr. Morrison, "Roderick and I will be glad to hear what you think. Your legal knowledge and wider experience will make us glad to hear you first."

"Well," said Mr. Craig, "I should like to know if you, Roderick, have anything more to tell us beyond what you have already felt free to communicate. I confess I cannot understand why you keep back anything, but I give you all credit for having reasons sufficient to yourself for so doing."

"I have nothing to add," replied the student, "to what I have already told you both. My conscience tells me I have kept back nothing which it is needful for you to know, and I trust that the issue of events will make that plain in due time. That is all that I can say."

"Very well," said Mr. Craig, "we shall delay no longer on that point. I hope you are right. As to what can be done, I have already said to Roderick that in my opinion we must get at Graham personally. How best to accomplish that, it is perhaps harder to say. We might try to put the machinery of the law in motion, but I am not sure if that would be either wise or safe for our purpose. I am not without hope that any case against Graham might break down. I do not know if evidence can be got even to prove that he was in the corrie that night at all. That we shall find out by and by. Then I confess I do not know if our extradition laws can touch him where he is. Monaco is an independent state, though stuck in the corner of what is now the seaboard of France. I question if either an English or French officer could arrest him within its bounds. Besides, if there is any chance that evidence against him may be wanting, I should not like to see him in the hands of the police at all, if that can be avoided."

"I quite agree with you in all that you have advanced," said Mr. Morrison, "but would it not do if we were to communicate with himself directly and try to persuade him to come home? We might tell him that as the prisoners refused to say anything, or turn King's evidence, he may yet escape altogether."

"I fear," said Roderick, "that would not work. You must consider what sort of fellow Graham is. He is proud and wilful, and now that he is away, with money to last him for a time in his pocket, I don't believe he would come home for the asking. My persuasion is, he would sooner make off to some other quarter. A disgraced man is often a haughty man, and would try to flee from humiliation as much as from condemnation."

"You are right there," said Mr. Craig. "I doubt much if Graham has yet realized his position. I believe even the excitement of his freedom and his fortunes since he left will have incapacitated him for sober or salutary reflection, even if he were naturally disposed to such an exercise."

"Then we must remember," said Roderick, "that he is ill; I hope it is nothing serious, but he has been confined to his room."

"I confess I had almost forgotten that," said the minister; "I am sure I shouldn't have done so. Well, if writing will not do, and none of us care to use the police, I hardly see what we can do."

There was a moment's pause, and then Roderick McKay ventured to propose another line of action.

"Will you allow me," he quietly said, "to suggest that if there were any one at Monte Carlo—or at some place not far off—whom we could entrust with the case, something might be done? Of course it's for us to consider how Graham might receive an entire stranger, however kindly and wisely he might be reproached. If no suitable person can be found, we need not even discuss the feasibility of employing such services. What do you think, Mr. Craig, or you know of any one?"

"Well, I do not," said Mr. Craig slowly and reflectively. "Of course we have our Free Church Station at Mentone, not many miles away; but the ministers in charge are constantly changing, and I do not know who is there at present."

"Oh, better not send a minister," said Roderick. "Other things being equal, some one else would be better, unless he were one among a thousand. I beg pardon, Mr. Morrison, but I am a divinity student myself, so I am pretty near my own condemnation."

"Oh, we understand you quite well, Roderick. I think you like to be a bit of a Philistine sometimes; you mustn't

speak so in every company. But there's no one else you can think of, Mr. Craig?"

"Not one," replied the lawyer. "I knew some Edinburgh people who were at Nice some time ago, but they are all gone. The season is far advanced for the Riviera."

"Perhaps it matters little," said the student; "I'm not much in love with my own suggestion. We should not like to entrust all we think or would like to a stranger, and still less, perhaps, would Graham be pleased to find that we had done so."

"Why should we?" said Mr. Craig. "I think I can improve on your idea. Suppose we get some one to go who knows all about the case already?"

"Who can that be?" said Mr. Morrison. "I did not think any one knew all the ins and outs of it but ourselves and the ladies."

"Perhaps not," said Roderick, who had already caught in the lawyer's eyes the direction of his thoughts. "Suppose Mr. Craig were to go?"

"Suppose Mr. McKay were to go," retorted the lawyer. "There's no one to say 'Suppose Mr. Morrison were to go,'" said that gentleman himself, in mock sadness, "and I have been banned already."

For a moment they relapsed into a smile, but it soon gave place again to anxious thought.

"Seriously, Mr. Morrison," said the lawyer, "I think McKay ought to go. I am too old, and too busy, and, I fear, too austere as well. I don't think Graham has any liking for me. The very sight of me would make him think the police were behind the door."

"I believe you are right, Mr. Craig," said Mr. Morrison. "I am sure I should have thought of such a thing sooner. Roderick is a young man like himself, and I suppose they have always been at least friendly toward one another."

"I'm not so sure of that," said McKay, "though it so happens indeed that he has written to me. But how am I to go? I have never been abroad, and I fear I should make a mess of everything, suppose I went. Really, Mr. Craig, I think you should try to go yourself. You have experience and moral weight which would be of immense service. What can one who is little more than a boy say to one like himself?"

"Now, now, we must come to a conclusion," said Mr. Craig. "Are you willing to go, McKay?"

It is doubtful whether the student would have yielded but for one element of which the other two were ignorant. Roderick could not forget that he held a secret from the Bay of the Boulders, which gave him a certain hold over Graham, even though the latter would have given anything that the student had not known it. Moreover, he would just on that account be able to work upon the best and tenderest spot in Graham's heart, and use it by God's blessing to draw him back toward better things. Yet again, McKay knew that he would be doing a service and a kindness to Carrie Craig, such indeed as he would have done to any lady in a like case—yet a kindness and a service which, in her case (he could scarcely deny it to himself), would be, no, not a labour of love—that he knew it was not—yet a pleasing duty at least. Rapidly before his mental vision these things passed,

Thought folded upon thought;

and led him, after what looked like a careful study of the mixed patterns on the carpet, to say—

"Yes, I will go if you think I am fit for the mission."

"And when?" asked Mr. Craig, who cared to see no one let the grass grow under his feet.

"To-morrow, if you like," said McKay, with a promptitude like that of a great commander called to serve Queen and country far away, though in this case the distance was a comparative trifle and the issues affected but a few.

"There now, that's business," said Mr. Craig with evident gratification. "I'm almost tempted, even at this eleventh hour of your studies, to try to win you back from the Gospel to the law, after all."

"Never think of that," said Mr. Morrison, in tones of doubtful seriousness. "Certain persons tried that with the Galatians, but the great Apostle warned those to whom he wrote against such 'witchery,' and called them fools for yielding to it."

"Well, for the present he may remain what he is," said the lawyer. "I have no vacancy in my office."

By this time a certain load was off their spirits. They had resolved what to do, and all that remained was to prepare for the doing of it. Mr. Craig gave Roderick many useful hints as to his journey, together with a cheque on the Bank of Scotland in Edinburgh, more than sufficient to cover all his expenses, and then, with many good wishes for the success of his errand, bade him farewell. The student went home for an hour or two, to inform his father and sister of his hurried departure on the morrow. He gathered together such articles of dress and travel as seemed indispensable, and then returned to the Manse. Mr. Morrison had invited him to sleep there overnight, so as to be ready for an early start next day, as it had been arranged that Dannie, with the good horse "Donald," should drive him as far as the nearest railway station. The minister and McKay sat in the study till past midnight, talking over a thousand details relating to the journey; then bade each other good-night, to meet again ere the morning had even begun to dawn.

(To be continued.)

THE CHARACTERISTICS OF RECENT POETRY.

It would be interesting to know how these little books of new poetry would affect an ingenuous and intelligent youth; but probably he could not tell if he read them. What one feels more and more, as he grows older, is that the new poetry does not seem to be made for him; and he suspects a charm and virtue in it that do not reach his soul through his toughened sensibilities. Very likely they are not in it, but he finds it to the advantage of his spiritual health to imagine them there; and he hopes to acquire merit by supposing that some one else may feel them. It is certainly not always easy to read this new poetry; but honestly, between one

and oneself, was poetry ever very easy reading? It is doubtless easiest when read aloud to a person of the other sex; then it is charming, if the person of the other sex is charming; and it has its attractions even when read aloud to a group of attractive persons of the other sex. One or two young men may read it together when they are both in love, and in a like manner two young girls. But in one's closet (as one's room is called in poetry, not the real closet where one's clothes hang), in the solitude of one's chamber, would not one far rather have a good novel, if he wished to be either pleased or edified? This is a very bold question, and requires all our hardihood to put it; but sooner or later some one must ask it, for poetry is gradually changing its whole relation to life, which it no longer depicts or expresses in the old way. It no longer even represents literature as it once did. In the beginning of modern literature the mere poetic form was enough; metre and rhyme meant scholarship, and men were amazed, as children now are, at people who could make them. Afterward thought and feeling were demanded as well as metre and rhyme; then elegance, then beauty, and beauty more and more. There was a time when history was told in verse, and in the epics there was a good deal of fact as well as fiction. In our day *Aurora Leigh* and *Lucille* were attempts to give the poetic form to novels, and the epic may be said to have expired in them; their success ended the long tradition. The pastoral was dead long ago, dead the satire, dead the metrical drama. The tale in verse ceased with Tennyson's "Idyls," and his own and other people's imitations of them. What we have left is the essay, descriptive or subjective; the sonnet, uttering in elaborate form a single thought or emotion; the lyrical anecdote, the lyrical conundrum, the lyrical picture, and the lyrical cry or outburst. To this last the metrical shape still seems essential; it sings and it pleases; but that it is really essential we do not think any reader of Tourguénief's Poems in Prose will maintain. Nevertheless it has yet an undeniable value, though it can no longer impart this value to thoughts in themselves poor and slight; and it is proof of the intellectual and emotional merit of much in this group of books that the charm seems inherent in the thought rather than the form.—*Charles Dudley Warner, in Harper's Magazine for March.*

THE JEWS OF RUSSIA.

When a Russian sees three men with gaunt faces, long priestly coats dangling at their heels, and a lock of hair hanging over each ear, he says, "More government spies." These Polish Jews should not be confounded with the thrifty Jews of America. They are another class of people. Their features, their manners, the cut of their hair, and the fashion of their clothing are different from what one is accustomed to see in New York. The number of blondes among them is surprisingly large. They seldom travel alone, but in companies roam the plains of Russia and Poland, ever talking, ever restless; watched, feared and hated; and they in turn, ever watching, ever hating, are never afraid, yet distrust ever lurks in their finely chiselled faces. The general opinion expressed by the Russians is that, while Polish Jews are spies by nature, they have remarkable gifts for business, and that when one of them is so fortunate as to get a considerable sum of money and embark in wheat speculations, he speedily grows rich, gathers his clannish friends about him, forms a colossal combination, through which, if not prevented by oppression or legalized conspiracy on the part of his jealous neighbours, he in time is able to control the business of his neighbourhood. It is not until one has seen these Polish Jews, watched their strangely expressive faces, and studied their peculiar character, that he appreciates that they are direct descendants of the Jews of history, who for ages suffered unspeakable outrages. The wrongs described by historians are plainly written in their faces, and as they glide noiselessly along the streets, with restless, Jesuitical countenances, one feels suspicious in spite of himself. Many of these people are undoubtedly obnoxious. I have seen a weary woman struggle through a crowd at a station to get water for her little ones, when a priestly-looking dervish snatched the cup from her hand and drank the water with the manners of a beast. Why these yellow-haired wanderers always travel in squads of three, no one explains. They swarm the country. The cruelties of centuries have given them a ferocious, hunted look, and made them as brutal as animals, yet their intellect lifts them above their oppressors, who call them "spies."—*Ralph M. Ker, in Harper's Magazine for April.*

ENGLISH IN OUR COLLEGES.

No college in the country, so far as I know, gives instruction on all matters included in the study of English in its widest sense. None provides the requisite facilities for a student who desires to master his mother tongue in its history as a language, in its completeness as a literature, and in its full scope as a means of expression with the pen and with the lips. This state of things is not, and has not been for many years, the case with Greek, Latin or mathematics. It is no longer the case with many branches of natural science, with some of the modern languages, or with some of the most ancient ones. Why should it be so with English? Why should a man who wishes to know all that is to be known about the language he is going to use all his life be at a disadvantage in the pursuit of his favourite species of knowledge, as compared with him whose tastes lead him to regions into which only a few specialists are privileged to enter?

The question answers itself. There is every reason why every college in the country should do for English all that it does for its most favoured studies; and the time will come, or I greatly misread the signs of the future, when no American institution of learning can afford to economize in this direction. Now that learned men and learned bodies are, like clergymen and churches, no longer too far above the rest of the world to be weighed in the same scales in which other men and other bodies are weighed, and to be criticised with equal freedom, they can no longer apply the

resources supplied by public or private beneficence to the nourishment of hobby horses whose bones are marrowless, in whose eyes there is either no speculation in the old sense of the word, or too much speculation in the modern sense. A college which is to live by the people must supply the education needed for the people, and for the leaders of the people; and what is so much needed as English? In these days of multifarious knowledge, of intellectual activity in so many directions, there are many things of which a man need know only the rudiments; but of English an educated man should know more than the rudiments, because—if for no other reason—everybody knows, or half knows, or thinks he knows them; because everybody deems himself capable not only of criticising the English of others, but also of writing good English himself. Therefore, educated men should know enough to be able to protect pure English against the numerous foes that beset it on every side in these days of free speech and a free press. *Noblesse oblige.* Superior advantages bind those who have enjoyed them to superior achievement in the things in which self-taught men are their competitors, as well as in the work of scholarship.—*Professor A. S. Hill, in Scribner's Magazine for April.*

SOWING AND REAPING.

Our thoughts, our words, our actions, are but seeds
Which sown at random, day by day, may yield
A harvest great of good or evil deeds,
When gathered in from off the world's rich field.

Then, let the seeds we sow to-day be pure;
They fall into the world, and, though our eyes
Grow dim, and bodies fail, they shall endure
And multiply. We reap beyond the skies.
—*E. M. K., in Christian Observer.*

ENGLISH PUBLIC SCHOOL FASHIONS.

The boys at Harrow all wear white straw hats with very broad brims, which they call "straws." These have either blue or black ribbons around their crowns, and an elastic, such as little girls wear on their hats, which the boys pull down a little way over their hair at the back of their heads. It cannot be of much use; but then, I suppose, Harrovians have always worn it, and so they still keep it, just as the Blue Coats keep their yellow stockings. The cricket "Eleven," who are looked on as the most important beings in Harrow, if not in the world, are distinguished from the others by their black and white "straws." The boys wear these hats all the year around, in winter as well as summer, changing them on Sunday for tall silk hats. The younger boys wear black jackets; but the older ones have coats made like dress-coats, and with these they wear any waist-coats and trousers they like, so that they always look as if they were in half evening dress. These coats, in the school slang, are always known as "tails." A story is told about them. Once, on a very dark night, the head-master saw about a dozen boys coming out of the village inn, where they had been positively forbidden to go. He could not see their faces, and as they all ran as soon as he spoke to them, he only succeeded in seizing one of the number. Pulling out his knife, he cut off a tail from this boy's coat and let him go, saying, "Now, sir, you may go home. I will I now you in class to-morrow by this." The morning came, and the head-master waited at his desk, ready to punish his victim with great severity; for the offence was counted a very serious one. But when the boys of his form came in and passed, one by one, by his desk, each had but a single tail on his coat. They all had ruined their "tails" to save their friend.—*St. Nicholas for April.*

THE BIBLE OF INDIA.

From an article on "The Veda," by W. D. Whitney, in the *April Century*, accompanied by extracts from the Bible of India, we quote as follows: "The name Veda has grown to be a familiar one in the ears of this generation. Every educated man among us knows it as the title of a literary work, belonging to far-off India, that is held to be of quite exceptional importance by men who are studying some of the subjects that most interest ourselves. Yet there are doubtless many to whose minds the word brings but a hazy and uncertain meaning. For their sake, then, it may be well to take a general view of the Veda, to define its place in the sum of men's literary productions, and to show how and why it has the especial value claimed for it by its students.

"The Veda is the Bible of the inhabitants of India, ancient and modern; the Sacred Book of one great division of the human race. Now, leaving aside our own Bible, the first part of which was in like manner the ancient Sacred Book of one division of mankind, the Hebrew, there are many such scriptures in the world. There is the Koran of the Arabs, of which we know perfectly well the period and author; the Avesta of the Persian 'fire-worshippers,' or followers of Zoroaster; the records of ancient China, collected and arranged by Confucius; and others less conspicuous. All are of high interest, important for the history of their respective peoples and for the general history of religions; yet they lack that breadth and depth of consequence that belong to the Hindu Veda."

LAST week the Princeton Alumni of Pittsburgh and neighbourhood gave a reception to Rev. Dr. McCosh, President of Princeton College, at the Monongahela House.

THE Rev. James Brodie, of Ormiston, who died recently, was totally blind from the time he was three months old. He was ordained in 1875. He had nearly the whole Bible by heart, having a most retentive memory. He was a good singer and musician, playing skilfully on the piano and violin. His ministry was earnest and faithful, and he passed away after only a few hours' serious illness.

British and Foreign.

A CHRISTIAN science academy has been incorporated in Syracuse.

THERE is a home for intemperate women in Boston which has forty-one inmates.

UNION revival meetings at Dr. Cuyler's Church, Brooklyn, continue to increase in interest and attendance.

SIX hundred and eighty four persons united with the Tabernacle Church of Brooklyn during the past winter.

THE Paris municipality had to feed the past winter 50,000 more unemployed, idle and dissolute persons than last.

DR. LANSDALE, the English missionary, distributed in one year no less than 56,500 Bibles among the exiles of Siberia.

THE freshmen and sophomores of Cornell University have by vote decided to have no wine at their respective class banquets.

ADVISED from Suakim state that a British war ship captured two slavers, with a cargo of sixty slaves each, going to Jeddah.

DR. A. C. MURPHY, of Crouch Hill Presbyterian Church, London, has undertaken to write the life of Dr. Fleming Stevenson.

MR. BEECHER'S farm at Peekskill, N. Y., is to be sold as early as possible. It consists of thirty-six acres, and is thought to be worth \$100,000. His library and pictures are to be sold also.

THE Rev. Dr. Meredith, of Boston, has accepted a call to the pastorate of the Tompkins Avenue Congregational Church in Brooklyn.

THERE are about 800,000 paupers in the United Kingdom at the present time, who cost the ratepayers about eight millions of money.

LESS than a week before he died, Mr. Beecher wrote a letter in which he said: I am perfectly well, and wonder whether I shall ever grow old.

A NEW town in Texas has been named in honour of Miss Frances E. Willard, greatly to the delight of the white ribboners of the Lone Star State.

IN Massachusetts the women have the right to vote at the elections for school committees, but out of 327,500 women voters in the State, only 1,911 actually voted.

ROSA BONHEUR'S "Horse Fair" at the Stewart sale in New York was purchased by Cornelius Vanderbilt for \$5,300, and presented by him to the Museum of Art.

THE first steamer which has made the passage of the whole length of the Suez Canal by aid of the electric light has just accomplished the trip, and took only fifteen hours to do it.

DR. RAY PALMER, poet and preacher, lie at the point of death at his home in Newark, N. J. His disease is paralysis complicated with other troubles. He is over eighty years of age.

WOMEN doctors are appreciated in India. At the medical school at Agra, at which Miss Fairweather, of Chicago, has been offered the post of physician, there are sixty female pupils.

QUEEN VICTORIA has bought a large piece of land in the suburbs of Aix-les-Bains, upon which she intends to erect a chateau for the Princess Beatrice. Her Majesty will lay the corner-stone.

A MARRIAGE was solemnized lately in the cathedral church at Brechin with full choral service, being the first celebration of the kind in that ancient fabric, it is believed, for the past 200 years.

GREENWOOD CEMETERY, New York, is indeed a city of the dead. Last year 5,298 were buried there, and the whole number of burials since it was opened amount to the vast number of 237,557.

A FINE new building for the Medical Department of the Western Reserve College has been opened at Cleveland, Ohio. Over \$150,000 was given toward the construction of the building by Mr. John L. Woods.

IT is said that Governor Beaver, of Pennsylvania, is following the commendable example of Governor Lounsbury, of Connecticut, in forbidding the members of his staff to indulge in intoxicating drinks at official dinners.

THE Union Theological School at Tokio, Japan, supported by all the evangelical Protestant Churches, has nine professors and lecturers in as many different departments, two of whom, Messrs Ibuka and Ogimi, are natives.

ONE of the most novel proposals for celebrating the jubilee year is that of the villagers of Clevelands, who being badly in want of a water supply have resolved to get a new pump, to be dignified by the name of the "Jubilee Pump."

THERE is no danger of a decrease in the congregation at Plymouth Church, Brooklyn. If all the clergymen, whom the press confidently assert are to fill Mr. Beecher's place, respond to their calls, the overflow from the pulpit will fill the auditorium.

THE German Emperor will go to Weisbaden for a few weeks immediately after Easter, and will there have an interview with Queen Victoria. He will also see her at Darmstadt at the formal betrothal of his grandson, Prince Henry, and the Princess Irene of Hesse.

AT a temperance meeting in Blenheim Hall, London, all the speakers were policemen, who were unanimous in asserting that they could perform their duties better without strong drink. It was stated that there are now between 2,000 and 3,000 total abstainers in the police force.

THE Travellers' Aid Society, instituted by Lady Frances Balfour, has for two years done excellent work in befriending unprotected girls and women travelling in England, and has now extended its good offices to embrace the seaport towns. Three hundred voluntary local agents are connected with the society.

Ministers and Churches.

The Rev. John Fraser, who has recently resigned his charge at Indian Lands, in the Presbytery of Glengarry, is about removing his family to Montreal, where they are permanently to reside.

THE Rev. T. Tallach, of Dresden, has received intelligence of the death of his youngest son, which occurred at Virginia City, U. S., on the 17th ult. Deceased was a young man of much promise, and the reverend gentleman has the sympathy of his many friends in the time of trial.

THE Rev. David MacLaren, of Alexandria, moved a few weeks ago into the new manse erected by his congregation. The building stands on the finest lot in the village, and is a large double red brick house, with plenty ground on all sides. The cost, when complete, will be nearly \$2,900.

AT the meeting of the Presbytery of Columbia, held in Victoria, B. C., March 2, the Rev. Dr. Burns, of Halifax, was unanimously nominated as Moderator of the General Assembly. The Revs. R. Jamieson, D. Fraser and D. McCrae were appointed commissioners to the General Assembly, with elders, J. C. Brown, Walter Clark and Sanders.

THE following are the commissioners appointed to the General Assembly at the regular meeting of Truro Presbytery, held March 29: Ministers—Rev. T. Cumming, J. Robbins, John A. Logan, Edwin Smith, B.A.; elders—Messrs. F. Blanchard, H. Tupper, W. Logan J. Crowe. The call to Rev. J. Baird, from Economy and Fire Islands, was declined and set aside.

ACKNOWLEDGMENTS.—Dr. Reid has received from A Friend, \$2, Jewish Missions; A Member of Boston Church, \$3, Foreign Mission Fund; Caritas, Ottawa, \$100, Foreign Missions, Formosa; A Widow's Mite, \$1, equally for Home Missions, Widows' and Orphans' Fund and Pointe-aux-Trembles School; A Friend of the Indians, Dominionville, \$4, for Chief Bear's School.

MR. W. C. HERON, leader of the psalmody, who leaves for Dakota, was presented last week, by the congregation of Burns Church, Ashburn, with a very handsome copy of Matthew Henry's Commentary. An address, expressive of the kindly feelings and high esteem in which Mr. Heron is held, and also of the deep regret at his departure to another land, was read by Rev. A. M. McClelland, and the presentation was made by Mr. T. A. Fisher in the name of the congregation. Mr. Heron made a suitable reply.

ON Tuesday evening, 15th ult., the Rev. R. N. Grant, of Orillia, gave a lecture on "Misplaced Men" in the Presbyterian Church, Ashburn. There was a fair and very appreciative audience. The lecture abounded in wit, eloquence, good advice and plain common sense, all of which were conveyed in a highly interesting manner. A vote of hearty thanks was given to the lecturer for his able lecture to which he made a suitable reply. The Ashburn choir gave several of their selections in their very best style, and added very much to the pleasure of the evening.

THE Lord's supper was dispensed on the 13th ult., in the First Presbyterian Church, Brockville. Twenty-two new members were added to the Church on that occasion, fifteen by profession of faith and seven by certificate from other congregations. The evening service was conducted by Rev. Garabed Nergararian, of Nicomedia. The large audience listened with deep interest to his missionary experience, and the history of his conversion and Christian life. The pastor, Rev. Mr. Burnfield, intimated that a special collection would be taken up for Mr. Nergararian's work. The collection was a liberal one.

MR. AND MRS. MCKAY, of St. Andrew's Church, Pickering, on the eve of their departure for the North-West, were presented with an address from the members and adherents of the congregation. It was read by the pastor, the Rev. J. J. Cameron. A very handsome family Bible was also presented by Misses Miller and Dunlop, in behalf of the congregation, to Mr. and Mrs. McKay as an expression of affection and esteem. Dr. Gunn, who was visibly affected, replied in a few appropriate words, expressing thanks for the kindly expression of feeling. After a short prayer, the company sat down to refreshments, provided with their usual good taste and liberality by the ladies, after which the evening passed pleasantly in social talk and speeches by Mr. Bunting and Dr. Gunn, interspersed by choice selections of music by Mrs. Duntar, Mrs. Miller, Misses Miller and Law. The interesting proceedings were brought to a close by singing the National Anthem.

PRESBYTERY OF MIRAMICHI.—This Presbytery met in the hall of St. Andrew's Church, Chatham, on Tuesday, 15th March. The Moderator, Rev. William Hamilton, presided, and constituted the court with prayer. Sederunt—Rev. Messrs. Johnston, McKay, McCarter, Aitken, Brown, Waits, Hamilton, Cameron, ministers; and Angus Russell, James Edgar and George Stephens, elders. It was agreed to sever the connection between Nelson and Newcastle, and unite Douglastown and Nelson into one pastoral charge. Messrs. Waits, Hamilton and Cameron were appointed a committee to carry this into effect. Rev. William Aitken gave in his reports of the Commissioners' Expense Fund, which showed a balance in hand of \$6.48, and also the Presbytery Fund; the accounts of this fund were audited, and found correct. Rev. A. Ogilvie Brown was appointed treasurer for the current year. Rev. Messrs. Robertson and McCarter resigned their appointment to General Assembly, and it was resolved that no additional appointments be made in their place. The Augmentation Scheme was considered, and a letter from Rev. E. A. McCurdy read, congratulating the Presbytery on its prospect of success in raising the required amount for this fund. The Rev. John McCarter tabled his resignation of Redbank, and it was agreed to cite the congregation to appear for its interests at a meeting of Presbytery, to be held in the church at Red-

bank, on Tuesday, 29th March, at eleven a.m. Catechists were appointed to the various mission fields of the Presbytery as follows: Mr. J. F. Smith, Kent County; Mr. J. S. McIlraith, Escuminac, Quebec; Mr. McKenzie, Kouchibouguac; Mr. Wallace, Flatlands; Mr. Rattee, New Brandon; Mr. Robertson, previously appointed to Tabusintac, and one to be obtained for Caraqueet. Application was made on behalf of Rev. Isaac Baird, for admission into the Canada Presbyterian Church by the ensuing General Assembly, and he was requested to appear in person, with his papers, at the next meeting of Presbytery at Redbank. Several remits from the Assembly were considered, and disposed of. The lay commissioners to the General Assembly were appointed as follows: J. B. McKilligan and George C. McVicar, of Knox Church, Winnipeg, and Colin Campbell and John Patterson, of St. Andrew's Church, Winnipeg. The next ordinary meeting was appointed to be held in Newcastle, on Tuesday, the 19th July, 1887, at eleven a.m., and the Presbytery adjourned to meet at Redbank on Tuesday, 29th March, at eleven a.m., of which public intimation was made, and this sederunt closed with the benediction.—E WALLACE WAITS, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, the 22nd of March, Mr. Carswell, Moderator; present, nineteen ministers and fourteen elders. The following were elected commissioners to the General Assembly: By rotation, Messrs. R. Fairbairn, B.A., R. Moodie, A. Findlay, J. Sievright, M.A., D. D. McLeod and J. Leishman; by ballot, Messrs. J. R. S. Burnett and J. Campbell, M.A., Ph.D., ministers; Messrs. J. A. Mather, A. Melville, A. P. Cockburn, M.P., J. M. Stevenson, P. Murray, W. Goodfellow, T. Wallace and W. Black, elders. The matter of difficulty arising out of the removal from Hunter's Corner to Stroud, by the part of the Churchill congregation, which met at the former place, was taken up. A motion, tabled on January 25, after hearing parties, required the congregation to return to the former place of worship, and an amendment to the motion declined to interfere. These motions were held over until a deputation should meet with parties representing the Innisfil congregations, with the hope of inducing them to come to an amicable understanding. The deputation did not effect their purpose, and, at the meeting next reported, the Presbytery came to vote on the motions, the result being that twelve voted for the amendment and eleven for the motion. Against this finding—not to interfere—Dr. Frazer dissented, Messrs. Acheson, Burnett, Leishman and McConnell dissented, and protested for leave to appeal to the Synod of Toronto and Kingston, for reasons to be given in. Messrs. McLeod, Grant, ministers, and Stevenson, elder, were appointed to answer the reasons, and to defend the action of the Presbytery before the Synod. Mr. Leishman presented the report on Sabbath Schools, and was instructed to send it up to the Synod. Home Mission business was dealt with. Reports were received from deputies to congregations receiving aid from the Augmentation Fund. The schedules of grants to Mission Stations for the past half year, and for the next twelve months, were passed, as were those for grants from the Augmentation Fund; and arrangements were made for the summer's work in the mission fields. Mr. Findlay presented a report of his labour of supervision for the past six months. The Presbytery expressed "gratification at the good tidings brought from the missionary field through the diligent and faithful labours of the Superintendent, and of the missionaries in the field." The reports showed that the mission stations contributed liberally to the Home Mission Fund, and that a considerable reduction of grants in aid will be effected by rearrangement and growth of the stations. Mr. Findlay was instructed to convey to the widow of the late Mr. W. M. Robertson, catechist, the sympathy of the Presbytery in her recent bereavement. The Conveners on the State of Religion and on Temperance were instructed to send their reports to the Synod; and as there was not sufficient time to consider them, these reports will have precedence of all business at next ordinary meeting, to be held on Tuesday, 17th May.—ROBERT MOODIE, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—This Presbytery met in Morrin College, Quebec, on the 15th March. There was a large attendance of members. The remit on co-operation with other Churches was considered, and after lengthy discussion, was laid on the table. The Rev. John MacLeod, B.A., of Antwerp, N.Y., at present a Congregational minister, made application to be received as a minister of the Presbyterian Church in Canada. His papers were found to be regular and satisfactory, and, after conference with him, the Presbytery unanimously resolved to transmit his application to the General Assembly. Official intimation was received from the Presbytery of London, setting forth that calls from Glencoe and Dutton and Wallacetown, in favour of the Rev. D. Currie, B.D., of Three Rivers, had been sustained by that Presbytery. The Session and congregation of Three Rivers were cited to appear for their interests at a special meeting of Presbytery, to be held on March 23. Reports were presented from all the augmented congregations within the bounds. Mr. Clark, Presbytery treasurer, submitted his report for the year, which was received and adopted. Mr. Clark also resigned the treasurership, and Mr. J. R. MacLeod was appointed in his stead. Delegates to the General Assembly were appointed as follows: By rotation, Messrs. T. Z. Lefebvre, B.C.L., Archibald Lee, B.A., and James Sutherland, with the following alternates: Messrs. J. G. Pritchard, B.A., Dr. Lamont, and J. R. MacLeod; by ballot, A. T. Love, B.A., and Dr. Matthews, with G. Maxwell, and J. D. Fergusson, B.A., as alternates, ministers; and the following elders: Messrs. W. G. Davie, Dr. Thompson, Alex. Baptist, Robert Brodie and Dr. Weir. The grants for the half-year ending March 31 were revised, and recommendations for grants from the Home Mission and Augmentation Committees, for the ensuing year, were made. The Presbytery, realizing their inability, from lack of men and means, to provide for the entire destitution of regular religious ordinances prevailing in many parts of the Province, resolved, after serious and full discussion, to overture the General Assembly upon the subject. An interesting, and in

some respects an encouraging, report upon the State of Religion within the bounds, was presented by Dr. Lamont, which was ordered to be transmitted to the Synod's Committee on the State of Religion. Reports on Temperance and Sabbath Schools were read by Mr. Geo. R. Maxwell and Mr. James Sutherland, respectively. These reports were received, and ordered to be transmitted. A committee, consisting of Messrs. Tanner and Pritchard, was appointed, with a view to looking after Presbyterian immigrants upon their arrival at Quebec. The Convener of the Presbytery's French Evangelization Committee reported that a mission day school (French) had been opened in the city of Quebec, and a colporteur secured, since the last meeting. Upon the motion of Mr. Tanner, seconded by Dr. Weir, the Presbytery resolved to apply to the General Assembly for leave to retain the name of Mr. Anderson (Levis) upon the Presbytery roll. Mr. Johnson was appointed to Kennebec Road district till October 1. A petition from the congregation of Levis, setting forth Mr. Anderson's claims upon the Aged and Infirm Ministers' Fund, was presented, and ordered to be transmitted to the committee on that fund. The Presbytery adjourned to meet in Morrin College, Quebec, on July 12, at ten a.m. J. R. MACLEOD, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—This Presbytery met at Kingston in quarterly session on the 21st and 22nd days of March, Mr. Mackie, Moderator, presiding. The deputation appointed to visit supplemented congregations presented reports, which were taken into account in connection with the recommendations made for supplement. The action of the Home Mission Committee in appointing Rev. James McElroy to labour at Portland as ordained missionary, was confirmed, and his name put on the Presbytery roll. The remits were considered. Respecting the one on marriage, two motions were submitted. One by Mr. Chambers was in substance as follows: Disapprove of the remit, because, in leaving the teaching of the Confession on this subject unchanged, the proposal to refrain from discipline would be illogical and inconsistent, and in making the non-exercise of discipline obligatory and imperative would do violence to the conscientious convictions of a number of ministers, elders and communicants. The other, by Principal Grant, that the remit be approved of, was adopted by a majority. The remit on co-operation was, by a majority, approved of, so far as to express a wish for the continuance of the committee. Messrs. Chambers, Young and Gracey presented respectively the reports of the State of Religion, Sabbath School Work and Intemperance. The two former were received. That on Temperance was, by a majority, laid on the table, on the ground that the Assembly's committee had no authority to issue questions on the subject. The Presbytery's Committee was asked to frame queries on the matter, to be sent to Sessions. At a later stage they reported their inability to do as desired. Mr. Cumberland reported progress in regard to the Fredericksburgh Church property. One thousand, one hundred and forty-six dollars have been subscribed, of which about \$700 have been paid. Mr. Maclean presented the Home Mission report. The mission grants and supplements to be recommended were agreed on. The following were appointed commissioners to the General Assembly: Ministers—Messrs. A. Givan, B.A., W. Allan, A. McAulay, B.A., Dr. Williamson, Principal Grant, Messrs. M. W. Maclean, M.A., J. M. Gray and W. Coulthard; elders—Mr. G. Gillies, Rev. J. Fowler, M.A., Messrs. A. Urquhart, L. Meiklejohn, J. Duff, W. Boulter, W. J. Dick and W. G. Craig. A list of students seeking employment was submitted, and, after examination, recommended. The following students of Queen's College applied to be taken on trials for license: Messrs. A. Gandier, B.A., W. G. Mills, B.A., Jacob Steele, B.A., Louis Pettin, B.A., J. H. Buchanan, B.A., and S. Childerhose, B.A. After examination it was decided to ask leave of the Synod of Toronto, etc., to take them on public probationary trials for license. The examining committee were authorized to examine Messrs. J. F. Smith and W. Hay at a later date, and report results. Dr. Burns, of Halifax, was nominated as Moderator of Assembly. Mr. Gallagher submitted an overture for transmission to the Assembly on the matter of issuing questions by committees of Assembly, asking that the queries, before being sent to Kirk Sessions, be laid before the Assembly, and sanctioned Messrs. Mackie and Gracey were appointed a committee to confer with the congregation of Storrington, etc., in regard to their affairs, and report what arrangement they consider best for working that field. Mr. Macalister, treasurer of Presbytery, presented a very elaborate and encouraging report respecting the Presbytery Fund. Messrs. Young and Fowler were appointed members of the Synod's Committee on Bills, etc. Mr. Wilkins submitted a motion requiring a majority of votes in the appointment of each commissioner to the Assembly.—THOMAS S. CHAMBERS, *Pres. Clerk*.

HOME MISSION COMMITTEE.

The Home Mission Committee met on Tuesday and following days, in St. Andrew's school room, Toronto, the Rev. Dr. Cochrane, Convener, in the chair, with Mr. Warden as Clerk. There was a full attendance of members representing all the Presbyteries in Quebec and Ontario; with Rev. Mr. Robertson and Rev. Mr. Puhlado, of Manitoba. The first day was occupied with the claims presented by mission stations and augmented congregations for mission and ministerial work during the past six months, and in making grants for mission stations and supplemented congregations for the coming year.

At the evening meeting, the Rev. Allan Findlay, Superintendent of Missions for Muskoka and Algoma, gave an interesting report as to the places he had visited during the past six months, and the progress made in the different fields under his care.

Dr. Reid, the Agent of the Church, presented a statement showing the present state of the Home Mission and Augmentation Funds, from which it appeared that there had been received for Home Missions up to date (including a small balance at the beginning of the year) the sum of \$29,-

974.86, and that a further sum of \$4,655 might be reasonably expected; and that for the Augmentation Fund there had been received up to date (including a balance at the beginning of the year) the sum of \$19,896.25, and that a further sum of \$5,000 might be expected. The statement also showed that up to date there had been paid out for Home Missions, \$27,963.90, and for Augmentation, \$14,841.79. From these figures, it would appear that unless much larger sums come into the treasury than the amount estimated, both the Home Mission and Augmentation Funds will come short of meeting the total liabilities of the year.

The amount voted for mission and ministerial work in Quebec and Ontario, for the half year ending March 31, 1887, was \$19,000, and grants were made to stations and augmented congregations in the same Provinces, for 1887 \$, amounting to the sum of \$42,000.

Dr. Cochrane reported that since October last the Rev. Mr. Dunn and Rev. Mr. Tait had gone to British Columbia, the former being located at present at Alberni and the latter at Langley. He also read letters from the Rev. T. G. Thomson, of Vancouver City, and Rev. Donald Fraser, of Victoria, and other missionaries, giving interesting information as to the great progress of Presbyterianism in British Columbia. Among other things it was reported that the First Presbyterian Church, Victoria, St. Andrew's, Westminster, and the Church in Vancouver were now self-sustaining, and required no further financial aid from the funds of the committee. Also that the Church in Vancouver, of which Mr. Thomson is pastor, was able to do without the assistance of the station at Richmond, which would now, along with other stations in the neighbourhood, become a separate charge. The committee agreed to give to the following mission stations for the ensuing year the amounts recommended by the Presbytery of Columbia, viz.: Spillamacheen, \$400; Kamloops, \$500; Nicola, \$400; Langley Group, \$300; Victoria, \$400; Alberni, \$600 (or \$8 per Sabbath for a student missionary); Richmond, \$300. The transference of Donald to the Columbia Presbytery from that of Regina was remitted to the Presbyteries specially interested, to report on at a future meeting.

The Rev. G. C. Patterson, of Beaverton, was appointed to British Columbia to reinforce the present staff.

MANITOBA AND THE NORTH-WEST.

The committee began consideration of all matters connected with mission work in Manitoba. At the last meeting of the committee it was resolved to ask the several Presbyteries of the Synod of Manitoba and the North-West, as also the Home Mission Committee of that Synod to consider whether the time had not arrived when the salaries of missionaries and of ministers in augmented congregations in the Synod should be placed more on a level with those of the older Presbyteries of the Church, and to report at this meeting of the Home Mission Committee.

The Clerk, Mr. Warden, read the replies sent by the Presbyteries and Synods of the North-West. They were to the effect that in view of the large outlay of the missionaries in the North-West, and the expense of living, it would be unfair to reduce the salaries at the present time. A long discussion took place on this matter.

Dr. Cochrane reported that he had received the sum of \$1,250 from the Presbyterian Church in Ireland, and \$1,000 from the Free Church of Scotland. The sincere thanks of the committee was recorded for these gifts to aid in Home Mission work.

Grants for augmented congregations in the Presbyteries of Winnipeg, Rock Lake, Brandon and Regina were made for the past six months as follows: Winnipeg, \$495; Rock Lake, \$725; Brandon, \$581, and Regina, \$750.

Grants for augmented congregations in these same Presbyteries for 1887 \$, amounting to the sum of \$4,700, were made.

ASSIGNMENTS OF STUDENTS

for the summer work in Quebec, Ontario and Manitoba are as follows:—Quebec—J. McNeil, J. F. Langton, M. McKenzie, M. McLennan; N. Lindsay, J. W. Whitelaw, W. A. Johnson and D. McKay; Montreal—D. Campbell, W. Cook and S. F. McCusker; Ottawa—G. Dempster, A. Patterson, W. L. Clay, W. I. Jamieson, W. W. Christie and W. J. McLeod; Lanark and Renfrew—R. Harkness, J. W. H. Milne, A. Fitzpatrick, D. R. Drummond, M. Watson (one year), J. E. Ducloux (two years), J. McDougall, and W. Russell; Brockville—D. J. Hyland, D. Munro, W. H. Cornett, R. J. Hunter, J. Robertson and F. J. Styles; Kingston—J. G. Potter, J. Kaitray, W. J. Patterson, J. A. Redden, J. Sharp, J. P. Falconer and K. A. McNaughton; Peterboro—J. A. McDonald, J. A. McLean, M. Turnbull, J. McL. Campbell and J. McArthur; Lindsay—R. Henderson; Toronto—A. J. McLeod, W. A. J. Martin, A. Wilson D. E. M. Buchanan; Orangeville—J. Bradley, J. A. Bloisworth and J. C. Madill; Barrie—M. McKinnon, H. Brown, P. M. McLachlan, W. W. Craw, J. D. Edgar, A. W. Stevenson, W. D. Kerswill, T. H. Mitchell, W. J. Fowler, H. Ross, R. J. Sturgeon, S. KondEAU (two years), and W. E. Wallace; Owen Sound—A. E. Doherty (three years), A. G. Jansen, P. McNabb, W. J. Drummond, J. J. Forbes, K. H. Craig and M. McKenzie; Saugeen—L. C. Emes and D. W. McDonald; Guelph—J. Robertson and D. Strachan; Hamilton—D. McKenzie, W. M. Kay, E. R. Hutt, T. McGuire and R. Pyke; Paris—J. S. Shearer; London—M. Bethune and H. C. Howard; Chatham—M. C. Rumball, W. Forrest, and P. Uzzelle; Sarnia—P. J. Pettinger, J. Watt, J. Elliott and J. McKobie; Stratford—D. Perrie; Bruce—J. W. McMillan, W. Malcolm and T. Smith; Manitoba Synod and North-West—D. G. McQueen (three years), H. R. Fraser, F. W. Eaton, N. H. Russell, W. W. Wallace, H. A. Percival, R. M. Phalen, R. E. Knowles, J. L. Hargrave, Hugh Fraser, G. Laird, A. W. McLean, A. B. Winchester, G. R. Lang, M. R. Gordon, T. Collins Court, J. McDonald, W. J. Hall, A. Bowman, D. D. MacKay, W. B. Cumming, P. Fisher, W. Beattie, G. Lockhart, J. A. Mackay (two years), D. C. Cameron, Rederick Mackay, M. Littlehales, J. Moss, D. Rois, J. N. Elliott, J. R. Mann, A. R. Barton, J. N.

Ferster, D. Carrick, J. Patterson, W. W. McArthur, A. Mathieson, S. M. Marsh, C. H. Wilson and H. F. Ross.

Reports were presented of the investigation into the financial condition of the Manitoba Synod, and it was decided to recommend the payment of the deficit incurred in connection with the mission work there.

The subject of the administration of the work in Manitoba and the North-West occupied the attention of the committee during the whole of Friday. It was resolved that from this date Home Mission grants be made to the fields in the several Presbyteries of the North-West in the same way as those in the other Presbyteries of the Church, namely, so much per Sabbath each field. Also that in this respect the work in the North-West be brought into line with that in Ontario and Quebec, only that the applications from Presbyteries, both for mission stations and augmented congregations and half yearly claims for grants, must be submitted to and approved by the Synodical Committee prior to their being laid before the Home Mission Committee.

It was agreed to notify the Synodical Committee, and also the Presbyteries of the North-West, that hereafter the allowance to student missionaries giving services during the college session will not exceed \$5 per Sabbath, and that grants to fields supplied by students shall be reduced for the winter months \$1 less than in summer.

The committee considered certain modifications of the rules for the appointment of ordained missionaries, especially in the North-West Territories. Their recommendations will be forwarded for approval to the General Assembly. The committee adjourned finally shortly before eleven o'clock.

BRANTFORD LADIES' COLLEGE.

ANNUAL VISIT OF THE ADVISORY COUNCIL—A SUCCESSFUL INSTITUTION.

We have much pleasure in taking the following from a Brantford exchange:

The Brantford Young Ladies' College is doing most excellent work at the present time, under the management of Dr. Macintyre, who is assisted by a most efficient corps of teachers. On Tuesday, the classes were examined by Rev. D. D. McLeod, of Barrie, president, and Rev. J. Thompson, D.D., of Sarnia, of the Advisory Council, who, according to the usual report made to the Board of Directors, formed a very high estimate of the nature of the work being accomplished. At the close of the examinations an exhibition in drill exercises was given by the young ladies. The movements executed included wand and Indian club exercises and drill, and though many of these were intricate, yet the class did themselves and their tutor, Major Darnley, of Toronto, infinite credit. Major Darnley is an old officer, and has had much experience in teaching drill and calisthenics, and in response to an interrogation by the *Expositor* said: "I have never drilled a better class of girls in my life. They are a superior class in every respect, physically and otherwise."

The attendance during this year has been so large as to tax the accommodation of the college, and the high standing of this institution is further assured. A necessity has arisen for more accommodation, and this will likely have the consideration of the Board of Directors at no distant date.

The annual report of the Examiners to the Board of Directors speaks in commendatory terms of the classes in French and German taught by Mlle. Fluhmann, who, after a year's absence, has resumed charge of this department at the request of the Board.

Attention was called to the intelligent and effective manner in which Miss Balmer, B.A., of Toronto University, conducts her work, and to the interest manifested by those under her instruction. The examiners take pleasure in expressing to the Board of Directors their conviction, that in Miss Balmer, the college has secured a teacher who will give the highest satisfaction, and advance the standing of the college as an educational institution.

Of Miss Masten, of McGill Normal School, also recently appointed, the report speaks most favourably, noticing the able manner in which the subjects are taught with which she is entrusted, as evidenced by the attainments of the classes under her charge.

The instructors and professors in art and music are complimented for the proficiency apparent in their respective departments. In music the interest and enthusiasm are greater than has ever before been manifested, so that necessity is being felt for increased accommodation in order to meet the growing demand. This must be exceedingly gratifying to Professor Garratt, who has few superiors as an instructor in this department.

The examiners are of the opinion that the change recently made by the Board "in appointing Mrs. Macintyre lady superintendent has been conducive to the good government and order of the college." They also call attention to the order in the classes and ladylike deportment of the students as alike creditable to themselves and to their instructors.

The report is a most satisfactory one, which, while giving encouragement to the directors, should increase the interest and confidence of the Presbyterian Church in the college, and secure for it a still wider patronage.

The aim of the Board evidently is to make the institution efficient and thorough. In this we believe they have succeeded to such a high degree that they may confidently anticipate increased patronage from such as value the advantages of a higher education for women, as well as the great social benefits resulting from residence in such a well-conducted institution.

WILL CARLETON, the well-known poet, is expected to lecture on the "Science of Home" in Shaftesbury Hall on Thursday evening, April 14.

THE bed on which Napoleon Bonaparte passed away at St. Helena, and a splendid sword owned by Tamerlane, according to a well-authenticated record, were among the things left to his nearest heirs by the late Napoleon Berthier, Duke of Wagram.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 7. } JOSEPH MAKES HIMSELF KNOWN. } Gen. 45
1887. } }
GOLDEN TEXT. Overcome evil with good.—Rom. xii. 21.

SHORTER CATECHISM.

Question 17.—The direct result of man's disobedience is that the entire human race is a sinful race. The universality of sin is beyond question. It is inherent in man's nature, and has vitiated his whole being. It has blinded his understanding, disordered his affections, enfeebled his will, and dulled his spiritual perception. Since the fall, man's state has been sinful, and therefore miserable. Sin and suffering are inseparably linked. The sinner may not always be able to see the connection of the two, but the sinner's happiness is short lived. The suffering and the misery are sure to come. What a blessed thing that there is relief from misery, because there is in Christ salvation from sin.

INTRODUCTORY.

According to prediction, the seven plentiful years were succeeded by the years of famine. It was now the second of those distressful years. Jacob, in Helbron, had felt the scarcity, and hearing that there was corn in Egypt, had sent his sons thither for supplies. They were brought before Joseph, who at once recognized them, though to them he was unknown. They were not so much changed as he was; neither did they expect to see him occupying the position he did. He spoke to them in the language of Egypt, employing an interpreter. It was from no unworthy motive that he concealed his identity.

I. Joseph Reveals Himself to his Brethren.—It required great self-restraint to carry out his plans, but the proper time having come, his pent-up emotion must find expression. He could not refrain himself. He acts with great tact and delicacy of feeling. He is not ashamed of his brethren before the court retinue; but he wants to be alone with them for their sakes, as well as his own. He wishes no parade of his magnanimity, neither does he desire their humiliation in the presence of strangers. The intensity of his feeling finds its first expression in an outburst of tears. The weeping is heard by his attendants and by those of the king. When able to find words, he speaks in his own language, and tells his brethren who he is, and next asks for his father. The effect of his words strikes the hearers with amazement and misgiving. He reassures them by repeating his name, mentioning his relationship to them; and refers to a fact in that history, known to him and to them, but about which they would not care much to speak, "whom ye sold into Egypt." This would bring vividly before their minds the sinful act in which they were so deeply concerned. God requireth that which is past. Now it is their turn to be deeply moved, and they had good reason for remorseful feelings as they remembered the past, neither could they be hopeful as to the future, now that they were so completely in their exalted brother's power. In presenting to their minds the contemplation of a grand truth, he proceeds to reassure and comfort them.

II. God Overrules all Events for His Glory.—Joseph does not overlook human agency and its consequences, but behind it he recognizes the divine power which controls and educes good from it. "God did send me before you to preserve life." Surety more is meant than the immediate preservation of his own relatives and the Egyptians from the famine, whose pressure was now being painfully felt. In the seventh verse the same thing is repeated, but more definitely, "to preserve you a posterity: Rev. Vers., a remnant." Joseph, to whom God revealed the future, could not be ignorant of the promise which God had made to successive generations. He believed that God would fulfil these promises, and that the succession of events was leading up to their fulfilment. He certainly does in the first instance refer to the immediate preservation of his people, when he speaks of the duration of the famine. There were yet to be other five barren years, when there should neither be sowing nor harvest. Earing, used in the authorized version, derived from the old Saxon word, means to plough. God was through all these events, bringing about His own great and glorious purposes, for this, Joseph had been spared and promoted to his exalted position.

III. Joseph's Affection for His Father.—When his brethren were brought back to Joseph, they were greatly alarmed. His generous behaviour had removed all these apprehensions, and now they are not only at liberty to return home with supplies, but with a message to their father. In his prosperity Joseph never forgot that he owed it all to God's merciful guidance. Therefore he was not ashamed of his father's humble circumstances. Success had not turned his head. The land of Goshen, a rich and fertile district, also called the land of Rameses, was set apart for Jacob and all his dependents. True religion does not weaken natural ties, it strengthens and exalts them. The brethren on their return could add to the message with which they were entrusted their own testimony of what they had heard and seen. After again urging haste he once more yields to the promptings of his ardent affection. Full confidence is restored, all restraint vanishes, it is no longer frightened culprits and a distinguished ruler, but a united brotherhood engaged in the full and free interchange of affectionate communion.

PRACTICAL SUGGESTIONS.

Sinful actions live in the memory, and trouble the conscience.

There can be no true reconciliation without true repentance.

Joseph gives us a fine example of affection for those near and dear to us.

God brings good out of evil.

Joseph's treatment of his brethren, unlike their treatment of him, is an illustration of Christ's forgiveness of all who repent of their sins.

Sparkles.

TEACHER: Give me a sentence with the word squalor in it. In explanation—You may have heard it incorrectly called squalor. Pupil: The child is a good squalor.

A VERY wealthy young woman questions her confessor: "Is it a sin, father," she asks, "to take pleasure in having people call me beautiful?" "Certainly, my child, it is always wicked to encourage falsehood."

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

A VERY old lady on her death-bed, in a penitential mood, said, "I have been a great sinner more than eighty years, and didn't know it." An old darkey woman who had lived with her a long time exclaimed: "Laws! I knowed it all the time."

Consumption Surely Cured.

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

"MADAME," said the tramp, "I'm hungry enough to eat raw dog." "Well," she responded, kindly suiting the action to the word, "I'll whistle some up for you." The tramp left, taking his appetite with him.

FOR the relief and cure of the inflammation and congestion called a "cold in the head" there is more potency in Ely's Cream Balm than in anything else it is possible to prescribe. This preparation has for years past been making a brilliant success as a remedy for cold in the head, catarrh and hay fever. Used in the initial stages of these complaints, Cream Balm prevents any serious development of the symptoms, while almost numberless cases are on record of radical cures of chronic catarrh and hay fever, after all other modes of treatment have proved of no avail.

THE only time that a man feels ashamed of a kind action is when he is chasing an other man's hat, that is blowing along in the wind at thirty miles an hour, with an interested crowd of observers on either side of the way offering him facetious advice.

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

THERE was a missionary concert at Rockland Church the other evening, and among other things was a long paper on missionary work by a young lady. When she had finished, the leader of the meeting said: "We will now sing 'Hallelujah, 'tis done.'" Whereat everybody smiled.

STEEL—PENS.

In angry sword, in savage spears, The steel in war's rude garb appears; But charged with peace and joy to men When made in Esterbrook's Steel Pen.

AN old tramp who had agreed to saw wood for half an hour for his breakfast from a Baltimore woman, quit at the seventh stick and said: "Madame, I have struck for more breakfast and less wood; are you willing to arbitrate?" "Certainly," she replied; and she left the case in the hands of her bull-dog, who ran the tramp half a mile, and decided that a lockout was inevitable.

OPPRESS not nature, sinking down to rest, With feasts too late, too solid, or too full.

Armstrong, when he wrote these lines, gave good scientific advice. Half of our people suffer from dyspepsia in some of its many forms. Life becomes a burden, and business worries and annoys. The Golden Medical Discovery, invented and prepared by Dr. Pierce, is an effectual remedy for indigestion. By druggists.

"My dear," said an anxious wife to her husband, who is running for office, "we must economize in every possible way." "I do economize," he replied. "Yes," she said bitterly, "you spend \$10 or \$15 a day in treating a lot of bar-room loafers to beer and whiskey just to get them to vote for you. Do you call that economy?" "Certainly, that's political economy."

THE TEMPERANCE AND GENERAL Life Assurance Company,

HEAD OFFICE: - Manning Arcade, TORONTO.

THE INSTALMENT BOND, SEMI-ENDOWMENT AND GRADUATED PREMIUM.

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What Mr. Beyer says:

"Please accept my best thanks for the splendid seeds received from your firm. It would be a rather lengthy list if I should name all, but will say that amongst 38 first, and 3 second premiums awarded me at our fairs in Northern Indiana and Southern Michigan, 28 first premiums were for vegetables raised from your seeds. What firm can beat this? Seed of this quality I am now ready to sell to every one who tills a farm or plants a garden, sending them FREE my Vegetable and Flower Seed Catalogue, for 1887. Old customers need not write for it. I catalogue this season the native wild potato. JAS. J. H. GREGORY, Seed Grower, Marblehead, Mass.



Roses, Geraniums, Fuchsias, Carnations, Chrysanthemums, Passionflowers, Moonflowers, all kinds of Flower and Vegetable Seeds, and choice new small Fruits. Don't fail to see our Catalogue if you wish anything in our line. Scores of new and choice Seeds and Plants never before offered. Don't fail to see the Moonflower and Storm King Fuchsia. Many years of honest and liberal dealings have secured to us our enormous retail business in Seeds, Bulbs and Plants, the largest in the World and extending to every part of the Globe.

Address, JOHN LEWIS CHILDS, Queens, N. Y.

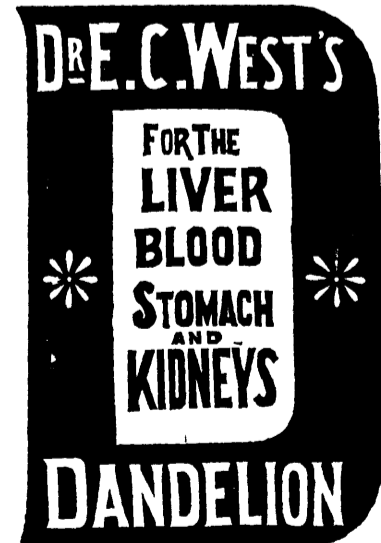
BEAUTIFUL FLOWERS Seeds, Bulbs and Plants.

THE most beautiful flowers, most delicious Vegetables and Fruits are raised from Childs' Choice Seeds and Plants. Our grand Catalogue, the finest ever issued, profuse with fine illustrations and colored plates will be Mailed Free to any who contemplate purchasing anything in the line of Seeds, Bulbs or Plants. All Goods delivered free in any part of Canada, (duty and carriage paid by us.) We have the best, and are headquarters for Pansies, Balsams, Asters, Verbenas, Gladiolus, Tuberoses, Amaryllis, Lilies, Roses, Geraniums, Moonflowers, all kinds of Flower and Vegetable Seeds, and choice new small Fruits. Don't fail to see our Catalogue if you wish anything in our line. Scores of new and choice Seeds and Plants never before offered. Don't fail to see the Moonflower and Storm King Fuchsia. Many years of honest and liberal dealings have secured to us our enormous retail business in Seeds, Bulbs and Plants, the largest in the World and extending to every part of the Globe.



FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.



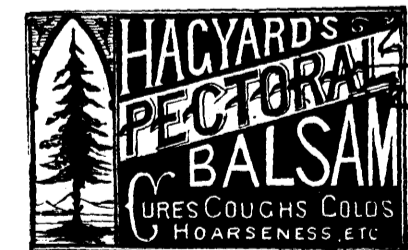
Infalible Blood Purifier, Tonic, Diuretic, Loss of Appetite, Indigestion, Dyspepsia, Billiousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Ex zema and all Skin Liseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable. JOHN C. WEST & Co., Toronto Ont.

OBSTRUCTIONS of the Stomach, Liver and Bowels are promptly removed by National Pills.

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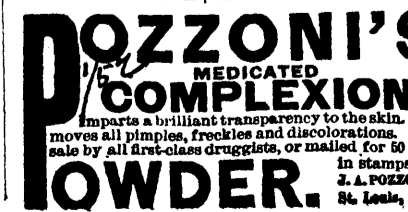
Cleanses the Head. Allays Inflammation. Heals the Sores. Restores the Senses of Taste Smell, Hearing. A quick Relief. A positive Cure. HAY-FEVER

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail registered, 60 cents. Circulars free. ELY BROS., Druggists, Owego, N. Y.



LE PACS LIQUID GLUE

Used by thousands of first-class Manufacturers and Mechanics on their best work. Its success has brought a lot of imitations copying us in every way possible. Remember that THE ONLY GENUINE Le Pacs' Liquid Glue is manufactured solely by the RUSSIA CEMENT CO., GLOUCESTER, MASS Sample by mail 20c. stamps.



Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

Miscellaneous.

A Profitable Investment

can be made in a postal card, if it is used to send your address on to Hallett & Co., Portland, Maine, who can furnish you work that you can do and live at home, wherever you are located; few there are who cannot earn over \$5 per day, and some have made over \$50. Capital not required; you are started free. Either sex; all ages. All particulars free.

MR. LE JONES: Well, Miss Coldcash, I suppose you received a good many valentines? Miss Coldcash (sweetly): Oh, yes, and there was one particularly dainty and artistic. I am sure it came from you. Mr. Le Jones (delighted): What makes you think so? Miss Coldcash: Because I sent it to you last year.

THE PAIN KILLER.—We have known the high character of this medicine, and that it is used with great success and satisfaction in our very best families. It is the favourite medicine of our missionaries in the heathen lands, where they used it more than all else together for the diseases that abound in those warm climates. It should be kept in every house, and be in readiness for sudden attacks of sickness.—Christian Press.

FIRST BOODLER: "I want to engage the services of a lawyer. Whom do you recommend?" Second Boodler: "You had better retain Lawyer Bluff." "Is he a good lawyer?" "He is, indeed. He is a powerful speaker. He is so thoroughly in earnest that in addressing a jury his words carry conviction." "Then he'll not do for me. I've been indicted, and I don't want a lawyer whose words carry conviction with them. It is an acquittal I'm after."

THE LITTLE AND THE MUCH.

The amount of knowledge to be gained from a book does not always depend upon its size. Some of the great revolutions in the world of mind have come from very small books. The truth may be small, but its unfolding be very great. This is evidently the opinion of Dr. Humphreys, of Specific Homeopathic fame. He presents very small pills, and contends that the curative results are very large, and he is consistent in giving a small book with a very large amount of matter.

His REVISED MANUAL is very small, but scarce a word is wasted; and looking over its pages, beautifully and clearly printed, one is amazed to see how so much and varied valuable matter could be condensed in so small a compass. It is safe to say that no person can read it without being interested and instructed, and we do not wonder that it is so highly prized by the thousands who use his SPECIFICS. He very justly observes that though the system of family medication which he presents may not be perfect, yet in point of safety, economy and efficacy, it is measurably in advance of anything heretofore known.

It is related that at a prominent church west of Toronto, once upon a time when a celebration was being held, the choir was on the programme to sing an anthem, and their place was designated by the single word, "Anthem." The gentleman who was master of the ceremonies, a high-toned pompous individual of the old school, when he came to that part of the programme, announced in a dignified way, "Mr. Anthem will now address the congregation."

CONSUMPTION CURED.

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

DIFFICULTY is a severe instructor, set over us by the supreme ordinance of a parental Guardian and Legislator, who knows us better than we know ourselves. And He loves us better too. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty helps us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial.—Burke.

Horsford's Acid Phosphate. Makes a Cooling Drink.

Into a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste.

DR. LOW'S PLEASANT WORM SYRUP.—An agreeable, safe and effectual remedy to remove all kinds of worms.

Hall's VEGETABLE SICILIAN Hair Renewer.

Hall's Hair Renewer restores gray hair to its original color; makes the scalp white and clean; cures dandruff and humors; prevents the hair from falling out, and renders it soft and brilliant. The editor of the "Ocean Foam," Cape May, writes: "We speak knowingly, when we assert that Hall's Vegetable Sicilian Hair Renewer is the best of its kind. The article is an elegant and cleanly one, without which we think no toilet complete." Thos. D. Jones, Middle Granville, N. Y., writes: "I have used

The advance of time is heralded by bleached, thin, and falling hair. By the use of Hall's Hair Renewer, the hair may be restored to its original color, lustre, and vitality. J. N. Johnson, Fitchburg, Mass., writes: "My hair was weak, thin, and full of dandruff. Hall's Hair Renewer has removed the dandruff, and caused a vigorous growth of new hair." Abel H. Smith, Portsmouth, Va., writes: "My hair had nearly all fallen out, and that which was left was dry and dead. I used one bottle of Hall's Hair

Hall's Hair Renewer,

Renewer about ten years, with satisfactory results." E. G. Perkins, Oberlin, Ohio, writes: "I consider Hall's Hair Renewer the best hair preserver in use. I have used it for the past twenty years, and my hair is in as vigorous and healthy a condition as when I was 30 years of age. Not a sign of gray hair to be seen anywhere." Dwight L. Chamberlain, Oakland, California, writes: "My hair, which was nearly white, has been restored to its original color and luxuriance by the use of Hall's Hair Renewer."

and now rejoice in the possession of hair as abundant as ever." E. J. Adams, St. Paul, Minn., writes: "A diseased scalp caused my hair to fall out, and, after using a number of preparations without avail, I finally tried Hall's Hair Renewer, which caused a vigorous new growth. I am still using it, and could ask for no better results." Mrs. R. H. Corning, Battle Creek, Mich., writes: "By the use of Hall's Hair Renewer, my head, which was quite bald, has been covered with a fine growth of young hair."

PREPARED BY
R. P. HALL & CO., Nashua, N. H., U. S. A.
Sold by all Druggists.

24/52



The Great Church LIGHT.
FRINK'S Patent Reflectors give the Most Powerful, the Purest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A moral director to churches and the world. L. F. FRINK, 601 Pearl Street, N. Y.

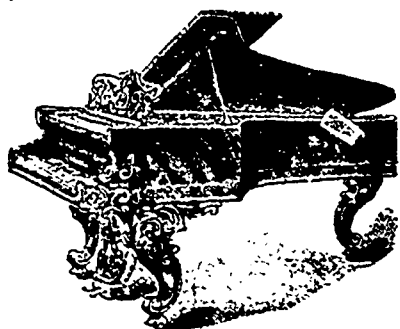
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One of the oldest Piano uses now in the Tr.



Our written guarantee for five years accompanies each Piano.

Their thirty-six years' record the best guarantee of the excellence of their instruments.

Illustrated Catalogue free on application.

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BELL ^{1/26} ^{EDM} ORGANS

AT THE COLONIAL EXHIBITION.

The Marquis of Lorne and H. R. H. the Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

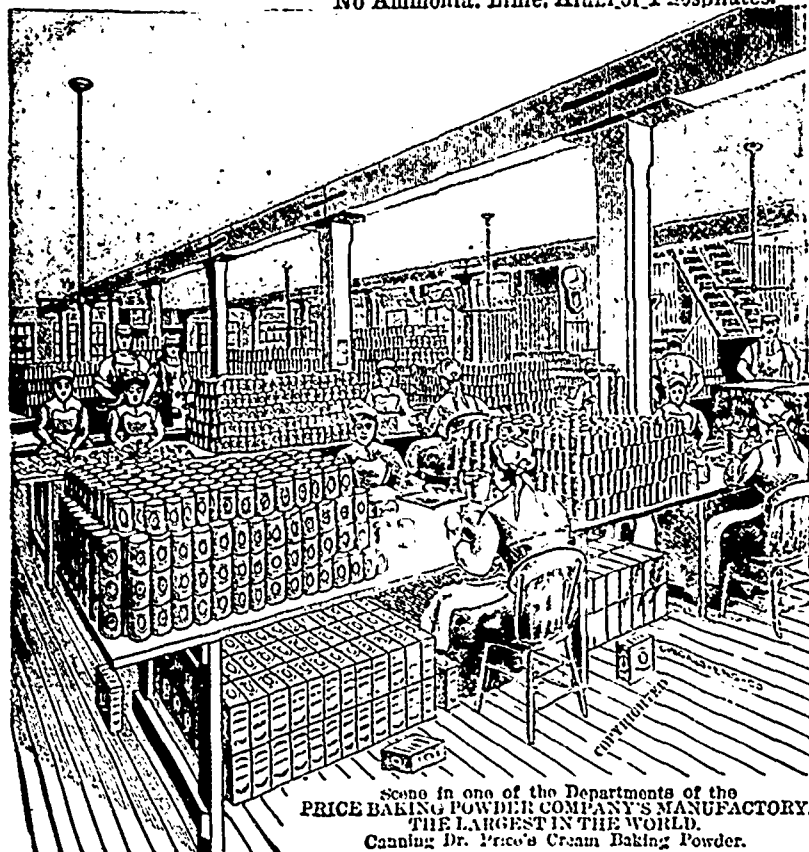
For Tone and Pleasing Design the BELL ORGAN maintains its supremacy as the best. Send for latest circular to

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MOST PERFECT MADE

No Ammonia, Lime, Alum or Phosphates.



Scene in one of the Departments of the PRICE BAKING POWDER COMPANY'S MANUFACTORY. THE LARGEST IN THE WORLD. Canning Dr. Price's Cream Baking Powder.



BUTCHERS HOPE FOR THE AFFLICTED.

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

Butcher's Antiseptic Inhaler.

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

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

Antiseptic Inhaler Co., 4 King Street East, Toronto.

KARN ORGANS.

SUPERIOR TO ALL OTHERS.

3,500 Sold at the Colonial Exhibition, London, Eng.

75 STYLES. FOR CHAPEL LODGE, SCHOOL, PARLOR, ETC. EVERY INSTRUMENT WARRANTED FOR 7 YEARS.

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ANOTHER DREAD ENEMY VANQUISHED

BEFORE AND AFTER DRINKING

ST. LEON WATER.

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

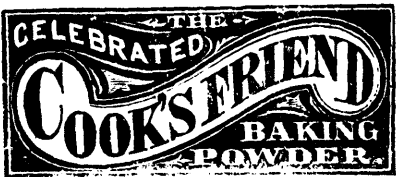
This valuable Water is for sale at only 35 CENTS per gallon by all leading Grocers and Druggists, Wholesale and Retail by the ST. LEON WATER CO., 101 1/2 King Street West, Toronto. Also at Branch Office, H. B. RONAN 512 Yonge Street.

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 soothes 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 the new church at Dunbarton, on Tuesday, April 19, at half-past ten a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, May 10, at half-past ten a.m.
PARIS.—In River Street Church, Paris, on Tuesday, May 10, at ten a.m.
BROCKVILLE.—At Lyn, on Tuesday, July 5, at three p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 23.
BRUCE.—At Chesley, on Monday, July 17, at seven p.m., for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business.
REGINA.—At Qu'Appelle Station, on Tuesday, May 3.
LINDSAY.—At Glenarm Church, on Tuesday, May 31, at half-past one p.m. A Sabbath School Convention will be held on the following day.
ORANGEVILLE.—In Orangeville, on Tuesday, May 3, at eleven a.m.
HURON.—In Hensall, on Tuesday, May 10, at half-past ten a.m.
SAUGEEN.—In Guthrie Church, Harriston, on the second Tuesday of July, at ten a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, July 19, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, July 12, at ten a.m.
MIRAMICHI.—In Newcastle, on Tuesday, July 19, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, April 19, at half-past one p.m.



KNOX COLLEGE. CLOSE OF SESSION.

The Closing Exercises will be held in the College Hall, on WEDNESDAY, 6th APRIL, at three a.m., when Certificates will be given and Degrees conferred.
There will be also a meeting in the evening at eight p.m. in ERSKINE CHURCH, when addresses will be delivered by Rev. Pringle Caven, Rev. R. Ure, D.D., and also by Messrs. Goforth and Rae. The College Board meets in the Board Room at half-past one p.m. the same day.

SYNOD OF TORONTO and KINGSTON.

The Synod of TORONTO AND KINGSTON will meet in
The Presbyterian Church, Brampton,
ON
MONDAY, THE 9th OF MAY, 1887,
at half-past seven o'clock p.m.
All papers for the Synod will be sent to the undersigned at least eight days before the meeting.
JOHN GRAY,
Orillia, 25th March, 1887. *Synod Clerk.*

SYNOD OF HAMILTON AND LONDON.

The Synod of HAMILTON AND LONDON will meet within
ST. ANDREW'S CHURCH, CHATHAM,
ON
Monday, April 25, at half-past seven p.m.
The Business Committee will meet at half-past four p.m.
Rolls of Presbyteries and all other documents for presentation to the Synod should be sent the Clerk not later than the 18th day of April.
Certificates enabling ministers and elders to travel at reduced rates will be sent in due time. This privilege is also extended to the wives of commissioners, who may wish to be present during the meeting of Synod. The elders' certificates are sent to their respective ministers.

WILLIAM COCHRANE,
Brantford, April 1, 1887. *Synod Clerk.*

NOTICE.—THE SYNOD OF MONTREAL AND OTTAWA

IS INDICTED TO
MEET AT MONTREAL,
And within KNOX CHURCH there, on
Tuesday, the 19th April, 1887,
At eight o'clock in the evening.
JAMES WATSON,
Clerk of Synod.



Spring Importations

SILK AND FELT HATS.

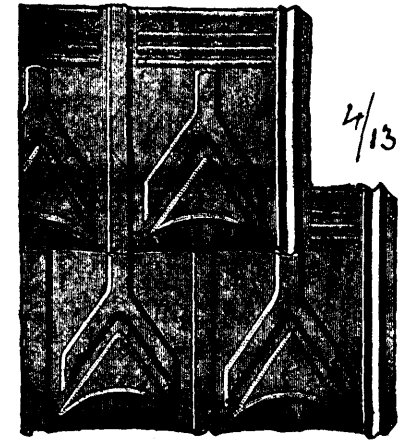
Just received the greatest consignment of the season, which we are now opening at
101 Yonge Street,
50 Cases London Hats.
25 Cases Paris Hats.
20 Cases New York Hats.

Other large consignments expected in a few days from Trees & Co., Cooper, Box & Co., Leon, Fossitt & Co., and Woodrow & Sons, all celebrated English Manufacturers.

J. & J. LUGSDIN, DIRECT IMPORTERS.

BUY YOUR EASTER FLOWERS, Roses, Seeds, Etc., FROM CITY NURSERIES SLIGHT.

Walters' Patent Metallic Shingles



They make the most durable metal roof known. They make the cheapest metal roof known. They are attractive in appearance. They lessen your insurance. They are one-third the weight of wood. They are one-ninth the weight of slate. They can be put on by ordinary workmen. A good roof is as important as a good foundation.
Send for circulars and references. Sole manufacturers in Canada,
McDONALD, KEMP & CO.,
Cor. River and Gerrard Sts., Toronto, Ont.

The Improved Model Washer and Bleacher

Weights but 6 pounds. Can be carried in a small valise. Satisfaction guaranteed or money refunded within 30 days.
\$1,000 REWARD FOR ITS SUPERIOR.
Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 13 year old girl can do the washing as well as an older person. To place it in every household the price has been fixed at \$3.50. Delivered to any express office in the Province of Ontario and Quebec. Charges paid \$3.50. Send for circulars. Agents wanted.
C. W. DENNIS,
213 Yonge Street, Toronto, Ont.
Parties in the United States will address me at, and be supplied from, Rochester, N. Y.
FREEMAN'S WORM POWDERS destroy and remove worms without injury to adult or infant.

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The ONLY Ladies' College in Canada doing full University Work. Honor Graduates Toronto University on Staff. Preparatory Fine Art and Music Department. Apply to
MISS MATHIESON,
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E. W. D. KING, 58 Church St., Toronto.
No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.
A Well-tried Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.
Treatise on Compound Oxygen free on application to E. W. D. KING, 58 Church St., Toronto.

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Any one sending us \$1 will receive Forest and Farm for one year and one dollar's worth of Garden Seeds by mail, prepaid. Subscribers to select seeds from Catalogue 1887, published by the well-known and reliable firm of J. A. Simmers, 147 King Street East. All Seeds guaranteed to be new and the best in the market. Special inducements to agents, and 12 extra club premiums, consisting of Gold and Silver Watches, Gold and Silver Jewellery, etc. Specimen copies of Forest and Farm sent free to any address. Address "FOREST & FARM," 50 Church St., Toronto.
CHARLES STARK, Publisher and Proprietor.

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A Magnificent Display of Fine Woollens and Furnishings.

Gentlemen residing at a distance can have their Goods delivered free of express charges, and by placing their order in the morning (when in Toronto), can have their Coats fitted before leaving in the afternoon.

R. J. HUNTER,
Merchant Tailor,
CORNER KING AND CHURCH STS., TORONTO.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed for a reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROOPE, Branch Office, 37 Yonge St., Toronto.

CATARRH, CATARRHAL DEAFNESS AND HAY FEVER.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever are cured in from one to three simple applications made at home. Pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 315 King Street West, Toronto, Canada.—*Christian Standard.*

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UNEQUALLED IN
Tone, Touch, Workmanship & Durability
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street, Baltimore, No. 112 Fifth Avenue, New York.

A BIG OFFER. To introduce them, we will give away 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co., 227 St. N. Y.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Soly only in cans.
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Finest Grade of Bells, Chimes and Pells for Churches, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. H. Y. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

BUCKEY BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

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WEST TROY, N. Y., BELLS
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Pells.

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SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO.
CATALOGUE WITH 1800 TESTIMONIALS.
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NO DUTY ON CHURCH BELLS.

PURE GOLD GOODS ARE THE BEST MADE.
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CANADA STAINED GLASS WORKS
MEMORIAL WINDOWS
HOUSEHOLD GLASS