

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure

Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

Additional comments:/
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il
lui a été possible de se procurer. Les détails de cet
exemplaire qui sont peut-être uniques du point de vue
bibliographique, qui peuvent modifier une image
reproduite, ou qui peuvent exiger une modification
dans la méthode normale de filmage sont indiqués
ci-dessous.

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| 10X | 12X | 14X | 15X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> |

THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 15.—No. 21.
Whole No. 745.

Toronto, Wednesday, May 19th, 1886.

\$2.00 per Annum, in advance.
Single Copies Five Cents.

A Blue Cross before this paragraph signifies that the subscription is due. We should be pleased to have a remittance. We send no receipts, so please note the change of date upon address slip, and if not made within two weeks advise us by post card.

BOOKS.
RECENT PUBLICATIONS
OF THE
RELIGIOUS TRACT SOCIETY.
HISTORY OF PROTESTANT MISSIONS IN INDIA. By the Rev. M. A. Sherring, LL.D. \$1.80
IN SOUTHERN INDIA. By Mrs. Murray-Mitchell. 1.80
EVERY-DAY LIFE IN SOUTH INDIA; or the story of Coopooswamey. 1.10
EVERY-DAY LIFE IN CHINA. By Edwin J. Dukes. 1.50
OLD HIGHWAYS IN CHINA. By Isabella Williamson. 1.50
MADAGASCAR AND FRANCE. By George A. Shaw. 1.80
HINDUISM, PAST AND PRESENT. By J. Murray-Mitchell. 1.25
SHORT CHAPTERS ON BUDDHISM. By Bishop Titcomb. 0.90

JOHN YOUNG,
UPPER CANADA TRACT SOCIETY,
48 King Street West, Toronto.

JUST PUBLISHED.
NEW BOOK
BY THE
Rev. Dr. Taylor, of New York.
"Joseph, the Prime Minister."
Post free, \$1.50.
CANADIAN AGENT:
JAMES BAIN & SON,
Booksellers, - Toronto.
WESTMINSTER SABBATH SCHOOL HYMNAL.

THE WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D., and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. *Price 35 cents.*
An edition containing the words only is also published. *Paper, 10 cents; Boards, 15 cents; Leather 35 cents.*
N. T. WILSON,
Agent Presbyterian Board of Publication,
120 DUNDAS ST., LONDON, ONT.

NOW READY.
Psalter and Hymnal, with accompanying tunes, for the use of the Presbyterian Church in Canada; Tonic Sol-fa Edition.
Cloth, plain..... \$1.30
Morocco, Gilt..... 1.75
Hymnal only, Tonic Sol-fa Editions
Cloth, Plain..... \$0.70
Morocco, Gilt..... 1.15
Toronto: C. Blackett Robinson.
Montreal: W. Drysdale & Co.

Books and Stationery.
NEW CATALOGUE!
Revised and Enlarged! 148 pages. Date April, 1886.
We have spent much time, thought and expense in getting up this New and Revised Catalogue. Every page is made up with lists of Books, Bibles, etc., that will be most helpful to Bible Students, Christian Workers, etc.
Price 10 Cents, Postpaid.
Some idea may be formed of the value of this Catalogue from the following partial list of contents. Complete list of works on Aids to Bible Study, The Tabernacle and Priesthood, Parables, Miracles, De-calogue, Lord's Prayer, Lord's Supper, Holy Spirit, Bible Lands, Faith Healing, Christian Giving, Critical Helps on the Old and New Testament, Commentaries, Biographies, Devotional Books, Gift Books, Hymn Books, Bagster and Oxford Bibles, Large Type and Pocket Bibles, Revised Bibles, Books for Young Men and Young Women, Aids for Enquirers and Young Converts, Seed for Sowers, Periodical Publications, etc., etc.
Also the writings of the following well-known Christian authors: Mackay, H. W. S., Brooks, Morrison Needham, Anderson, Rainsford, Kimball, C. H. M., Parker, Ryle, J. Denham Smith, Bellett, Pridham, Dale, Beet, Eidersheim, Culross, Saphir, Murray, Maclaren, Newton, Jukes, Landels, Blackwood, Robertson, De Pressense, Hamilton, Bonar, Hood, Dykes, North, Aitken, Whitfield, Gordon, Paterson, Gibson, Kellogg, Pentecost, Pearce, Whittle, Moody, Spurgeon, Gough, Haslam, Hammond, Tulloch, Van Oosterzee, Newton, Everard, Haverghill, etc.

TORONTO, CANADA:
S. R. BRIGGS,
Toronto Willard Tract Depository.

S. S. LIBRARIES.
Schools desiring to replenish their Libraries cannot do better than send to
W. Drysdale & Co.,
232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.
W. DRYSDALE & CO.,
232 St. James Street, Montreal.

Fine Manilla Papers a Specialty.
J. C. WILSON & CO.,
PAPER MAKERS,
Manufacturers and Printers of Patent Machine Paper Bags, Flour Sacks, Envelopes, Shipping Tags,
And Importers of TWINES AND STATIONERY.
Offices, Warehouses and Factory—584, 586 and 588 Craig Street,
MONTREAL.

KILGOUR BROTHERS,
Manufacturers and Printers.
PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.
21 and 23 Wellington Street W., Toronto.

W. H. FERGUSON,
CARPENTER,
81 Bay Street, Corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and En-gravers' work a specialty.

SOAP STONE
FOOT WARMERS,
AT
AIKENHEAD & CROMBIE'S,
Cor. King and Yonge Sts.

Miscellaneous.
RATES REDUCED.
The Standard Life Assurance Co'y.
ESTABLISHED 1825.
Head Offices—Edinburgh, Scotland; and Montreal, Canada.
Total Risks, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ot-tawa for Canadian Policy Holders, \$352,000.
W. M. RAMSAY, Manager.
THOMAS KERR,
240 Gerrard Street, Toronto,
Inspector.

Professional.
ROBINSON & KENT,
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, &c.
OFFICE.—Victoria Chambers, 9 Victoria Street, Toronto.
J. G. ROBINSON, M.A. **HERBERT A. E. KENT.**

PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto.
Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.)
Send for circular with testimonials, etc.

JOHN B. HALL, M.D., HOMEO-PATHIST, 326 and 328 Jarvis Street. Specialties—Children's and Nervous Diseases. Hours—9 to 11 a.m., 4 to 6 p.m., Saturday afternoons excepted.

J. W. ELLIOT, DENTIST,
43 & 45 King Street, West.
New mode celluloid, Gold and Rubber Base, Separate or Combined: Natural Teeth Regulated, regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.
Best Sets of Artificial Teeth, \$8.
Teeth filled in the highest style of the art and warranted for ten years.

EDWARDS & WEBSTER,
ARCHITECTS,
Room "J," first floor, Toronto Arcade, Yonge St., Toronto.

STEWART & DENISON,
Architects, &c.,
64 KING ST. EAST, TORONTO.

WM. R. GREGG,
ARCHITECT,
9 VICTORIA ST., TORONTO.

GORDON & HELLIWELL,
ARCHITECTS,
26 KING STREET EAST, TORONTO.

PETER MCINTYRE,
27 ADELAIDE STREET EAST,
Steamboat & Excursion Agent, Real Estate and Life Insurance.
Several Island Cottages for Sale and Rent, also Island Lots for Sale.

Miscellaneous.
CHURCH GLASS
Executed in all Styles.
Designs and Estimates on application.
JOS. MCCAUSLAND & SON,
76 King Street West, Toron o.

SITUATIONS VACANT.—THE International Book and Bible House, 46 & 48 Front St. East, Toronto, are publishing the best selling subscription books in the market. Their Family Bibles are superb in fact, unequalled by any now before the public. Three men and two ladies wanted at once. Permanent engagement if desired upon liberal terms. For particulars address the Manager, H. E. Kennedy, Toronto.

ESTABLISHED 1859.
FINE PERFUMES, FINE TOILET REQUISITES,
THE PUREST IN DRUGS. We are direct im-porters of Sponge and Chamois. Rose's Lavender Water in two sizes, 25c. and 50c. per bottle.
ROBERT R. MARTIN & CO., Pharmacists and Perfumers, Cor. Queen and Yonge Sts. Always open.

MISS McLEOD, DOCTOR OF MAGNETISM, is now permanently settled in Toronto, and solicits a call from all who are suffering. Her treatment is successful in ninety-nine cases out of a hundred. Rheumatism, Neuralgia, Catarrh, Fits, Salt Rheum, Weak Lungs, Kidney and Liver Complaints, and other diseases too numerous to mention. Positively no medicine used. Consultation free. Office and residence, 269 Sherbourne Street.

HAMS AND BREAKFAST BACON.
Our Goods are Mild, Sugar Cured and Full Flavoured. Ask your Grocer for them.
JAMES PARK & SON,
St. Lawrence Market and 161 King Street West.

A. J. WALSH & CO.,
FAMILY BUTCHERS,
505½ YONGE ST., Toronto. Telephone No. 3,117.
MEATS.—Beef, prime cuts, 12c. to 14c.; Fore-quarter cuts, 5c. to 10c.; Inferior cuts; Prime steaks 12c. to 14c.; Round steaks, 9c. to 12c.; Mutton hind qrs., 8c. to 10c.; Mutton, fore qrs., 5c. to 7c.; Lamb, hind qrs., 10c. to 12½c.; Lamb, fore qrs., 7c. to 9c.; Venison, 6c. to 12c.; Pork, roast chop, 8c. to 12c.; Sausages, 9c. to 12c.; Turkeys, each, 60c. to \$2; Chickens, 40c. to 80c.; Geese, 60c. to \$1.
VEGETABLES ALWAYS ON HAND.

JOHN SIM,
PLUMBER,
No. 21 Richmond Street East,
Corner Victoria Street.

FOR RELIABLE INFORMATION TO THE TRAVELLERS WRITE
W. R. CALLAWAY, DIS. PASSENGER AGENT,
110 KING STREET WEST, TORONTO.

LOOK!
AGENTS. We pay good men from \$75 to \$150 per month. We stand ahead and lead all rival Tea Houses, and the only Tea House in Canada having an English Importing House connection—our Special Blends being put up for us in London, England. If we are not represented in your District write for particulars. Address, Canada Pacific Trading and Importing Co'y, 120 Bay Street Toronto.
A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await t h workers absolutely sure. Terms mailed free. TRUM & Co., Augusta Maine.

LITERARY REVOLUTION.—S. U. NELSON & Co.'s Library Association supplies its members with any book published at wholesale prices. Any person sending \$4 receives a certificate of membership, and is entitled to the privileges of the Association for one year. As a further inducement to new members a handsome volume published at \$5 will be mailed free. Write for catalogues and full information to R. SPARLING, General Agent, P. O. Drawer 2674, Toronto.

HOME-MADE BREAD.
FRUIT AND OTHER CAKES IN GREAT VARIETY. FLOUR, OATMEAL, ETC., AT
JAMES WILSON'S BAKERY,
497 AND 499 YONGE STREET
Opposite Grosvenor St.

ELIAS ROGERS & CO'Y,
Wholesale and Retail Dealers in
COAL & WOOD.

HEAD OFFICE:
20 KING STREET WEST.
BRANCH OFFICES:—
413 YONGE STREET; 769 YONGE STREET AND 552 QUEEN STREET, WEST.
YARDS AND BRANCH OFFICES:—
ESPLANADE EAST, near Berkeley St.; ESPLANADE, foot of Princess St.; BATHURST STREET, nearly opposite Front Street.

MACHINE OILS.
Farmers, Millmen and all Oil Consumers,
LARDINE
Machine Oil is the Best Lubricator in the Market.

The very best Cylinder Oil, Wool Oil, Harness Oil, etc., always in stock.
ILLUMINATING OILS.
Try our Canadian Coal Oil "Sunlight"; American "W. W." "Solene." Quality unsurpassed.

M'COLL BROS. & CO.,
TORONTO.

USE
GOLD SEAL BAKING POWDER.
ABSOLUTELY PURE.

Ladies who are particular about their baking must use it in preference to any other powder.

ASK YOUR GROCER FOR IT.



THE
— IMPROVED —
Model Washer and Bleacher

ONLY WEIGHS 6 LBS.
Can be carried in a small valise.

Pat. Aug. 2, 1884.
C. W. Dennis, Toronto.

SATISFACTION GUARANTEED OR MONEY REFUNDED.

\$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 ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3, and if not found satisfactory, money refunded. See what *The Baptist* says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$3, places it within the reach of all. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence."
Delivered to any express office in Ontario or Quebec, charges paid, for \$3.50.

C. W. DENNIS, 218 Yonge St., Toronto
Please mention this paper.

WANTED—LADY Active and intelligent, to represent in her own locality an old firm. References required. Permanent position and good salary. **GAY & BROS., 14 Barclay St., N.Y.**

FEVER colic, unnatural appetite, fretfulness, weakness, and convulsions, are some of the effects of **Worms in Children**; destroy the worms with **Dr. Low's Worm Syrup.**



MUFFINS

Are not necessarily bad, on the contrary they are never bad when raised with

WARNER'S SAFE YEAST

The House-keeper's friend. It is Pure, Wholesome and Health Preserving. If your Grocer does not keep it, send for it by mail to

Warner's Safe Yeast Co., ROCHESTER, N.Y.

10 Cts. a Box, 10 cakes in a box, enough to raise 40 loaves of bread.

\$9.00.

GENUINE WALTHAM WATCH,

Men's size, in Coin Silver, Open-face, Dust Proof Cases, sent per mail (pre-paid) to any address on receipt of price, or will send by express, C.O.D., on receipt of fifty cents, allowing the privilege of examining the Watch before paying. Accompanying each Watch will be our full guarantee for twelve months.

KENT BROS.,

WHOLESALE & RETAIL JEWELLERS,
168 YONGE ST., TORONTO.

What is Dyspepsia ?

Among the many symptoms of Dyspepsia or indigestion the most prominent are: Variable appetite; faint, gnawing feeling at the pit of the stomach, with unsatisfied craving for food; heartburn, feeling of weight and wind in the stomach, bad breath, bad taste in the mouth, low spirits, general prostration, headache and constipation. There is no form of disease more prevalent than Dyspepsia, and none so peculiar to the high-living and rapid-eating American people. Alcohol and tobacco produces Dyspepsia; also bad air, rapid eating, etc. Burdock Blood Bitters will cure the worst case, by regulating the bowels and toning up the digestive organs.
Sold everywhere.

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, a no 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. ROOT,**

Branch Office, 37 Yonge St., Toronto.

WHY SUFFER FROM

Sick Headache?

DYSPEPSIA OR INDIGESTION,
WHEN

WEST'S LIVER PILLS

will thoroughly cure you. They do not gripe or purge, but act very mildly, and whenever used are considered priceless. They have proven to be the

GREATEST BLESSING OF THE AGE

to all sufferers from Indigestion, Disordered Stomach. They are an absolute and perfect cure. Use them, and be relieved from your misery, 30 Pills in a box, 25c. per box, 5 boxes for \$1.

FOR SALE BY ALL DRUGGISTS AND DEALERS IN MEDICINES.

Beware of Counterfeits and Base Imitations. Genuine wrapped only in Blue, with signature on every box. Free trial package of these Celebrated Pills sent to any address on receipt of a 3c. stamp.

JNO. C. WEST & CO.

SOLE PROPRIETORS,
81 & 83 KING ST. EAST, TORONTO, ONT.

Scientific and Useful.

FRUIT or rust stains on table linen or other white cloths may be removed by soaking in a weak solution of oxalic acid.

BRASS utensils are often ruined because the salt and vinegar necessary to their perfect cleansing are forgotten.

AVOID all rough usage of the teeth, such as cracking nuts, biting thread, etc., as by so doing even good sound teeth may be injured.

It will pay all our readers to peruse very carefully the article elsewhere copied from the *Scientific American*, addressed to that dissipationate paper, and reproduced herein because it is of very great value to every one, containing some important scientific facts very plainly put.

WET the top of a dish of mashed potatoes with milk and set in the oven to brown. Let it stay there until there is a brown crust over it.

CAKE WITHOUT EGGS.—One-half cup of butter, two cups of sweet milk, two cups of sugar, five cups of flour, one teaspoonful of soda and two of cream of tartar. Flavour with nutmeg, and add raisins. Bake in two loaves.

A DARK carpet often looks dusty so soon after it has been swept that you know it does not need sweeping again, so wet a cloth or a sponge, wring it almost dry and wipe off the dust. A few drops of ammonia or turpentine in the water will brighten the colours.

A SECRET FOR THE LADIES.—The great secret of beauty is pure blood. Eruptions and all blotches that disfigure the face may be quickly cured by Burdock Blood Bitters. Annie Heath, of Portland, certifies that she was cured by this remedy, after suffering for two years.

FIG-FILLING FOR CAKE.—One quarter of a pound of figs and one-half pound of raisins, a little of the juice and rind of a lemon. Boil in just as little water as possible, and let that evaporate all it will at the last. Then chop the figs fine, and add two tablespoonfuls of any kind of jelly. Thin with water if too thick to spread.

The most successful Hair Preparation in the market. If you are bald, if you have thin or gray hair, if you are troubled with falling out of the hair, or dandruff, don't fail to try a bottle of Dr. Dorenwend's Great German Hair Magic, the greatest discovery of the age. Sent to any address on receipt of price, \$1 per bottle, or six for \$5. Direct all communications to A. Dorenwend, sole manufacturers, 105 Yonge Street, Toronto, Canada.

PUMPKIN PIES MADE FROM DATES.—Stew one pound of dates in just enough water to cook them; when soft, strain as you would pumpkin and add one and a half cups of milk, four eggs and a little ralt. Use the same spices that you would for pumpkin. If not sweet enough add sugar to your taste, and bake with one crust.

WORTH REMEMBERING.—There is probably no better relaxing remedy for stiff joints, contracted cords, and painful congestion, than Hagyard's Yellow Oil. It cured Mrs. John Siddell, of Orton, Ont., who was for years afflicted with contraction of the bronchial pipes and tightness of the chest. It is the great remedy for internal or external pain.

A DELICATE PUDDING is made of one pint of milk, half a pint of cream, half a teacupful of vanilla, three ounces of powdered sugar, and the yolks of eight eggs. Let the milk come to a boil, and stir in the cream and vanilla, then add the sugar. Beat the eggs very light, add them, put this into an earthen pudding dish and set it in boiling water for about half an hour. Serve it with jelly jam.

OYSTERS EN BARRIERE.—Six good-sized potatoes pared and soaked a little. Boil and mash them as for the table, then add the beaten whites of four eggs; beat together and set in the oven to brown. Heat one quart of oysters in their broth; scald one pint of cream or rich milk, and thicken with one tablespoonful of flour; add the oysters and pour in the centre of the hot and browned potatoes, and serve.

NURSERY MEDICINES.—We do not believe in dosing children with drugs and medicines from the time they arrive in the world till they are grown, as some do. We have found a little castor oil and a bottle of Perry Davis' Pain-Killer safe and sure remedies for all their little ills, and would not do without them.

Consumption can be Cured.

Not by any secret remedy, but by proper, healthful exercise and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, containing the healing and strength-giving virtues of these two valuable specifics in their fullest form. Prescribed universally by Physicians. Take no other.

THEY SAY

"LOVE LAUGHS AT LOCKSMITHS,"

And we all know that a Million-Combination Lock won't keep the average small boy in the house if there happens to be a Circus in town, or a favourable opportunity presents itself for fixing a tin pot attachment to an orphan dog's tail; but only give him one of the LIQUOR TEA CO.'S attractive Boy's Books, and the enthusiastic way in which he will whistle "Home, Sweet Home," and stay there to, is surprising.



Invalids' Hotel & Surgical Institute

BUFFALO, N. Y.

Organized with a full staff of eighteen Experienced and Skillful Physicians and Surgeons for the treatment of all Chronic Diseases.

OUR FIELD OF SUCCESS.

Chronic Nasal Catarrh, Throat and Lung Diseases, Liver and Kidney Diseases, Bladder Diseases, Diseases of Women, Blood Diseases and Nervous Affections, cured here or at home, with or without seeing the patient. Come and see us, or send ten cents in stamps for our "Invalids' Guide Book," which gives all particulars.

DELICATE DISEASES. Nervous Debility, Impotency, Nocturnal Losses, and all Morbid Conditions caused by Youthful Follies and Pernicious Solitary Practices are speedily and permanently cured by our Specialists. Book, post-paid, 10 cts. in stamps.

RUPTURE. Rupture, or Breach, radically cured, without the knife, without dependence upon trusses, and with very little pain. Book sent for ten cents in stamps.

PILE TUMORS and STRICTURES treated with the greatest success. Book sent for ten cents in stamps. Address **WORLD'S DISPENSARY MEDICAL ASSOCIATION, 683 Main Street, Buffalo, N. Y.**

The treatment of many thousands of cases of those diseases peculiar to **WOMEN** at the Invalids' Hotel and Surgical Institute, has afforded large experience in adapting remedies for their cure, and

DR. PIERCE'S

Favorite Prescription

is the result of this vast experience.

It is a powerful Restorative Tonic and Nerve, imparts vigor and strength to the system, and cures, as if by magic, Leucorrhoea, or "whites," excessive flowing, painful menstruation, unnatural suppressions, prolapsus or falling of the uterus, weak back, anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, internal heat, and "female weakness." It promptly relieves and cures Nausea and Weakness of Stomach, Indigestion, Bloating, Nervous Prostration, and Sleeplessness, in either sex.

PRICE \$1.00, OR 6 BOTTLES FOR \$5.00.

Sold by Druggists everywhere. Send ten cents in stamps for Dr. Pierce's large Treatise on Diseases of Women, illustrated.

World's Dispensary Medical Association,
683 Main Street, BUFFALO, N. Y.



SICK-HEADACHE,

Bilious Headache, Dizziness, Constipation, Indigestion, and Bilious Attacks, promptly cured by Dr. Pierce's Pleasant Purgative Pellets, 25 cents a vial, by Druggists.

THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, MAY 19th, 1886.

No. 21.

"In every respect a credit to the Presbyterian Church in Canada"—*Harris Gazette.*

THE CANADA PRESBYTERIAN,
PUBLISHED EVERY WEDNESDAY BY THE
Presbyterian Printing and Publishing Co.

"Without doubt the best religious publication in Canada, and a welcome visitor to thousands of families."—*Stratford Beacon.*

THE PRESBYTERIAN is recommended by the General Assembly as "worthy the hearty support" of its ministers and members.

An Agent wanted in every congregation in the Dominion. Liberal commissions to suitable persons. Specimen copies mailed free on application. Apply at once to

C. BLACKETT ROBINSON, Toronto.

Notes of the Week.

THE French Protestant paper, *L'Aurore*, published in Montreal, commenting on Archbishop Taschereau's mandement, condemning the Knights of Labour, says: The Archbishop is within his right. But is he sure of success? It is not by prescriptions of this nature that the people are educated; what in seasons of great social agitations will direct and moderate are the grand principles of the Gospel, recognizing liberty and human brotherhood and at the same time maintaining order. Our economists who appear interested in the working classes will succeed much better by teaching religious truths which alone assure to all human society moral contentment and material prosperity; unfortunately for Romanism, it secures neither the one nor the other.

ANOTHER of the men prominent in Scottish political and ecclesiastical affairs has completed his life work. Mr. Duncan McLaren, whose life began with the century, died suddenly a short time ago. He took an active part in the principal social and religious movements of the time. He fought with firmness and tenacity for civil and religious freedom. He represented Edinburgh in the House of Commons for a number of years. The cause of Temperance found in Mr. McLaren an energetic and intelligent advocate. He was brother in law to Mr. John Bright. "As to ecclesiastical connection," says a contemporary, "Mr. McLaren was a United Presbyterian, and represented some of the most stable elements in the character of the old Scottish Seceder."

DR. CHALMERS, Principal of the English Presbyterian College, has been fifty years in the ministry. Special reference to his lengthened service was made at the late meeting of Synod. They have a custom of holding public breakfasts in connection with the Church Courts in the Old Land. However necessary they may be regarded by some, they are not in general particularly attractive. One morning a breakfast in celebration of Principal Chalmers' jubilee was held in a fashionable London restaurant. Rev. Donald Fraser, D.D., presided. The Moderator, Dr. M'Ewen, of Clapham, presented a congratulatory minute from the Synod. An address was presented from the London Presbytery, and an album from the present students of the College. Dr. Chalmers, in reply referred to many incidents in his career, and to the remarkable growth of the Presbyterian Church.

WHEREVER Scotsmen are to be found they continue to take a keen interest in theological questions. The Scots Church, Melbourne, has for several years been in a state of agitation over the opinions advanced by Mr. Strong. It was supposed that tranquillity would be restored by the election of a new pastor. That very action has resulted in a fresh contention. The call to Rev. George Dods, though signed by 300 members, was stoutly opposed by Dr. Morrison, of the Scots College, who held that a minister of greater ability was required for the position; that as Mr. Dods had identified himself with schismatic courses in the congregation his settlement would tend to harm, instead of peace; and that his teaching is vague, negative and unsatisfactory, ignoring the divinity of the Saviour. The Presbytery, agreeing with Dr. Morrison, have resolved by twenty-two to

ten not to sustain the call, moreover, they are proceeding to consider the serious charges of heresy preferred against Mr. Dods.

IN Australia, as well as in Scotland, the Presbyterian Churches appear to be exercised about inefficient ministers and how to deal with them. At the recent General Assembly in Auckland there was a lively discussion on the subject. The year before the subject came up by overtures, in which the Assembly was petitioned to make provision for cases in which evidently the ends of the ministry are not being accomplished, and where dissatisfaction is scattering the congregations. The matter was remitted to a committee, and its report was the basis of a full ventilation of the entire problem. Some seemed to think the Wesleyan system of a three years' tenure the best specific for curing the evil, others were of opinion that a six years' tenure would be better. But it was pointed out that the adoption of this plan in any form would infringe one of the fundamental principles of Presbyterianism, viz., the right of the people to call the minister. The proposal which found greatest favour was—a faithful performance of Presbyterian visitation and a distinct understanding at ordination that, in the event of the Presbytery at any time becoming dissatisfied, the minister would be liable to removal. Ultimately the subject was referred back to the committee. The question is cropping up in all the Australian Churches, including the Episcopal as well as the Presbyterian and the Congregational.

THE English Presbyterian Church is exercised, just as we are here, how best to carry on Home Mission work. The conditions are not altogether parallel. In our extensive Canadian fields we have to provide the means of grace for sparsely settled outlying districts, and for small and struggling congregations in older settlements. The Presbyterian Church in England has to grapple with the increasing numbers lapsing into indifference and neglect, especially in large cities and towns. At the late meeting in London of the English Presbyterian Synod the question came up for earnest consideration. There was a proposal for the ordination of home missionaries embodied in the following motion. That the Synod express their judgment that the practical exigencies of the Church in reference to Home Mission work will be more satisfactorily met, in harmony with her principles and usages, by the ordination of persons of eminent and approved fitness as occasions may arise. To this Dr. J. Oswald Dykes moved in amendment. That in the opinion of this Synod, the practical exigencies of the Church in reference to Home Mission work can be best met, in harmony with her principles and usages, by the ordination of fit persons to be missionary ministers, who shall work for the extension of the Gospel among our home population in necessitous districts without becoming thereby eligible to a call from any regular charge. After long and earnest debate it was resolved to delay decision till next year.

IN a thoughtful communication by an intelligent layman to the *Hamilton Times* the following passage occurs. Some people do not understand the luxury of giving. Men worth \$5,000 or \$100,000 will give ten to twenty cents each Sunday to help to support their minister, while mechanics who have to support their families by their daily labour will give twenty-five or thirty cents every Sunday for the same purpose. If the former would only read that passage of Scripture carefully and prayerfully, where we are told, "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully," they might be led to see the extent of their duty more clearly, and have their eyes opened to observe the duties which the Lord requires of those He blesses with wealth. Their families are growing up under the preaching of the Gospel by faithful ministers; the value of those ministrations is far beyond price; they have a much greater influence for good on the young than on the old, and when their families grow up teetotalers, religious, moral and industrious, they know

not no parent can know—the vast amount of their indebtedness to those ministers of the Gospel under whose teachings and influence their children have grown up to be honourable and useful citizens and faithful members of Christ's Church. Therefore it is their imperative duty to pay their clergymen well, so as to keep their minds free from being disturbed by financial difficulties, and thus give them that encouragement which they so much need in their arduous labours for the promotion of morality and religion in the minds and hearts of those for whose salvation they are daily and hourly working.

ANOTHER worthy in humble life has passed away. Thomas Edward, the famous Scottish naturalist, died recently. He was born at Gosport in 1814, and brought up by his parents at Aberdeen. From his earliest boyhood he displayed the greatest enthusiasm for the study of natural history. After settling at Banff he gave his days to his trade, and his nights to his favourite pursuit. His nocturnal rambles made him acquainted with much that never falls within the ken of the ordinary observer—he became familiar with the habits of owls, bats, badgers and foxes. Later on, the kindness of a neighbouring minister supplied him some books on natural history, from which he not only gained the special information he sought, but also learned to write good and vigorous English. The result of his ardour was a valuable collection of zoological specimens, stuffed by himself. He contributed well-written articles on natural history to the *Zoologist*, and similar publications; and in 1860 he was elected an associate of the Linnean Society. In 1874 Mr. Samuel Smiles and Mr. Reid, a Scotch artist, found this aged man of science living in great poverty at Banff, maintaining himself as a cooper, whilst, as long as his strength lasted, he devoted all his leisure to his favourite scientific pursuits. A biography of him, published in 1876, drew the attention of the general public to his merits, one gratifying result being that a pension of \$250 a year was granted by the Queen to Mr. Edward. His name appears as a reference or authority on page after page of standard works on Natural History. Mr. Edward was a corresponding member of the Royal Physical Society of Edinburgh.

THE seizure of the fishing schooner *D. J. Adams* near Digby, N. S., will not lead to war between Canada and the United States. Neither nation has at this moment an overwhelmingly powerful navy, so that fierce marine encounters need hardly be looked for during this season's navigation. We don't like to say unkind things of our excellent neighbour; but truth compels the avowal that Brother Jonathan is far too childish for his age and size. In a fit of petulance a renewal of the Reciprocity Treaty of 1854 was refused. The irritations of the war period surely had time to subside before 1885, when a reasonable and mutually-acceptable fishery treaty could have been concluded. Any attempts to reach such a conclusion as common-sense neighbours should in a friendly way try to bring about were steadily rejected. Now because the treaty of 1818 is the only one to which we can resort, we are threatened with all kinds of retaliation. Our contemporary, the *New York Independent*, is more reasonable than some American Senators and other exponents of public opinion. It says: It is only a diplomatic war that is threatened by the seizure by the Canadian authorities of the Gloucester fishing schooner, *D. J. Adams*, for the alleged offence of purchasing bait, which is illegal under the present strained condition of things since the lapse of the treaty. At present Canadian fishermen cannot sell fish in the States, and our fishermen cannot enter Canadian ports except under stress of weather. Whether it is a Christian condition of things for each party to make itself as disagreeable as possible, we need not say. For our part we believe in reciprocity and brotherly kindness inter-Church and inter-State. Of course our Government will do its best to prove that our fisherman was illegally seized; but it looks like a difficult task.

Our Contributors.

ON KEEPING YOUNG AND FRISKY

BY KNOXONIAN.

Spring is the most delightful season of the year, mainly because in that season there is so much about us that is young and fresh. Young plants, young flowers, young blossoms, young leaves, and young animals of many different species abound in spring. The colleges supplement the efforts of nature in spring time. The young preachers come out in spring, so do the young doctors. Young lawyers come out all the year round. That may be one reason why lawyers are rarely fresh and green. New doctors in divinity are generally made in spring. Spring is the time for the fresh, the young, the hopeful and the new, and that is one reason why so many people like spring.

Some of us would like to have spring all the year round. A perpetual spring, however, might not be so pleasant as a spring that comes closely on the heels of our Canadian winter. The contrast between January and May increases the attractions of May just as a dull, cold paragraph in a sermon helps by contrast the lively, vigorous one that follows. Whether a perpetual spring in nature would be a pleasant thing or not, there is no doubt that a perpetual spring time would be a fine thing in the life of a man. It is a great thing to be able to keep young and frisky. It is a calamity to become prematurely old. An aged man with a cheery, hopeful mind is a grand sight. There is just one finer sight in this world than a young old man and that is a young old woman. If a man of seventy five or eighty stands up before any assembly in the civilized world and declares that he feels as young as he ever did, he is absolutely certain to bring down the house. People may think he is mistaken, but they cheer him all the same. If Gladstone were fifty the House of Commons never would have given him the rousing welcome they did when he entered to deliver his Home Rule speech. An Englishman's natural admiration for pluck produced those cheers. Probably half of Sir John Macdonald's influence over his followers arises from his age. The old leader is gamey and frisky and the Tories admire his style. If he and Gladstone were to adopt a groaning, whining style they could not hold their places a year. It is a great thing for a public man to keep young and frisky.

How is the thing to be done? How can we avoid premature age? How can the mind be kept young, fresh and hopeful even in old age? Of course we cannot prevent the years from passing. Some clever single ladies are said to be able to keep themselves somewhere about twenty for many years, but no man can hope to do that. Owing to some defect in the male intellect men cannot keep themselves at twenty. Thirty, and forty, and fifty, and sixty, come down upon the men in spite of all they can do. It may safely be assumed, then, that no man can stop the years from passing. But can he do nothing to keep his mind young and fresh? The answer to this question must depend a good deal on the kind of a bodily frame he keeps his mind in. If his physique is fairly good there is no reason why his mind may not be as fresh and powerful at sixty as it was at forty-five. In fact he ought to do better brain work at sixty than at forty-five, provided his bodily powers are in fairly good condition. But the trouble arises just here. Some part of the mortal machine may have broken down, and for want of that one part the machine works badly. One bolt taken out of a locomotive might stop the whole train or throw the engine off the track. One very weak point in the bodily organism may derange the working of the whole system. When the bodily system is deranged it is very hard, in some cases impossible, to keep the mind fresh. A man who has to devote his attention to an ailment usually has very little time or inclination to attend to anything in the way of keeping his mind fresh. Digestive organs that "stir" with painful frequency for less work or shorter hours are almost certain to make the mind dull and inactive. A torpid liver is the sworn enemy of mental activity. Liver is king, as the patent medicine men say, and when the king goes to sleep and refuses to do his duty all the subjects have a dull time. A minister who fights a torpid liver for twenty-five years, and keeps up his reading, increases his pulpit power, and is a stronger all-round man at the end of that time should be made a Doctor in

Divinity. In such a case there should be no further questions asked. The fact that he has worked well under such conditions is of itself sufficient proof that he is worthy of all the honours the Church can give him. Now, will the College Senates make a note of this point and govern themselves accordingly?

The first rule, then, for keeping the mind young is, "keep up the bodily health." It is possible to have a fresh mind in a weak body, but it is just barely possible. A semi-invalid must make a terrible fight if he keeps his mind youthful and active. The worst feature of the case is that the person who needs most to make this terrible fight, as a rule, has no fight in him. Fighting is the business of a hale man. Let it never be forgotten then that the best way to secure mental vigour in advanced life is to keep up the bodily powers.

Another good way to keep the mind fresh is to keep up with the times. A man must know what is going on in the world if he is to keep young in spirit when he is old in years. If a man gets fifty years behind his generation, he thereby adds fifty years to his age. If he is fifty years behind at fifty he is practically a hundred years old. For all practical purposes a man may be as old as Methuselah when he is forty. It is not at all necessary that one should approve of all that is going on around him in order that his mind may be kept fresh. The point we wish to make is that he must know more or less about it. He must at least know what the world is saying and doing in his own line. And here is the rock on which some ministers make shipwreck. They live and move in a little isolated world of their own, and take no interest in the world outside. Now let us admit, for the sake of argument, that everything ancient is from above and everything modern from beneath, and that is a large admission. Let us assume that no book worth reading has been written in the last fifty years, and that is an awful assumption. Let it be assumed that all new methods of working are essentially wicked, and that is a frightful assumption. In fact, let it be taken for granted that everything the most ultra conservative says about modern church life is true, and that is taking some frightful things for granted. The fact remains that a minister who does not know what the world is thinking and saying about the ministers' work cannot do the world much good. To keep one's mind fresh a man must at least know what is being done in his own line. There was a world of condensed wisdom in Dr. Willis' motto: "A minister should know something about everything and everything about something." He should know something about every other man's work and everything about his own. If he knows this he will be young at seventy.

It is a fact, then, that to keep fresh one must keep well read in his own specialty.

To keep young, too, one must not only know what is going on, but he must keep in sympathy with his fellow-men. No man can keep young if he walks behind his fellow-men, and does nothing better than curse the age. That is exactly what too many do. Keep in the procession, and keep in living sympathy with all that is good in it, if you wish to be young at seventy. If you fall out of the procession you are certain to fall behind.

Travel is one of the best things in the world to keep the mind young. It is hard to keep the mind vigorous and remain on one spot all the time. An occasional run to any place altogether unlike the one in which we live is a capital refresher. Contact with sharp minds outside of our own calling is also very good. The clergy suffer much from the fact that many of them are rarely brought into living contact with strong minds outside of their own profession.

However you do it, remember it is a good thing to keep young and frisky.

THE movement for uniting the Waldensian Church and the Free Church of Italy is progressing satisfactorily. The Synod of the latter body, held the first of this month, has found that, while all its churches favour union, the name of the united body is likely to give difficulty. The provisional decision reached was for the name Evangelical Waldensian Church, as applied to the whole united body, while the designation of Evangelical Church of Italy should be preserved for the Free Church section of it. By an overwhelming vote women were given the right of voting in church meetings.

THE MISSION CAUSE.

BY MRS. GORDON HARRINGTON, ONT.

[The following admirable address, delivered at the annual meeting of the Woman's Foreign Mission Society in London, is published at the request of those who were privileged to hear it.]

We have set up one more "stone of remembrance to witness that "hitherto the Lord hath helped us." It is indeed manifest that He has called us as a society to this work. Our growth in numbers and influence—our unity and mutual love—our financial success, our strong desire and purpose to make the future excel the past—all these prove to us that our work is of God. It is with profound humility and unfeigned gratitude that we recognize this. What are we, and what is our father's house, that God should so use us?

We are standing as it were between two years of work, and we look back on the past with mingled sadness and thanksgiving and with an earnest and prayerful purpose into the future.

The record of the past year's work is finished. Not a page, not a line can be cancelled or amended now. The report has been handed in. It is sealed up in the book of God's remembrance, to be called for and examined when the King shall come in His glory. But the record of our work for the coming year is yet unwritten, and our repentance for past failures may bear fruit in noble fulfilment in the future. I am quite sure this is the one desire and purpose uppermost in every heart to-day.

We are resolving to bend our energies to the work of securing a large increase of membership and greater financial success.

I do trust that in both these respects the results reported at our next annual meeting may surpass our most sanguine hopes. And yet, dear sisters, the standard of our true progress and of the highest measure of success is far other than the number of workers and the amount of work accomplished. In comparison with the nature and quality of the work done, these are minor considerations indeed.

It is to this aspect of our work that I most earnestly, though with great diffidence, ask your attention for a few moments.

The comparatively few members of our annual meeting represent 5,000 members of our society, and we may hope that our gathering here is to tell for good not only on us, but, through us, on the several auxiliaries and mission bands which we represent. It is, after all, in these that the main work of our society is to be done. If then, while gathered here our hearts are made to burn within us, as our Saviour speaks to us, and opens to us the Scriptures, let us constrain Him to abide with us, that when we scatter to our homes our fellow-workers in these little gatherings may share the blessed impulse. While seeking to add to our numbers, and to the amount of our contributions, let us not forget that there is something beyond these which we are to seek even more earnestly. Let us remember that these are, in a sense, but the externals of our work; they are of the nature of things seen and temporal; the inner springs of action—the zeal, the love, the self-denial, the heartfelt sympathy with mission work—these are the things not seen and, in their nature, eternal. We should in every meeting aim at nothing less than the felt presence of our blessed Master, felt in the responsive heart throbs to His great heart of love, that our prayers be with the faith and fervour that come of the Spirit's indwelling, our giving with the joy that comes of knowing the grace of our Lord Jesus Christ, who became poor to make us rich. We shall be greatly helped in these respects by the regular and careful study, in the meetings, of the glowing predictions of the Saviour's universal dominion that crowd the pages of Scripture, and side by side with these the appalling facts of the world's heathen condition—such truths as were presented to us last evening, 1,000,000,000 non-Christians to 440,000,000 Christians! More heathen in the world to-day than ever there were!

In view of these tremendous facts we feel that we must take a firmer hold of the immutable covenant promises of the Father to the Son, and gladly seek and find in our monthly missionary letters and in the pages of our missionary periodicals the beginnings of their glorious fulfilment.

That we may see clearly the true ideal of service, let us judge our work as individuals and as a society by the word of Christ. The measure of the value of any service as judged by Him is the degree of love and

loyalty to Him which is expressed by it, and He is, to-day, as of old, "walking in the midst of the golden candlesticks," marking by this test every act of service rendered by each disciple, and saying to each, "I know thy works." "He seeth not as man seeth. Man looketh on the outward appearance, but the Lord looketh on the heart."

Our classification of services rendered to Christ into "great works" and "small works," "magnificent results" and "inadequate results," may, at the last day, share in the Master's reversal of the places of His servants. "Many that are first shall be last, and the last shall be first."

We, as a society, are building for eternity. Let us see that our materials and our work be such as will abide the test of time and the final trial by fire. Let us not forget that it is our motive, spirit and aim in our work which decides whether it is classed with the gold, silver, precious stones, or with the wood, hay and stubble. Let us be very jealous over our own hearts in this matter, lest we suffer loss when the work of each one shall be tried as by fire. No amount of talent or wealth or social influence or active energy, or all of these combined, expended in Christian work, will be pleasing to our Master if such activity be prompted by worldly or selfish motives, all will be reckoned as wood, hay and stubble, and consumed accordingly.

Heart's love is the most precious revenue which earth yields to heaven, and whether it find expression in the godly ruling of a kingdom, or in the giving of a cup of cold water, it is equally pleasing to Him.

It is not the work, or the gift, or the sacrifice, but the loyal love which prompted these which will elicit His "Well done." It was this which won for Mary of Bethany the priceless commendation of Jesus, "She hath wrought a good work on Me; she hath done what she could." To such a disciple but one talent may have been given, but it is put to diligent use. Her only mission field may be her own home, but in that home she "holds forth the word of life," wise to win souls by the "meekness and gentleness of Christ shining in her consecrated life."

Her only outlook may be the four walls of her sick room; but the outlook of her soul may take in the whole earth, and bring down blessings on it by the effectual fervent prayer of the righteous. She may be holding up missions and missionaries, with their helpers and hinderers, their converts and their persecutors, before the eye of God, asking what she will, and having it done for her. Thus "she is fighting terribly in the van" of the militant hosts of the King of Zion.

The only offering she can cast into the Lord's treasury may be two mites, which make a farthing, yet Jesus, sitting over against the treasury and scanning the liberal givings of many, may pronounce concerning her offering: "More than they all." Is such a one not as truly obeying the Saviour's last command, and carrying out His "great commission," as did the Apostle of the Gentiles?

Let our society be composed wholly, or mainly, of such, rendering service directly to Christ, finding their motives in Christ, looking for acceptance in their work by Christ, and for their reward from Christ, who could estimate its vast capabilities for advancing the kingdom of God?

How many of such the Lord has in all our auxiliaries and mission bands we may never know; but we rejoice to believe that they are not a few, and we, gathered here to-day, are sharing the benediction of their answered prayers. But is it so with us all? Alas, no! Many of us are painfully conscious that we come very far short in these respects. Something of self is so apt to mingle with and mar our service, and, apart from this, the ever recurring details of our work are apt to be gone through as a matter of mere routine, or our interest and activity need to be sustained by contact and association with fellow-workers, or we persevere as being under a sort of necessity to carry through what we have undertaken, or we are stimulated by the instinctive desire that our auxiliary or society should equal or surpass others in efficiency. In as far as these motives, and others like them, are the source of our activities, we are mingling with the precious materials something of the wood, hay and stubble.

How is the future to retrieve the past? How are we "to rise on stepping-stones of our dead selves to higher things"? Before attempting to answer directly, permit me to say that an upward step is taken when

we recognize the habitual dominance of the purest and loftiest motives in our work as that which constitutes true success. This most blessed attainment, like all God's best things, comes to us as a promised gift.

The Spirit takes of the things of Christ, and shows them unto us. He "guides us into all truth," and it is truth, God's truth, thus brought to us that goes down into the deep places of the soul, and there controls the forces that make character and shape the activities of life. Christ's words, spoken by Himself to us, become spirit and life. We know the truth, and the truth makes us free. We know of nothing which would more blessedly revolutionize the Church in relation to the work of evangelizing the heathen as the prayerful study of the Bible, as a whole, taking the entire sweep of Revelation and viewing it in its unity, as the development of just one idea—Redemption. The missionary enthusiasm born of such study would be profound and abiding. Let these fundamental truths but take full possession, and they would transform the most commonplace character into one of Christ-like strength and beauty.

The Lord Jesus invites to such study of truth when He says, "Henceforth I call you not servants," etc. His promise of the Spirit is mainly for this end, "He shall teach, He shall guide you into all truth." In His great prayer He appeals to the Father: "I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved Me may be in them." Here the knowledge of the Father's name is in order to the love—the love is born of the knowledge.

Are we ready to say, "This knowledge is too wonderful for me, it is high, I cannot attain unto it"? Nay, dear sisters, see how very near He brings that knowledge to us. He comes with it into our very hearts, saying, "Abide in Me, and I in you." In these words of Christ we have the divine answer to the question we have asked, How shall we so work, from what motives, in what spirit, with what aims, that He, searching the heart, will say of us and our work, "Well done, good and faithful servants"? The secret of abundant fruit-bearing lies here, "If ye abide in Me," etc. Here lies the secret of successful work, because of successful prayer, "If ye abide in Me," etc.

The question returns, What is it to abide in Christ? what is it to have Christ abide in us?

We are not asking for a logical definition or a philosophic theory of this mutual indwelling. We desire to get hold of the very simplest conception of what our Lord asks of us when He says, "Abide in Me," and what He does for us when He abides in us. Abiding in Him we claim and use as our very own all belonging to Him as Mediator, attributes, offices, gifts and graces, and we thus using Him, He abides in us. The mind which was in Him becomes ours, the "tender, gracious, self-sacrificing love which made His whole life a ministry of instruction to the ignorant, of sympathy for the sorrowing, of salvation for the lost."

The central idea, and that with which we have to do, is the intimate union between the living Saviour and those in whom He abides. This union is one of the mysteries into which the angels desire to look, and in which is made known to them the manifold wisdom of God. Let us also look into it. We may find inspiration in our work. On His part humiliation, to the assumption of our nature, and with our nature, our guilt, with its dread penalty, that so He might make possible this mutual indwelling; on our part exaltation to more than angelic honour and dignity—His own joy fulfilled in us, His own love, measured only by the Father's love to Him, and His own glory—the glory which the Father had given Him, joy, love, glory, all infinite. Is it possible for one to understand and feel such love and not be "constrained," borne along as by a resistless flood to a life of consecration to his Saviour? If he who hath two coats is debtor to him who hath none, if the learned be debtor to the unlearned, if Paul was a debtor to the Greeks and to the barbarians, we are debtors to the amount of our receivings from Christ, debtors to the heathen who know Him not. "How much owest thou to my Lord?"

Let us try to compute our debt, taking the items as we find them in our catechism. We are justified, adopted, sanctified, hence we have assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, perseverance therein unto the end;

at death our souls, being made perfect in holiness, do immediately pass into glory, and our bodies, being still united to Christ, do rest in our graves till the resurrection; at the resurrection we being raised up in glory to all eternity. "Then, Lord, shall we fully know—not till then—how much we owe."

Fellow Christians, this heritage of infinite and eternal glory may be the prized possession of the outcast millions of heathen lands, it needs only the linking of each weary heart to the living Christ by faith, and "faith cometh by hearing, and hearing by the Word of God." Ah, thus then we can pay our debt by carrying or sending to them the Word, which has been spirit and life to ourselves. Blessed debt, and thrice blessed payment, which yet lessens not the debt!

Our hearts sing for joy that He puts into our hands some of this work to do. This, more than all else, makes life seem to us worth living. Had we a thousand lives, to this work would we consecrate them all.

Beloved friends, by the manifest signs of the times in which we live, the Lord is calling His own to double their diligence in this great work. Blessed in these respects are our eyes, for they see. Think of Brainerd and Carey, of C. Zinzendorf and Bishop Heber, and many others of the pioneers in mission work among the heathen, how would their souls have "magnified the Lord and their spirits," could they have heard the tidings that come to us month by month from all the ends of the earth!

In all the great mission fields in Africa, India, China and Japan the Lord is standing to-day, stretching out full hands toward His people and saying, "Here are golden opportunities for you; take them and make them glorious successes. The fields are white already to harvest. We can but name a few of the many."

One of these is the marvellous utilizing of the mighty forces of nature in our day, so that almost literally the messengers of Christ are "flying in the midst of heaven, having the everlasting Gospel to preach to all them that dwell on the face of the earth." His messages can be flashed round all the world to-day with a speed compared to which "the tempest itself lags behind." Our missionaries in Formosa and India can tell us of their successes of yesterday, and of their consequent needs of to-day, and so instantaneous is the passage of the tidings that we fancy we can hear the very tones of exultant joy, or of earnest pleading for timely succour.

The dullest mind cannot fail to recognize such an opportunity altogether unique in the existence of the "Congo Free State of Central Africa," with its 50,000,000 of people, placed by God's own hand before the wondering eyes of the universal Church, already furnished with all the modern facilities for the practical annihilation of time and space—placed there that these millions may be evangelized.

Such, also, the marvellous access to the imprisoned dwellers in the zenanas of India—the open doors now counted not by scores, or hundreds, but by thousands. Such, also, the recent opening of Upper Burma and the vast stretches of the inland portion of China to the Gospel. Such the opportunities for the evangelization of Japan—little short of miraculous—the universal thirst for western culture, the disestablishment of Buddhism and Shintoism, the appointment by law of the seventh day as the day of rest.

The voices of ten thousand angels from heaven could not speak more loudly to the Church of Christ bidding her "know the time of her visitation," and seize the golden opportunity, taking "at the full" the propitious "tide in the affairs of men."

Time forbids us even to glance at the most significant "sign of the times" by which the Lord appears to His Church and to us as a society. I refer to the mission successes of the past few years which in all their aspects are simply marvellous, but in view of all these manifest indications of His will, the question presents itself, and presses for an answer, What, on our part, would be an adequate response to these appeals of Christ? If we cannot give a direct answer to this question we can at least indicate the principle on which such response should be given, namely, that we come before God, recognizing His right to claim and our obligation to render and say: "Here am I, and the children whom Thou hast given me, here are the worldly possessions with which Thou hast entrusted me. All are at Thy disposal. Use all as Thou wilt. Lord, what wilt Thou have me to do? Show me Thy way, and I will walk in Thy truth."

FROM FLORIDA.

MR. EDITOR,—Opinions conflict very much this winter as to the progress and prospects of things in Florida. According to some, not only have finances gone astray, but even the condition of matters political and meteorological. It is too bad, the Opposition thinks, that the Democrats should have and hold all the power, offices and emoluments of the State. It is worse that biting cold, a temperature below the freezing point, should usurp the place of the traditional warmth and balminess of this winter climate. It is worse, think the speculators and land agents, that they have this season failed to fill their coffers as speedily and full as heretofore. As far as there is any truth in these grumbings, and it is not far, the seeming evil is likely to work real good. The cold, which has been more severe than for fifty years, will not be likely to come with such force for another fifty years. It may be necessary then, as now, to kill off the hurtful excess of insect and vegetable life, which continual warmth produces. The thunderstorm, while startling us, does not darken the heaven, or burn up the earth, but brightens the one and cools the other; so the various disturbances of the winter will not destroy the balminess of the climate, or the prosperity of the people, but will make the one purer and the other more healthful than before.

INTEREST SHOWN IN THE PROGRESS OF RELIGION.

It is pleasant to observe, though not an unmixed good, an increased interest in the religious welfare and education of the people. A remarkable zeal for establishing churches and founding denominational colleges has of late manifested itself in South Florida. Thus the Congregationalists, who till recently had neither name nor church in Florida, nor indeed in any part of the South, have organized several churches, and have, during the past year, founded a college, called "Rollin College," at Winter Park in Orange County. Suitable buildings have been erected, professors appointed and the work of instruction commenced. It is wholly done by outside capital.

The Baptists have also in the past year founded a like institution at "De Land," in Volusia County, less than a hundred miles distant from the one first named. Its existence is also due to the zeal and liberality of a few persons of that denomination.

In the same section of the State the Methodists have also determined to establish a college, and are now taking steps to carry their purpose into effect. But they mean to train up the girls only in the way in which they wish them to go, that they and in turn their children may not depart therefrom. All these laudable enterprises are animated by a strong spirit of denominationalism, and though each has now a small following they may both promote the growth of the denomination and lead to larger views of education for all.

Our Presbyterian brethren have not, as yet, to any extent, entered on this line of Christian enterprise. They have operated hitherto, very much as we do in Canada, through State institutions. Proposals, however, are being made, mostly by Northern brethren, with a view to promote higher education, under the auspices of the Church.

GROWTH OF THE CHURCH.

Twenty years ago there was but one Presbytery in the State of Florida. At the present time there are three and a fourth about to be erected. The mother Presbytery, i.e., the Presbytery of Florida, gave off, in 1878, seven ministers and eleven churches to form the Presbytery of St. John's, Florida. The new Presbytery now has fifteen working ministers and thirty-four churches, and more than three times as many members as at first. The mother Presbytery, which covers the now settled region known as Middle Florida, has also increased, having now upon her roll some sixteen ministers and thirty-three churches. The third Presbytery is that of East Florida, in connection with the Northern Presbyterian Church. It covers almost the same territory as the Presbytery of St. John's. There has recently been but little friction between the two bodies, because in the new and rapidly-widening field there is room for both denominations.

The moral influence of Presbyterianism would undoubtedly be greater in the State if all the work were carried on through one organization. It is much to the credit of the Southern Presbyterians, who first occupied and worked the field, that they have agreed to harmonious co-working with their Northern brethren

in all parts of the field not occupied by themselves. Each agrees not to interfere with the work of the other, and one not to plant churches so as to weaken or interfere with those of the other. The East Florida Presbytery has on its roll the names of some eighteen ministers and twenty-two churches. The fourth Presbytery, which is now, or will shortly be, erected, will be called the Presbytery of "South Florida," and will take some of the ministers and churches of East Florida, with a number not included on any roll as yet.

If the work is diligently prosecuted in these fields we may expect, with God's blessing, much growth in the future. No doubt some of these new churches may fail to reach strength and maturity, but most of them, though feeble, have vitality, and will, with the progress of the country, acquire strength and numbers. No doubt but many more will soon be added to the present number. The great want in the development of the Florida field, as far as the Southern Church is concerned, is men and means. If she could afford to spend two or three times as much as she now does, she would reap one hundred-fold. She is, however, doing well. The Southern Church, in no part of her wide territory, has greater growth than in Florida.

GROWTH OF MEMBERSHIP.

The opening of spring has been brightened in the city of Jacksonville by a season of special religious service and blessing. Several providential circumstances favoured this happy state of things in the Southern Presbyterian Church. First, several of its young men had earnestly engaged in establishing a mission Sabbath school in East Jacksonville. Their work was blessed. One of them, a zealous and active merchant, aided by the others, effected the erection of a mission chapel for the accommodation of the school, and all who might assemble for public worship. Visiting ministers, of whom there are a good many in winter, willingly helped the pastor of the church in maintaining religious services. A spirit of earnestness became manifest among the people. This acted helpfully on the mother church. At this juncture, the evangelists, Messrs Moody and Sankey, came to the city for two or three days' work. By God's blessing and the power of His Spirit, a deep interest was awakened among the people so that a goodly number from the chapel and in the church, in all about fifty, have united with God's people in this Church. The excellent pastor, the Rev. H. H. Dodge, writes me: "We have been greatly blessed since your visit, our communion season on the first Sabbath of this month was the most precious we have ever had. The church was filled to overflowing, and a deep spiritual interest was felt as well in, as by, the unusually large number of new communicants."

In another place, the town of Maitland, in Orange County, some two hundred miles farther south than Jacksonville, on a recent Sabbath, we aided the Rev. Mr. McCarkle, the worthy pastor of the Presbyterian Church in the above town, in dedicating their newly-erected church, we preaching the dedication sermon. Soon after that happy day, a deep religious interest developed in the community, chiefly among the Methodists and Presbyterians. The beautiful new church has been honoured to become the birthplace of many souls, some twenty to thirty of whom have since made a profession of faith in Christ and united with the Church. The growth of the cause of Christ in these new places furnishes specimens the like of which is going on in others. They speak precious words of encouragement to young ministers entering upon mission fields whether in Florida or in Canada, to sow by all waters, to sow in the morning and not withhold their hand in the evening. The church dedicated in Maitland, the preacher said, was the twelfth Presbyterian Church in that county. He said that just fifteen years before he had enjoyed the pleasure of dedicating the first Presbyterian Church ever built in the county, and now see what God has so speedily wrought!

I thank you for sending THE CANADA PRESBYTERIAN after me. I am always glad to receive its budget of interesting items and newsy pages. Pardon me for here quoting the remark concerning it made to your correspondent by one who is himself the editor of a first-class religious paper. Said he: "It is one of the most newsy and readable religious papers I take up" J. L.

Florida, April 15, 1886.

MORE ABOUT PEOPLE THAT CAN'T BE PUT DOWN.

BY OUTSIDER.

"Knoxonian's" article on the above subject set me a-thinking. It may not be amiss, however, to jot down a few cogitations I have had about the matter.

The devil can't be put down. He is the same irrepressible devil that he was "when Adam delved and Eve span." The tale-bearer cannot be put down. The slanderer cannot be put down. The mischief-maker cannot be put down. The conceited person cannot be put down. The selfish politician cannot be put down. The charlatan cannot be put down. Manifestly, therefore, the mere fact that people can't be put down is not to their credit. There are those who ought to get down, without any putting.

Again, many have been put down without any blame attaching to them. The martyrs were put down. Thousands of patriots have been put down. Many good and worthy ministers have been put down. Conscientious people, who would not tell a lie nor do a mean act to keep themselves up, have been put down. Jesus Christ was put down, and had He been only a man, would have stayed down. The Holy Spirit can be put down. "Quench not the Spirit."

Moreover, it is of the very nature of self-denial and self-sacrifice to submit to be put down. The law of the spiritual kingdom often requires it. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Many who are in high places would be put down, while others who have been put down would be lifted up, if public sentiment were right. The low moral qualities of their fellows form the pedestal on which many have climbed into conspicuous notice. Their exaltation is neither creditable to themselves nor their supporters. In point of fact it is a fictitious affair altogether.

Pigmies are pigmies still though perched on Alps,
And pyramids are pyramids in vales.

One is reminded here of a discourse preached by one of the early Methodist preachers on the text: "The men that have turned the world upside-down are come hither also." The heads of discourse were:

1. The world is wrong side up. 2. It needs turning upside-down. 3. We are the people to do it. If things were set to rights in this disordered world there would be some startling changes of position. Many that are now up would be put down, and many that are now put down would be uplifted. Revised public opinion would ask of the upstart, "Who art thou, O great mountain?" and would say to the ignored man of real worth, "Friend, come up higher." We have the prediction that "every valley shall be exalted, and every hill shall be brought low" when the Great Righter of earthly wrongs shall appear on the scene.

It is no proof of "first-class work" that a man cannot be put down, because the great mass of those who judge the work are incompetent for the task. If paintings of every class, good, bad and indifferent, were submitted to the general public for adjudication, the daubs would get the premiums. Moral performances are judged in a similar manner by mankind at large, until they become popular. "Not this man, but Barabbas."

One of our Gospel hymns has this refrain: "The crowning day is coming, by and by." It is not yet. We must await the final scrutiny and award of Omniscience. "The fire shall try every man's work, of what sort it is." Not a few of the best men and women on earth have to toil now without appreciation, in solitude and amid discouragement. "The world knoweth them not, because it knew Him not."

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

The moral is, do not live for the transient present. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man" (who really deserves it) "have his praise from God." (R. V.)

POLLOKSHAW'S U. P. congregation has decided not to introduce instrumental music at present, only 137 out of 500 members having voted in its favour.

Pastor and People.

GOSPEL WORK.

"IT IS YOUR PRIVILEGE TO KNOW"

In an after meeting in the Memorial Baptist Church in Philadelphia, where we were holding some Gospel meetings last month, a gentleman rose and related his experience, or at least a part of it; as much as would bear upon the main theme of the evening, which had been to show how God would use us in very small acts of service and testimony. The gentleman told this story substantially as we relate it.

"It was more than ten years ago, when Mr. Moody was holding his meeting in this city. The after meeting, for men only, was held in the church on the corner of Broad and Arch Streets. I had left my store to go to that men's meeting. Upon arriving I found that the meeting was over, and the last of the men were coming out of the church. Being somewhat disappointed I said to the first man I met.

"Is the meeting over?"

"Yes," was his reply, 'the meeting is over, but are you a Christian?'

"I was somewhat startled by the question, for I had really never thought of this matter as a serious personal question. I was not a pagan, and therefore I had rested in the thought that so long as I had a respectful thought of Christianity and nominally regarded Jesus Christ as the Son of God, I was a Christian. Nevertheless I was arrested by the question, and in my haste I simply made answer:

"I hope so."

"The man then said to me in a broad Scotch brogue, which was very dear to me as being the tongue in which my father spoke.

"It is your privilege to know. The Saviour says he that believeth on the Son of God hath everlasting life."

"This was all. He left me and passed on, or I left him and passed on, I do not know which. Nevertheless that single sentence took hold of my soul. I left the vestibule of the church and crossed over and took shelter under the porch of the Masonic Temple (it was raining), and there I paced up and down for an hour or more. The words of my strange friend, 'It is your privilege to know. He that believeth on the Son of God hath everlasting life,' kept ringing in my ears. Finally I said, that is very simple, surely I can believe on Him; that is I can take Him at His word, and trust Him; just leave the whole matter with Him, as I would commit a business matter to an attorney. And that I did. Having done so there came to me a sense of rest, a kind of knowledge that a personal transaction between myself and the Son of God had been consummated, by which I became possessed of eternal life through Him. I went to my home and told my wife, and she, too, accepted Jesus Christ as her Saviour. The next morning I told my partner that it was 'his privilege to know,' as it was mine. I told my clerks that I had found Christ, and that it was their privilege to find and know Him. I have been telling the story ever since. That has been more than ten years ago. The peace of God has never left me. I have not been all that I ought to have been as a Christian, but God has kept my feet in the way, and I have ever since been confessing Christ as my Saviour, and have been telling others, as I have had opportunity, that it was their 'privilege to know' that they had eternal life in Christ.

"I have never but once seen that friend who spoke to me; I do not even know his name nor where he lives. Once about five years ago, as I was standing on the platform of a street car, I saw my unknown friend standing on the platform of another car going in the opposite direction. I recognized him in an instant, but he was gone by before I could hail him, and my time would not allow me to turn back and seek him out. I have longed to see him and thank him for his timely and kindly word to me, for, under God, I owe him ten years of Christian life and peace. And now I have a strange sequel to relate. I came down here to-night to hear my old friend, Mr. Pentecost, preach. As I entered the door I started to find a seat in the far corner of the house, but for some reason one of the ushers told me to wait a moment, and he would try and find me a seat in the body of the house, and he brought me here and gave me this seat on the aisle. Why did he bring me here? what guided him? As I rose to speak my eye took in the side face of the gentleman sitting just across the aisle from me, and in a moment I recognized the man who ten years ago accosted me with the question, 'Are you a Christian?' and said to me, 'It is your privilege to know.' I have longed to see him and tell him what his word did for my soul."

With this the gentleman stepped half way across the aisle and put his hand on the Scotchman's shoulder, and said with a suggestion of tears in his voice:

"My dear friend, I thank you for your word. It led me to Christ and put me in the way of taking God at His word, which next to the fact of conversion, is the greatest blessing that man can have."

It may readily be imagined that the incident thus

dramatically brought to our attention sent a thrill through the whole audience. A word in season, how good it is. Who of us know what a word may do? Alas that so few of us venture to speak these little words for Christ and for souls. We may never know what such a word may do. We may never know until we are in glory the man who has spoken to us or to whom we have spoken, but no doubt in glory we will have meetings like the one described above. Let us be on the look out for opportunities to say a word for Christ. - *Words and Weapons.*

SLANDER

A whisper woke the air;
A soft, light tone, and low;
Yet harbed with shame and woe.
Ah! might it only perish there,
Nor farther go.
But no; a quick and eager ear
Caught up the little meaning sound;
Another voice has breathed it clear,
And so it wandered round
From ear to lip, from lip to ear,
Until it reached a gentle heart
That throbbed from all the world
Apart, and that it broke.
It was the only heart it found—
The only heart it meant to find
When first its accents woke.
It reached that gentle heart
At last, and that it broke.
Low as it seemed to other ears,
It came a thunder-crash to hers,
That fragile girl, so fair, so gay.
And thus her heart, unused to shame,
Her light and happy heart that beat
With love and hope so far, and sweet,
When first that cruel word it heard
It fluttered like a frightened bird,
Then shut its wings, and sighed,
And with a silent shudder died.

THE CLERICAL PILGRIMS IN THE EAST.

The company of ministers, mostly English Presbyterians, now travelling in the East, have been heard from *en route*. The following brief letter by Rev. James Graham, of Broughty Ferry, written from Cairo, which appears in the *Christian Leader*, will be read with interest.

After breakfast many of us set off to see the service in the Coptic Church. The Copts, with the Armenians, are likest to the Protestants. They are the original Egyptians, and conduct their services in the original Egyptian language, which is not now understood by the people. There are about 300,000 Copts in Egypt. They believe in the divinity of Christ, but think that His humanity is merely an appearance. The church here is a lofty-roofed building gaudily painted without. A small part is divided off by a partition, and inside the service is gone through by the dean and several boys who eat the elements while the people look on. At the close Abuna Felthose, the dean, said to be the most learned and beloved man in the Church, shook hands with us and presented us with some of the bread that had been left over. We were next taken to the women's chapel, and introduced to the aunt of a young friend who interpreted for us. The wine is specially prepared by the priests themselves which they use in communion. From the Coptic Church we passed to the English barracks where the 42nd Highlanders are stationed, and worshipped with the 500 soldiers, most of whom are Scotchmen. I found a young man from Broughty Ferry and another from Perth. From conversation I learned that the Sudanese are coming north, and the Egyptians are afraid. One of our party, Rev. Dr. Thain Davidson, of London, preached an impressive sermon on "The Father of mercies and the God of all comfort." Our chief evils are sin and sorrow, and the Gospel offers mercy and comfort. We must first find mercy and then comfort. Several references were made to the peculiarities of the soldiers' position. The soldiers listened with deep attention, and the tear glistened in many an eye. There was much shaking of hands, and we parted likely never to meet again. In the evening we were at the American Church, where one of our party, Rev. Dr. Munro Gibson, of St. John's Wood, preached from Exodus xv. 2, the oldest song. He contrasted it with the pyramids on the top of which we had stood and sung the hundredth psalm on Saturday. (1) These pyramids will pass away, but this monument of God's salvation will never pass. (2) Contemporary poets sing of Pharaoh and what he did, this Hebrew poet sings of God alone. (3) Secular poetry obtrudes man; Hebrew poetry hides self. God leads, feeds, defends. (4) From the Old Testament the awful fact of God is reflected as from a thousand mirrors. Better it would be to say, the merciful face of God is reflected as from a thousand mirrors. There was a good meeting, including many Americans.

During the week we had an evening with all the missionaries at the house of the principal. The news has just arrived of Mr. Gladstone having expressed approbation of a speech which argued in favour of withdrawing from Egypt. The missionaries all said if this were done there would be a massacre of the

Christians. They hope Britain will keep hold of Egypt. One very intelligent Egyptian said: "We do not wish Egypt to be made subject to England, neither do we wish her to withdraw." Through the influence of England many Coptic Christians are getting positions of trust in the Government. I left home believing that we should keep away from taking to do with Eastern Governments, but so wretched are these that I now feel no better thing can happen to them than to be put under British care. Palestine, where I am now come to, is in a wretched state from the want of a just government. We visited Miss Whately's schools, the Egyptian Government schools, the Coptic schools, and the great Mohammedan university, with its 10,000 students. One of the most urgent wants of the East is female education. Until the women are educated there can be no progress.

JAPAN.

The Acts of the Apostles seem almost to be re-enacted in these fair isles, though for the first thirteen years results were meagre, not one convert per year; now there are 190 churches, 8,000 communicants, and not less than 250 native preachers. The American Board has in Japan eleven ordained missionaries and 1,572 communicants, 307 received last year. There are, besides, twenty-seven women from America in the mission, ten ordained Japanese preachers, and fourteen licentiates. Rev. Win. Inbree writes: In general, everything is in good order and encouraging. The theological school opened with something over thirty students, and is now in a better state than ever before. Dr. Verbeck, who has just come back from the Province of Tosa, says there has never been such work in Japan. The very best people in the province are interested in the matter. The interest in Christianity is unprecedented, and they have already a good church of seventy or eighty members. From every quarter the most encouraging news comes in from the churches. It is said that the statistics will show an increase of sixty or seventy per cent. in the membership during the past year, and that the contributions will run up to about \$5,000, though the times have been very hard. It is expected that the independent churches of Suda (three of them self-supporting) gathered by Oshikawa, one of the very best men in Japan, will be formed into a Presbytery. This, with another probably to be organized in the West, will make five Presbyteries in all. It is quite likely that a Board of Home Missions, composed of ten of the missionaries and ten of the Japanese pastors and elders, may be formed at Synod to take the general charge of all evangelistic work, and with the understanding that the proportion of Japanese members of the Board will increase as the contributions of their churches increase.

REASONS FOR COURAGE.

If Jesus has said, "It is finished," the sun cannot die out in darkness till better things have happened to this race than we have seen as yet. And there is hope for men. There is *one* answer to the question: "Whence can a man satisfy these men with bread here in the wilderness?"—By the atonement He has made. This divine man Jesus is now invested with all power—"All power is given Me in heaven and in earth." Our Christ is omnipotent. It is He that hath made the worlds, and without Him was not anything made that was made. Is anything hard for the Creator? Is anything impossible or even difficult to Him that ruleth all things by the power of His word? Courage, brothers; there is a full atonement and an exalted Saviour, with all power in His hands. The Spirit of God has been given. Better than Christ's presence among us is the presence of the Holy Ghost. It is expedient that the Saviour should go away that the Holy Spirit should come. Has the Holy Spirit gone? Left the Church of God appalled by her difficulties? What is the Church at? Has she become unreasonable in her unbelief, more unreasonable than she would be in her strongest faith? When the Holy Spirit is still among us, never having returned to heaven, while we still have an exalted Saviour, what is there that is impossible for the Church of God?—*Spurgeon.*

DO YOU WISH TO GO TO HEAVEN?

If you do, let me remind you that there is only one way by which you can reach that holy and happy place. It is through Christ, who is "the Way, the Truth, and the Life" (John xiv. 6). Here is the declaration of the Scriptures: "There is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). Are you trusting in that only name? If you are, then rejoice, your salvation is secured, for it is written: "He that believeth, and is baptized, shall be saved." But if you are not trusting in this only Saviour, you may well be alarmed, for it is also written: "He that believeth not shall be damned" (Mark xvi. 16). By the Lord Jesus Christ alone is there access to God. There is no other Saviour.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

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

AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

ADVERTISING TERMS—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, MAY 19, 1886.

WE see it stated that the next meeting of the General Assembly of the Presbyterian Church of the United States will probably be held at Niagara Falls. We sincerely hope it will. Should it be held there many of our western ministers and elders can take a run to the Falls and see the great Assembly at work. It is a fine sight. But why remain at the Falls? Why not come over and meet in Toronto? Come right over, brethren, and meet in the Queen City. You can have the best church in the city to meet in, and all the churches within a hundred miles to preach in for a couple of Sabbaths. The Christian people of Toronto will throw their houses open to you, and the only sorry day you shall have among us will be the day you leave. Come right over, brethren, and meet in Toronto.

A LITTLE over a hundred years ago Britain spent much blood and treasure in trying to keep the revolting American Colonies in subjection. Thousands of wise men were as confident in those days that Britain was entirely right in her treatment of the Colonies as they are now confident that Gladstone is entirely wrong in his treatment of Ireland. Last week her Majesty and several members of the Royal family were present at the opening of the Colonial Exhibition. Part of the opening ceremonies consisted in the singing of an ode composed by Tennyson for the occasion. One of the four verses alluded to the loss of America in the following terms:

Britain fought her sons of yore
Britain failed, and never more;
Careless of our growing kin,
Shall we sin our father's sin?
Men that in a narrower day—
U'prophetic rulers they—
Drove from out the mother's nest
That young eagle of the west,
To forage for herself alone,
Britons, hold your own.

That verse would have been considered rank treason fifty years ago, but it was sung last week before the Queen and members of the Royal family and met with their approval. Had anybody said a hundred years ago in presence of royalty that the "unprophetic rulers" of the Empire were driving the young eagle out of the mother's nest he would most likely have been sent to the Tower. The lesson seems to be that we should not be too positive about the outcome of any political movement. The wisest men cannot see very far into the future, nor tell what effect any political movement may have fifty or a hundred years hence. In half a century Home Rule if adopted may prove an unspeakable blessing to Ireland or the reverse. Therefore let all sensible men be moderate in their discussion of the question. The prophetic role is very risky.

THE *Interior* has the following timely observations on the "buzzing" minister:—

In these days of intense activity the buzzing sort of a minister seems to be in demand—the ubiquitous man who can be everywhere and say everything and do everything, the man who can be on all the committees in the morning, in all the parlours in the afternoon, and at all the meetings in the evenings; the man who can run himself and run things all around the town. He is supposed to be specially

valuable in building up a church. It is all a mistake. He can run himself into the ground—and perhaps the church—that is all. The world needs less movement and more weight; a man who cannot call so often and does not need to because the one call is not soon forgotten. More and more the question is, Not how many things can the minister do? but, How much of a man is he? Unmanly ministers are a great stumbling-block to a generation which increasingly reverences manhood.

The "buzzing" minister, however, has some advantages in the start. As he tears around in his new field and makes a great fuss, thoughtless people are very likely to suppose that he is a very energetic man. They don't know the difference between energy and fuss—between quiet strength and a spurt. They can't discriminate between noise and power. An old sewing-machine or a coffee-mill makes more noise than the Corliss engine that drove all the machinery in Machinery Hall at the Centennial Exhibition. The young brother who has just gone on his first circuit, or taken charge of his first congregation, often makes more noise than John Hall. In fact John Hall is a very quiet, modest man. Senseless people in the congregation of a solid pastor are very likely to say provoking things about their own minister when they see a young neighbouring minister tearing around and shooting off his fireworks. They wonder why *their* minister does not make a fuss. They do not know, or do not care to know, that buzzing and running around to everything is one of the surest ways that a minister can take to run himself and his congregation into the ground. Fuss is not work. Buzzing is a sure sign that there are vacant rooms in the upper story.

THE *Christian-at-Work* thus describes the character and mission of the miscreants who have been plying their vocation in Chicago, Milwaukee and other American cities:

A company of men who do not understand the spirit of our laws, many of whom cannot even speak our language, have come to these shores, not with the intention of earning an honest living, but for the purpose of sowing discontent among the wage-earners. They have come here to declare the gospel of crime, and to wage merciless war against society itself. The thousands of Poles, Bohemians and other malcontents from Central Europe supplied the inflammable material which set Chicago and Milwaukee ablaze; and it is these men who for years have been allowed, as they would have been in no other country, to organize the criminal classes into a revolutionary force; who have openly taught by public speech and in the public prints that law is tyranny, that labour is unnecessary, that the police of our cities are man's natural enemy and that property is robbery. Exactly so, and would it not have been better not to have allowed these charactersto teach their destructive, pestilential doctrines by "public speech and in the public prints"? It seems to us that there is no sort of sense in allowing a criminal to sow the seed of crime by speech and press, and then shoot him when the seed has brought forth its natural and legitimate fruit. Why not muzzle his mouth and stop his printing press before it becomes necessary to shoot him? Shooting is, of course, the proper and only effectual treatment when the pestilential fruit has ripened, but why not stop the miscreant when he is sowing? Just here we are met with the old stock arguments about freedom of speech and the liberty of the press and a little homily on the rights of the subject. It ought to be understood by this time that freedom of speech does not permit men to teach doctrines that destroy society; that liberty of the press does not mean liberty to libel decent citizens or poison the public mind with pestilential doctrines; and that the liberty of the subject does not imply the liberty of every scoundrel to do as he pleases. The danger on this continent at the present time is in allowing certain kind of men and certain kinds of newspapers to have far too much liberty. The duty of the hour in Canada is quite clear: wherever a lazy, worthless demagogue is found teaching doctrines that tend to the destruction of society, let the law take him squarely by the throat. If you wait until his pestilential seed ripens you make him a martyr by shooting him. This is no time for fooling with miscreants who live by leading innocent ignorance astray.

It would be well for all Christian people in Canada, especially for Presbyterians, to abstain from saying anything in favour of the military preparations that are being made in Ireland to resist Home Rule. It is not at all probable that the solid Presbyterians of Ulster have much, if anything, to do with these warlike movements. The Presbyterians of Ulster are loyal men. Twelve months ago Canadians put down

with a strong arm an insurrection in our own country. We denied the right of the Half-breeds to redress their wrongs by force. We shot some of them down at their own doors, imprisoned others and hanged their leader. After stamping out an insurrection on our own territory it would ill become us to encourage a rebellion under the very shadow of the throne. It is easy to say the cases are not parallel. No two cases are exactly parallel. Some points in the comparison are in favour of the Half-breeds. Whatever grievances the Half-breeds had were of long standing. They were actual. The grievances of the Ulster men are purely prospective. They are not within a measurable distance of Home Rule. If Mr. Gladstone's bill should pass on a second reading it will certainly be toned down in committee. Should it pass the committee everybody knows the Lords will kill it. Should Gladstone then appeal to the country Home Rule may be buried at the polls. If the Empire decides in favour of Home Rule will it not then be the duty of the loyal Christian men of Ulster to bow to the will of the nation and make the best of the situation? All flippant talk about an appeal to arms should be frowned down by sensible, loyal citizens. War is a terrible scourge, and those who have seen or felt its horrors will be the last to speak flippantly about an appeal to arms. A civil war is the most terrible of all. What right-minded man can think without a shudder of brother Irishmen butchering each other on the hillsides of their lovely isle? Canadians, who have just put down an insurrection in their own country, should counsel peace if they interfere at all. It will not do to shoot down insurgents on the banks of the Saskatchewan and encourage insurrection in Ulster. The enemies of Christianity, socialistic infidels and others of their kin, have quite enough to say against Christian nations without being able to say that we have one rule of right for poor Half-breeds in the North-West and another for the rich men of Ulster.

DESERVING INSTITUTIONS.

MAY meetings in Toronto do not, perhaps, attract so much attention as they do in other places where for generations they have been recognized as established institutions. In a quiet and unostentatious way, however, there have been May meetings in the metropolitan city of Ontario, of a very important character, for more than half a century. That most useful Christian agency, the Upper Canada Religious Tract and Book Society, began to hold meetings in Little York in 1832, and it has grown and prospered and done most excellent work all through the intervening years, nor are there any indications of decay. It is true that the few venerable men yet remaining, who took an active interest in the formation of this society fifty years ago, and who have rendered valuable and devoted service ever since, cannot long continue; but the work goes on and is increasing in magnitude year by year.

Last week the fifty-third anniversary of the Upper Canada Religious Tract and Book Society was held in Knox Church, Toronto. The Rev. Dr. Reid, who by his sagacious and prudent counsels and intelligent zeal has rendered inestimable services to this and kindred evangelical movements, presided. He intimated that advancing years made it difficult for him to render the amount of service the faithful discharge of the duties required, and that he felt it his duty to relinquish the office of president of the society. In this office he is succeeded by an able, energetic and zealous friend of evangelical truth, the Rev. Joshua Denovan, of the Baptist Church.

The work in which the society is engaged was fully explained and ably commended by the speakers of the evening, the Rev. George H. Wells, of the American Presbyterian Church, Montreal, who delivered a thoughtful and cultured address, and the Rev. E. A. Stafford, of the Metropolitan Church, Toronto, who spoke with vigour and clearness of the good work accomplished through the agency of this society in the dissemination of healthful religious literature. The Rev. Thomas Bone, who makes an excellent sailors' missionary, continues his useful work among the crews of the vessels passing through the Welland Canal.

An idea of the work carried on by the society may be gathered from the fact that the issues for the year numbered 461,400, including religious books, Bibles, Testaments, Psalms, periodicals, tracts and hand-

bills. Mission agencies, some of them connected with congregations and others such as the Y. M. C. A., and Knox College Missionary Society, received free grants of Gospel literature for distribution. In pages the grants numbered 664,600. The good done by these silent messengers may not to human eyes be directly visible, but we know that God's Word shall not return void.

The financial showing of the report for the year is as follows

| RECEIPTS. | |
|---|-------------|
| Balance from the previous year..... | \$1,121 85 |
| Cash from sales this year..... | 13,694 57 |
| Cash from subscriptions | 2,499 40 |
| | <hr/> |
| | \$17,315 82 |
| EXPENDITURE. | |
| Stock (including freight and duties)..... | \$11,499 38 |
| Colportage and agency..... | 2,036 31 |
| Salaries of Depository, etc..... | 1,879 00 |
| All other expenses..... | 1,581 03 |
| Balance in Treasurer's hands..... | 320 10 |
| | <hr/> |
| | \$17,315 82 |

The Upper Canada Bible Society is not quite so venerable as the sister institution, having only reached its forty-sixth anniversary. The annual meeting was held on Wednesday evening, and was much better attended than that of the previous evening. The chair was occupied by Principal Caven, and a number of the friends of the society, representing various evangelical churches, delivered brief and appropriate addresses. The principal speakers of the evening were the Bishop of Huron and the Rev. G. H. Wells, Montreal. The Bishop's speech was forcible, eloquent and earnest.

During the year considerable extension of the operations of the society has taken place. Recently it has been the policy to develop greater interest and activity among the various branches. This proposal has been cordially received in many districts, and efficient work has been done spontaneously. In Manitoba ten new branches and depositories have been formed and nineteen in Ontario. The total number of branches is now 420, and there are twenty-nine depositories. Winnipeg has taken an active interest in the working of the society, and is now not only in position to sustain its own branch, but to give in addition a handsome contribution to the funds of the society. That branch employed a colporteur, Mr. Waugh, who last year travelled 2,300 miles by buckboard and 800 by rail, visited about 3,000 families and distributed 1,450 copies of the Scriptures. The report also says:

We have just heard from our most distant branch, New Westminster, B. C., enclosing a remittance of \$155.50 to the funds of the society. Also a donation of \$25 to the Building Fund of the new Bible House. The detailed report has not reached us yet, but we cannot refrain from expressing our unfeigned satisfaction of the substantial proof of the spirit of our friends in New Westminster, and we may feel assured that the interests of the society are safe in the hands of our local agent, the Rev. R. Jamieson, who gives his time and services free of charge.

The issues of last year were 5,866 in advance of those of the year preceding, the total number of Bibles, Testaments and portions of Scripture reported this year being 41,591. It is explained that the increase is largely owing to the recent issue of the Penny Testament, and the gift to the volunteers who last spring went to the North-West. Included in the above are 2,142 copies of the Scriptures in foreign languages and in raised characters for the blind.

The following abstract of the society's finances was reported to the meeting:

| RECEIPTS FOR THE YEAR. | |
|--|-------------|
| Proceeds of sales..... | \$9,087 22 |
| Free contributions, donations, etc..... | 18,673 01 |
| Interest, ground rent, etc..... | 252 29 |
| | <hr/> |
| | \$28,012 52 |
| The contributions, as appropriated by the respective branches, were for the following objects, viz.: | |
| Upper Canada Bible Society..... | \$12,549 06 |
| British and Foreign Bible Society..... | 5,826 97 |
| Montreal Auxiliary..... | 131 03 |
| Quebec "..... | 165 95 |
| | <hr/> |
| | \$18,673 01 |

The Board has also made its usual grant of \$500 to the Quebec Auxiliary in aid of French colportage work in the Province of Quebec.

It is very gratifying to see that the work carried on by this society is steadily growing in public esteem, and that it continues to receive a generous pecuniary support. To both it is eminently entitled. It is, in the best sense of the word, thoroughly catholic. It has

no ism to propagate, no sect to serve. It is an eminently practical, evangelical alliance, on whose platform all who are devoted to the Gospel of Christ can cordially unite, its sole aim and object being the circulation of the Holy Scriptures without note or comment, so that none may be without a copy of the Word of God.

An interesting feature of these anniversary meetings was the opening of the handsome and commodious new Bible House, just completed, in Toronto. A number of representative clergymen and laymen met in the afternoon of Wednesday, and an interesting service was held, the Hon. William McMaster presiding. Appropriate addresses were delivered by Archdeacon Boddy, Principal Caven and Rev. Hugh Johnston. The erection of the building cost \$13,000, and there yet remains due upon it some \$3,000. It is hoped that this small balance will soon be wiped out.

SUPPLY OF VACANT CHARGES.

It is now apparent that the serious evils resulting from the chaotic state of affairs relating to the supply of vacant charges will not be permitted to remain much longer. It is not to the credit of the Church that they have been permitted to remain so long. The Church is not so destitute of constructive and executive ability that a practical remedy cannot be devised. Tentative efforts toward a rectification of abuses have been made, but the simple, practical and equitable scheme has not yet been submitted. A number of Presbyteries have had the subject under discussion, and have given it more or less serious attention. It has also been brought under the notice of the respective Synods, but for sufficiently cogent reasons they did not feel called upon to deal with the question directly.

It augurs well for a satisfactory and speedy solution of the difficulty that the Synods have with unanimity agreed to the appointment of a joint committee, which may be able to formulate a scheme to be submitted to the approaching General Assembly. The members selected to represent their respective Synods are all of them practical and experienced. They are entitled to the fullest confidence of all specially interested in the matter committed to their earnest consideration. Congregations and probationers need have no fear that their interests will be sacrificed. They can have no personal end to serve, and they are uncommitted to pet theories on the matter of supply.

The work entrusted to this committee is not easy of accomplishment. The question of supply is a wide one. Mission stations and weak congregations have special claims to careful consideration. Large and influential charges will have no difficulty in receiving much more attention, it may be, than they wish, and there is an evident desire to do justice to preachers and ministers without charge. The time of the committee appointed by the Synods will not be taken up with arguments to show that the present anarchic state of things, for the Church's honour and safety, can no longer be suffered to continue. There will be no need for minute portrayal of the abuses inseparable from the present anomalous condition, in which preachers have to carry on an extensive correspondence to obtain a hearing in a vacant charge, while Conveners of Presbyterian Home Mission Committees, Moderators of Sessions, elders, office-bearers and private members are importuned that a minister desiring a settlement may have an opportunity to preach. It is high time that insinuations of wire-pulling and patronage were rendered impossible by the adoption of some plan that has regard to the welfare of the Church, the edification of the body of Christ, that conserves the rights and privileges of the struggling congregation equally with those of the influential city charge, and one that is fair and just to worthy men who have devoted themselves to the work of the sacred ministry.

The time at the committee's disposal for maturing a Scheme is rather short, yet crude results of their conference need not be feared. The time for deliberation may not be quite so long as might be desired, but they do not approach a new or strange question. It has been painfully present to their minds for years, and been carefully looked at in all its bearings, so that it may confidently be anticipated that the Synods' joint committee will be able to submit a plan which the General Assembly, after careful consideration, will be able to ratify, and thus put an end to a state of matters that would, if permitted to continue, inflict serious injury on the Church.

Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—Seasonable and appropriate papers and fine illustrations of great artistic merit characterize the May number of this reasonably priced and popular monthly.

YOUNG FOLKS' SPEAKER. CHOICE HUMOUR FOR READING AND RECITATION. (Philadelphia: The National School of Elocution and Oratory.)—These are two little volumes containing carefully selected extracts from standard writers suitable for recitation.

THE BROOKLYN MAGAZINE. (New York: 7 Murray Street.)—Recent issues of this magazine, that has now established itself in the City of Churches, indicate growing prosperity and great adaptation to the requirements of readers. It announces its aim to be a monthly periodical for the entertainment and instruction of the people. Its speciality, in addition to short and crisp articles on important topics of present interest, is the reproduction of Beecher's and Talmage's sermons.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—It is doubtless generally understood that this is an English magazine of which Mr. S. R. Briggs is the Canadian publisher. It is conducted by Rev. Frederick Hastings and Rev. A. F. Muir, M.A. Among its regular contributors are to be found the names of the best known British, Continental and American divines. Its arrangement is good, and there is great variety of subjects ably and suggestively treated. The May number is unusually attractive.

POLITICAL SCIENCE QUARTERLY. (Boston: Ginn & Co.)—The vast importance of an accurate and thorough knowledge of political economy at the present time cannot be overestimated. There is a wide field for this new quarterly that aims at a scientific treatment of all subjects relating to this important branch of study. It is edited by the faculty of political science in Columbia College. The principal subjects discussed in the first number are "The American Commonwealth," "Collection of Duties," "American Labour Statistics," "Legislative Inquests," and "The Berlin Conference."

THE PRESBYTERIAN REVIEW.—This magnificent theological and literary quarterly worthily occupies a first place in the periodical literature of the day. It is receiving recognition in Britain as one of the best exponents of American religious thought. The last issue is very valuable. Professor Herrick Johnson, D.D., LL.D., has an elaborate paper on "The Silence of Scripture, a Proof of its Divine Origin"; Rev. Donald Fraser, D.D., of London, discusses the Salvation Army, and Professor Henry Green, D.D., LL.D., pays attention to "The Critics of the Revised Version of the Old Testament." The Reviews of Recent Theological Literature in their helpfulness to readers whose time is limited are most valuable and suggestive.

RECEIVED:—QUEEN'S COLLEGE JOURNAL for May. (Kingston: British Whig Printing House.) **THE LIBRARY MAGAZINE.** (New York: John B. Alden.)—This magazine now appears weekly in a neat and attractive form. **FACTS.** A monthly magazine devoted to mental and spiritual phenomena. (Boston: Facts Publishing Co.) **CATALOGUE AND DESCRIPTION OF LAFAYETTE COLLEGE** and Vicinity, Easton, Pa. **NOTES FOR BIBLE STUDY,** following the Course of the Bible Reading and Prayer Alliance. (Toronto: S. R. Briggs.) **THE NEW MOON.** (Lowell, Mass.: New Moon Publishing Co.) **THE AMERICAN ANTI-QUARIAN.** (Chicago: F. H. Revell.) **WILLIAM T. STEAD.** A Life for the People, with an Introduction by Miss Frances E. Willard. (Chicago: Women's Temperance Publication Association.) **THE KINDERGARTEN.** A monthly paper devoted to the advancement of the new education. (Toronto: Selby & Co.) **THE CONVERTED CATHOLIC.** Edited by Father O'Connor. (New York: James A. O'Connor.) **THIRTY-SIXTH ANNUAL CATALOGUE OF THE UNIVERSITY OF ROCHESTER.** **THE RAILWAY SIGNAL.** Published in the best interests of railway men. (Toronto: Thomas Clouston.) **THE OLIO.** (Published by the Whitby Collegiate Institute Literary Society.) **REPORT OF THE FIFTH ANNUAL MEETING OF THE LAW AND ORDER SOCIETY.** (Philadelphia: Wise and Van Horne.) **YEAST.** By Pastor Joseph Denovan. (Toronto: S. R. Briggs.)

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XVIII.—Continued.

On Monday morning there was a good deal of excitement in the family circle that gathered around the breakfast table in Dr. Gilbert's dwelling. All were possessed with the feeling that exciting and not altogether pleasant events were before them. Mary Hammett could eat nothing; and even Dr. Gilbert himself made very severe work of pretending to an appetite. It was deemed a matter of prudence to keep little Fred at home as company for his teacher. She would hear his lessons, and the plan delighted him. Fanny feared that she could not control his tongue if the visitor whom she expected should ask any questions about the absent schoolmistress.

At nine o'clock Fanny left the house, dressed to disguise her form and cover her face as much as possible; and soon the wondering children responded to the little school-bell, and vanished from the street to meet their new mistress. Fanny explained to them that it was not convenient for Miss Hammett to be with them, and that she should act as their teacher until their mistress should be ready to resume her duties. Her exercises had not proceeded half an hour, when she caught a glimpse of a figure passing the window. Her heart leaped to her mouth, and she turned instinctively toward the door, expecting at the next moment to hear a rap. Instead of this polite summons, the door was flung wide open, and an elderly gentleman, red in the face—red to the very summit of his bald crown—stood before her. The first expression which Fanny caught upon his face was one of fierce exultation. This passed off, or passed into a look of vexation—a puzzled stare—that showed he was quite disappointed, and somewhat abashed. Fanny uttered not a word, but stood regarding him with well-feigned indignation and wonder.

As soon as the intruder could recover from his surprise, he said: "Excuse me for coming in without warning. I—I—expected to see some one else. This is not Miss Hammett. Is she in?"

"She is not, sir," replied Fanny, with excessive frigidity.

"Are you the mistress of this school?"

"I am, sir."

"Is Miss Hammett your assistant?"

"She is not, sir."

The man looked still more puzzled: "There must be some mistake," said he. "How long have you been in this school?"

"Twenty minutes."

"I do not refer to this morning, particularly. How long have you been mistress of the school?"

"Twenty minutes."

A mingled expression of anger and alarm came upon the old man's face, as he walked rapidly and excitedly forward, shaking his cane in Fanny's face, and saying: "Young woman, you must not deceive me. You must tell me the truth. I am in no mood to be trifled with. Is the woman you call Mary Hammett in this house?"

Fanny did not stir—did not wink—but, looking imperiously in his face, said: "Will you put down your cane, sir!"

"There! my cane is down," exclaimed the choleric gentleman, bringing it sharply to the floor. "Now answer my question."

"John," said Fanny to one of the boys, "will you run over, and tell Dr. Gilbert that there is a strange gentleman in the school room, who came in without knocking, and is using profane language before the children?"

"John," said the old man, shaking his cane in his face, "you stir an inch, and I knock your head off." At this the little fellow began to cry, and when he began his little sister began, and one by one the scared children fell into line, and set up a very dismal howl indeed.

"Will you retire, sir?" inquired Fanny, coolly.

"Will you tell me whether Mary Hammett is in this building?"

"I have told you, sir."

The old man looked up and around, apparently taking the gauge of the structure, to see if there could be any hiding-place. He advanced to the door of a little recitation room, opened it, and looked in. Then he looked into a wood-closet, at which some of the children, reassured by the calmness of their new mistress, began to titter. Then he came back to Fanny, who had not stirred, and said in an altered tone: "Will you tell me where Miss Hammett is?"

"I will not, sir."

The man wheeled upon his heel without making any reply, and walked out of the house. Fanny was delighted with the interview. She had thought of such scenes a great many times—of "drawing her queenly form up to its full height," and saying extremely cool and imperious things—of "withering" some impertinent man by her "quiet and determined eye." She had tried the experiment and succeeded. She would like to try it again.

Fanny had not much heart for the school exercises after this. She was in the heroic mood, and did not perceive how her duties could help on her projects. She watched the stout gentleman as he walked off, swinging his cane, and making long reaches with it, as if there were some power in the motion to lengthen out his legs. She saw that he made directly for the house of Mrs. Blague, and thither we will follow him.

Arriving at the door, he hesitated, as if to determine what should be his mode of entrance. Then he tried the knob, and finding the door locked, gave the knocker a strong treble blow. The door was not opened immediately, because Arthur had not completed his instructions to his mother. After she and Jamie had removed themselves to a distant room, Arthur started to answer the summons, just as the caller, in his impatience, had repeated it. Arthur opened the door, and stood coolly fronting the irascible gentleman, who was evidently disturbed by meeting a man. "Will you walk in, sir?" said Arthur, who had waited a moment in vain for the man to make known his errand.

The man walked in, and entered the parlour, but did not take a seat. Arthur stepped up to him with a smile, and taking his hand, inquired: "To whom am I indebted for the honour of this call?"

"My name is—no matter about my name, sir. I called to see a young woman who boards in this family. Her name is—that is, the name by which you know her—is Hammett—Mary Hammett, I believe. Will you be kind enough to say to her that an old acquaintance would like an interview with her? Passing through the town—thought I would call—known her from a baby—very pleasant little village, this, Crampton." The man said this, walking uneasily back and forth, and attempting to be very careless and composed.

"There is no woman of the name in this house, sir. You allude to Miss Hammett, the school teacher, I presume."

The old man bit his lips: but, having assumed a false character, he still affected carelessness. "She formerly boarded here, I think—I was informed so, at least," said he.

"Yes, she formerly boarded here."

"And you say she does not board here now?"

"She does not board here now."

"How long since she left you?"

"Thirty-six hours."

"Where has she gone, sir? Where shall I be likely to find her?"

"I cannot tell, sir."

The bald head grew very red, as its owner, puzzled and baffled, walked up and down the apartment. Then, as if he had forgotten the presence of Arthur, he said: "Twenty minutes out of school—thirty-six hours out of boarding-house—conspiracy!" Then turning to Arthur suddenly, he said: "Young man, do you want money?"

"Any money that I can get honestly," said Arthur, with a smile, "would do me a great deal of good."

"Look you, then!" said the man, coming up to him closely. "Tell me where I can see this Mary Hammett, and I'll give you a sum that will make your heart jump. You see I wish to surprise her."

"I do not answer questions for money," said Arthur, "and as I have no talent for deception, or double-dealing, I may as well tell you, sir, that your relations to Mary Hammett are known to her friends here, and that your presence in Crampton is known to her. She has taken such measures as her friends have thought proper for keeping out of your way, and you will probably be obliged to leave Crampton without seeing her."

All this was said very calmly, but its effect upon the old man was to excite him to uncontrollable anger. He grasped Arthur by the collar, and exclaimed: "Young man, you don't get off from me in this way. Tell me where this runaway girl is, or I'll cane you." Arthur grasped the cane with one hand and wrenched it from his grasp, and with the other, by a violent movement, released himself from the hold upon his collar.

"There is your cane, sir," said Arthur, extending it to him. "You see I am not to be frightened, and that violence will do you no good."

The man looked at him fiercely for a moment, as if he would like to kill him; but he saw that he had to deal with one who was physically more than a match for him. Finally he said: "Young man, I have a right to know where this girl is. I am her natural protector, and I demand that you tell me where she is."

"I would not tell you for all the money you are worth," replied Arthur; "and you may be sure that you have learned everything about her that you can learn in this house."

"Very well! very well!" said the man, stamping his cane upon the floor with such spite as to show that he meant anything but "very well." "I am here for a purpose; and I do not propose to leave till I have accomplished it. I'm no boy—I'm no boy, sir; and if you are one of this girl's friends, you will do her a service by not provoking me too far. I may be obliged to see you, or you may be obliged to see me, again. Now tell me where this committee-man lives—this Dr. Gilbert."

Arthur walked to the window with some hesitation, and pointed out Dr. Gilbert's house to him. "We shall see—we shall see!" said he, as he covered his fiery poll with his hat, and walked off without the courtesy of a formal "good-morning."

All these movements, so far as they were out of doors, had been carefully watched from the windows of Dr. Gilbert's house. Dr. Gilbert had made very early professional calls, and returned, anticipating an interview with the angry New Yorker; and he, with Aunt Catharine and Mary Hammett, had seen him enter and emerge from the school-house, and then call at the house of Mrs. Blague, and retire. When Mary saw him turning his footsteps resolutely in the direction of her refuge she grew sick at heart, and almost fainted. She felt the relations which she sustained toward her father to be most unnatural, and it was quite as much from this consideration as any other that she was so sadly distressed. Nothing but a sense of outrage could ever have placed her in antagonism toward one to whom she owed the duties of a daughter. Nothing but what she deemed to be the forfeiture of his paternal character could have induced her to break away from him, and from her motherless home. From the first she had shielded him. She had never told her story till she felt compelled to do it for her own safety and protection; and, had she been differently situated, her father's sin against her would never have been mentioned to any one but him to whom she had pledged herself.

The doctor saw him approach; and as he came near the dwelling, looking up and around, the former exclaimed: "I've seen that man before."

Down the stairs Dr. Gilbert ran, as nimbly as his sturdy physique would permit, very highly excited with his discovery. He had never doubted that he should see a gentleman bearing the name of Hammett whenever Mary's father should present himself. There flashed upon him the memory of a scene that he had recalled a thousand times; and now that the central figure of that scene was at his door, under such strange circumstances, his excitement was mingled with awe. It seemed as if the hand of Providence had

revealed itself, and that, by ways all unknown and undreamed of, he was to be made instrumental in effecting its designs.

The door-bell rang, and the doctor answered it, throwing the door wide open. The moment the visitor looked in Dr. Gilbert's face, the stern, angry expression which he bore changed to one of bewilderment and wonder.

"This is Dr. Gilbert, I believe," said he, extending his hand to that gentleman, who, in a brief moment, had determined upon changing the tactics arranged for the occasion.

"Mr. Kilgore, how do you do?" said the doctor, heartily shaking his hand. "What could have brought you to Crampton, sir? I had not the remotest thought that you would remember me. Come in, sir; come in. Why, you must have spent the Sabbath in the village, and this is the first time you have come near me. I should have been happy to take you to church. Our hotel is a very small affair, and you must have had a lonely time."

Dr. Gilbert said this with his hand still grasping that of Mr. Kilgore, and leading him slowly into the parlour. Then, still talking rapidly, he took from his hand his hat and his cane, and urged him into a chair, departing for a moment to carry the relinquished articles into the hall.

"I suppose I have met you before, sir," said Mr. Kilgore, of the great firm of Kilgore Brothers. "In fact I knew I have met you, for I never forget faces, but I cannot recall the circumstances of our meeting."

"That is not to be wondered at," replied the doctor, heartily; "but, really, I was flattering myself that you had called for the sake of old acquaintance."

Mr. Kilgore looked vexed. He had not played his cards discreetly; but the trick was lost, and he must look out for the next one. So he said: "Dr. Gilbert, be kind enough to recall our interview. I have certainly conversed with you."

"I called upon you one morning, in New York, to endeavour to get you to publish a novel written by my daughter. Perhaps you will remember that there was an insane man in at the same time, who had a manuscript on the millennium, which he was anxious to get published."

Mr. Kilgore was still in a fog. Matters of this kind were of every-day occurrence in the little counting-room.

"Do you not remember," pursued the doctor, "sending your man Ruddock out of the room, and calling me back to ask me whether my daughter was obedient or not? Do you not remember getting excited about disobedient daughters?"

It was evident from Mr. Kilgore's face that he remembered the scene very well. It was not a pleasant recollection at all. It came to him accompanied by a vague impression that he had not treated Dr. Gilbert with much consideration, and that Dr. Gilbert's present cordiality might not be so genuine as it seemed.

"We all have our ways, doctor," said Mr. Kilgore, by way of apology for whatever the doctor might recall from that interview of an offensive character. "We have all our ways. I suppose I'm a little sharp and hard sometimes, but my business has the tendency to make me so."

"Never mind about what passed on that occasion," said the doctor, laughing heartily. "If everybody who meets you on similar business is as stupid and simple as I was, it would not be strange if it should make you sharp and hard. It is enough that we know each other, and that you are in Crampton. Now what can I do for you? By the way, you are not interested in the Ruggles estate, are you?"

The face grew red again, and the fluid tint rose and enveloped the bald crown. "I was passing through Crampton," said Mr. Kilgore, hesitatingly, and turning from Dr. Gilbert's fixed gaze, "and learning that an old acquaintance of mine was here—a young woman—I thought I would call upon her. I came to you to inquire about her."

"Aha!" exclaimed the doctor, with a very significant smile. "That is the way the wind lies, is it? Upon my word, you New Yorkers hold out against age right gallantly."

Mr. Kilgore tried to smile, but made very sorry work of it. "You misapprehend me entirely," said he. "I—I—"

"Upon my word!" exclaimed the doctor, with another burst of laughter. "Sixty—a New Yorker—and modest! Why, it's the most natural thing in the world to love a woman at any age, but it's only the boys that are shy about it. Excuse me, Mr. Kilgore, but it's my way; we all have our ways, you know. Ha! ha! ha!"

Mr. Kilgore thought the doctor had very queer ways, and his opinion was agreed to by Aunt Catharine and Mary, who were listening to the conversation at the head of the stairs. They had never heard him go on so, and they wondered what he was driving at. Mr. Kilgore rose and walked to the window to hide his vexation, and then Dr. Gilbert said: "By the way, Mr. Kilgore, who is this woman?"

Mr. Kilgore returned, and resumed his seat with an air of suffering, but polite and patient, dignity. "Her name is Hammett—Mary Hammett," said he.

"A very excellent person," said the doctor. "I know her well. She has been a teacher here, and if you have any serious designs with relation to her, I have only to say that you may go the world over without finding her superior. Everybody loves her in Crampton. I hope you have no intention of taking her away from us at once. Eh?"

Mr. Kilgore's tongue would not move. His throat was dry, and he tried to swallow something which would not go down.

"By the way," continued the imperturbable doctor, "there is some mystery about this young woman. She carries purity and truth in her face, but we know very little about her. There is a story that her father is very cruel, and will not permit her to marry the man of her choice; but it seems very strange that any man can drive so good a daughter as she must be from home simply because she chooses to marry the man she loves."

Mr. Kilgore's face and head fired up again. He looked Dr. Gilbert almost fiercely in the eye, to see if he was making game of him; but that gentleman's front bore the scrutiny with obstinate unconcern.

"That's a lie, sir—a lie! I know her father well," said Mr. Kilgore. "I know all about the matter. She wanted to marry her father's understrapper—a sneaking clerk, who took advantage of his position to cheat her out of her heart."

I know him well, sir. He is not worth a cent—he could not support a wife if he had one.”

“Good fellow, though, isn't he?” said the doctor, interrogatively.

“He don't know his place, sir—he don't know his place,” responded Mr. Kilgore.

“Well, there are two things in his favour, at least,” said Dr. Gilbert decidedly. “He has had the taste to select one of the best women in the world, and has manifested qualities that evidently have secured the love of this woman, I would take that evidence before the certificate of any man living.”

“You don't know the circumstances, doctor,” said Mr. Kilgore.

“Well, I perceive that you are evidently not the man she has chosen, so that my rallying has all been wild. I hope you will pardon my levity for I really feel very much interested in Miss Hammett, and now that I meet one who knows her father, I wish to secure his good offices on her behalf. Just think of it now, Mr. Kilgore. Here is a young woman who has given her heart to a man—never mind whether he be young or old. That man may be poor. I was poor once, and so were you, if I have heard correctly. Now you are rich, and I am comfortable; and if this man is as industrious as we have been, he may be as prosperous. Suppose you, when young, had been placed in his circumstances: what would you have said of the man who should deny to you his daughter, because you were poor? What would you have thought of a man who, after his daughter had pledged her truth to you, should drive her from his home because she would not renounce her pledge, and lose that which was more valuable to her than all the world besides? I say it would be brutal, and you would say so too. Now, if you know this woman's father, you can make yourself happy for a lifetime by bringing about a reconciliation between them. It is really too bad for them to live so. It's a shame and a disgrace to him. I would not stand in his shoes, and take his responsibilities, for his wealth ten times old.”

Dr. Gilbert said all this impetuously, without giving Mr. Kilgore an opportunity to get in a word. When he got a chance to speak, his face was almost purple with his pent up excitement. “This woman's father, sir, has been disobedient, and there is nothing that enrages him like disobedience. I know him well—well, sir—well. That daughter can have as good a home with him as ever daughter had, but her will must come under, sir—come under.” He will not tolerate disobedience in his dependents.”

“She has arrived at her majority, I believe,” suggested the doctor.

“But she is a daughter, and a dependent.”

“No, thank God! she is not a dependent. She takes care of herself, and earns her own living. If I were to offer her a living to-day, as a companion of my daughter, she would not accept it, because she will be independent. No, no! Thank God, she is not a dependent!”

“Well,” said Mr. Kilgore, swallowing intently to get rid of his rage, “we cannot discuss this matter. Will you be kind enough to inform me where Miss Hammett is? I have visited the schoolhouse and her lodgings, in vain. She seems to have disappeared suddenly. Do you know where she is?”

“I do, sir.”

“Will you direct me to her?”

“She is in my house.”

“Will you lead me to her room?”

“She does not receive calls in her room. I will tell her, if you wish, that Mr. Kilgore waits in the parlour to see her.”

“No, no, for God's sake! don't tell her I am here. I wish to take her by surprise.”

There was a rustle at the head of the stairs, and Aunt Catharine slid down, and came directly into the parlour, her black eyes flashing with excitement, and a bright red spot glowing on either cheek. “Miss Hammett will not see her father,” said Aunt Catharine; “and if he's half of a man, he will clear out and let her alone.”

“Catharine! Why, Catharine!” exclaimed the doctor. “I don't care a bit—not a single bit. A man who talks and acts as he does, ought not to have any daughter.”

Mr. Kilgore turned away from Aunt Catharine in disgust, and then rose and stood before Dr. Gilbert, so excited that he shook in every fibre of his frame. “Her father! eh? Did you know that woman to be my daughter?”

Dr. Gilbert rose at the question, and answered very decidedly, “I did, sir.”

“Do you call this courteous treatment?”

“I call it what I choose. I beg you to take the same liberty.”

“Well, then, sir, I call it very uncourteous treatment.”

“Your language is less polite than emphatic, but it harms nobody.”

Mr. Kilgore started to leave the room. Dr. Gilbert passed out before him, and arrested him at the foot of the stairs.

“Will you allow me to see my daughter, sir?” said Mr. Kilgore, savagely.

“No, sir, I will not;” and Dr. Gilbert planted himself firmly before the enraged father, and waved him back.

Mr. Kilgore stood a moment with his hand uplifted, as if about to strike. The doctor watched his eye, which suddenly grew bloodshot, while a purple tinge spread over his features and forehead. The man was evidently arrested by a strange feeling in his head, for he suddenly slapped his hand upon his forehead, as if to dissipate an attack of dizziness; then he staggered, and fell to the floor like a log. Mr. Kilgore was in a fit.

(To be continued.)

THE Rev. J. B. Smith, Greenock, is spoken of as Moderator of the coming Synod. Mr. Smith is a native of Hamilton, and as successor to the late Dr. Finlayson has, during his long ministry, proved a very useful and able pastor to Union Street congregation, and rendered valuable service to the denomination.

RESPICE FINEM.

I.

“Thou liest, Hope,” 'tis said, when unfulfilled
Thy promises on life's worn footpaths rest;
When roofless stands the temple thou didst build;—
But what say they who know and love thee best?—
“Though the rich light which filled the morning skies
Increase and fade into the depths of night,
We sin if we believe the radiance dies,
When, with slow steps, it leaves our common sight.—
Once to have seen is surely still to see!—
So when we speak of early Hope as dead,
We take our hold of words but carelessly,—
Forgetful that on Hope the Spirit fed,
And gained in losing even the truth to be—
The present truth of self-maturity!”

II.

Ah! still the heart sighs on?—Then seek again
Some larger light 'mid drifting clouds of gloom:
For surely something, say you, must remain
After Hope's death—some flowers grace her tomb!—
Nay—tenderly—for she may not be dead,
But sleeping, charmed, until you life kiss hers
Into the living Beauty which you fled
To place your love beside:—She ministers
Not as we do even to our dearest guest:—
For banquet as we may, hunger is still
A few hours distant only,—but her best
Comes last, and ends all hunger!—Wherefore fill
Thy heart with sorrow? Somewhere, it must be
Thy pure, high Hopes touch God's Desires for thee!

John Hogben, in Spectator.

WHAT WAS THE ROSE OF SHARON?

The “Rose of Sharon” has long been a disputed point. The Hebrew word *khabatselah* occurs only in Canticles ii. 1, and Isaiah xxxv. 1; the revised version reads “rose” in the text and “autumn crocus” in the margin. We are of opinion that the narcissus (*N. tazetta*) is intended. The scene of the Canticles is in the Spring, when the narcissus would be in blossom; it is very sweet, has long been and still is a plant of which the Orientals are passionately fond; Hasselquist noticed it on the plain of Sharon; Tristram in cultivated land and lower hills from Gaza to Lebanon; Mr. H. Chichester Hart in the districts between Yebdna and Jaffa (Plain of Sharon). “Some low-lying patches,” he says, “were quite white with it.” The October Quarterly Statement (Palestine Exploration Fund) contains a valuable paper by Mr. C. Hart, entitled “A Naturalist's Journey to Sinai, Petra, and South Palestine, made in the autumn of 1883.” The autumn crocus has no perfume, and would not be in bloom till late in the year. The narcissus is a bulbous plant, which is apparently implied in part of its Hebrew name—i.e., *betel*, a “ball,” or “onion.” But quite a different plant has very recently appeared as the true claimant to the honour of being the “Rose of Sharon”; an Assyrian plant name is introduced to us by Dr. F. Delitzsch, among the names of different kinds of *Arisa*, “reed,” and of objects made of it, occurring on a tablet in the British Museum and published in “The Cuneiform Inscriptions of Western Asia,” mention is made of one called *khabatnallatu*, which in sound is identical with the Hebrew name in Canticles and Isaiah, so that Dr. F. Delitzsch, without a moment's hesitation, upsets all other floral aspirants with one decided blow and reads “reed of Sharon.” “The desert shall rejoice and sprout like the reed.”—*Edinburgh Review*.

WHAT THE BLIND CAN DO.

A shining example of what the blind who have courage and determination can do could be witnessed in the late lamented Henry Fawcett. He refused to allow his infirmity to interfere materially with his career and habits, though, of course, it modified and altered their channels. It is well known that he was an admirable horseman and fisherman, and if he was undeterred by the drawbacks of his condition when they were suddenly thrust upon him in early manhood, surely children who have never known the blessing of sight can be brought up to regard blindness as nothing which need prevent their taking their place comparatively on a par with the other citizens of the world. Henry Fawcett is not alone. Other blind men have, to all intents and purposes, lived their lives as thoroughly as thousands with their eyes have done. We have heard of sightless travellers and writers innumerable. There were Milton, Prescott, the historian, Huber, the naturalist, and Braille himself, to quote only a few that occur to me. Dr. Armitage, again, has travelled far and wide, frequently visiting most of the European centres, where he could acquire information and, so to speak, see for himself how the blind are educated and cared for. Two years ago he made a prolonged journey through the States of America with the same object, though he did not fail to enjoy the pleasures of travel for its own sake. Only in very rare instances in the future need there be any occasion for allowing a sightless person to become a burden on his family or the charity of the benevolent—“the night cometh when no man can work.” Then, of course, the blind, if they have not acquired resources of their own, must be provided for. At the same time it cannot be gainsaid that they do require immense assistance throughout their lives. It is on account of this assistance not having been hitherto always rendered upon a wise and logical system that so many mistaken ideas have prevailed as to what are the real capabilities of the blind.—*The Fortnightly Review*.

THERE has been a hot controversy at Sydney respecting the theatre, one Episcopal clergyman, Rev. North Ash, advising Christians to frequent the playhouse in order to reform it; another Anglican, Rev. Joseph Barnier, warning them, at the peril of their souls, to keep away.

British and Foreign.

LORD SEAFIELD is now spoken of as Lord High Commissioner.

THE coco nut from Jamaica is said to be a cure for dipsomania.

TEN bishops of the Church of England, including the Archbishop of York and the Bishop of London, are abstainers.

THE Norwegian Temperance League embraces 535 societies, with 60,000 members, and publishes three temperance papers.

THE Rev. Mr. Sinclair, who lately resigned his charge as one of the parish ministers of Ayr, has become an official in the Catholic Apostolic (Irvingite) Church in Edinburgh.

DEAN COWPER, who has gone to England on furlough, complains that the Episcopal Church in New South Wales is not so energetic as other bodies in diffusing the Gospel.

THE Rev. C. C. Macdonald, St. Clement's, Aberdeen, addressed a meeting of the Radical Association lately, in support of Mr. Gladstone's Irish Home Rule and Land Bills.

SIR ANDREW CLARK found, on going round the wards of the London hospital, that seventy out of every hundred patients were there through drink, including those afflicted by inherited disorders.

AN impostor, calling himself Rev. Robert M'Millan, has been convicted at the Edinburgh police court of obtaining money under false pretences by representing that he was the missionary of the Canongate.

THE Rev. Robert E. Murray, who has been minister of New Cumnock for forty three years, has petitioned the Presbytery for an assistant and successor. He is the author of several volumes in prose and verse.

CONDITIONAL immortality does not appear to be a popular doctrine in Geneva. Dr. Petavel lately gave a course of twelve lectures on the subject, but the audience did not number more than fifty, and of these twenty were ladies.

REV. RICHARD MOORE, Vicar of Lund, died lately, aged ninety-three. He was the oldest but one clergyman in the Church of England, and the oldest justice in the County Palatine. It is only two years since he retired from active duty.

THE Rev. David Macrae, Dundee, has secured a site for his new Giffillan Memorial Church in Whitehall Street, which will cost \$30,000. He has resolved not to begin building until every penny of the building fund has been subscribed. The site is one of the finest in town.

THE Rev. John G. Paton, who has spent three weeks visiting the churches in Tasmania on behalf of missions, as the Presbyterian cause is very weak in that colony, in some places indeed almost dead, and greatly in need of the sympathy and help of the sister churches in Australia and Great Britain.

THE Rev. Dr. MacGregor, Edinburgh, proposed at a meeting of the white cross army connected with his congregation, which now has 105 members, that a committee be formed to act in concert with the young men's guild in deciding how the objects of the army can be best promoted in the parish.

A LARGE type edition of the French hymn-book used in the M'All Mission is about to be printed in Paisley. This is the third edition of the book issued by the same Scottish firm, who have printed upwards of 100,000 copies. The hymns are chiefly translations of those in use at evangelistic meetings in Britain.

THE Free Church Synod of Dumfries has agreed to continue the sermon at the opening of their meetings, the preacher, however, being permitted to take a topic relating to Christian life and work instead of a doctrinal subject. This was carried by a majority of one over an amendment to discontinue the sermon altogether.

MR. THOMAS DICKSON, curator of the historical department in Edinburgh register house, who has received the degree of LL.D. from Edinburgh University, was a licentiate of the Free Church, but had to abandon ministerial work from an affection of the throat. He is said to be the greatest living authority regarding Scottish MSS.

DR. ROSS, Bridge of Allen, intends to leave the village, and retire from all stated ministerial labour, owing to threatened blindness. During the twenty years he has been pastor \$72,015 have been contributed by the congregation, in addition to \$5,000 collected for a new manse, bringing up the total receipts since the Disruption to \$1,250,000.

THE Rev. James Paton, B.A., St. Paul's, Glasgow, has been presented by his Bible class with a silver revolving-cover breakfast dish and soup tureen combined. Mr. Paton says that in this class, which numbers 200, he has found a complete and satisfactory bridge across the so-called gulf between the Sunday school and the communion table.

PRINCIPAL BROWN, of Aberdeen, wearing his Moderator's robes, officiated at the marriage of his granddaughter, the daughter of Dean of Guild Stewart, to Professor Niven, of Aberdeen University, in the Free South Church. Upwards of 1,500 persons were present, and the choir, which included forty of the best local vocalists, with organ accompaniment, sang suitable hymns.

MR. MACINTYRE, of Portree, has been invited to go to Tasmania, but a petition from 200 people in the island, which Mr. Oliver of Glasgow says is “unique,” asking him to remain, was laid before the Glasgow Presbytery recently. Mr. Rennie said they did not want to send to the colonies men who had failed in this country. Mr. MacIntyre is to give his decision next month.

PROF. BLAIRIE presided at a meeting in Edinburgh lately in connection with the Association for the Propagation of the Gospel in Bohemia. Preaching stations are maintained at Leitmeritz, Zebes, Nymburg and Podiebrad. A balance against the society has been paid by donations of \$1,500 from the Centenary Commemoration Fund, and \$250 from an old supporter of the mission, but \$1,100 are required for this year's work.

Ministers and Churches.

THE Presbyterians of Qu'Appelle intend shortly building a new stone church 25 x 45 feet.

DAVID ANDERSON, who left Stonewall about six months ago to attend the U. P. Hall, Edinburgh, Scotland, to go through a theological course, returned lately and is now stopping with his parents in Stonewall. He occupied the pulpit several times while in Scotland.

DURING last week the Rev. Dr. Moffat, of West Winchester, lectured for the Mechanics' Institutes of Oakville and Kingston. There were large audiences. The topic was "President Garfield, or, How Young Men May Rise in Life." Such lectures are very helpful to the institutes in Ontario.

THE ladies of the Presbyterian congregation of Penetanguishene took a beautiful way of welcoming Mrs. Currie's return. They filled her house with the most choice house plants. Mrs. Currie has been for some months under the care of the eminent Dr. Gardiner, of Montreal, and all her friends are rejoiced at her restoration to health.

ATTENTION is directed to the employment agency in connection with the Girls' Industrial Institute, which is free, except to employers when a servant is provided; also to the rooms to rent to young girls. Accommodation for fifteen, pleasantly furnished, at fifty cents per week. Meals can be had at the coffee room. The Institute is at the corner of Richmond and Sheppard Streets.

THE new St. Andrew's Church, Peterborough, is already more than half paid for, though subscriptions are yet to be received from a large part of the congregation. The subscriptions up to date amounted to more than \$12,000. The cost of the church was about \$20,000. At the re-opening the collections averaged \$100 a service, \$300 altogether. The Ladies' Aid Society have a good round fund in hand for the purchase of the new organ which is to be placed in the choir gallery in June.

AT a meeting of the Eastern Committee of the Foreign Mission Board, held in New Glasgow lately, the following resolution was unanimously agreed to: That thanks are due, and are hereby given, to the Rev. E. Scott, for the interesting notices of Foreign Mission work in his excellent publication, the *Maritime Presbyterian*, and especially for generously giving all the profit from that publication to our Foreign Mission Fund, the various sums given by him from that source up to the present date amounting to \$350.

THE congregation of Duncannon, Ont., have been greatly annoyed in connection with their new church building. The contract was to have been completed by the 1st of last November. The builder not having it finished then, an extension of time was granted. It remained in an uncompleted state during the winter, and was this spring inspected by the architect, who condemned the work. The entire brick veneering has to be taken down and rebuilt, besides several smaller changes which will take till the latter part of next June to complete.

THE *Birle Observer* says: On Saturday last, Rev. Mr. Hodnett met with another accident ere he had quite recovered from his first injury. When about to tie his horse near the door of the grist mill the noise of the machinery startled the animal, which dragged Mr. Hodnett some distance on the ground, finally taking the carriage over his body. Mrs. Hodnett, who was in the buggy, jumped out and she was much bruised. The danger was very great, as the ground about the mill is so covered with large stones that it is remarkable that either escaped as well as they did.

FROM Penetanguishene, on May 11 1886, the Rev. Hugh Currie, pastor of the congregation, writes: Will you kindly convey through your columns the best thanks of the Presbyterian congregation in Penetanguishene to the following friends for their liberal contributions to "our struggling cause":—In Montreal: Rev. A. B. Mackay, \$10; Mrs. G. A. Grier, \$10; a Friend, \$5; A. Campbell, \$5; Hugh McKay, \$5; Robert Anderson, \$5; Mrs. I. McKay, \$4; Mr. Smith, \$2. In Port Elgin: Dougald Gilchrist, \$5; Mrs. Campbell, \$5; James MacKinnon, \$2. Any further contributions will be gratefully received and acknowledged, sir, with your permission, in these columns.

THE Rev. S. H. Kellogg, D.D. and family arrived in Toronto last Friday. It is gratifying to see him fully restored to his wonted good health. Arrangements for his induction and reception have been completed. The Presbytery of Toronto meets in St. James Square Church on Thursday next, 20th inst., at half-past two o'clock in the afternoon, when the induction services will be held. In the evening from half past six refreshments will be served in the church parlours, and at eight o'clock the chair will be taken by Hon. Oliver Mowat. Mayor Howland is also expected to take part in the proceedings. The evangelical churches of the city will be represented.

BESIDES the usual congregation, says a contemporary, there was a large number of friends and acquaintances in Chalmers Church, Woodstock, on a recent Sabbath morning to hear the Rev. A. C. McKenzie. Mr. McKenzie is a young minister of much promise. We understand he is soon to be inducted over a large congregation at Oswego, N. Y. His many friends here will follow him with their best wishes for his future comfort and usefulness. His services on Sabbath were of special interest as they carried not a few back to the able and earnest ministrations of his now sainted father who was for thirty-eight years pastor of the Embro congregation, and intimately associated with the history of West Zorra.

THE Assembly's Foreign Mission Committee met in Knox Church lecture room last week. There was a full attendance of members. There were nine applications from ladies to be sent out as missionaries under the supervision of the committee, but no new appointments have at present been made. Since the last meeting of the committee Dr. Mackay, of Formosa, has baptized over 1,100 converts. An encouraging

report was presented of the work in the North West. The gross revenue, including the balance from 1885, for the closing year amounts to over \$53,000, and there is a balance of nearly \$4,000 after expenditures have been made of \$7,000 to the North West field, nearly \$18,000 to the China mission, and over \$20,000 to the work in India.

THE Rev. J. Sieveright, late Presbyterian missionary at Prince Albert, N.-W. T., delivered a most interesting lecture on Wednesday evening in Knox Church, Perth, on the subject, "Three Years in the Far West," comprising his journey to, and life in, Prince Albert and that part of the Saskatchewan country. The lecturer gave a most glowing account of the vast agricultural capabilities of that region, and its fitness to sustain an immense population, and to develop large cities. The Manitoba and North-Western Railway, now being built, and expected to reach Prince Albert in two years more, would open up fully this splendid expanse of country for rapid settlement. This would give railway communication between Winnipeg and Prince Albert, a distance of 500 miles.

AT the last meeting of the Halifax Presbytery the Assembly's plan for the unification of the Eastern and Western Foreign Mission Boards was, on motion of Dr. Burns, approved by a very large majority. In the evening a conference on the State of Religion and Sabbath Schools was held in Chalmers Church in the presence of a large congregation. Among the visiting clergymen who took part in the conference were Rev. Dr. Macrae and Rev. Mr. Fotheringham, of St. John; Rev. Mr. McKay, of Chatham; Rev. Dr. McCulloch, of Truro; Rev. E. Scott, of New Glasgow. After the close of the meeting Messrs. W. L. McCrea, R. McLeod and J. W. McLennan, whose trial discourses were heard in the afternoon, were, after the usual examination, licensed to preach the Gospel, and received into the ministry of the Presbyterian Church of Canada.

PRINCIPAL FORREST, D.D., lately delivered a lecture in Truro on the cause and cure of the present "Dull Times." The lecturer contrasted the condition of things now with the good old times. The different theories and plans for improving the times were mentioned, such as socialism and the lessening of production, etc., but none of them, the lecturer thought, were practical. The real cause of the difficulty was to be found in the increased rate of expenditure, especially in household matters. In the lecturer's opinion the solution of the difficulty lay in cutting down extravagant expenditure, and paying mere attention to cultivation of the soil, there being, unquestionably, far too many men leaving the country to live in the already overstocked towns and cities. At the conclusion of the lecture, the Rev. E. Ross proposed, and Mr. J. B. Calkin seconded, a vote of thanks to Principal Forrest.

THE *Edinburgh Scotsman* of a recent date contains an account of the graduation ceremonial of the University of Edinburgh, from which we learn that three Maritime Province men have gained academic distinctions. The degree of M.A., with first-class honours in mathematics, was conferred on David Tweedie, who is, if we are rightly informed, the Gilchrist scholar from Mt. Allison College. The degree of D.Sc. in the department of the physical experimental sciences was conferred on John Waddell, B.A., Ph.D., a graduate of Dalhousie College, who last year carried off the Vans Dunlop scholarship (£100 stg. a year for three years) in chemistry. The degree of B.Sc. in the department of mathematical sciences was conferred on H. G. Creelman, another graduate of Dalhousie College and a Gilchrist scholar. It was also announced that H. G. Creelman had earned off the Vans Dunlop scholarship in natural philosophy, also £100 stg. a year for three years.

THE regular quarterly meeting of the Ottawa Presbytery was held in Knox Church there, last week. The Rev. Wm. Caven, of Buckingham, Moderator, presided. There was a good attendance of members. Rev. Mr. MacLaren, former professor of music, was licensed as a minister of the Gospel, and arrangements were made which will likely result in Mr. MacLaren being settled at Carp and Kinburn as pastor, at an early date. Arrangements were also made to secure a minister for Casselman, and to push church organization there more energetically. The Rev. Mr. Farnes, as chairman of the Home Mission Committee, reported that all the mission fields were now fully supplied with preachers for this summer. Dr. Moore reported, on behalf of the French Evangelization Committee, that all the stations were supplied with preachers and the work was progressing rapidly. The Presbytery adjourned at six o'clock. A meeting of the committee in connection with the college consolidation, appointed by the General Assembly, was held at the same time.

THE *Cincinnati Inquirer*, in a recent issue, gave a good portrait and published an account of the theological career and present success of Rev. J. C. Watt, M.A., of the Fifth Church of that city. It is gratifying to notice that Mr. Watt, who is characterized as being responsible for the tidal wave of religious interest that has lately visited Cincinnati, honours Knox College, Toronto, as the place where he completed the curriculum of theology, and Mono Centre as his field of missionary labour in Canada. After leaving Knox College with the graduating class of 1878, Mr. Watt went to his native State, Ohio, and received his license from the Presbytery of Drayton. He was then called to Utica Presbyterian Church, Ticking County, and after remaining three years there was called to the First Presbyterian Church, Findlay, Ohio, where he remained until last summer when he was called to the Fifth Church, Cincinnati. Since his induction into the pastorate of that church, the congregation has been growing rapidly, and indeed the religious interest that has been awakened there has spread to many other churches.

ONE of the most successful social events in the history of St. Paul's Church, Peterborough, was held in the Sabbath school room recently. By invitation of the ladies of the church, the office bearers, the members of the church, especially the new ones, and the members of the Bible class,

met for a social tea and conversation. The large room was crowded, and the utmost sociability prevailed during the evening. A table was spread with tempting edibles, which received the attention of as many as could be seated, while every class room also contained a small picnic party, intent on enjoying themselves. After tea a general making of acquaintances and social conversation took place. The young ladies who take an active interest in church work, and of which St. Paul's seems to have an unusually large number, led by the elderly ladies, busied themselves in seeing that every person was properly entertained, but especially the young men. Rev. F. F. Torrance, pastor, presided, and was most enthusiastic in his endeavours to entertain and with marked success. Several of the office bearers of the church were called on, who gave short addresses. The choir, under the leadership of Professor Parker, at intervals contributed musical selections. A vote of thanks having been tendered to the ladies for the entertainment provided, the meeting was dismissed after singing the doxology, Rev. Mr. Torrance pronouncing the benediction.

RECENTLY after the regular meeting of St. John, N. B., Presbytery, an evening meeting was held in St. David's Church, for the ordination of five young men for the mission field. They were Messrs. W. C. Calder, James Ross, W. McDonald, Joseph Cahill and Robert Haddow. The Moderator said it was perhaps the first occasion in the history of St. John that so many had been ordained at one time. The Presbytery of St. John covered a large area, and they had had great difficulty in meeting all the demands made upon them. An effort had been made to extend the mission work, and they had succeeded beyond their expectations. He paid a high compliment to the work of the Woman's Home Mission Society, and the assistance they gave. Never was the Presbytery of St. John in such a satisfactory condition in regard to its mission work as it was at the present time, and he hoped it would become more prosperous. He said the five young men had been licensed in the afternoon, having passed a very satisfactory examination. He then put the usual questions in the ordination formula to the licentiates, who made the responses, after which the Moderator and other clergymen of the Presbytery stood around the candidates, and went through the impressive ceremony of ordination. Hymn 162 was then sung, and the Moderator introduced Rev. J. McGregor McKay, who addressed the newly ordained ministers. After referring to the noble efforts of the St. John ladies in aid of the mission work he addressed his remarks to the young men, impressing upon them the importance and nobleness of the work they had entered on. Rev. Dr. Macrae addressed the congregation in an earnest manner, after which the meeting closed.

ON Sabbath, the 9th inst., the 90th Battalion attended divine service in Knox Church, Winnipeg. It was the anniversary of the Battle of Batoche. The *Free Press*, which gives a full report of the sermon preached, says: Hundreds of people lined the streets, while others filled the church long before the service began. Separate pews were provided for the 90th, and by the time they were seated the church was packed to its capacity and many were unable to gain entrance. The services were opened by the congregation singing the hundredth psalm. This was followed by prayer, after which the hymn "Onward, Christian Soldiers," was sung, when the pastor, Rev. D. M. Gordon, preached an eloquent sermon. The rev. gentleman held the rapt attention of his vast audience from the beginning to the end of his sermon. He spoke in an earnest and forcible manner, and recalled to the minds of those present recollections of the exciting times of one short year ago. He took his text from Psalm cxvii. 3—"The Lord hath done great things for us, whereof we are glad." The discourse as reported is earnest, yet temperate, in expression, and full of impressive thoughts. Reference to the stirring events of last year was concluded in these words: "The very memories which this day suggests remind you of the soldier's life, especially in times of action, by him close to the borders of the unseen eternal world, and unless his ear be sealed against every voice from the spirit land, there come times in the campaign when he sees in a new light the claims of God upon him. Alone in the night-watch, on picket, with the silent stars looking down upon him, or on the eve of battle, when he knows that ere another sunset he may be where the crack of the rifle is heard no more, or in the bivouac after the sunset when very near him may lie the unburied remains of his comrades, or at the open grave, where the dust of the honoured dead returns to dust, these are occasions that might move the most careless to reflection. Those services, too, that we held on the open prairie under the calm, blue sky, was there not an impressiveness about them that is often lacking in the separate services to which at home we are accustomed, a religious fellowship that helped us more clearly to realize our union in the Church of Christ, apart from all dividing lines, with "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all"?"

PRESBYTERY OF STRATFORD.—A meeting of this court was held in Knox Church, Stratford, on the 11th inst., Rev. John McClung, Moderator, occupied the chair. Circular letters from other Presbyteries were read, stating that application would be made to the General Assembly for permission to receive as ministers of this church Rev. D. McKay, of the Church of Scotland, Rev. George Maxwell, of the Evangelical Union, Mr. Joseph Watt, of the Congregational denomination, Mr. H. C. Ross, of the Canada Methodist Church, Rev. W. E. D'Argent, of the American Presbyterian Church, Rev. Thomas H. Patchell, of the Methodist Church, and Rev. T. E. Calvert, M.A., of the U. P. Church of Scotland. The following motion, introduced by Mr. Stewart, was carried: That hereafter this Presbytery appoint the whole number of its representative ministers to General Assembly by rotation, unless in exceptional circumstances, and that a committee be appointed to prepare the roll of Presbytery and bring in a report at next meeting of Presbytery on the whole question. Messrs. Stewart, Wright, Tarnhill and Tully were appointed to this duty. Mr. Tully tendered his resignation as commissioner to Assembly, which was accept-

ed. Mr. Wright was appointed in his stead. Mr. Gordon, of Harrington, asked and obtained leave of absence until the end of October next, that he might visit Scotland for the benefit of his health. A minute relating to the death of Mr. George Manser was read by Mr. Boyd, which was ordered to be engrossed in the Presbytery's record and a copy of the same forwarded to Mrs. Manser. A petition from Mr. McPherson anent arrears of his retiring allowance was read. The Presbytery resolved to hold an adjourned meeting on the 25th inst., and to cite all the parties concerned in the case to appear at said meeting, and, further, that all documents bearing on the matter be produced. Messrs. Stewart and Boyd reported that they had met with, and examined Mr. J. B. Hamilton in Hebrew and mental and moral philosophy. On their reports his examination was sustained, and it was resolved to apply to the General Assembly for leave to take Mr. Hamilton on trial for license. Messrs. Wright and Hamilton were appointed to support this application before the Assembly's committee. An informal discussion then took place upon certain published statements reflecting upon the Rev. Mr. Chiquay. The Presbytery unanimously condemned these as unjust. The Bible in public schools was also considered. The Presbytery then adjourned to meet in the same place, at half past ten o'clock, on the 25th inst. A. F. TULLY, Pres. Clerk.

OBITUARY.

REV. WM. BARR.

We regret to announce the death of the Rev. Wm. Barr, for nearly ten years past a resident of Brantford, which took place last week. Although the deceased had been for several weeks in a weak state of health no one expected that he would so soon be called away. About two weeks ago his daughter, Miss Jennie Barr, was prostrated with an acute attack of pneumonia, from which she is now very slowly recovering. Doubtless the anxiety that Mr. Barr felt for his daughter precipitated his own illness.

During the past two weeks of his sickness everything was done by his physicians and friends to alleviate his sufferings, and good hopes were for a time entertained that he might be restored to a measure of health and strength for years to come. He, however, took a decided turn for the worse. Until a few hours before his death he was perfectly conscious and prepared for his change.

Mr. Barr was a native of Ireland, born in Strabane, near Londonderry, seventy-one years ago. After the usual elementary education of the public schools he studied in Belfast College, where he graduated in 1839. His diploma bears among the names of his professors that of the famed Dr. Samuel Hanna and Dr. Thomas Hincks, father of the late Sir Francis Hincks, who died recently in Montreal; and Dr. John Edgar, the well-known pulpit divine and advocate of the temperance movement. Mr. Barr then went to Edinburgh, and studied theology under Dr. Chalmers. Having completed his theological curriculum, he was licensed to preach, and came to Canada in 1840. His first charge was Hornby, in the county of Halton, where he remained fourteen years. After this he was settled in Dunnannon, Huron County, for ten years. At this time his health began to fail, and he was compelled to give up the regular ministry, although occasionally officiating in vacant pulpits or assisting other Presbyterian clergymen. Since he left the regular ministry he and his family have made their home successively in London, Orangeville and finally Brantford, where he has been a well-known and respected resident these past years.

He leaves behind a widow and seven children, viz.: Rev. Isaac Barr, minister of the Episcopal Church, East Saginaw, Mich.; Wm. Hall Barr, in business in Chicago; John Baird Barr, in the North-West Territories; Mrs. Stanley Mitchell, Montreal; and Misses Maggie, Jennie and Minnie, at home in Brantford. In the early years of his ministry in Canada, Mr. Barr underwent considerable toil, when churches were more sparsely located than now, and travelling was exceedingly exhausting. The physical toil of these years doubtless shortened the years of his active ministry.

MONTREAL NOTES.

The congregation of Erskine Church have just elected a number of new elders. Of the number elected, the following have accepted office, and are to be ordained on the 30th inst.: Rev. Prof. Scribner, M.A., and Messrs. J. R. Loden, John Millen, John Christie and George Muir. The session will then consist of sixteen members, including the Moderator. One of its members, Mr. Warden King, has been on a visit to the Holy Land. He was in Constantinople when last heard from, and expected to reach London, England, on the 22nd inst. He will probably arrive here early in June.

The Rev. D. Currie, B.D., of Three Rivers, is at present spending a brief holiday in visiting friends in Ontario. His pulpit is supplied by Mr. Thompson, one of the students of the college here.

Messrs. J. C. MARTIN and J. E. Duclou, two Canadian students, who have spent the past winter in Union Theological Seminary, New York, passed through the city last week, on their way to the mission fields in this Presbytery, to be supplied by them during the summer. They both intend to complete their studies at the Presbyterian College, Montreal.

SEVERAL ministers in this vicinity contemplate visiting Great Britain this summer. To take the round trip of a steamer occupies about thirty days—say eighteen on water and ten or twelve days in Britain. By some lines, a return first cabin ticket can be got at such a rate that the entire necessary expense from Montreal, of a month's vacation, including ten days in London, visiting the Exhibition, etc., need not exceed \$100 or \$110.

It is understood that the financial reports of the several Mission Schemes (Western Section), to be presented to the

General Assembly next month, will be on the whole encouraging. The receipts of the year for Home Missions are \$38,000, or, including the balance of last year, upwards of \$45,000. The expenditure is in the neighbourhood of \$31,000, leaving a balance on hand of about \$14,000 in addition to \$11,000 of a Reserve Fund. The receipts for Augmentation are \$23,000, or nearly \$9,000 less than the expenditure. The reserve of \$17,000 has been impaired to the extent of about \$13,000 to meet the deficit of the two past years. There now only remains a reserve of about \$4,000. The receipts of the year for Home Missions and Augmentation combined about equal the expenditure, yet the one Fund has a large balance on hand, while the other has a large deficit. Should the Assembly adopt the recommendation of the Augmentation Committee to the effect that hereafter payments be made half yearly, at the rate of \$700 per annum, and the additional \$50 paid at the end of the year if the funds permit, this will probably prevent any deficit in future years. At the same time, however, it will tend to retard pastoral settlements, and perpetuate the system of stated supply by means of ordained missionaries in fields where it is desirable there should be a regularly inducted pastor, the salary of the ordained missionary being more certain, seeing that the supplement to such labourers is drawn from the Home Mission and not from the Augmentation Fund. In the Synod of Manitoba there are at present 18 pastors duly inducted whose salaries at present are drawn in part from the Augmentation Fund. Surely many congregations lose sight of this fact when appropriating their missionary contributions. The receipts of the year for foreign missions are between \$38,000 and \$39,000, or, including last year's balance, about \$43,000. The expenditure is reported as considerably in excess of this amount, so that the reserve of \$10,000 has had to be drawn upon to a large extent. The receipts of the year for French Evangelization, including the Pointe-aux-Trembles Schools, are \$31,500, and the expenditure somewhat less, so that there remains a balance on hand of about \$2,000. The College Fund receipts are only about seventy per cent. of the amount asked; there being got less than \$10,500 of the \$15,000 estimated as being required. Considering the state of the country during the year, the combined receipts for the several departments of the Church's work have been encouraging, and with improved business these will doubtless largely increase. In the Maritime Province section of the Church, the funus are understood to be fairly well up. The Augmentation Scheme has there proved a marked success, financially.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

May 30, 1886. } JESUS FEEDING FIVE THOUSAND. { John 6: 1-21.

GOLDEN TEXT.—"Jesus said unto them, I am the bread of life."—John vi. 35.

INTRODUCTORY.

Unfortunately we pass over again a section of the very first importance. At the close of the last lesson we saw that the Jews rightly understood the Saviour's claim to equality with the Father, and on that account they sought to kill Him. He, instead of withdrawing what He had said, expounded more fully the perfect unity of relationship that existed between them. He did nothing but what He saw the Father do, and the Father concealed nothing from Him. It was of the Father that He healed this man, and, although they marvelled at that, they would soon see greater cause for astonishment. As the Father quickened the dead, so did he. As to judging, the Father committed that work wholly into His hands, in order that men might honour Him as they did the Father. One day I shall quicken the dead, and they shall rise from their graves, and I will judge them, but all my decisions for life or death will be in accord with the mind of the Father.

Now, this was not simply testifying to Himself. He had other witnesses. John bore testimony to Him, and he was a burning and a shining light. His own works bore testimony and the Father, in the Scriptures, bore direct testimony to His character, and if they had only read these Scriptures rightly they would have found Him. The reason they could not see Him was that they had not the love of God in their hearts—their eyes were blinded by the god of this world they sought nothing higher than the praises of men, and were therefore not in a state of mind capable of appreciating and believing the things of God. The words of Moses, in whom they trusted, would condemn them, for they testify of Him, and if they believed not Moses through their blindness, how could they believe His words?

This marvellous discourse, given for the good of His persecutors and would-be murderers, illustrates the wonderful love that tried to teach and save from self-destruction them that would have no mercy on Him or on themselves.

EXPLANATORY.

About a year intervenes between these two lessons, for now the Passover is again at hand, and the healing of the man at the pool, and the subsequent address, was probably at the former Passover. That year was spent in Galilee, and its work is recorded in the other three Gospels. This miracle is the only one recorded in each of the four Gospels. Matthew xiv. 13-33; Mark vi. 30-52; Luke ix. 10-17.

I. The Multitude at Bethsaida.—In parallel passages we learn the cause of His departure over the sea to the plain near Bethsaida. It was immediately after the death of John the Baptist, and also upon the return of the disciples from a missionary tour. They needed rest for the body, but especially for the soul. We need to retire and learn lessons from the past and future.

Followed. (Ver. 2.)—The people saw His departure, and observing the direction, went around the head of the sea by land, and although a greater distance, were there before

Him. They had seen His miracles—got help from Him already, and would not be satisfied without more. So do all who taste His grace. Many, no doubt, had less worthy motives.

Mountain. (Ver. 3.)—He sat to teach the disciples, but got no leisure for so doing, for the multitude was great. This was the mountainous district bordering on the plain called *Butaiha*, which belonged to Bethsaida.

Passover. (Ver. 4.)—A chronological reference. Some have said that this miracle was a sacramental feast, the best they could do, as they could not go to Jerusalem and eat the Paschal Lamb.

II. The Faith of the Disciples Tested. (Vers. 5-10.)

When Jesus lifted up His eyes He was moved with compassion for so many immortal souls as sheep without a shepherd, and He first taught them about the kingdom of God—as most important—and then determined not to send them home hungry and fainting. The promise is true that if we seek first the kingdom of God all else will be added. But at the same time that He provided for them, He decided to teach the disciples a lesson. The lesson was this: the necessity of taking Him into account in all our calculations. He found they had not yet learned that.

Philip.—He asked Philip: "Whence shall we buy?" etc. Philip answers: "Two hundred pennyworth would not satisfy." He left them then for a while.

Disciples.—They talked it over, and then came and proposed that the people be sent away. They did not think of Him.

Give ye, etc.—He then proposes that they themselves give them to eat. How could they? Although cornered, they do not yet think of Him. They ask: "Shall we go and buy two hundred pennyworth?" Only the money they thought of, and that they had not.

How much have ye?—Let them now deliberately reckon their store. They think, however, only of the *five loaves*, and *two fishes*—which they could buy from a lad present, but what was that for so many? They cannot be driven to take into their reckoning His power, which they so often saw manifested.

What a common and fatal mistake! We should—on the contrary—leave a column in all our calculations for the blessing or the curse. If we live in obedience to Him, we can reckon on the former; if not, on the latter.

III. The Multitude Fed. (Ver. 10.)—He now gives them the lesson they so much need.

Sit down.—On the grass, in groups of fifty each, like so many *plats* in a garden. Things done decently and in order are more impressive than they otherwise would be. This bread, coming as it did, must have been sacramental to them. If we realized the truth, we would feel like taking all food on our knees.

Blessed, or gave thanks.—A very beautiful practice when rightly done. We think it rude if gifts are accepted from friends without thanks. Our hearts should respond in gratitude to God for every mercy, as the cords of the harp to every touch of the hand. Jesus in this respect is our example.

Distributed.—The disciples did what they could. Whilst it was passing through their hands it grew in quantity, so that there was enough for all.

He here teaches the disciples as to their past and future ministry. Let us go forth using what we have, and it shall increase. Faith in God as to this, and all else, is the Christian attitude.

Gather up the fragments.—There were twelve baskets full of fragments of bread and fish. Both the bounty and carefulness of God in nature and grace. Plenty, even to profusion, and yet no waste.

IV. Jesus in Retirement. (Vers. 14, 15.)—When the people saw this miracle, they felt sure this was the promised Messiah, and they determined to make Him king by force. Although that seemed honouring to Christ, it was really dishonouring. It was subordinating the *divine* to the *human*—they wanted a king who would feed their bodies—not one that would save their souls. It is such *unbelief* as that of the nobleman which He had already rebuked.

He dismissed them. His majesty they could not resist—the disciples go down into the sea at His request, and He went Himself into a mountain for a season of prayer—the best tonic for a weary spirit.

V. The Tempest Allayed. (Vers. 16, 21.)—The disciples were not long on the water when a violent storm arose against which they could make no headway, and were in danger of being drowned. They had only about six miles to go, but after several hours' rowing only made three and a half miles.

Jesus walking on the sea.—He came from prayer, and now walks on troubled water. So can we ride upon the storm with safety by prayer.

Affraid.—The disciples thought Him a spirit sent to welcome them to Sheol, an omen that they were to be drowned, and cried out in fear.

It is I, etc.—This quieted them. How often in a lifetime the same mistake is made! We mistake Him for an enemy. But it is better to do that than to mistake a spirit for Him. Every time we discover such a mistake should help to dissipate all fear and mistrust, until the last fear of death has fled before His "It is I." (Rev. i. 17, 18.)

Peter.—In the other Gospels it is related that on that occasion Peter received a wholesome lesson. He tried to parade his faith. There was a selfish element in it, and in that respect it failed. Alas for our faith! We do not know what we are until we are tried. Let him that thinketh he standeth take heed lest he fall.

PRACTICAL SUGGESTIONS.

1. If we do not follow Christ it is not for want of evidence.
2. Let us not forget to feed ourselves in our efforts to feed others.
3. Reckon on the blessing or curse of Christ in everything you do.
4. Seek the methods that will most assist the Spirit in all sacred things.
5. Human haste is often contrary to divine will.
6. Communion with God is the source of power.

Sparkles.

A CANNIBAL is believed to be very fond of his fellow-men.

As soon as a man gets perfectly familiar with his own name he begins to write it so that nobody else can read it.

WHO should decide when doctors disagree? We don't know who should, but we know that the undertaker generally does.

THERE are many and various ways of becoming a man of mark; but the easiest and most effectual way is to lean up against some newly-painted railings.

"Do you work miracles here?" said an intruder who had come in to break up the meeting. "No," said the leader, as he collared the rascal. "But we cast out devils."

THE CIVIL SERVICE REFORMERS say their object is simply to retain good men in office when you find them. This theory may be safely applied to the treatment of the human system by means of medicine. Those who have once tried Dr. Pierce's "Golden Medical Discovery" for scrofulous swellings and sores, loss of flesh and appetite, weak lungs, spitting of blood and consumption, will apply to it the real principle of Civil Service Reform and "hold fast to that which is good."

We have advanced since Goldsmith's day, and the soldier, instead of shouldering a crutch and showing how fields are won, draws a map, writes out his recollections and sells them to a magazine.

"Is your son a close student?" was asked of a man who had a boy at Yale College. "Clothes student!" exclaimed the father; "you'd think so if you had to pay his tailor bills."

HE was practical and had been making love on that basis. She was a little that way herself. "Can you cook?" he inquired. "Can you supply everything to be cooked?" she replied. It was a match.

THE GREAT SOURCE of Consumption and many wasting forms of disease is scrofula lurking in the system. The true specific for this condition is found in Burdock Blood Bitters; that medicine purifies the blood and builds up the enfeebled frame.

LITTLE Brown (a horrid bore): "Do you believe in a man's sighs, Miss Robinson?" Miss Robinson: "A man's size? Yes, certainly I do. I think no man ought to be less than six feet in height." (Collapse of little Brown.)

ARGUING from different premises.—Sydney Smith was once passing through a by-street behind St. Paul's, and heard two women abusing each other from opposite houses. "They will never agree," said the wit; "they argue from different premises."

A DISCIPLE of Blackstone, at Albany, Ga., was met carrying home a 'possum. He was asked: "Hello, I., what is that?" "Possum!" "What are you going to do with him?" "I'm going to have a big 'possum supper." "How many will be there?" "Two; me and the 'possum."

Horsford's Acid Phosphate.
In Impaired Nerve Function.

Dr. C. A. FERNALD, Boston, Mass., says: "I have used it in cases of impaired nerve function, with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."

PRETTY cousin: "And what do you think of doing after leaving Harrow?" Tommy: "Oh, I shall go into the Indian civil service." Pretty cousin: "Do you think you'll like India, then?" Tommy: "Oh it's not that. But, you know, in the Indian civil service a fellow's widow gets such a good pension!"

MANY years ago a certain Rev. Dr. Stewart, famous for his long sermons, was in charge of a parish in Broughshane, four miles from Belfast. An old woman emerged from the church door before the service was over, and one of the livery servants in charge of one of the numerous vehicles outside addressed her in her County Antrim Scotch: "Well, Jinny, is the Doctor nearly din yet?" "He's in nae notion of havin' din. He's spinnin' awa' and spinnin' awa'; but the tow's din half an 'oor ago."

CONSUMPTION CURED.

An old physician, retired from practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering 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. Noves, 140 Power's Block, Rochester, N. Y.

SCIENTIFIC TRUTH!

REGARDING THE FUNCTIONS OF AN IMPORTANT ORGAN.

OF WHICH THE PUBLIC KNOWS BUT LITTLE, WORTHY CAREFUL CONSIDERATION.

To the Editor of the Scientific American:

Will you permit us to make known to the public the facts we have learned during the past eight years, concerning disorders of the human Kidneys and the organs which diseased Kidneys so easily break down? You are conducting a Scientific paper, and are unprejudiced except in favour of TRUTH. It is needless to say, no medical journal of "Code" standing would admit these facts, for very obvious reasons.

H. H. WARNER & CO.,
Proprietors of "Warner's Safe Cure."

That we may emphasize and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place in the wash-bowl before us, and examine it for the public benefit.

You will imagine that we have before us a body shaped like a bean, smooth and glistening, about four inches in length, two in width, and one in thickness. It ordinarily weighs, in the adult male, about five ounces, but is somewhat lighter in the female. A small organ? you say. But understand, the body of the average size man contains about ten quarts of blood, of which every drop passes through these filters or sewers, as they may be called, many times a day, as often as through the heart, making a complete revolution in three minutes. From the blood they separate the waste material, working away steadily, night and day, sleeping or waking, tireless as the heart itself, and fully of as much vital importance; removing impurities from 65 gallons of blood each hour, or about 49 barrels each day, or 9,125 hogsheds a year! What a wonder that the kidneys can last any length of time under this prodigious strain, treated and neglected as they are!

We slice this delicate organ open lengthwise with our knife, and will roughly describe its interior.

We find it to be of a reddish-brown colour, soft and easily torn; filled with hundreds of little tubes, short and thread-like, starting from the arteries, ending in a little tuft about midway from the outside opening into a cavity of considerable size, which is called the pelvis or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and right here is where the disease of the kidney first begins.

Doing the vast amount of work which they are obliged to, from the slightest irregularity in our habits, from cold, from high living, from stimulants or a thousand and one other causes which occur every day, they become somewhat weakened in their nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them, which become blocked; these delicate membranes are irritated; inflammation is set up, then pus is formed, which collects in the pelvis or sac; the tubes are at first partially, and soon are totally, unable to do their work. The pelvic sac goes on distending with its corruption, pressing upon the blood vessels. All this time, remember, the blood, which is entering the kidneys to be filtered, is passing through this terrible, disgusting pus, for it cannot take any other route!

Stop and think of it for a moment. Do you realize the importance, nay the vital necessity, of having the kidneys in order? Can you expect when they are diseased or obstructed, no matter how little, that you can have pure blood and escape disease? It would be just as reasonable to expect, if a pest-house were set across Broadway and countless thousands were compelled to go through its pestilential doors, an escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a diseased kidney.

Now, what is the result? Why, that the blood takes up and deposits this poison as it sweeps along into every organ, into every inch of muscle, tissue, flesh and bone, from your head to your feet. And whenever, from hereditary influence or otherwise, some part of the body is weaker than another, a countless train of diseases is established, such as consumption, in weak lungs, dyspepsia, where there is a delicate stomach; nervousness, insanity, paralysis or heart disease in those who have weak nerves.

The heart must soon feel the effects of the

poison, as it requires pure blood to keep it in right action. It increases its stroke in number and force to compensate for the natural stimulus wanting, in its endeavour to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labour is, the heart must soon falter, becoming weaker and weaker until one day it suddenly stops, and death from apparent "heart disease" is the verdict!

But the medical profession, learned and dignified, call these diseases by high-sounding names, try at them alone, and patients die, for the arteries are carrying slow death to the affected part, constantly adding fuel brought from these suppurating, pus-laden kidneys which here in our wash-bowl are very putrefaction itself, and which should have been cured first.

But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of nourishment every twenty-four hours to supply the waste of the body which is constantly going on, a waste equal to the quantity taken. This, too, the kidneys have to separate from the blood with all other decomposing matter.

But you say, "My kidneys are all right. I have no pain in the back." Mistaken man! People die of kidney disease of so bad a character that the organs are rotten, and yet they have never there had a pain nor an ache!

Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are few nerves of feeling to convey the sensation of pain. Why this is so we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of this work without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease, no matter where situated, to 93 per cent., as shown by after-death examinations, has its origin in the breaking down of these secreting tubes in the interior of the kidney.

As you value health, as you desire long life, free from sickness and suffering, give these organs some attention. Keep them in good condition and thus prevent (as is easily done) all disease.

Warner's Safe Cure, as it becomes year after year better known for its wonderful cures and its power over the kidneys, has done and is doing more to increase the average duration of life than all the physicians and medicines known! Warner's Safe Cure is a true specific, mild but certain, harmless but energetic and agreeable to the taste.

Take it when sick as a cure, and never let a month go by if you need it, without taking a few bottles as a preventive, that the kidneys may be kept in proper order, the blood pure, that health and long life may be your blessing. H. H. WARNER & CO.

CATARRH:

A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—*Montreal Star*

USE PROF. LOW'S SULPHUR SOAP for Prickly Heat, Nettle Rash, Scaly Eruption, Itch, and all diseased conditions of the skin.

By Canon Farrar.

A few weeks ago, when CANON FARRAR was in this country, tens of thousands of people paid as much as one dollar each to hear a single lecture delivered by him, and were well pleased with what they got for their money. Several of the most important of those lectures and addresses with other papers are now published by JOHN B. ALDEN, of New York, and can now be had in a very handsome cloth-bound volume, for the price of 40 cents. Some of the lectures are also published separately in his *Elsevier Library*, in which form the lecture on Dante sells for 3 cents; on Temperance, 2 cents; on Ideals of Nations, 2 cents; Thoughts on America, 3 cents. The millions of intelligent people who admire CANON FARRAR, and who were not able to hear him lecture, will be delighted to find his brilliant, scholarly and eloquent thoughts placed in this handsome form within their reach. The publisher's illustrated catalogue, 132 pages, is sent to any address on receipt of 4 cents; or condensed catalogue free. JOHN B. ALDEN, Publisher, 393 Pearl Street, New York.

Toronto Agency, 420 Yonge St. Canada patrons will pay cost of duty in addition to advertising rates.



HUMPHREYS'

HOMEOPATHIC
Veterinary Specifics

Cure Diseases of

Horses, Cattle, Sheep

DOGS, HOGS, POULTRY,

In use for over 20 years by Farmers, Stockbreeders, Horse R. R., &c.

Used by U. S. Government.

STABLE CHART

Mounted on Rollers & Book Mailed Free.
Humphreys' Med. Co., 109 Fulton St., N. Y.



HUMPHREYS'
HOMEOPATHIC
SPECIFIC No. 28

In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, from over-work or other causes. \$1 per vial, or 5 vials and large vial powder, for \$5. SOLD BY DRUGGISTS, or sent postpaid on receipt of price.—Humphreys' Medicine Co., 109 Fulton St., N. Y.

SPENCERIAN STEEL PENS
Are The Best

English Make. Established 1860.

USED BY THE BEST PENMEN.

Noted for superiority of metal, uniformity and durability.

Sold by all Stationers in United States and Canada.

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Peals 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.

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

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

CINCINNATI BELL FOUNDRY CO
SUCCESSORS-IN-BELLS-TO THE
BLYMERE MANUFACTURING CO
CATALOGUE WITH 1500 TESTIMONIALS
BELLS, CHURCH, SCHOOL, FIRE ALARM
NO DUTY ON CHURCH BELLS.

NATIONAL PILLs are sugar-coated, mild but thorough, and are the best Stomach and Liver Pill in use.



TENDERS FOR COAL FOR THE PUBLIC INSTITUTIONS OF ONTARIO.—The undersigned will receive tenders to be addressed to him at his office at the Parliament Buildings, and marked "Tenders for Coal," up to noon of WEDNESDAY, 26TH MAY, 1886, for the delivery of the following quantities of coal in the sheds of the institutions below-named on or before the 15th day of August next, except as regards the coal for the Central Prison.

Asylum for the Insane, Toronto—Hard Coal, 600 tons large egg size, 125 tons stove size; Soft Coal, 150 tons.

Central Prison, Toronto—Soft Coal, 500 tons.

Note: To be delivered in lots of 100 tons in each of the months of September, October, November, December and January.

Reformatory for Females, Toronto—Hard Coal, 200 tons large egg size, 50 tons stove size, 25 tons nut size; Soft Coal, 50 tons.

Asylum for the Insane, London—Hard Coal, 150 tons large egg size, 30 tons chestnut size; Soft Coal, 1,000 tons for steam, 75 tons for grates.

Asylum for the Insane, Kingston—Main Asylum, Hard Coal, 1,000 tons large egg size, 75 tons small egg size, 25 tons stove size. Regiopolis Branch—Hard Coal, 90 tons large egg size, 25 tons small egg size.

Asylum for the Insane, Hamilton—Main Asylum, Hard Coal, 50 tons egg size, 41 tons chestnut size, 50 tons stove size; Soft Coal, 500 tons for steam, 50 tons for grates. Asylum Pumping House—Hard Coal, 5 tons chestnut size; Soft Coal, 150 tons.

Asylum for Idiots, Orillia—Hard Coal, 85 tons stove size.

Institution for the Deaf and Dumb, Belleville—Hard Coal, 70 tons small egg size, 30 tons chestnut size, 10 tons stove size; Soft Coal, 400 tons.

Institution for Blind, Brantford—Hard Coal, 450 tons egg size; 75 tons stove size.

The Hard Coal to be Pittston or Scranton. Tenders are to name the mine or mines from which it is proposed to take the Soft Coal, and to designate the quality of the same, and, if required, to produce satisfactory evidence that the coal is true to name. Delivery is to be effected in a manner satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity specified or for the quantities required in each institution. An accepted cheque, value \$500, payable to the order of the Secretary of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient securities will be required for the due fulfilment of each contract. Specifications and forms and conditions of tenders are to be obtained from the bursars of the above-named institutions. The lowest or any tender not necessarily accepted.

W. T. O'REILLY,
Inspector of Prisons and Public Charities, Ontario,
Parliament Buildings, Toronto.
10th May, 1886.

BELL ORGANS

Are made in styles suitable for
Churches, Sunday Schools, Halls,
or Parlours. High Grade Organs
a specialty, and prices reasonable.

CATALOGUES FREE.

W. BELL & CO., - GUELPH, ONT.

PURE GOLD

MANUFACTURING COMPANY, TORONTO.

GENTLEMEN,—I have used your Pure Gold Baking Powder for a considerable time in the kitchen of this Institution, and have great pleasure in recommending it as the best I ever used. You may make any use of this letter you think right. Yours truly,
CLARA CHATTERSON,
(Cook) Ontario Ladies' College.
Whitby, Ont., April 21, 1886.

HISTORY OF THE
Presbyterian Church in the
Dominion of Canada.
BY WILLIAM GREGG, D.D.,
Professor of Apologetics and Church History in Knox College, Toronto.

This work is now ready, and, as only a limited number has been issued, it will be sold entirely by subscription.

PRICES:

In extra fine English cloth, gilt back, red burnished edges, \$4.

In half Morocco, gilt back and burnished edges, \$5.

An energetic canvasser wanted in each congregation, to whom liberal remuneration will be given. For further particulars please apply at this Office, personally, or by letter.

C. BLACKETT ROBINSON,
BOOK DEPARTMENT,
Jordan Street, Toronto.

USE A BINDER

Subscribers wishing to keep their copies of THE PRESBYTERIAN in good condition, and have them on hand for reference, should use a binder. We can send by mail

A Strong Plain Binder for 75 Cts.

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufactured. The papers can be placed in the binder week by week thus keeping the file complete. Address,

PRESBYTERIAN PRINTING
and
PUBLISHING COMPANY,
Jordan Street, Toronto.

THE HECTIC FLUSH, pale hollow cheeks and precarious appetite, indicate worms. Freeman's Worm Powders will quickly and effectually remove them.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL.

It is the only line with its own track from CHICAGO TO DENVER, Either by way of Omaha, Pacific Junction, St. Joseph, Atchison or Kansas City. It connects in Union Depots with through trains from NEW YORK, PHILADELPHIA, BOSTON and all Eastern points. It is the principal line to SAN FRANCISCO, PORTLAND & CITY OF MEXICO. It traverses all of the six great States of ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO with branch lines to all their important cities and towns.

From CHICAGO, PEORIA or ST. LOUIS, it runs every day in the year from one to three elegantly equipped through trains over its own tracks between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and Cedar Rapids, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha.

For all points in Northwest, West and Southwest. Its equipment is complete and first class in every particular, and at all important points interlocking switches and signals are used, thus insuring comfort and safety.

For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address T. J. POTTER 1st V.P. & GEN. MGR., CHICAGO. HENRY B. STONE, ASST. GEN. MGR., CHICAGO. PERCEVAL LOWEAL, GEN. PASS. AGT., CHICAGO.

NOTES OF TRIUMPH

By Rev. E. S. LORENZ & Rev. I. BALTZELL.
Two Editions—Round and Character Notes.
A New S. S. Music Book of Excellence. Bright, appropriate, carefully prepared. Large number of writers. Complete. Send for Specimen Pages. Prices: Single Copy, 35 cents; Per doz., by express, \$3.50; by mail, \$4.00; Per 100, \$30.00.
Rev. W. J. SHUEY, Dayton, Ohio

JUST ISSUED!

THE GREAT AWAKENING

A COLLECTION OF
REVIVAL SONGS
Prepared under the personal supervision of Rev.
SAM. P. JONES,

Who will use it in all his Meetings.
It contains the choicest and most popular of the older Gospel Songs and Standard Hymns, together with many new ones which have been thoroughly tested and found especially valuable for Revival and Protracted Meetings. An examination of the work will convince one of its superior merit, while the low price at which it is sold places it within the reach of all.

160 pages, handsomely bound in boards. Price, 30cts. each by mail, postpaid, \$3 a dozen by express, charges not prepaid.

PUBLISHED BY
THE JOHN CHURCH CO., CINCINNATI, O.
THE J. CHURCH CO., 65 E. 13TH ST., NEW YORK CITY.

ESTERBROOK STEEL PENS



Popular Nos.: 048, 14, 130, 333, 161.
For Sale by all Stationers.
R. MILLER, SON & CO., Agts., Montreal.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.
DR. T. A. SLOCUM.
Branch Office, 37 Yonge St., Toronto.

WALKS ABOUT ZION.

BY REV. JOS. ELLIOT.
172 pages. Cloth, 50 cents; in paper, 30 cents. Mailed to any address, free of postage, on receipt of price.

"Clear in thought, correct in expression, and cogent in argument and appeal."—Halifax Chronicle.
"Among good books for devotional or practical religious use we may mention with commendation 'Walks about Zion,' a series of brief, interesting and practical addresses on religious topics."—New York Independent.

"These addresses are brief, pointed, eminently practical. Mr. Elliott is well known in this community as an accomplished expounder of the Word of God, and with the gift of saying much in little, much meaning, few words. This is the characteristic of these addresses which we most cordially commend to the thoughtful reader. We confess to be reminded by these brief and terse discourses of our dear old favourite, John Foster."—Presbyterian Halifax Witness.

Usual Discount to the Trade.

C. BLACKETT ROBINSON,
5 Jordan Street, Toronto. Publisher.

VOICES FROM THE ORIENT.

REV. GEORGE BURNFIELD, B.D.

"It is unquestionably an acquisition to Biblical literature. The book is written in a very pleasing style."—Prof. J. Hirschfelder.

"The book is both interesting and instructive."—Globe.

"The book is written in a very pleasant manner. Its contents are valuable."—The Mail.

"The interest grows with the progress of the narrative. The writer is a keen and intelligent observer of men and things in the course of his Oriental wanderings."—CANADA PRESBYTERIAN.

"We cordially recommend the work to our readers, as one both interesting and instructive."—London Advertiser.

"'Voices From the Orient' deserves a wide circulation, not only in Canada, but in all Christian countries."—Hamilton Times.

AGENTS WANTED
In every city, town and village to sell "VOICES FROM THE ORIENT." Apply to Box 37, Brockville, Ont.

THE CHICAGO AND NORTH-WESTERN RAILWAY.

THE BEST ROUTE AND SHORT LINE

BETWEEN CHICAGO, COUNCIL BLUFFS and OMAHA.

The only line to take from Chicago or Milwaukee to Freeport, Clinton, Cedar Rapids, Marshalltown, Des Moines, Sioux City, Council Bluffs, Omaha and all points West. It is also the

SHORT LINE BETWEEN CHICAGO AND ST. PAUL OR MINNEAPOLIS

And the best route to Madison, La Crosse, Ashland, Duluth, Winona, Huron, Aberdeen, Pierre, and all points in the North-west. It is the direct route to Oshkosh, Fond du Lac, Green Bay, Ishpeming, Marquette and the mining regions of Lake Superior. It is the LAKE SHORE and PARLOUR CAR ROUTE between CHICAGO and MILWAUKEE PALACE SLEEPING CARS on night trains, PALATIAL DINING CARS on through trains

BETWEEN CHICAGO AND MILWAUKEE, CHICAGO AND ST. PAUL, CHICAGO AND COUNCIL BLUFFS, AND CHICAGO AND WINONA.

If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-West, ask the ticket agent for tickets via the

"NORTH-WESTERN," If you wish the best accommodation. All ticket agents sell tickets via this line.
M. HUGHITT, General Manager.
R. S. HAIR, General Passenger Agent.
CHICAGO.

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.

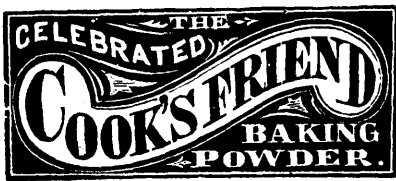
MEETINGS OF PRESBYTERY.

LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 24, at seven p.m.
LINDSAY.—Next regular meeting at Cannington, on Tuesday, May 25, at eleven a.m.
BARRIE.—At Barrie, on the last Tuesday of May, at eleven a.m.
MAITLAND.—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.
TORONTO.—In St. James Square Church, Toronto, on Thursday, May 20, at ten a.m.
MIRAMICHI.—In the hall of St. James Church, Newcastle, on Tuesday, May 25.
WHITBY.—In Whitby, on the third Tuesday of July, at half-past ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.
CHATHAM.—At Chatham, on the 13th July.
BRUCE.—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.
QUEBEC.—In Sherbrooke, on the 6th July, at ten a.m.
GLENGARRY.—At Alexandria, on Tuesday, July 6, at eleven a.m.
PETERBOROUGH.—In the First Church, Port Hope, on July 6, at ten a.m.
STRATFORD.—Adjourned meeting in Knox Church, Stratford, on Tuesday, May 25, at half-past ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.
 NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

At the Manse, Dunvegan, Ont., on Wednesday, the 12th May, the wife of the Rev. F. A. MacLennan, of a daughter.



PURE, HEALTHY, RELIABLE.
 Retailed Everywhere.

H. STONE, SEN.,
 THE LEADING UNDERTAKER,
 239 Yonge St., Toronto.
 Telephone No. 931.

J. YOUNG,
 The Leading Undertaker,
 347 Yonge Street.
 TELEPHONE 679.

FOLEY & WILKS,
 Reformed Undertaking Establishm't,
 356 1/2 YONGE STREET,
 TORONTO, ONT. Telephone No. 1176.

INTERIOR DECORATIONS:
 IN WALLPAPER, TILES,
 AND STAINED GLASS
ELLIOTT & SON
 94 & 96 BAY ST. TORONTO

The National Electro & Stereotype Co.
 19 to 23 Adelaide St. East, Toronto.
 The most complete Foundry in Canada. Fine Book, Cut and Job Work a specialty. Manufacturers of Leads and Metal Furniture. Estimates furnished. All work guaranteed.

F. Diver & Co.
 ELECTRO AND STEREOTYPERS
 14 KING ST. E.
 PRINTERS ENGRAVERS SEND YOUR BOOK WORK AND CATALOGUE CUTS TO

"THE GREAT ENGLISH REMEDY."

ESTABLISHED FOR 40 YEARS.

COWLING'S PILLS
 FOR INDIGESTION, EXTREME DEBILITY, BILIOUS HEADACHE, SHORTNESS OF BREATH, KIDNEY DISEASE, PAIN IN THE BACK, ETC., ETC.

READ THIS TESTIMONIAL FROM DR. W. W. MOORHOUSE.

I hereby certify that I have examined the component parts of the Digestive Pills manufactured by the Company presenting them, and I can recommend them as composed of the most useful articles in use. They cannot fail to have a good effect.

WHOLESALE AND RETAIL FROM THE COWLING MEDICAL ASSOCIATION, 108 KING ST. WEST.
PRICE 25 CENTS.
STEWART & CO., Agents.

HOUSE CLEANING REVEALS MANY WANTS.

If you require fine goods do not conclude they are not procurable on West Queen Street,

BUT TRY JOLLIFFE & CO.

FOR GOOD Carpets, Curtains, Bedroom or Parlour Goods.

We invite our friends, clerical, at a distance to visit our Establishment and inspect our extensive stock of NOTED RELIABLE Cloths and Furnishing goods.

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

CANFIELD DRESS SHIELDS

Seamless, elastic, reliably waterproof, absorbent, soft as kid, odourless, easily fitted to the dress, do not wrinkle, chafe or rip, and can be washed. Price, No. 2, per mail, 35c.

STOCKING SUPPORTERS

with waistband and loop on each side, adjusting itself to every movement of the wearer, are easily attached and warranted not to tear the stocking. Other supporters, by drawing from one point, cause pains in hips, sides and back. Valuable for females of all ages. Made in four sizes. Price, per mail, 45 cents.

DIAPERS

Waterproof, warm, soft, easily washed, an absorbent, covered on both sides with stockinet and having a waistband and gathering-string, adjust themselves to the size and motion of the body. Made in four sizes. Price, per mail, \$1.

BUSTLE

Folds sitting or lying down, or leaning back against chair or sofa, and resumes its proper position upon rising. Can be altered by an adjustable cord, to suit the style and size of wearer. It is light, easy to wear, never gets out of order, and is of the correct Parisian shape. Price, per mail, 65 cents.

SKELETON SKIRT BAND

Invaluable for stout or short-waisted ladies; enabling them to wear, below the hips, all pleats, gathers, yokes and bands. For measurements, pass the tape-line straight around body as low as possible when seated. Price, per mail, \$1.25.

These goods are all patented, and will give entire satisfaction or money refunded. For sale by all leading Dry Goods Houses.
Crompton Corset Co., 78 York St., Toronto.

ST. JAMES SQUARE PRESBYTERIAN CHURCH.
 Induction of Rev. S. H. Kellogg, D.D.

The induction of the Rev. DR. KELLOGG as Minister of this Church is appointed for Thursday, 20th inst., at half-past two o'clock p.m., in the Church, St. James Square.

At half-past six o'clock p.m. a reception social will be held in the Lecture Room. In the Church the chair will be taken at eight o'clock by Hon. Attorney-General Mowat, Q.C., M.P.P., when brief addresses may be expected, varied by music from the choir.

Member of the congregation and their friends are cordially invited to be present.

C. BLACKETT ROBINSON,
 Chairman Com. of Arrangements.
 Toronto, 17th May, 1886.

PRAISE THE LORD, CHILDREN'S DAY.

By JAMES R. MURRAY.
 Beautiful Music and Responsive Exercises
 Price 5cts. each by mail, postpaid; \$4 a hundred by express, not prepaid.

THE JOHN CHURCH CO., CINCINNATI, O.
 THE J. CHURCH CO., 19 E. 16TH ST., NEW YORK CITY.

COUGHS.

From E. J. LASCELLE, Watchmaker and Jeweller, Dunnville, Ont.: "I beg leave to say that I have used **WISTAR'S BALSAM OF WILD CHERRY** for many years, and pronounce it a capital remedy for Coughs, Colds, and all affections of the throat and lungs, having experienced relief from it many times. In fact, I would not care to be without it."

JOHN F. SMITH, Druggist, same place, says: "I can heartily recommend **WISTAR'S BALSAM** from my own experience and cases coming under my notice."

JAS. H. FLEMING, Druggist, St. George, Brant Co., Ont., writes that he has sold **WISTAR'S BALSAM OF WILD CHERRY** ten years, that from personal observation he considers it equal to any preparation he has seen used for the cure of Coughs, Colds, etc., and he does not hesitate to recommend it.

PRINTING!

Unequaled Facilities.

for the execution of FIRST-CLASS BOOK, PAMPHLET & JOB PRINTING,

On short notice and at reasonable prices.

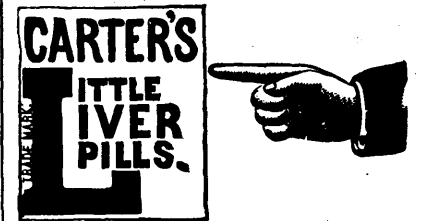
Large Founts of New Type!
 Modern Fast Steam Presses!
 Careful & Experienced Workmen!

ESTIMATES FURNISHED ON APPLICATION

C. BLACKETT ROBINSON,
 5 Jordan Street, - Toronto.
 TELEPHONE No. 630.



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.
ROYAL BAKING POWDER CO. 106 Wall St., N.Y.



CURE SICK HEAD

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

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

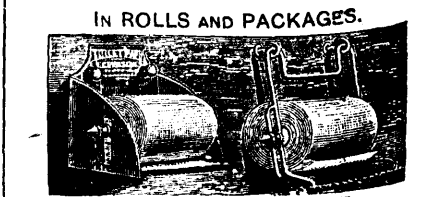
ACHE
 Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

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

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO.,
 New York City.

TOILET PAPER



We will send, prepaid, to any address in Ontario, Quebec or Lower Provinces, accessible by Express, on receipt of price.

HALF DOZ. ROLLS TOILET PAPER (each roll equal to 1000 sheets.) and one of either of above patented FIXTURES for holding and cutting same for \$1.75

ONE DOZ. ROLLS with FIXTURE - for 3.00

HALF DOZ. PACKAGES TOILET PAPER (1000 sheets each, Wire Looped) - for 1.50

ONE DOZ. PACKAGES do. do. do. - for 2.50

A liberal discount to Hotels and the Trade in case lots.
Address J. C. WILSON & CO.
 584 Craig Street, MONTREAL
 Manufacturers of Tissue Manila.