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Vol. 16.—No. 14.
Whole No. 790.

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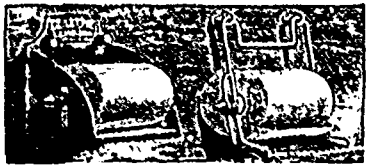
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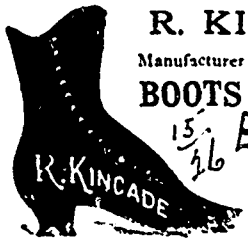
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ORANGE JELLY.—Cover one box of gelatine with one pint of cold water, and let it soak one hour; then add one pint of boiling water and one pound of sugar. Stir until the sugar is dissolved, then add one pint of orange juice, strain and turn into moulds to harden. This should stand at least twelve hours.

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

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GOLD CAKE.—One teacupful butter, one and three-quarter cups of sugar, two and a half cups flour, two tablespoonfuls milk or cream, yolks of eight eggs, one saltspoonful of salt. Flavour with half a nutmeg grated, one teaspoonful essence of lemon, one wine-glassful rose water, and one of wine, if you like. Should it not seem light enough, add one scant teaspoonful soda, and one of cream of tartar.

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COCOANUT CAKE.—Three-fourths cup butter, two cups sugar, the whites of eight eggs, three cups flour, one cup sweet milk, two teaspoonfuls baking powder. Stir the butter and sugar to a cream, then add milk, then flour with baking powder sifted or stirred through it; lastly, add whites of eggs beaten to a stiff froth. Bake in layers. Soak one cup of desiccated cocoanut in one cup of milk. When soaked, remove from milk and press it till dry. Beat the whites of two eggs very light, with a small cupful of powdered sugar; flavour with vanilla or lemon; spread the frosting over the layers, then spread the cocoanut on the frosting. Pile the layers one on the other, and frost over the top and sides. It makes a beautiful cake.

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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, MARCH 30th, 1887.

No. 14.

Notes of the Week.

A CONTEMPORARY informs us that at a recent meeting of the Southern Presbytery of Eastern Texas, two coloured elders were enrolled. Connected with this same Southern Presbytery are three coloured ministers, two coloured licentiate and six coloured churches. And yet the white Congregational Churches of Atlanta have not yet managed to get into the same association with their coloured brethren.

THE captain of the Cunarder *Aurania*, on being informed that two gamblers were at work on the steamer, at once told the passengers in the smoking room that while he did not object to a quiet game of whist, he would not allow poker and other gambling games. He warned them that two professional gamblers were in the room, and threatened if they played another gambling game on his ship he would put them in irons.

MR. CROSBY'S High License Bill was ordered to a third reading in the Assembly at Albany on March 15. The measure is so framed as to apply only to New York City and Brooklyn. It fixes the license at \$1,000. The motion to order the bill to a third reading was adopted by a vote of sixty-five to fifty-one. Every vote given in the affirmative was cast by a Republican, and forty-nine Democrats and two Republicans voted against it.

THE Congregational Churches held a conference in Toronto last week. A number of papers dealing with important present-day questions were read and freely and fully discussed. Some of them were of a practical and others of a more speculative character. In discussing the subject of religious education in public schools the general, though not entirely unanimous, opinion was expressed that religious teaching did not come within the province of the State.

THE Salvation Army in Quebec has been again subjected to a dastardly outrage. It might have resulted in terrible consequences, though happily the injuries inflicted were comparatively slight. Dynamite is no doubt a very destructive agency, but as a logical weapon it is a most decided failure. It takes some people a long time to learn the principle of toleration. Certain Quebec parties may disapprove of the Salvation Army, but they cannot blow its members out of existence by bombs, nor trample on their right to legal protection.

THE Tennessee Legislature has passed a bill, by an overwhelming majority, submitting to the people of the State a constitutional amendment which prohibits the manufacture or sale of intoxicating liquors anywhere within the commonwealth. The vote is to be taken on September 29 next. There is now a law which prevents the sale of intoxicating liquors within four miles of an incorporated institution of learning. To get the benefit of this law nearly every little country school has been organized under act of incorporation, and the sale of liquor has thereby been greatly reduced.

A REPORT, recently published, refutes the assertions that the Welsh Sunday Closing Act has been a failure. The number of convictions for Sunday drunkenness, for the year ending September 29, 1886, has been 513, or one for every 4,400 of the inhabitants. Excluding Glamorganshire, which contains Cardiff and Swansea, large seaport towns, the proportion of convictions is one in 16,000. Before the passing of the Act the proportion was double what it is at present. Were the Travellers Clause done away with, Sunday drunkenness, as far as Wales is concerned, would soon disappear altogether.

THE French authorities at Gaboon have notified the Missionaries of the Presbyterian Church of America that their school must be chosen within the bounds of their jurisdiction, or be placed under French

auspices. It is simply a political question. French power, French commerce, and therefore the French language and French influence throughout—these are the ends in view. The Government has no preference as between French Catholics and French Protestants, but they must be French. It is fully expected that the same demand will be made of the Presbyterian missions in the New Hebrides, where France is quietly settling down, in defiance of England's protests and in violation of its own promises.

THE venerable Emperor of Germany has entered on his ninety-first year. His birthday was marked by unusually enthusiastic demonstrations. Wherever Germans were found, and in these days they seem to be ubiquitous, the occasion was celebrated with great rejoicing. That William I. should belong to the old school is only what could be expected. Civil and religious liberty, like German nationality, has made marvellous advances during his protracted lifetime. Events will move still more rapidly after his long and honourable career is closed. The German nation has much respect for the aged Kaiser, and fear, mingled with respect, for the Imperial Chancellor, but with their retirement from the exalted and responsible positions they occupy, the great Teutonic Empire will sweep into the younger day.

THE *Epoch* says: The death of Mr. Beecher has served to recall the fact that a good deal of the world's work is being done by men over the age of seventy. Conspicuous examples, like the Emperor of Germany, who is ninety; Von Moltke, who is eighty-six; M. Grevy, who is seventy-six; Mr. Gladstone, who is seventy-seven, and Prince Bismarck, who is seventy-one, naturally strike the mind first; but were a careful investigation to be made of the conduct of great enterprises, even in our country, where youth comes early to the front, the number of men born before 1816, who are occupying positions of conspicuous influence, would be found to be surprisingly large. Connecticut possesses in a banker and railroad president, who has passed his ninety-seventh birthday, what we take to be the oldest specimen of an active business man in the world.

CAN those elected to fill important public positions in municipal and legislative affairs be strictly called representative men? If, for instance, certain New York aldermen now in pensive seclusion in Sing Sing, reflect the average morality of that great commercial emporium, then honesty there can hardly be called a common virtue. Whom do men of the Jaehne and Duffy stamp represent? Not the intelligent and reputable citizens, but really the most degraded part of the community find fitting exponents in boodle aldermen. Investigations now progressing in Chicago reveal the rascalities to which men who have got the votes of Christian citizens can stoop. Canadians cannot afford to revile their neighbours on the other side of the line. If what comes from the direction of Montreal is "not the vile slander of a partisan press," then Canadian cities can do something in the way of raising indigenous boodlers.

THE License Bill passed by the New Brunswick Legislature, says the *St. John Telegraph*, is more restrictive than previous license laws in New Brunswick, and in this feature follows the trend of public sentiment and the course of legislation in other quarters. The appointment of inspectors of licenses by the municipal and civic councils is made imperative. The restriction of the number of licenses in proportion to population, the power given to husbands, wives and parents to forbid sale to near relatives, under certain conditions, and the making of vendors liable for damages in case of suicide or death resulting from improper sale, are important new provisions. There is a question whether licensing should not have been made a matter wholly of Provincial control and concern, as in Ontario. While there are obvious objections to such a change as affecting the revenue of municipalities, the efficiency of inspection

in both Scott Act and licensing counties would be undoubtedly increased if inspectors were appointed and paid by the Provincial Government.

THE new university at Palo Alto, California, founded by the millionaire Leland Stanford, is to give a practical as well as a classical education. Governor Stanford thus states his purposes. I intend that the Stanford University shall not only give one a classical education, but that under its roof one may learn telegraphy, type-setting, type-writing, journalism, book-keeping, farming, civil engineering, etc. For a number of years prior to its inception, young men, graduates of Harvard, Yale and other Eastern colleges, used to call upon me bearing letters of introduction, and asking me to find employment for them. I would learn on examination that while their knowledge of Greek and Latin, logic and metaphysics might be thorough, they were actually helpless, so far as practical knowledge went. They were willing to learn, it is true, but the world is full of unskilled labour, and so I was forced to put them on the railroad as conductors, brakemen and firemen in order that they might become self-supporting. I then conceived the idea of a university from which young men could graduate fully equipped for the battle of life in whatever direction their taste might run.

AT the recent meeting of the Free Church Commission in Edinburgh Principal Rainy directed the attention of the commission to the work which the Moderator, the Rev. Dr. Somerville, had been carrying on in the Highlands. The work from the beginning had been remarkable, having been discharged with an energy and power conveying a very impressive admonition to those of them who were younger men. During the last few weeks the meetings held by the Moderator had been followed up by others of an earnest and practical kind in the way of awakening and conversion. Dr. Somerville visited especially in Argyllshire and the Western Highlands, where in the course of fifteen days he held seventeen meetings. The next section of the work was taken up from 12th January to 27th February, and during that time Dr. Somerville was engaged in Nairn, Inverness, Ross, Sutherland and Caithness, and during a period of about forty days he held seventy-three meetings. The meetings addressed since the November communion numbered ninety, and the number of meetings and services conducted by Dr. Somerville since 11th July was 212. He contemplated visiting several other districts.

A CORRESPONDENT of the *British Weekly*, writing from Rome, says. The Government of Italy permits the exercise of all forms of Christian worship, and amongst the many who gratefully enjoy this enlightened toleration, the Waldensian Church is the most successful and perhaps the most interesting. For eight centuries purity of faith and simplicity of worship held their own in the Waldensian valleys against wave after wave of persecution, against every vicissitude of these long troubled ages. So superb a vitality has worthily reached happier times, and now not only does the Waldensian worship, with its schools and colleges, and all the ennobling virtues of freedom and education, prevail in its native valleys, but its work of evangelization in Italy proceeds without let or hindrance. In Rome, Dr. Prochet owes much to the wisdom of King Humbert, who sees in such work a powerful aid against the pressure of the clerical party. All workers unite in respect and admiration for this King, whose heroism, enlightenment and ceaseless care for his people entitle him to the highest rank among kings. The mission field occupied by the Waldensians in Italy covers now the whole ground, including Sicily and islands on the coast. It is divided into five districts, from the Alps to Mount Etna. Within these districts there are in all forty-four churches, thirty-eight stations, and 128 places regularly visited by the missionary agents. Every year attracts new adherents, and during the last year, upward of 600 nominal Roman Catholics have voluntarily attached themselves to the Waldensian communion.

Our Contributors.

IS THAT THE BEST WORK YOU CAN DO?

BY KNOXONIAN.

The other week, a straight-laced denominational journal across the lines advised its readers not to support non-denominational religious papers. One of the non-denominational papers immediately arose, and solemnly asked its denominational neighbour this important question:

IS THAT THE BEST WORK YOU CAN DO FOR THE LORD?

This question is a searcher. It might do most of us a great deal of good if we could hear a voice saying to us at times: Is that the best work you can do for the Lord?

BROTHER LEGALITY has a weakness for raising legal points in ecclesiastical procedure. It pleases him more to find a legal flaw in something than it pleases him to have a good prayer meeting, or a fine missionary meeting, or even a profitable communion season. When he goes to Presbytery he rises and asks if this meeting has been legally called; then he makes verbal criticism on something in the minutes; then he objects to something as "incompetent," to another thing as unconstitutional, and crowns his pettifoggery performance by declaring something *ultra vires*. Brother, is that the best work you can do for the Lord in a spiritual court? If it is, your first duty is to go home, and get yourself reconstructed.

BROTHER FECKLESS, M.A., stands up in his pulpit, and reads from his manuscript, or from his memory, a dainty little essay, which, by an extraordinary flight of the imagination, he dignifies with the name of sermon. It is written from beginning to end in the third person. It is impersonal all the way through. There is no direct address. He never looks the people squarely in the face, and says "we" or "you." Hard-headed business men look on with mingled feelings of pity and contempt, as they think of the rousing political address they heard last evening, and remember the way they saw some lawyer work up a jury a few days ago. Brother Feckless, is that the best pulpit work you can do for the Lord?

ELDER OPPOSER does exactly what his name indicates, and does nothing more except serve the communion table. It would be better if he didn't even do that. He never calls on anybody, never visits the sick, never helps in any way. When any new mode of working is proposed then he always comes out strong. His forte is to oppose everything—to stand in the way. He is a chronic obstructionist. He neither works himself, nor allows anybody else to work in peace. His motto is, "I object." His work is to prevent other people from working. Oh, Mr. Opposer, is that the best work you can do for the Lord? If that is the best you can do, how can you expect the welcome, "Well done, thou good and faithful servant"?

MR. SNARLING comes to church occasionally. Presumably, he comes to worship. How much he does worship may be learned from the fact that when he leaves he sneers at the sermon, makes small remarks about the singing, speaks like a genuine "puppy" about the class of people who worship there, and talks disparagingly about the whole service. Mr. Snarling, if that is the best you can do in the way of worship, it will go hard with you some day.

Here is a citizen who constantly growls about the government of his municipality. The taxes are high, the streets are in a bad condition, the sidewalks are in need of repair, the gas is dim and the water bad. Everything is mismanaged. The aldermen are a bad lot. The officials are dishonest. If the aldermen levy taxes for improvements, this citizen talks about rebellion. He thinks he ought to have good light, good water, good streets, good sidewalks, good everything without paying for them. Mr. Growler, is that the best you can do for your town? If it is, you had better go north somewhere, and live among the Indians. You are not sufficiently educated for civilized citizenship. A good citizen helps to advance the interest of his community, and if he cannot put his shoulder directly to the wheel himself, he encourages those who have their shoulders there.

Here is a man who calls himself a Presbyterian, but can never see any good in the Presbyterian Church. He sees good things in Episcopalianism; admires much in Methodism; approves strongly of

some of the methods of the Plymouth Brethren; and has a decided liking for the Salvation Army. Dear Mr. Softy, is that the best you can do for your Church? If it is, then, perhaps, you had better join the Salvation Army, and run for drummer. If you get elected, you can command more attention by beating the drum head than you are ever likely to do by using your own head.

Before closing, let us take a look at this good man who gives his attention to the public schools. Everything is wrong. The teacher is too lax or too severe. The text books are not proper. The schoolroom is too hot or too cold. The hours are too short or too long. The real trouble with that school is that the teacher cannot put brains into this good man's brainless children. Considering their parentage, the children are about what any sensible man would expect them to be. They came into the world under some terrible hereditary disadvantages. Nature was too kind to make them so clever as to hurt their father's feelings, by contrast. Stand up, Mr. Grumbler, and honestly tell us if worrying that teacher is the best work you can do for education in this country. If it is, you had better join the first form of some good school for intellectual culture, and read the Scripture selections to tone you up morally.

If an editor writes an abusive editorial, or states facts that are not facts, it would be a good thing to say to him: Is that the best editorial work you can do?

If a politician makes a low, abusive speech full of distorted facts and untrue statements, somebody ought to go quietly up to him at the close and say. Mr.— is that the best work you can do?

When a man worries or bores a public meeting, somebody should whisper gently to him. "Is that the best work you can do?"

Good question this for us all.

THE LATE REV. W. C. McCULLAGH, BELFAST.

Another name has been added to the long list of sudden deaths which have occurred among the ministers of the Irish Assembly during the past twelve months. Many of the departed, whose sudden deaths have caused a feeling of sadness in many circles, were known by reputation, and personally, to a large number of Presbyterians throughout Canada.

The esteemed clergyman whose name stands at the head of this notice occupied, for many years, a prominent place in the Belfast Presbytery, the Synod and Assembly, and his fine physique and pleasing countenance marked him out as one of the best looking men in the General Assembly.

Mr. McCullagh was born at Maghera, county of Derry, in 1822, and was the eldest son of Dr. David Graham McCullagh, whose family had resided there for many years. At an early age "William" was apprenticed to the woollen drapery business, with Mr. Joseph Barkley, afterward the Rev. Joseph Barkley, of Carnoney, where, according to the custom in those days, he was to serve six years in order to learn his trade. Mr. Barkley, his employer, being an active elder in the Presbyterian Church, and a man of strong Presbyterian convictions, no doubt exercised a healthy influence over his ambitious apprentice, and although the McCullagh family belonged to the Episcopalian Church, by the time his apprenticeship had expired, young McCullagh's opinions had undergone a complete change; and employer and employed both resigned the "yard and scissors," and commenced to study for the ministry.

The air of Maghera seems favourable to the production of ministers; for from this little place, which sleeps cosily under the shadow of the Dungiven Mountains, came forth to the world such men as Dr. Adam Clarke, Dr. Alexander Carson, whose writings have a world-wide reputation, and Dr. Henry Cooke, whose name has for many years been a household word throughout Ireland, and whose services to the cause of truth and Protestantism when fiercely attacked, will be felt for ages yet to come.

Mr. McCullagh was educated at the Belfast Acade-mical Institution, where so many Ulster Presbyterian clergymen were educated, and in 1849 was licensed to preach the Gospel. In 1851 Mr. McCullagh was settled in Ballysillan, in the immediate neighbourhood of his friend, Rev. Mr. Barkley, where he remained until removed by death.

Having a thorough grasp and understanding of the grievances and disabilities under which the Presby-

terian Church then suffered from a dominant Establishment, Mr. McCullagh was outspoken in the advocacy and defence of his new faith, and his sermons and lectures on these and other subjects were listened to with pleasure and interest.

In the two great parties in the General Assembly at this time, as led by Doctors Cooke, Stewart and others, on the one side, and that led by Doctors Dill, Goudy and Rodgers, on the other, Mr. McCullagh, for many years, was a follower of the latter, or what was then known as the Derry Party, and who, after years of sharp controversy, succeeded in erecting Magee College in the city of Derry.

In later years Mr. McCullagh's views were more moderate, and, as he advanced in life, grew in popularity and favour with his brethren, and in public esteem. The feeling will be general that his place will not be easily filled.

Mr. McCullagh was attending the meeting of Presbytery in Belfast. He left Fitzroy Avenue Church in the evening, in his usual health, and dropped dead on his way home. He was sixty-five years old, and had been a successful and hard-working minister for thirty-six years. Besides being an eloquent preacher and lecturer, Mr. McCullagh was a well-known contributor to the local press of Belfast.

March 17, 1887.

WINNIPEG.

The star of Empire turns westward, and a large number of the young men of Ontario and the Lower Provinces have taken the advice of Horace Greeley and come West—some for better and others again can truly say with the honest Irishwoman who remarked that in her case "it was all for the worse." At present the prospects are good, and the citizens have unbounded confidence in the future of the Prairie Province. Manitoba has had its boom, and it has suffered from it. A great deal of property changed hands, and considerable sums were realized by investors, who for the time wondered that any one remained in the slow and backward Province of Ontario, much less that of the still slower Province of Quebec; but for the time they solaced themselves with the thought that these people would see the error of their ways, and soon find their way to this land of promise.

Winnipeg is a marvel; only think of a city of 21,000 inhabitants in what a few years ago was only a small town of 4,000 or 5,000! In 1870 it was but a chief trading town of the Hudson's Bay Company, and had only a population of 300 souls. In 1873 the city was incorporated, and had then a population of nearly 2,000. The offices, warehouses, public buildings and private residences would be creditable to any city, whilst the push, energy and perseverance of the people are well worthy of emulation by the older Provinces.

HOTELS.

There are 100 hotels in the place, which do a large business. Five or six of them do an aggregate business of \$250,000 a year. There are about ninety mercantile establishments, doing a jobbing and wholesale business throughout the Territories, and I am informed that the entire business of the place last year would foot up to something like \$26,000,000.

There is a good street car service, and the streets are lighted with electric light. Besides the private banks and counting houses there are seven chartered banks, one of which has its head office in Winnipeg. During the boom, land sold high. On Portage Avenue, which five years ago would probably have accommodated the city, land realized over \$300 per foot. The boundaries of the city will be ample for its wants for many years to come. It is estimated that half a million of people could find comfortable accommodation in Winnipeg. The streets are wide, and in some districts are planted with trees which impart an appearance of comfort to the locality.

THE CLIMATE

is cold, but dry and bracing, the thermometer ranging from forty-five to ten degrees below zero, and even at the first-named figure Winnipeggers say that they don't feel the cold, but this only applies to residents, as strangers and sojourners speak differently, and, being a late importation, and none of those "fat kine" who don't feel cold, I have retained my natural feelings, and would prefer a more genial climate.

The stalwart policemen, wrapped up in their heavy buffaloes, and swinging their batons, have no duties to perform about street corners in the line of asking people to "move along."

It would be useless to deny that for two or three years Winnipeg has been passing through a crisis brought on by what will always be remembered as the boom, when large sums were invested in land, which made very poor returns, and will remain for some time as monuments of rash and misguided speculations. It is hoped that a reaction is near. There are a number of good buildings to be erected in the spring, and business in the city is supposed to have reached a safe basis, and on the whole is improving.

As a field for emigration from the over-crowded cities of the old world, or the dissatisfied and unsuccessful settlers of the older Provinces in the Dominion, I know of no place equal to Manitoba. The difficulties which beset pioneers in Quebec and Ontario are unknown here; land is good, plentiful and cheap, and it is certainly within the reach of industrious, ambitious young men to make an independence.

Distance lends enchantment to the view, and numbers of people went far west when they might have comfortably settled about Winnipeg or Brandon. I understand that the Winnipeg Board of Trade have arranged for the settlement of tracts of the best quality of land within twenty-five miles of the city at from \$2 to \$5 per acre.

Life is fast and earnest here, and a great many of the residents are young men who live in rooms and boarding houses; consequently have not the comforts of a home, and are deprived of the softening influence of mothers and sisters, which has so much to do in shaping their course in life.

WOMAN'S AGE.

This is woman's age, and, whilst it is true "that lives of great men all remind us," still it remains equally true that there never was a time when the influence of woman was so great as it is at present. And whether we look at it as developed in the walks of literature, education, the learned professions, or in a still higher degree, in the fitness for the discharge of home duties—the sphere where woman particularly shines.

Have you ever seen a tidy, middle-aged woman go to market, swinging a market basket, to purchase her supplies? She asks the price of this article, then looks at that, and with a business tact which might put some men to blush, closes the bargain probably after enquiring the price at a dozen or more stalls. If men exercised as much judgment and deliberation in their business, there would not be such heavy losses on 'Change, and a larger balance at the banker's at the year's end.

Winnipeg, formerly known as Fort Garry, is about 1,860 miles from Montreal, by the Canadian Pacific Railway, and a few miles shorter by way of Chicago, St. Paul and Minneapolis; which cities contain a large number of industrious Canadians, and are well worth a visit by the way. The Canadian Pacific Railway, of course, is the more direct route, and the journey made without change of cars.

A little liberality on the part of congregations would place the delegates coming to the Assembly in a position to take in both lines, which will well repay the trip. But I would here caution some congregations against allowing their ministers to travel over the American line, as there will be a dead set made on them to remain. There is one important pulpit there looking toward our Dominion for a supply. If the people of Canada don't soon cease talking of Reciprocity, we may get too much of it by and by.

In my next, I hope to make reference to the growth and prospects of Presbyterianism. K.

Leland House, Winnipeg, March, 1887.

CRYING EVILS.

MR. EDITOR,—I send you for insertion the first of a series of letters which I intend to write on the evils connected with one department of Church government, viz., the Probation Scheme. Under this head will be considered the probationer, the settled seeker, the vacant congregation, the causes of the evils and the remedy.

I do not write of imaginary evils, but of evils that are inseparably connected with the whole system. Nor do I write because of the story of some wander-

ing unfortunate who has mistaken his calling. I write of evils which my heart has felt, which mine eyes have witnessed, which mine ears have heard. They are practical, open, recognized and ruinous evils. My sole object is to bring them before the eyes of the Church that the powers that be may see them, consider them and act.

THE PROBATIONER.

There is, to my mind, no sadder sight than that of forty or fifty men—ministers of the great, wealthy, intellectual Presbyterian Church of Canada—wandering over the length and breadth of our fair Dominion in search of work, of a congregation. A few of these men are young; many are middle-aged and the rest of them are well up in years. Behold these men, the active, the sober, the feeble—follow each other from place to place for one, two, three or four Sabbaths. The young minister, without incumbrances, may have a fair, intelligent-looking young lady by his side as he wends his weary way from vacancy to vacancy. Wishes and longings and desires and hopes, strong within them as they approach the vacant congregation that this shall be the place of home and rest and labour and prosperity. The dejected look, the weary heart, the heavy sigh are apparent as they buy their tickets at the station for the next vacancy. The middle-aged servant of the Lord wears an anxious look as he approaches the pulpit which is to raise or sink his hopes. A large family depend upon him. He is a distinguished graduate of a famous university. His scholarship is ripe; his manner pleasing; his language powerful and eloquent. He is an ornament to the profession and to his Church. Surely this vacant congregation will hail his presence among them with delight, and manifest their joy and gladness after the service. His heart sinks within him at the coldness of their reception and manifest indifference. And he searches himself to discover if the cause lies with the preacher. But during the week some admirer and appreciative hearer informs him that the majority of the congregation have set their hearts on Mr. —, who graduates this spring. He moves on, followed by our aged and gray-haired friend. This white-haired probationer has no incumbrances, being a bachelor. He takes matters very differently. He receives \$10 for each Sabbath; his board is paid during the week; his kind landlady pities him, and pity makes clean his linen. So he fares well, and enjoys the care and attention and the life. He is not looking for a settlement; he has no hopes to blast; he is never disappointed. But when the summer is ended he retires to some cosy lodging house in the city, where he enjoys the summer earnings during the winter. I ask you, Mr. Editor, if the life that I have so imperfectly sketched should be the life of the minister connected with the large, intellectual, wealthy Presbyterian Church of Canada. Is it not a shame, a crying evil against the whole system, that the Church can only pity as it looks upon this godly company moving dejectedly onward to vacancy. Is there not "something rotten in the State of Denmark" when this state of matters is allowed to exist? Who has not heard the heavy sighs of these men and women—strong, scholarly, God-fearing men and fair, accomplished, lovely women—as they passed along from one empty congregation to another, hoping almost against hope that in the next place the minister's ability will be recognized and a hearty call shortly extended? Who has not heard the prayers of these earnest, faithful men after a weary day's work—the cry of the heart for entire submission to the Master's will and consecration to His service—the prayer for the Father's blessing upon their labours, though adversely criticised and often unappreciated—the expression of confidence in the goodness, wisdom, love, plan and purpose of Him who ruleth in the army of heaven and amongst the inhabitants of the earth? Have you ever, sir, watched the countenance of any of these soldiers of the cross as he entered an unsettled charge for the first time? Thinking of his homeless wife and children, weary with travel and faint from hunger, he approaches timidly the unpretentious boarding house. How many questions arise in his mind as he sits preparing his work for the approaching Sabbath. Are they anxious for a settlement? Do they prefer a man of experience, or are they waiting for a student? And the answers come in quickly during the week: They have not yet made up their minds to call; they have written to such and such a student to see if he

will come for the summer months, with a view to a call. Need I say, Mr. Editor, that the life of these servants of Christ is degrading, humiliating, injurious.

Does not the life—true life—that I have sketched reveal these three results? Must I describe the feelings of these godly, scholarly ministers of the great, intellectual, wealthy Presbyterian Church of Canada as they appear before this strange, critical, cold, unsympathetic people? Must I tell you of his humiliation as the whispered preference for a student comes to him. Must the injury too be told? Studious habits are broken up. He is deprived of his means and hours of study. He cannot do what he would nor go where he should. He cannot assert his manhood as he ought, nor speak the truth boldly and fearlessly. He is seeking for work, for favour, for a home, but it comes not.

Is there anything commendable in the system? I have tested it. I have come under its power. I have studied it through and through and through, and I say in all truth that it is a misery-making, hope-destroying, soul-injuring scheme. ALIQUORUM.

MR. FEGAN'S ENGLISH BOYS.

MR. EDITOR,—Mr. J. W. C. Fegan, of London, England, who during the past three years has brought to this country several hundred boys, will, at the end of this month, send out another one hundred carefully selected and well instructed boys, ages varying from ten to eighteen. My own knowledge of this work, together with constant reports from A. H. Brace, superintendent in the Dominion, convinces me that great attention is paid to their moral and spiritual training. This is evinced in the fact that numbers of the lads have joined Churches, and are active Christian workers.

A lengthened tour of visitation, recently made by the superintendent, found the boys giving general satisfaction, and farmers anxious to re-engage. What could be better for this vast Dominion than to encourage such enterprises, and what more Christ-like than to remove these lads from overcrowded centres of the Old Land, where they have no chance of success, to a country where broad acres invite the toiler, and certain reward will crown honest effort!

Those wishing to take a lad may apply at the Distributing Home, 255 George Street, Toronto. Any information will also be given by myself, or by my confidés of the Canadian Council, Mr. H. P. Dwight, Great North Western Telegraph Company, Toronto, Mr. J. Hedley, *Monetary Times* office, Toronto.

W. GOODERHAM.

WHAT IS THE REASON?

MR. EDITOR,—The cry for more labourers comes now with increased vehemence from both the Home and Foreign fields. Many young men are responding. But whence do they come? Attention has been called to the fact that few, very few, have come from the city churches. The country parishes, many of them, can count their representatives. When the college is at the door scarcely one enters in. This surely is not as it should be. Let some of our city ministers rise and explain. OBSERVER.

March 9, 1887.

THE PERSONAL TOUCH IS NEEDFUL.

We must be ready, like our Master, to take blind beggars by the hand, if we would bless or help them. The despair and opprobrium of our modern civilization, the gulf growing wider and deeper between Dives and Lazarus, between Belgravia and White-chapel, the mournful failure of legalized help, and of delegated efforts to bridge it over, the darkening ignorance, the animal sensuousness, the utter heathenism that lives in every town of England, within a stone's throw of Christian houses, and near enough to hear the sound of public worship, will yield to nothing but that sadly forgotten law which enjoins personal contact with the sinful and the suffering as our chief condition of raising them from the black mire in which they welter.—*Dr. Maclaren.*

THE truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory.—*McKinley.*

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

GIVE ME THINE HEART.

BY T. K. HENDERSON.

"Give Me thine heart."—Prov.

What shall thy servant give, O Lord I to Thee?
I nothing have that is not all Thine own;
From shore to shore of ev'ry land and sea,
Up to Thy throne all suit and service come!
Of what avail would my poor off'ring be,
Were I to render up my all to Thee?

The riches of the universe are Thine—
Thine are the cattle on each waving hill;
For Thee the myriad worlds around me shine,
For Thee the vault of heaven with glory fill,—
Of what account would my poor off'ring be,
Were I to give my loss of wealth to thee!

Thou art the only everlasting One,
Whose years are measured by eternity;
Thy suns mark out the ages as they run,
But time and space mete out no bounds to Thee!
Of what account would my poor off'ring be,
Were I to give my wreck of days to Thee?

And, Lord I my goodness reacheth not to Thee!
Full filthy are the rags of righteousness
With which I vainly hope to cover me,
And hide from Thee my utter nakedness!
Such worthless worth, how shall I offer Thee
Whose eyes cannot behold impurity!

Yet, Lord I take all I have, what can I more?
And mould Thy servant to Thy gracious will:
From the full treasure of Thy boundless store
Thou wilt this empty soul of mine refill,—
So shall my poverty be wealth indeed,
When Thou hast satisfied my utmost need!

FOR THE CANADA PRESBYTERIAN.

THE FAR LOOK.

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

When death comes it does not end all. With the great majority, it is only the real beginning of life. Then, the soul is aroused and awakened out of a slumber that has lain heavy upon it all through its earthly pilgrimage. Then, it starts up to the exercise of a rational intelligence that has in great part been dormant through its life here. Then it stands face to face with eternal realities, "knowing as it is known." Surely this is a great awakening. Sir Walter Scott speaks of human life in this telling way: "What is this world? A dream within a dream. As we grow older, each step is an awakening. The youth awakes, as he thinks, from childhood; the full-grown man despises the pursuits of youth as visionary; the old man looks on manhood as a feverish dream. The grave the last sleep? no: it is the last and final awakening." This is profoundly true; death is the last and final awakening. And to many, it comes with a rude shake that surprises them, terrifies them and makes them cry out as the life dream dissolves. In it the believing soul is set free from the burden of the body and the thralldom of the senses, so that it is at liberty to soar upward into the clear light and sweet sunshine of the life eternal.

In this last act, when the soul is on the boundaries of two worlds, there are often seen and heard things which we would gladly know more of. The veil is lifted but a little; it is not flung back so that the great invisible is discovered. We get glimpses only and faint hints of "the light that lies beyond the dark." And these are the far look, the look into the other world, even if it only covers its outermost confines. Are these to be of any value to us? Are they to teach us anything at all? Or are they to be set down as pure imagination, as having no ground in reality, no basis of solid truth; how are we to regard them? For instance: Catharine Tait—the wife of Archibald C. Tait, Archbishop of Canterbury, whose memoir he wrote so lovingly and so wisely that to-day it is a most choice morsel of biographical writing,—on drawing near the end of her life, "her daughters sang to her some favourite hymns: 'Lo! He comes with clouds descending' and 'Lead, kindly light, amid the encircling gloom.' When they had finished, I (the Archbishop) repeated to her again the last lines, inscribed by her desire on the frame of Grispi's picture of the children who left her at Carlisle:

And with the morn those angel faces smile,
Which I have loved long since, and lost a while.

'Yes, yes,' she repeated, and either then, or a few minutes before, she spoke of those of us who had gone

before stretching out their hands to welcome her. The physician wished her again to rest. Soon she became unconscious, and about ten o'clock, after I had offered up the commendatory prayer, her breathing ceased with a gentle sigh, and she was gone."

The beautiful life of the Rev. William Marsh, D.D., is written with a thoroughly loving sympathy and genuine honesty, by his daughter, the gifted writer of the "Memorials of Captain Hedley Vicars," and in the last pages there is a record of his last words and actions, among which we find the following: "Several times in that day we believed that he was allowed to see one or more of the redeemed spirits, who would, we felt, be crowding down to the brink of the river to watch for and to welcome him; for he spoke more than once to our mother—the beloved of his early days—saying, 'Maria, darling'; and two or three times smiled and waved his hand toward the foot of the bed, when none whom our eyes could see were standing there." A few days before Edward Payson, D.D., of Portland, died, in the midst of extreme bodily suffering, he said: "My God is in this room. I see Him! Oh! how lovely is the sight! how glorious does He appear! Worthy of so many hearts if I had so many to give."

The saintly Adelaide L. Newton, whose memoir by the Rev. John Baillie, B.D., is one of our boxes of sweet spices, had a rich experience of Christ's love in her lifetime, and at the last He did not forsake her. "Having loved His own which were in the world, He loved them unto the end." The last fortnight of her earthly sojourn, one of her sisters writes: "It looked like heaven; she seemed already there in spirit, though treading our pale of tears. There was nothing of triumph; but such solid rock-like peace I scarcely hope ever to see again. As I used to close her room door, and sit silently beside her, she little able to speak, or even to listen to speaking or reading, yet 'looking heaven,' I could not but feel that we were there, and Jesus in our midst. 'Him!' 'Him!' she once said, alluding to Rev. i. 5, 6, which I had begun to quote; 'I cannot get any farther—that is enough—Him!' This was her feeling to the end. This filled the field of her vision: 'The King in His beauty—the land that is very far off.—Isa. xxxiii. 17.'"

These experiences might be multiplied indefinitely. We take these as typical of a Christian's experience who dies awake, with his soul attent to hear and his inner eye open and looking out to see. It is not at all marvellous that he should behold much that lies hid from mortal vision. The soul, filled with the spirit of faith and prayer and love, always sees more than the soul empty of these graces. This is the case in the midst of life, and how much more must it be the case as it is crossing the line that marks off the great spirit realm of God's immediate presence. It is only reasonable to expect on the part of those whose faculties are not oppressed and chained by disease, or inactive through weakness, or deadened by drugs, that they shall not enjoy less in their last hour of the presence of Jesus, and the spirits who minister to the heirs of salvation; but rather more, as they are then more free from elements which constituted spiritual barriers, and also better fitted for such communications. The mind is occupied with divine things, having thrown off the fetters of the things of sense, and the heart is reaching out through its affections to eternal realities and embracing them. That beautiful verse expresses well the feeling that fills the soul:

My heart is resting, Oh my God!
I will give thanks and sing;
My heart is at the secret source
Of every precious thing.

If Stephen, in his address before the Sanhedrim, being full of the Holy Ghost, could cry out: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God," why should not the dying Christian see as much, if not more, far more? If the servant of the prophet Elisha, in Dothan—his eyes being opened in answer to the prayer of Elisha—saw the mountain full of horses and chariots of fire round about Elisha, why should not the dying godly man see the spirits of the just made perfect, and Jesus the Mediator of the new covenant, and God the judge of all? Does not Peter assure the obedient Christian, who adds to his faith virtue and knowledge, temperance and patience, godliness and brotherly kindness and charity, that an abundant entrance shall be ministered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ—2 Peter i. 5-11? Does not David sing in the twenty-third psalm: "Yea, though I walk through the valley of the shadow

of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me?" Does not our Lord Himself comfort His disciples with this great truth: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you into Myself; that where I am, there ye may be also"? Christ comes to welcome the Christian home to the eternal city. Why then should we discredit those bright and glorious visions of dying saints? Why? They are not the result of a heated and disordered imagination. They are not idle statements. No. The instances we have cited lie in the lives of educated men and women who were far from being fanatical, whose previous experiences were by their devotion of heart and consecration of spirit, preparations for glorious revelations as they went up higher. They verified that oft-quoted Scripture: "The path of the just is as the shining light, that shineth more and unto the perfect day." The brightness is fullest at the close.

Edmund Waller, in his epilogue to his divine poems, has this stanza, which chimes in with our thought.

The soul's dark cottage, battered and decayed,
Lets in new light through chinks that Time has made;
Stronger by weakness, wiser men become,
As they draw near to their eternal home.
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.

How many are like Balaam in this, that they are more touched by the death of the righteous than by his life, and unite in the prayer, "Let me die the death of the righteous, and let my last end be like his!" Ah, we foolishly forget this well attested fact that this day's deeds are the seeds sown for tomorrow's harvest. To-day becomes to-morrow's destiny. To enjoy the far look at the end of life's journey the eyes must be both purged and exercised by the way. The graces of faith and love and hope must carry their blessing into the heart. There must be diligence in their exercise now, that they may be strong and vigorous at the close. Unused graces, like unused powers, perish; while graces put forth in efforts suitable to their nature grow and flourish and bring home to the heart the highest revelations and the noblest joys. We should ever remember this, that faithfulness to all that God has commanded is the sure way to the reception and enjoyment of all that He has promised. "At evening time it shall be light."

I'M HANDLING TRUST FUNDS.

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting, as he laid them down, one by one. After a brief silence I said:

"Mr. Henry, just count out \$50 from that pile of bills, and make yourself or some other person a life-member of the Christian Giving Society!"

He finished his count, and quickly replied: "I'm handling trust funds now!"

His answer instantly flashed a light on the entire work and life of a Christian, and I replied to his statement with the question:

"Do you ever handle anything but trust funds?"

If Christians would only realize that all that God gives us is "in trust," what a change would come over our use of money! "I'm handling trust funds now!"

Let the merchant write the motto over his desk; the farmer over the income of his farm; the labourer over his wages; the professional man over his salary; the banker over his income; the housekeeper over her house expense purse; the boy and girl over "pocket money"—and what a change would be made in our business!

A business man who had made a donation of \$100,000 to a Christian enterprise once said in the hearing of the writer:

"I hold that a man is accountable for every sixpence he gets."

There is the Gospel idea of "trust funds."

Let parents instruct and train their children to "handle trust funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. Henry for the suggestive remark: "I'm handling trust funds now." It will help us to do more as the stewards of God. May it help others! —*The Christian Giver.*

Our Young Folks.

GOLDEN GRAIN BIBLE READINGS.

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

GOD'S "FEAR NOTS."

By "Fear Not," God assures the heart of his people of various blessings. By this, He quiets them in their dread, and comforts them in their trouble. Hence we have the

"Fear Not" of Help,	Isa. xli. 13, 14.
"Strength and Upholding,	Isa. xli. 10.
"Presence,	Isa. xliii. 5.
"Election,	Isa. xli. 2.
"Blessing,	Gen. xxvi. 24.
"Protection and Reward,	Gen. xv. 1.
"Redemption,	Isa. xliii. 1.
"Restoration,	Isa. liv. 4.
"Providence,	Acts xxvii. 24.
"Eternal Existence,	Rev. i. 17, 18.
"Answer to Prayer,	Dan. x. 12, Lu. i. 13.
"Comfort,	Luke xliii. 32.
"Restoration to Life,	Luke viii. 50.
"Preciousness of Man,	Matt. x. 31.
"Courage,	Isa. vii. 4.
"God's Working,	Joel ii. 21.

THE CONDUCTOR'S STORY.

It was the summer of 1873. I was running extras on the ——— railroad. A circus, travelling about the country, came into the town on our line. An order was issued for an extra train for Sabbath morning. I received notice early on Tuesday morning. I read the order carefully. It gave the time of arrival in our city at nine a.m. I looked again, to see if it was not nine p.m. I was a teacher in the Sabbath school. I had a bright class of boys about sixteen years of age, just the right age to be interested in circuses, and to be wide awake when one arrived in town. My heart sank. I, a professing Christian, and withal, a Sabbath school teacher, detailed to run a circus train on the Sabbath, and to arrive, too, in my own city, where everybody knew me, just as Christians were ready for church.

What should I do? I had worked hard nearly nine years as a brakeman, and I had been promoted to a conductor. Could I afford to lose all by my refusal to do as ordered? Then I thought of my family dependent upon me, and I said, I cannot throw away all these years of hard toil to satisfy conscience. For I expected to be discharged if I refused to do as ordered. Then I thought of the boys in the Sabbath school. What if some of them should happen to be at the depot to see the train, or if they were just on their way to church as we arrived, and should see me, as they doubtless would? I thought of the church and the prayer meeting. What should I do? I thought of my own influence as lost for good, and there was a desperate struggle between the evil and the good.

I had four days in which to decide. How strange it was! Notice did not usually reach us until the day previous. What long, dreary days they seemed! And the boys heard of the order, and were guessing what I would do. They knew what I had said in prayer meeting about desecrating the Sabbath, for some of them were there. "Would he go? or would he quit?" "No, he would not quit, for he would not dare to refuse to go," they said.

Saturday morning came. I must notify the office that day what I would do. Sleepless nights and weary days had passed, and I had thought and prayed, but I was decided. Duty seemed clear, very clear, and it was that a Christian man could not run excursion trains on the Sabbath.

My father was a deacon in the Orthodox Church, and, just before going to my work, I went to him and told him the story, reserving my decision to myself, and asking his advice what to do. I knew well what he would say. What a look went over his face as he spoke! "But," I said, "father, will you help me to get something to do? I shall lose my place, I have devoted nearly all my whole life to this business, and now I must turn to something else."

"Trust in God, my boy," he answered promptly, "and I will help you, too."

I returned to the office, and walked up to the manager as he sat, and said in a respectful tone: "I have been detailed to run the circus train Sabbath morning, and I can not do it on the Sabbath."

Imagine my astonishment, as he looked at me in the face and said: "You! been detailed to run

Sunday trains! I am surprised! You go right home, and don't you worry about Sunday trains."

I have never been detailed for Sabbath work since. But the men who offered to do work for extra pay upon the Sabbath have long since been discharged.

WHERE DO YOU LIVE?

I knew a man, and his name was Horner,
Who used to live on Grumble Corner—
Grumble Corner in Cross Patch town—
And he never was seen without a frown.
He grumbled at this, he grumbled at that,
He growled at the dog, he growled at the cat.
He grumbled at morning, he grumbled at night;
And to grumble and growl were his chief delight.

He grumbled so much at his wife that she
Began to grumble as well as he;
And all the children, wherever they went,
Reflected their parents' discontent
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about,
He'd grumble because of a threatened drought.

His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough,
Or else he hadn't had half enough.
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around, and then with a scowl
At something or other begin to growl.

One day as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without that look of care
And the ugly frown that it used to wear.
"I may be mistaken, perhaps," I said,
As, after saluting, I turned my head,
"But it is, and it isn't, the Mr. Horner
Who lived so long on Grumble Corner!"

I met him next day, and I met him again,
In melting weather, in pouring rain.
When stocks were up, and when stocks were down;
But a smile somehow had replaced the frown.
It puzzled me much; and so one day
I seized his hand in a friendly way.
And said: "Mr. Horner, I'd like to know
What can have happened to change you so?"

He laughed a laugh that was good to hear,
For it told of a conscience calm and clear,
And he said, with none of the old time drawl;
"Why, I've changed my residence, that's all."
"Changed your residence?" "Yes," said Horner,
"It wasn't healthy on Grumble Corner,
And so I moved—'twas a change complete;
And you'll find me now on Thanksgiving Street!"

Now every day as I move along
The streets so filled with the busy throng,
I watch each face, and can always tell
Where men and women and children dwell;
And many a discontented mourner
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house on Thanksgiving Street.

FINDING ONE'S MISSION.

A thing to be remembered in asking after one's mission is that God does not usually map it all out at the beginning for any one. When the newly converted Saul accepted Christ as his life's Master, and asked what he should do, he got for answer only that moment's duty. He was to arise and go into the city, and there he would learn what to do next. That is the way the Lord generally shows men what their mission is—just one step at a time, just one day's or one hour's work now, and then another and another as they go on. A young man at school grows anxious about what he shall be when he is through his course, what profession he shall choose, and frets and worries because he can get no light. He wonders why God does not make his duty plain to him; but what has the young man to do now with his profession or life calling, when it must be years yet before he can enter upon it? His present duty is all he has to think of now, and that is simply to attend diligently and faithfully to his studies, to make the best possible use of his time and opportunities. One step at a time is the way God leads. One day's duty well done fits for the next.

A young school girl is sorely perplexed over the problem of her life duty: Ought she to go to a foreign mission field, or devote herself to work at home? It will take her at least five years to complete the course of education on which she has just entered. Very clearly she has nothing to do, at yet, with the question which is causing her such perplexity. Her present duty is all that concerns her at the present time; and that is, to lay broad and strong foundations for a thorough education. What her ultimate mission in this world may be, God will show her in due time;

about her mission just now there need not be a moment's perplexity, for it is very plain. She has just to do well each day's routine of work, spending her time in diligent study. Common duties are the steps that lead upward and heavenward. God lights only one step of the path at a time: but, as we take that step, the light falls on another, and so on and on, thus lighting the whole path for our feet, until we are led at last to the gate that opens into heaven.

So live, so act, that every hour
May die as dies the natural flower;
That every word and every deed
May bear within itself the seed
Of future good in future need.

The way, therefore, to find out what God's plan is for our life, is to surrender ourselves to Him in simple consecration, and then take up, hour by hour, the plain duties He brings to our hand. No matter about our mission as a whole; our only concern is with the moment we are now living, and the thing God wants us now to do. If each hour's work is faithfully done, we shall have at the last a whole lifework faithfully done. If we neglect the duties of the commonplace days while waiting for our mission, we shall simply throw our lives away and utterly fail to fulfil the purpose of our creation.

No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil.
The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.

AT THE WATERING TROUGH.

James Brainerd Taylor was a graduate of Princeton, and only twenty-eight when he died, yet he did a work that any man might envy.

Whenever he went out he stirred all with whom he came in contact. Sinners used to fall before his preaching as grass before the scythe. It was spontaneous. He could not help speaking to men, and his words were mighty. There is one very beautiful experience in his life. One day he went out driving, and he drew his horse up to a watering trough. It so happened that another young man was doing the same thing. While the horses' heads met in the same trough he turned to the young man and said: "I hope you love the Lord. If you don't, I want to commend Him to you as your best friend. Seek Him with all your heart." That was all; they turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa. Said this missionary afterward: "Over and over again I wished I knew who that man was who spoke to me at the watering trough. But I never knew till some one sent to me in Africa a box of books. I opened them, saw a little black covered book, opened it, turned to the title page, and there I saw a portrait—a beautiful face. 'Ah,' said I, that is the man. That is the man that preached the Gospel to me at the watering trough. To him I owe my salvation." And that of how many more on the dark continent? What we want to-day is to be filled with Spirit. We are filled with so many other things—pride, selfishness, ambition and vainglory. May the Lord enable us to empty our hearts, and have them filled as by a rushing wind!

A WONDERFUL CLOCK.

It is said that a native princess of Upper India has a clock which is more wonderful than all the wonderful time pieces of late years. The description given of it by a Hindu rajah is as follows:

In front of the clock's disk was a gong swung upon poles, and near it was a pile of artificial limbs. This pile was made up of the full number of parts for twelve perfect human bodies; but all lay heaped together in seeming confusion. Whenever the hands of the clock indicated the hour of one, out from the pile crawled just the number of parts to form the frame of one man, part joining itself to part with a quick metallic click; and when completed, the figure sprang up, seized a small mallet, and walking up to the gong, struck one—the first hour. Then he fell back upon the heap in pieces. At two o'clock, two men arose and struck the gong. So on through all the hours of the day, the number of figures being the same as the number of the hour, till at night and midnight the entire heap sprang up, and marching to the gong, struck, one after another, each his blow, twelve in all, and then fell to pieces again.

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 cts. 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

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TORONTO, WEDNESDAY, MARCH 30, 1887

THE late Rev. John Ross made a fine and at the same time characteristic hit at a tea meeting in one of our western towns during the great war with Russia. A brother minister had just read a long and exceedingly eloquent paper on the horrors of war. Mr. Ross was the next speaker. He began slowly, as he usually did, but his first sentence went through the house like an electric shock. "Mr. Chairman," said he, "we have heard much about the horrors of war, but give me war with all horrors before tyranny." A ringing cheer from all parts of the house showed that the audience heartily endorsed that view. Britons the world over prefer war to tyranny. The booming of cannon and the rattle of musketry are music compared with the clanking of the prisoner's chain. Mr. Ross' noble words often come into our mind when reading the news from Russia at the present time. Who could regret a war in the East if it gave Russia good government? A country that cannot govern itself without flogging half-grown girls into a state of insensibility needs reconstruction badly. The sword is probably the only agency that can reconstruct it. Most men who prefer war to tyranny would say, Let the sword be unsheathed rather than have girls flogged into a state of insensibility for political crimes.

THIS General Assembly, like all its predecessors, will furnish illustrations of the fact that men may take opposite positions while both are right. Here is the representative, for example, of a Home Mission Presbytery. He wants two or three of his missionaries ordained, so that they can marry and baptize. He knows that Presbyterianism suffers because these men are not ordained. They preach as well as, and perhaps better than, their neighbours. But the Methodist ministers baptize and marry their people, and in this way the unordained missionary loses money, prestige and influence. He is placed at a serious disadvantage compared with neighbouring Churches, and is so placed by his own Church. The representative of the Home Mission Presbytery feels this, the Superintendent of Missions feels it, the unordained missionary feels it most keenly. But here comes the conservative, order-loving elder or minister from the city, or from some Presbytery that has no Home Mission fields. He contends that every ordained minister should have a college education or its equivalent. He shows that it would be better for the Church, better for the cause of Christ and better for the man himself in the end that he should be put under a course of training for a few years. He is right too. Now the problem is to reconcile these positions.

A CONTEMPORARY has the following sensible remarks on resigning because there is a little trouble in a congregation:

One of the greatest mistakes young ministers commit is to make the knowledge of a little trouble in a church an occasion for resigning. It may be a very unpleasant experience, and to escape from it may seem a great privilege, if not a duty. In most cases, however, a like experience will await him in his new field, and it will not be strange if the latter trouble is even worse than the former. The wiser

course is to accept such trials as a discipline, and to use them as a means for a fuller development of both administrative and pulpit powers. Such trials have their peculiar compensations, and it may be doubted whether any pastor can reach the largest measure of usefulness without them.

This remedy for trouble is altogether too common in our own Church. Out of fifty applications from settled pastors, for a hearing in any vacancy, perhaps thirty are made because there is a little trouble of some kind at home. One result of trying to end congregational troubles in this way is that troublers and many better people are too prone to look upon a dissolution of the pastoral tie as the proper and only solution of every little difficulty. Quite often it is no solution at all. The minister who leaves may have just as much trouble in his next congregation within two years, and the cranks and Ishmaelites and Iscariots will be certain to raise the same trouble with his successor. Where is the gain? In most cases the best way for a pastor is to accept the trouble as discipline, and then study harder, visit more, preach better, and—keep his mouth shut.

IN an admirable article on the uses and advantages of a strong creed, the New York *Evangelist* says:

A strong creed is a great educator. It comes to the individual disciple in an aspect and manner which spontaneously commands his attention. It states the truth in a dispassionate form, presents the elements of the Gospel in systematic order, and wins for them the readiest acceptance. It reminds the Church in ways which are both interesting and commanding of what it has professed to believe, and what it is regarded by other Christian bodies and by the world as believing. It furnishes to all classes within the believing household convenient and helpful modes of describing their personal faith; it supplies linguistic moulds into which their convictions may flow and be solidified into form. As an educator of those who avow their belief in it, a confession like that of Westminster is equal to a regiment of preachers. It is hardly doubtful, for example, whether any document of the Reformation has done as much to mould and determine the faith of English-speaking Protestants as the Shorter Catechism; that little declaration has been doing for the past 200 years the work perchance of 1,000 pulpits.

It is not in the least doubtful. That little Catechism has moulded the character and determined the faith of thousands who have never read the Westminster Confession. It has done more than this—it has strengthened and clarified the brains of thousands of Presbyterian boys the world over. One reason why Presbyterian boys more than hold their own at every kind of examination is because they have had the discipline of learning this catechism. Pastors, Sabbath school superintendents, teachers, parents, everybody in the Church, stick to the little catechism if you want to see your boys and girls in the front rank in every good cause.

It is a great pity that the rejoicings of the jubilee year should be marred by the discontent which still prevails in Ireland. Colonies and dependencies have often been described as a source of trouble to the Empire, but the trouble now is under the very shadow of the throne. Nor does the Irish problem seem nearer solution than it did when the present Government took office. Whether Gladstone did or did not find a remedy, it is very clear that his successors have not so far found one. There is nothing gained in this business by denouncing the Irish in general or the Home Rulers in particular. There is something very absurd in the conduct of the orator who grows eloquent on the greatness and glory of the Empire, and at the same time tells you that three-fourths the population of Ireland are rebels, and that eighty members of the House of Commons are Fenians, in league with the dynamiters of New York! Precisely the same absurdity exists in the case of the man who expatiates on the greatness of our Dominion, and then tells you that the French in Quebec are very wicked, disloyal people who owe their allegiance to a foreign power, and ought probably to be driven into the sea. The Dominion is not a very desirable country if that story is true. Britain is not in a very hopeful condition if three-fourths of Ireland is in rebellion, and over eighty Fenian dynamiters are in Parliament. Would it not be better for every patriotic Briton to acknowledge that Ireland has wrongs, and that coercion, eviction and bullets are not the proper remedies for a Christian nation to apply to these wrongs? On the showing of those who are most opposed to Home Rule there are over eighty Fenians in the British House of Commons. Who can make an eloquent jubilee speech with that fact in his mind? The more you attack Ireland the more you attack the Empire. Better let the Grand Old Man try his hand again.

THE GUIDING PRINCIPLE.

Absorbed as many are in the struggle for existence, for honour and riches, some men go to the length of openly avowing that self is the one essential and most important factor in the conflict. Each one for himself is a maxim obtaining general currency. Many do not avow their belief in the maxim, they may even talk eloquently about the brotherhood of humanity, and profess their admiration for the Golden Rule; but profession and practice do not always correspond. The inquiry may occasionally be heard, Is Christianity gaining or losing its hold over the minds of men as a practical rule of life? To answer the question satisfactorily would require a wide and accurate survey of the many spheres in which human activity is at work. Opposite indications present themselves for the observer's consideration. In home life the Gospel is specially fitted to exert its power and refining influence. Is its manifestation in the domestic circle as conspicuous and unmistakable as it might be? Does it supply the guiding principle of the home? Are the ties of the tenderest relationships ennobled and sanctified by the sweet and gentle influences of the Gospel? To have its rightful place in the household, more is required than the stated performance of religious duties, the daily worship of God, and conscientious attendance on the services of the sanctuary. As the home presents one of the best fields for the culture of unselfishness and the Christian graces generally, we ought to find there a gentle considerateness for the welfare of others, the growth of wide and generous sympathy for the afflicted and distressed. Many such homes are to be found in the land. There are also other homes where youthful members are permitted to grow up with the evil tendencies of our corrupt nature unchecked, where no steady and well-directed efforts are made to fortify young minds by self-discipline and restraint for the struggles and temptations that abound in every-day life. There is much self-will and unhealthy pursuit of pleasure incompatible with a successful conflict with the stern realities of existence. Those to whom a healthy home training has been denied are but poorly equipped for conflict with their spiritual foes. They are exposed to serious injury, if not to disastrous overthrow.

In the pursuits of every-day life many stifle the voice of their better nature and silence the monitions of conscience by setting up a dual standard of action. It is recognized that the teaching of Christianity is to be acted upon in home life and in relation to the Church. In business it is different. They must do at Rome as the Romans do. The dictates of conscience and maxims rise in business circles too often conflict. Men who have not lost perception of the binding nature of Christ's laws experience occasional compunction of spirit as they try to solve the insoluble problem how to serve God and mammon. We have the best authority that it cannot be done. Christ and mammon do not and cannot exercise a joint sovereignty over the souls of men. One or the other will get pre-eminence. It is easy to see that if a man excludes the principles of Christianity at the threshold of his place of business matters cannot go well with him. In worldly affairs he may hold his own, but how will it be with his moral and spiritual nature? What shall it profit a man? But then the struggle is so keen and merciless that to carry out in business affairs the exalted morality of the Gospel will be to lose the race. Not necessarily. Riches may not be made so speedily, but the law of the kingdom has not been set aside. There is a blessing still on all honest industry, and the man who is diligent in business, fervent in spirit, serving the Lord, may confidently look for the fulfilment of the promise that the blessing of God maketh rich, and addeth no sorrow. The conduct of business in accordance with the doctrines taught by Christ and His apostles would dignify and ennoble the men engaged therein, and many of the sordid and unlovely characteristics, often too visible, would become much rarer than they now are. The principles of the Gospel, faithfully carried into actual practice, would act as a solvent on many of the perplexing problems of the time. The ominous conflict between capital and labour, employer and employé, could readily find a permanent adjustment on the basis of the Golden Rule. In the teaching of Jesus Christ there is an inexhaustible store of reserve power for the benefit and blessing of mankind. One of the needs of the time is its resolute practice in every-day life. It is not the hearer, but the doer, of the Word that is blessed.

THE POPE IN POLITICS.

SIGNIFICANT communications from the pen of a Roman Catholic layman have of late been appearing in the *New York Independent*. They go far to show that intelligent adherents of the Church of Rome are not so submissive as is generally supposed. It was remarked years ago that in Germany, where absolutism in matters of State was dominant, and the study of politics was virtually a forbidden subject, scholars took refuge in the full and free discussion of theological questions. If intellectual freedom was denied them in one sphere, they found sufficient scope for the exercise of their powers in another. Hence, according to some, the growth and spread of rationalism among German scholars. It would seem that if the Catholic intellect is interdicted from independent exercise in the study of matters of faith and morals, it is beginning to have free scope in the consideration of political questions. The healthful and hopeful sign in connection with such intellectual activity is its marked independence and individuality.

The last in the series of papers referred to deals with the question of Papal interference with politics. What may be the individual's relation to existing political parties is not indicated, neither can a definite notion of his political ideal be gleaned from his present or former papers, but it is evident that he is a close observer of public events, and does not hesitate to give free expression to his independent views. Whatever may be the degree of his devotion to his Church as his spiritual guide, he has no hesitation in expressing his opinions on the Church's interference in national affairs. As an example of his trenchant criticism the following may be cited:

While the eyes of these great dignitaries are raised a great deal above the common ground of earth—even though they fall short of heaven—the multitude, the humble multitude, are the strength or weakness of the Church. And what of this multitude? What cardinals and bishops do not care to see in plain and patent to thinking men. Let us begin with Catholic children. How many thousands go to the highly-censured public schools, and how many thousands more are deprived of education? Look at the records of the police courts, look at the roll of names, whether of the poor who have sinned because of their poverty, or of the rich who have sinned because of their greed of gain. Look at the books of the asylums, the hospitals, where so large a percentage of the cases are the direct or indirect result of drink; and what is the preponderant religion of the roll call?

The layman refers to the fact that, while from immigration the Catholic Church has been rapidly extending in the United States, the stream is now diminishing, and certain to decrease still more in the future. The descendants of these immigrants are becoming weakened in their attachment to the Church of their fathers. There is a growing scepticism among the many who remain nominal adherents of that Church, and, though generally devout, Catholic women are by no means so much attached to their Church as in former years. The result from these obvious tendencies within the Church itself he thinks may not be very marked in the immediate future, but they will be more apparent before the present century ends.

The instances of Papal interference in national affairs on which this writer, in his present paper, specially animadverts, are two: The efforts exerted by the English Roman Catholics to secure the Pope's condemnation of the Irish national movement; and the recent interference of the Roman Curia in the German elections. The active support given to Bismarck enabled him to triumph and to overthrow the Centre party in the Reichstag. The success of the Septennate, for the present, ends the Kulturkampf. But, to secure this, Prince Bismarck has yielded all he has been contending for during the last fifteen years. Many new complications will inevitably follow the unexpected change of front. It is asserted that the Papal interference in German affairs in Bismarck's favour is in the interest of peace, but as a result new and bitter discords will arise. It is hinted that the concession to the German Chancellor requires other and larger compensation than the reinstatement of exiled bishops, and greater freedom of choice in the educational institutions aspirants to the priesthood may attend. The Curia looks with longing eyes to the resumption of the temporal power; and it is surmised that, in efforts to secure that end, the man of blood and iron will be a passive onlooker, if not an active helper. On this aspect of the question the Catholic layman has the following:

When the civil power either was not represented or would not allow itself to be represented at the Vatican Council,

why should the Church concern itself with the civil power? There are many good and earnest Catholics who deeply regret that a new departure was not taken on that momentous occasion. Our Divine Lord has said that His kingdom was not of the world, and certainly the apostles concerned themselves very little with the affairs of Caesar's household. We cannot by any possibility imagine St. Peter writing to Rome to dictate a special line of policy to his followers, or St. Paul sending Timothy to obtain a higher military appointment for the faithful centurion. When the Papacy was a temporal power, it was necessarily involved in temporal affairs; but when Providence changed its conditions—and if we believe in Providence we must recognize its restraints as well as its action—then a happier state of existence was opened to the rulers of the Church. Happy indeed would it have been if this condition had been accepted. As individuals, Catholics should have been left to their individual inclinations in public affairs, while the Church as a body could have held a strict neutrality of action.

Books and Magazines.

TALKS FOR THE TIMES. By Rev. Joseph Wild, D.D. (Toronto: Selby & Co.)—This is a volume containing eighteen characteristic sermons by the popular pastor of Bond Street Congregational Church. Many of the subjects discussed are out of the beaten track of ordinary pulpit ministrations, and afford a good idea of Dr. Wild's prophetic views and modes of illustration.

THE WALDENSES IN 1686. Memorials of Two Hundred Years Ago. Translated from the French by Rev. Thomas Fenwick, Elder's Mills. (Toronto: S. R. Briggs.)—The most interesting story of the Waldensian fidelity to truth, resolute defence and heroic struggle for its maintenance is briefly told in this little volume. This work was written by earnest and devoted pastors in the Waldensian valleys, and has been faithfully translated by Mr. Fenwick. The preface is by Rev. R. P. McKay, Parkdale. It deserves, and will doubtless receive, a wide circulation.

THE PHILOSOPHY OF THE SUPERNATURAL. By W. H. Platt, D.D., LL.D. (New York: E. P. Dutton & Co.; Toronto: Rowell & Hutchison.)—The substance of this volume formed the Bishop Paddock Lectures for 1886. *En passant*—what an excellent thing for the cause of Christian truth, for the benefit of our students, and an incentive to the prosecution of sacred scholarship, were some wealthy and generous Presbyterian in the Dominion moved to institute a lectureship of a similar kind in Canada. The book is the result of mature thought, extensive reading and careful study. It discusses ably the subjects that interest and perplex intelligent and thoughtful minds in these restless days. Dr. Platt is a close and logical reasoner, and presents his thoughts in forcible and eloquent language.

MEMOIRS AND REMAINS OF THE LATE REV. WALTER INGLIS. By the Rev. William Cochrane, D.D. (Toronto: C. Blackett Robinson, Williamson & Co.)—Memoirs of good and worthy men, like the formal resolutions passed by corporate societies, etc., may sometimes be considered as acts of mere kindly courtesy and nothing more. It cannot be said of this newly-issued volume that it is only a neat tombstone, bearing an appropriate inscription to the memory of a good but commonplace man. Walter Inglis was in the fullest sense of the term: a very good man; he was anything but commonplace. Without exaggeration it can be said that he belonged to the highest type of man. He was strong in intellect, in spiritual power, and gentle as a little child. His life was consecrated to the noblest service—that of God and his fellow-men, indifferent to censure or applause, so long as he discharged faithfully the trust committed to him. The well-written life of such a man is full of interest and helpfulness to others. As a biographer Dr. Cochrane has been very successful. He tells the story of Mr. Inglis' life in a clear, lively and most interesting style. There is no undue expansion of the work; it is concise and yet sufficiently comprehensive. The volume contains interesting reminiscences by Principal Cairns of Edinburgh, Dr. Waters of Newark, and several ministerial brethren who were associated with Mr. Inglis. Another part of the work that will be read with interest contains the few literary fragments that appear in the shape of lectures, and a few outlines of sermons, several of them striking and suggestive. These are characteristic, but inadequate to convey to the general reader an impression of the many-sided man whose life story is so well and lovingly told in this memorial volume.

THE MISSIONARY WORLD.

COUNTRY LIFE IN SHANTUNG PROVINCE, CHINA.—WOMEN AND CHILDREN.

As the cooking in a farmer's home requires but little time, and sweeping, dusting and bed-making still less, the women have much time for other duties. During much of the year all seem to live in the open air. In every village groups of women and children may be seen all day long, squatted on the ground under shade trees which grow on the side of the narrow and unpaved streets. Here they sew, spin, take care of children, smoke and talk incessantly. Hats and bonnets are not worn; rags and soiled clothing are no disgrace. During the summer the clothing bill for children under twelve years of age is not burdensome, even to the beggar class. The little children sprawl about in the dust and dirt all day. The larger children amuse themselves, playing going to weddings and funerals, making, out of mud, dishes, images of gods, men and beasts, building forts and make believe walled cities, etc. A toad with a string fastened to it will amuse a group for a whole day. Capturing butterflies, bugs, etc., furnishes endless amusement. The little girls cannot get about comfortably on their bound feet, but they can sit all day looking after their little brothers or sisters, and many of them are experts in making the straw-braid which is now sent in vast quantities to Europe and America.

WASHING DAY.

In a land where no bed linen is used, and no change of clothing thought necessary during the winter months, there are no aching backs from leaning over wash-tubs. In the spring, when heavy garments are exchanged for thin cotton ones, the women and girls assemble around a well or on the banks of a stream. Each one seats herself on a little straw mat at the water's edge. The clothing is placed on a flat stone laid in the water and well pounded with a stick. No tubs, wash-boards or soap are used. When the washing is finished it is spread on the grass or sand to dry, then it is ready for immediate use. The clothing is not boiled as this would require fuel, and also destroy the blue colour.

This is pre-eminently a social and talkative time. The women usually seem cheerful and kindly disposed. Not unfrequently, however, temper is lost, and the noisy scolding, reviling and bitter words which follow, surpass the power of words to describe. The women, unlike the men, seldom come to blows and hair pulling, but keep on cursing and yelling until breath is exhausted, and each thinks she has had the last word. When people quarrel, both talk at the same time. Unless they strike each other, the bystanders think it best not to interfere. Here one is painfully reminded of the Bible portrait, "His mouth is full of cursing and deceit and fraud."

TEMPLES.

In every village, however small, there is one small temple regarded as an essential. In this is placed a small stone idol called TU TE LAO-YEA. The moment a person dies, all the members of the family rush to this temple, and with loud wailings fall down and make prostrations. Food is then prepared and offered to this god, and incense and money burnt. Such treatment, it is thought, will secure kindness from this god while escorting the soul of the departed to the higher official who rewards or punishes all who die. In the larger villages have other and larger temples, but they do not frequent them much, except at the New Year or on special occasions, such as the birthday of a god or goddess, or when requests are made for the sick, for rain, etc. It would require a volume to give a minute account of a Chinaman's life from birth to death. The men of the people are poor, and wherever opium culture and smoking prevails, they are growing poorer every year. Their wants, however, are simple, and they are perhaps as cheerful and happy as people can well be who live for this world only. The people are quick to read character and keen at a bargain. It is sad to see multitudes spending their lives thus. In this province of 30,000,000 inhabitants, not a woman is able to read and perhaps not one man in twenty has ever been in school. Nothing but the healthful and saving power of the Gospel can bring true joy and peace and comfort to this people. Every Christian can do much to hasten the coming of Christ's kingdom in this land "where every prospect pleases, and only man is vile."—*Rev. Hunter Corbett.*

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER VIII.—Continued.

"Well, Miss Craig, there have been strange doings in Glenartan since you and I saw it last."

"O Mr. Roderick! I can hardly speak of them," responded the lady, "and yet I want to. I trust in you—you won't think me foolish, will you? Do you know anything of Archie?"

As she spoke she raised her eyes, brightened above their wont by gathering tears, and gazed wistfully, inquiringly, into his face.

He wished he could turn that sad, searching look into a smile—but that was impossible.

"Nothing whatever, I am half glad, half-sorry, to say."

"Why do you say 'half glad,' Mr. Roderick? It seems all sorrow, sorrow, sorrow, to me."

"I will tell you why," replied the student. "So long as he is—free," he said, after a moment's pause, instead of a stronger expression which might have given pain. "So long as he is free, there is always the chance that something may be discovered or done to help his case. I am hopeful it may be so."

"You're a dear good fellow. I knew you would say something like that to cheer me. Uncle is so—well, no, not unkind, but so practical—so—common-sense, that I couldn't draw a hopeful word out of him."

"Then that means that my view is, in all probability, neither practical nor common-sense," said Roderick.

"I didn't mean that, you wicked man; you know I didn't. But I thought you would try—try, you know—to look at a bright side if there was one. But where do you think he is?"

"I really cannot tell," said the student earnestly.

"Oh, but I know you men—at least men like you; you think, and think, and think, and you always come to some thing. My thoughts dance about like fireflies."

"We can only conjecture, Miss Carrie. He may be in hiding somewhere not very far away—there are some who would shelter him if they could; or he may take refuge in the seething waters of some large city; or— Here he checked himself at the very guess which seemed to him most probable, lest he might give the sensitive girl pain.

"Or what?" said she abruptly, instinctively concluding that the very suggestion he hesitated to make was the one which commended itself most to his mind. "Or what?" she said again in a tone of persistence, seeing he delayed a reply.

"We i. he might try to leave the country," said Roderick at last.

"Leave the country? Surely not. There isn't any need for him to do that, is there! My poor Archie!"

"I think not, at least I hope not. But there's no saying whither a bold adventurous spirit like his might lead him."

"Tell me this, Mr Roderick. Do you think he was—I mean, do you think he—" again she paused. The student came to help her.

"Don't say more, I understand," said the young man.

"Well, this will I say. We may find yet—I pray God we may—that it was not he who did it; that's my hope. But here, and with our present knowledge, we really cannot tell. I mean to sift the whole matter to the bottom yet."

"But how can you? Can you go north?" asked Carrie.

"Of course I can. As soon as my examinations are over I shall hurry home."

"Take me with you," said the impulsive girl; "I would give worlds to go. Speak to uncle about it, do, and I shall be so good, I assure you."

She little knew the embarrassment created in the student's mind by such a proposal. She made it in the naive innocence with which women often commit themselves to those of the opposite sex whom they know and trust. He felt that the possession of one deep secret, even though it was never mentioned, made him more of a confidant of this poor girl than he cared to be, yet he could not be insensible to the pleasure and charm of her society. But his course was plain—he dare not encourage the project, and it was easy to adduce arguments against it.

"That, I'm afraid, is out of the question, even if it were desirable. Your uncle spoke at dinner of your returning on an early day to London. What could you do in Glenartan suppose you went? And where would you go to live? Your uncle's house is shut up, and, of course, there's no one in the shooting-lodge. You could not go to—"

"No, no, not there!" cried Carrie abruptly. "If I had only a day or two just to hear everything—everything."

"You must be patient. We shall know all by and by," was all the consolation the student could afford her.

"Mr. Roderick," said the girl, and then paused as if to reconnoitre for a moment. "Will you let me drop the 'Mr' ? I have a request to ask as from a friend, and I hate these cold formal words."

"If you please," said the student, a little stiffly.

"Well, Roderick, will you do this? I want you to write me, and tell me all you hear. You know all about us, and oh! my heart is like to break sometimes. I feel as if I couldn't stand it, and I can't show it. That's why I wanted to see you. Somehow the grief is not so heavy when I'm near one who knows it."

"I promise you shall hear. If I cannot write myself, my sister will."

"Oh, write yourself—she doesn't know something you do and she couldn't help being cold, you know, good creature though she is."

"I will write," said the student. "But remember I shall be very cautious what I say—don't expect me to gush about anything. And you must be cautious too. Not a word about the picnic day remember, not one. Letters have been, and may be opened. *Prenez garde!*"

After this understanding, they rose and left the hill. Already the night wind was chilly, and they hurried back to the Grange. They found Mr. Craig returned from his office. McKay prepared at once to leave, but the lawyer took him aside for a moment, and announced his intention of leaving for Glenartan very shortly. It was finally arranged that they should travel together. Carrie was not present to plead her own cause; so when Mr. Craig and the student, a week later, took train for the Highlands, Miss Craig was spinning southward in the "Flying Scotsman" to London.

When the two gentlemen from Edinburgh arrived in Glenartan there was little news to be told by those whom they questioned. A few simple facts were all, and they were these. Andrew Ross, the exciseman, still lay in a precarious and almost unconscious condition, and the doctor declared that it was as much as the poor man's life was worth if the authorities ventured to ask him a single question. He was suffering from severe inflammation of the brain. The prisoners had been removed to the county prison, but there was no word as yet of their trial. Mr. Graham continued in a helpless and pitiable condition, demanding all the care, good temper and patience which his daughters could exercise. Regarding Archibald only one fact had emerged. On the afternoon of the very day he left home he drew £300 from the Commercial Bank of the county town, though by what means he had so speedily reached a point so distant no one could find out or conjecture. The money was his own—part of a legacy left some years before by a distant relative; and he merely told the agent, in the most natural way in the world, that he was going to Edinburgh. The most active and searching inquiries of the police failed to bring to light any further trace of his wanderings.

To Roderick McKay this state of matters was far from satisfactory. It was not regarding the whereabouts of the fugitive, but as to his actual share in the events of the memorable night, that the young man was specially interested and concerned. He was bent on discovering evidence, if any such could be found, as to the precise part played by Graham in the encounter, and the exact manner in which the exciseman had sustained his injuries. To this end he bethought him of one who was at least suspected of being in the secret of many strange events in the glen, and whose proximity to the scene of the conflict might have put her in possession of facts unknown to others. This was old Meg, the weird, but kindly creature in whose humble hovel Graham had found temporary shelter, and who had so tenderly, if in a rude fashion, dressed his arm. Of course McKay knew nothing of the visit mentioned; he only hoped she might be able, or what was in some respects still more important, willing, to tell anything. He would endeavour—such was his inward resolve—to be as cautious and propitiatory as possible, and would ply every lawful art in his power to draw some information from her. He had at least this advantage in visiting the old woman, that he was sure of a hearty welcome. Many and many a time in his school days, sometimes alone, sometimes in company with Florence Graham her brother, he had climbed the hillside to her abode. There was a great fascination for these young people even in her eccentric ways, and still more in the wild stories of bygone days which they coaxed her to tell. Roderick and Florence were special favourites with the old woman, for they vied one with another in their thoughtful attentions. While the boy brought a creel of peats from the stack, and pails of water from the neighbouring spring, the bright, fair-haired girl mended the fire, arranged the blue dishes in the rickety cupboard, and even put stitches here and there in fast-fading articles of dress. The student did not expect to make anything of the old woman (supposing her able to help him), because of these little kindnesses, for like his fair companion, he forgot them as soon as they were done; but they had established between Meg and her happy young visitors an *entente cordiale*, which might prove of no small service to him at such a time as the present.

He told no one save his sister of his intentions, and when late one evening he left home after worship, the catechist expressed no surprise, for he felt none. Roderick often remained at the Manse far beyond elder's hours, and his father assumed that the student's steps were bent in that direction. So they were—for a time; but by and by he crossed the river, and followed the very route by which Graham had a few weeks before reached the trusting place on the hillside. Great broken masses of dark-blue cloud sailed slowly from west to east over the whole sky, and little drops of rain, which lighted like tiny flies upon his hands, heralded a coming shower. When he reached the deep shadow of the rude cottage-door and knocked for admission, a mumbling sound from within told him he was heard; and he could gather from the stormy mutterings which approached the door that he must be prepared to defend his intrusion. At first the old woman suspected that her late visitor might be a "gayger," of which class she had often declared no representative should ever cross her door, except to carry her out by the heels (if a trowning Providence should so permit it); but she soon recognized the clear, firm voice of her old friend, "Ruatic," and gave him a cordial welcome. The dialogue which followed was in Gaelic, and we spare those who are "unlearned" what the foolish among them might deem an infliction. We shall content ourselves with giving a synopsis of the information which Roderick, through long and skillful fencing, extracted from Meg; and shall venture to reproduce its important finale in English, at least approximate to that she herself would have employed. The old woman had not on the night in question left her home; but she admitted that, in the course of the early morning hours, a visitor had come to her cottage. He was weary and faint, yet had not tarried under her roof more than a quarter of an hour. She had treated him to some refreshment, and done something to bind up his wounds, of which one was on the head. Then followed a disclosure full of interest to the student, though he utterly failed to gather the grounds on which it rested.

"I ken," said Meg, "it'll be Maister Green you'll be

thinkin' about maist. Weel, a'll tell ye ae thing. It wisna him that fired ta shot."

"How do you know?" said Roderick eagerly.

"That a'm no gaun ta tell. Ye maun jist tak ma word for't."

"Who told you?" asked her visitor in a tone as eager as before.

"A'm no dependin' on onybody's tellin's. I jist believe ma ain een, an' ye maun trust an auld cailleach to pit twa an' twa thegither."

"Well, I'm glad to hear you say so, at least," said Roderick.

"Ay, but ye mauna say it was me that telt ye, mind that. I hev ma ain reasons for't. Ye mauna let it ower yer tongue."

"Very well; but you can't help my building on what you have said, anyhow."

"Build a Castle o' Babel on't, if ye like. It'll no tummel like ta yin lang syne. They may be sayin' hard sings about me, but never ane can say yet that auld Meg telt a lee."

By this time Roderick saw he could make little more of the old woman, so after inquiring what he could do for her, and receiving the assurance that she needed "naething but a wee pickle snuff," he bade her farewell.

"Come ye back sune agen, an bring ta young leddie wi' ye. Ye werna sae blate afore ta bring her. What ails ye noo?"

This was a theme on which fortunately it was too late to enter, but it mingled at least in some degree with the anxious thoughts which occupied the student as he returned to his home.

CHAPTER IX.—THE FUGITIVE.

A few weeks more elapsed without any intelligence of or from Archibald Graham. The police had communicated not only with various parts of the United Kingdom, but also with the authorities of at least four Continental countries, but their endeavours to trace him were fruitless. The last days of April had come when Roderick McKay received a letter of which the postmark was Edinburgh, and the handwriting on the envelope (none of the best) that of his landlady. The only enclosure was another letter, forwarded by the lady named, of which the postmark was Chester, and the handwriting of the address unknown to the student. No one was present when he opened it but his sister. It was from Archie Graham, and read as follows:

CHESHIRE, 20th April, 1867.

"DEAR MCKAY, - I do not write this to let you know where I am, or what my intentions are. The latter had better remain unknown, perhaps for ever. I saw in the Glasgow papers the reports of what happened in the Glen. To me it matters little whether I am accused of smuggling or something worse. To be branded as a criminal at all is enough to drive me here. I know what the public, and even those who love me, will think; and I know what the authorities may do. The first I cannot face; the second I laugh at and despise. That I am not quite bereft of feeling, the request I now make should suffice to show. Will you kindly send to the agony column of the *Times* a line or two to say how they are at home, and how the wounded exciseman is getting on? I can see the 'Thunderer' anywhere I go, and shall look for the paragraph daily. Would you also find means to let Carrie Craig know that I am alive and well, and shall send her a more special message next time I write, whatever may be thought or whatever comes of it. I know you will be anxious to hear what my feelings are in present circumstances. Well, they have not yet made a religious man of me, nor are they likely to do so; but I own I was a blinded fool to get myself mixed up as I did. That is all. Let no one but your sister and my own father and sisters know the contents of this letter. Don't read it or show it to any others. I shall write you again from somewhere.—Meantime, in the gratitude which is a lively sense of favours to come, I am, yours truly,

A. GRAHAM

To Roderick McKay this letter was about equal: satisfactory and unsatisfactory. It was some relief even to know that Graham was well; it was pleasing to find that he longed to hear of those whom his conduct had sorely tried; even his enigmatical message to Carrie Craig was a proof of some remaining tenderness; but beyond these elements there was little to comfort. The confession of folly was, the student feared, only the pain sprung from the unfortunate consequences of wrong doing. There was no revelation of his future intentions, though in what he said of the "Thunderer" Roderick detected the possibility of Graham seeking refuge somewhere abroad. The requests made were of a kind with which there was no need to refuse compliance. In the case of Carrie Craig, McKay took the precaution of enclosing the letter to a fellow-student named Stewart for postage. He lost no time also in acquainting Martha Graham with the substance of her brother's letter; but she and Florence thought it best to say nothing to their father in view of the precarious condition in which he lay. One matter gave the student some anxious thought. Was it right to withhold from the authorities even the meagre information he possessed? There was something to be said on both sides of that question, but he finally decided in the affirmative, not sorry that reason in this case harmonized with feeling. Had the exciseman been killed, and had the evidence pointed unambiguously to Archie Graham as the agent in the deed, it might have been very different. In that case, McKay would hardly have felt justified in refusing any information which might at least bring the accused to trial. But the exciseman was alive and even improving; and all that Roderick could communicate was that apparently Archibald Graham had been or near Chester about the 20th of April, a very faint trail at the best even for keen witted detectives to use to much purpose. These considerations satisfied the student that in that direction his wisdom no less than his inclination was to say and do nothing. There yet remained one to whom he must in some shape communicate what new facts he had gathered. That

was Mr. Craig. All that he told him, however (and he did it by letter to save cross-examination), was, that Graham was well, though whether in the country or out of it he could not say; and that he was convinced, on testimony he valued and trusted, that it was not he who wounded the exciseman, though on whom the guilt rested he still remained entirely ignorant. To this Mr. Craig replied that he felt disappointed that McKay should be unwilling, apparently, to admit him into full confidence in the matter, putting him off with the bald statements of his note, when the student knew that he (Mr. Craig) was not only a friend of the family, but their adviser in legal and business affairs. In an addendum to his letter, the lawyer mentioned that his niece, since returning to London, had been far from well, and that the doctor had strongly advised that she should be sent to the Highlands, as the best means he could suggest for her recovery. Soon after the receipt of this letter, Roderick McKay called on Mr. Craig, and gave him as full explanations as it was in his power to do, regarding the statements he had made, and assured him that he had held back nothing which could be of any practical value in the case. They held long consultation together, reaching in the end to this conclusion, that while they could do nothing for the present, they should in some way try to reach Archie Graham personally, if any clue to his whereabouts should be afforded them.

They had not long to wait. Ere a fortnight passed another letter, through Edinburgh as before, reached Roderick McKay. It was bulkier than the former, and had cost heavy postage. The student opened it with much anxiety, and laid aside first of all a carefully wrapped enclosure which it contained. The letter was as follows:

"HOTEL DES OLIVIER, MONTE CARLO,
May 6, 1867.

"DEAR MCKAY,—I have seen the paragraph you kindly sent to the *Times*. My father's illness grieves me much. Had I dreamt of such a thing, I should have faced anything rather than leave, even though my home should have been exchanged for a prison. Send a telegram to one you can trust in Edinburgh or somewhere, and ask them to transmit it to 'Francis Wood' as above, and let me know how my father is. If anything worse has befallen him, I should return home at once if I could—but I am ill, and cannot leave my room. Write at once, for if better I shall leave here for some other quarters in a few days. I am glad you seem to say the exciseman is better. I enclose a ring, which please convey as you think best to Carrie Craig. I bought it in Paris, and send it now, not knowing whether I do right or wrong. However she receives it, it will at least show that I have not forgotten her. I fancy I am safe enough here from the police; their wretched extradition laws cannot reach me; but I do not mean to remain long. I must shift my camp as soon as I am able, but shall wait for word from you. If kind regards from me are worth anything to my father or sisters, please convey them. Yours gratefully,
FRANCIS WOOD."

(To be continued.)

SCOTCH UNIVERSITIES.

Each of the Scottish universities comprises four Faculties—Arts, Medicine, Divinity and Law. Edinburgh still maintains her old reputation as one of the best medical schools in the United Kingdom; and the law lectures are believed to be also exceptionally good at Edinburgh. Only those students who are intended for the ministry of the Church of Scotland attend the divinity classes at any of the four universities, the dissenting Presbyterian bodies having divinity halls of their own. Divinity students always attend four years at the arts classes, unless they pass a preliminary examination, and so escape the first year. Medical and law students, as a rule, spend only two years at Latin, Greek and logic before they proceed to their special studies. It must be understood that "a year" means, at a Scotch university, a "session" of barely six months, from the beginning of November till the end of April. There are, it is true, short "summer sessions," but these exist only for medical students. This arrangement of the year is necessary on account of the poverty of a large number of the students. And an incidental benefit of considerable importance arises from what seems at first sight a very bad arrangement of the academical year. The work of a Scotch university professor is, while it lasts, exceedingly arduous; and while some of the chairs at Edinburgh and Glasgow are supposed to be worth £2,000 or £3,000 a year, many of them are but poorly endowed. To be absolutely master of one's own time for six months of the year is a great boon, and constitutes an attraction which helps the northern universities to fill their chairs with exceptionally able men.—*The National Review*.

NOVEL READING.

The young people who read the greatest quantity of novels know the least, are the dullest in aspect, and the most rapid in conversation. The flavour of individuality has been burned out of them. Always imagining themselves in an artificial relation to life, always content to look through their authors' glasses, they become as commonplace as pawns upon a chess-board. "Sir, we have good talk!" was Sam Johnson's highest praise of those he met. But any talk save the dreariest commonplace and most tiresome reiteration is impossible with the regulation reader of novels or player of games. And this is, in my judgment, because God, by the very laws of mind, must punish those who kill time instead of cultivating it. For time is the stuff that life is made of; the crucible of character, the arena of achievement, and woe to those who fritter it away. They cannot help paying great nature's penalty, and "mediocre," "failure," or "imbecile" will surely be stamped upon their foreheads. Therefore I would have each generous youth and maiden say to every story spinner, except the few great names that can be counted on the fingers of one hand: I really cannot patronize your wares, and will not furnish you my herl for a football, or my fancy for a sieve.

By writing these books you get money, and a fleeting, unsubstantial fame; but by reading them I should turn my possibility of success in life to the certainty of failure. My self plus time is the capital stock with which the good heavenly Father has pitted me against the world to see if I can gain some foothold. I cannot afford to be a mere speculator. I am a wrestler for the laurel in life's Olympian games. I can make history, why should I maunder in a hammock, and read the endless repetition of a romance? No, find yourself a cheaper patron.—*Frances E. Willard*.

THE IVY.

The ivy in a dungeon grew,
Unfed by rain, uncheered by dew,
Its pallid leaflets only drank
Cave moisture foul, or odours dank.

But through the dungeon grating high
There fell a sunbeam from the sky,
It slept upon the grateful floor
In silent gladness evermore.

The ivy felt a tremor shoot
Through all its fibres to the root,
It felt the light, it saw the ray,
It longed to blossom into day.

It grew, it crept, it pushed, it clomb,
Long had the darkness been its home;
For well it knew, though veiled in night,
The goodness and the joy of light.

It reached the beam, it thrilled, it curled,
It blessed the warmth that cheered the world;
It grew toward the dungeon bars,
It looked upon the moon and stars.

Upon that solitary place
Its verdure threw adorning grace,
The mating birds became its guests,
And sang its praises from their nests.

By rains and dews and sunshine fed,
Upon the outer world it spread,
And in the day beam roaming free,
It grew into a stately tree.

Would'st know the moral of the rhyme?
Behold the heavenly light and climb.
To every dungeon comes a ray
Of God's illimitable day. —*Charles Mackay*.

NAPOLEON'S VISIONS.

At St. Jean d'Acre, on the eve of the last assault, Napoleon said: If I succeed I shall find in the town the pacha's treasure and arms for 300,000 men. I shall stir up and arm all Syria. . . . I shall march on Damascus and Aleppo; as I advance in the country I shall increase my army with the discontented. I shall proclaim to the people the abolition of slavery, and of the tyrannical government of the pachas. I shall reach Constantinople with armed masses. I shall overthrow the Turkish Empire; I shall found in the East a new and grand empire, which will fix my place with prosperity, and perhaps I will return to Paris by the way of Adrianople, or by Vienna, after having annihilated the house of Austria. Become Consul, and then Emperor, he often recurs to this happy period, when "rid of the restraint of a troublesome civilization," he could imagine at will, and construct at pleasure. I created a religion; I saw myself on the road to Asia, mounted on an elephant, with a turban on my head, and in my hand a new Koran, which I composed to suit myself.—*Henri Taine, in New Princeton Review for March*.

PARIS DURING THE COMMUNE.

It would be difficult to convey an adequate idea of the condition of things as they were in Paris for two or three days after the massacre of the Rue de la Paix. Some portions of the city were quiet and orderly, but in other portions nothing was seen but "grim-visaged war," barricades, regiments marching and countermarching, the beating of the rattle, the mounting guard, the display of cannon and mitrailleuses, and the interdiction of circulation in the street. Numerous arrests were being made, mock trials were instituted, and executions were taking place. The condition of affairs was illustrated, with sanguinary naïveté, in a military report made on the 21st March by the General commanding the National Guard at Montmartre, who had formerly been a dealer in cooking utensils. He says, in the first place, that there is "nothing new; night calm and without incident." He then goes on to say that at five minutes after ten two sergeants were brought in by the *franc-tireurs* and immediately shot. He continued: "At twenty minutes after midnight, a guardian of the peace, accused of having a revolver, is shot." He closes his report of that calm night "without incident" by saying that the gendarme brought in by the guards of the twenty-eighth battalion at seven o'clock is shot. Thus it was seen that in one night, in only one of the arrondissements, four officers of the law were deliberately murdered.—*E. B. Washburne, in Scribner's Magazine for March*

THE resignation of the Rev. Thomas Forsyth, of Gore-bridge U. P. Church has been accepted.

MR. JAMES GLASHIER, Chairman of the Executive Committee of the Palestine Exploration Fund, announces that Captain Claude Conder, R. E., has succeeded in deciphering the mysterious Hitite inscriptions (so called) which have baffled every attempt to decipher them since their discovery in the year 1872. They were first found by Burckhardt in the year 1808.

British and Foreign.

THE Rev. G. A. Johnston has been ordained at Old Deer Parish Church.

THE Rev. James Miller has been inducted at Bridge-of-Allan Free Church.

THE Rev. Mr. M'Phail, of Ullapool, has been elected to Fearn Free Church.

LORD RADSTOCK has been giving addresses in Croydon Presbyterian Church.

THE Presbytery of London inducted Rev. A. F. Moir as minister at Rangoon.

THE Rev. J. Brown, B.D., of Galston, has been elected to Bellahouston Parish Church.

THE Rev. John Gilbert has received the appointment to Elliston Parish Church, near Paisley.

THE Rev. Angus Galbraith, of Rainsay, has been elected at the Free North Church, Inverness.

THE death is announced of the Rev. A. H. Fairly, assistant at St. Andrew's Church, Glasgow.

THE Rev. James Stalker, of Kirkcaldy, has been elected to St. Matthew's Free Church, Glasgow.

THE Rev. Ewan M'Leod, of Duthill, has been elected to Hope Street Free Gaelic Church, Glasgow.

THE Rev. John Macintosh, of Fort William, has been elected to St. Columba's Free Church, Govan.

THE Rev. John Smith, of Shettleston, has accepted the call to the West Port Free Church, Edinburgh.

THE East London Evangelization Society proposes to build a Queen's Jubilee Hall for evangelistic purposes.

THE Rev. J. B. Smith, of Greenock, is spoken of as the occupant of the Moderator's chair at next Synod of the U. P. Church.

THE beggars of Rome, it is estimated, receive \$2,000,000 a year, and 500 are said to be worth from \$15,000 to \$25,000 each.

THE Broad Street congregation, Birmingham, has resolved to call the Rev. John Ruthven, M.A., of Kinross, to be their minister.

THE capital punishment law in Maine has been repealed, and imprisonment for life is substituted for death in all cases of murder in the first degree.

By the will of the late Alexander Adam, paper manufacturer, of Aberdeen, the Sustentation Fund of the Free Church benefits to the amount of \$50,000.

THE Rev. Marcus Dox, D.D., LL.D., of Glasgow, is to preach the annual missionary sermon for the Baptist Union, in Bloomsbury Chapel, on April 27.

AT a recent meeting of sheriffs in Iowa, seventy present, it was unanimously admitted that the prohibitory law had decreased court business at least fifty per cent.

A CONVENTION of Christian Churches on the subject of secret societies is to meet in Hershey Hall, Chicago, beginning on March 30, and lasting through two days.

THE papers and office furniture of President Polk are carefully preserved by his widow, and are, to a great extent, still in his office, just as they were left when Mr. Polk died.

WALES has lost, by the death of the Rev. Richard Owen, its ablest evangelist. He was a member of the Calvinistic Methodist Communion, of which he was ordained a minister in 1873.

IT is said that the willow tree at Mount Vernon which overshadows the tomb of Washington was originally a clipping from a tree which overshadows the tomb of Napoleon at St. Helena.

AT the recent monthly meeting of the Newcastle Presbytery it was reported that nearly \$15,000 had been subscribed within the bounds of the Presbytery during the past year for church extension.

THE Chinese minister at Washington, one of the richest of his race, took with him to a photographer jewels worth \$1,000,000 and a dozen changes of costume, and had himself taken in different positions.

SPEAKING at a temperance meeting at Brixton, the Bishop of Rochester remarked that while he welcomed all kinds of help and sympathy in his work, the Uhlans in the battle were the total abstainers.

A BUILDING worth half a million dollars will soon be erected by the Woman's Christian Temperance Union in Chicago, to serve as headquarters of the national officers, and also of the publication department.

ROBERT GARRET, the president of the Baltimore and Ohio Railroad, who graduated in 1867 at Princeton, has remembered his *Alma Mater* substantially by giving to Dr. McCosh \$8,000 for the Art School now building.

THE Rev. Mr. Gillies has been loosed from his charge at Coldstream with a view to his settlement at Hampstead. The induction was fixed for March 31, the Rev. Dr. Graham to preside and the Rev. W. Michael Smith to preach.

AT the meeting of the Presbytery of London the Rev. Dr. Munro Gibson drew attention to the printed report of the Church and Manse Building Fund of the Presbyterian Church in Manitoba, which had been circulated among the members of Presbytery.

MR. DAVID ANDERSON, one of the leader writers of the *Daily Telegraph*, has left that paper, and proposes to establish a school of journalism, in which all branches of the art will be taught. Ordinary journalists, he says, earn from \$1,500 to \$5,000 a year.

JEDBURGH Free Presbytery has unanimously agreed to send an overture to the Assembly advocating greater economy in the administration of the funds of the Church. It was pointed out by one of the members that the expense of management amounted last year to \$70,000.

Ministers and Churches.

THE venerable Dr. Cook, of Quebec, is about to publish a volume of sermons.

A LECTURE on "The Holy Land" was given in Melville Church, Brussels, on the 17th inst., by Rev. G. Howie. The lecture, which was both pleasing and profitable, was much appreciated.

THE Lord's supper was observed in Knox Church, Beckwith, on the 13th inst., when eighteen sat at the table for the first time, making an addition of forty-five in the united congregations of Beckwith and Ashton during the year.

THE agent of Knox College is desirous of reminding the subscribers to the Endowment Fund that the year is drawing near to a close, and the Board meets on the 6th of April. Returns will be very welcome. Local treasurers will much oblige by attention.

A VERY successful concert, under the patronage of Mrs. H. H. Whimster and Mrs. H. E. Kayll, and the Hon. Dr. Harrison, M.P.P. as chairman, was held at Strathclair, Man., last month. The proceeds netted \$60, and with them a handsome Astrachan jacket and Persian lamb cap were purchased, and presented to Mrs. McKay, wife of the Rev. John McKay, Presbyterian minister of the place.

ACKNOWLEDGMENTS.—Dr. Reid has received from A. Friend, Merlin, \$1, Jewish Missions; \$2, Foreign Missions; \$2, Home Missions, also, through Dr. Cochrane, a second grant of £100 sterling from the Presbyterian Church in Ireland. Also from W. S. J., Quebec, per Mr. C. B. Robinson, \$75, viz., Aged and Infirm Ministers' Fund, \$10; French Evangelization, \$10; Foreign Missions, \$5.

A SUCCESSFUL missionary meeting was recently held in St. Andrew's Church, Nairn. The pastor, the Rev. John Anderson, occupied the chair, and addresses were delivered by the Rev. Thomas Macadam, Strathroy, and Rev. W. S. Ball, Vanke. A branch of the Woman's Foreign Missionary Association was also formed among the ladies of the congregation by Mrs. Ball and Mrs. Macadam, who were present. Contributions for Schemes of the Church showed an increase of \$37 over last year, and \$82 over the year previous.

THE annual meeting of St. Andrew's Church, Quebec, was held on Wednesday evening, the 9th inst. The meeting was very numerously attended. Rev. A. T. Love, pastor, occupied the chair, and opened the proceedings with praise and prayer. Very gratifying and encouraging reports were submitted from all the organizations connected with the Church. There has been a large addition to the communion roll during the past year, and the attendance at the various diets of worship is steadily on the increase. Amount contributed to the Schemes, \$520. The debt on the church has been reduced to \$5,000, \$2,500 having been paid during the year. From the treasurer's report it appears that the receipts of the year amounted to \$6,034, and the expenditure was \$5,933.02, leaving a balance of \$100.08.

MR. SCHIVEREA has been in Chatham for three weeks, and, to judge from present appearances, much good has been done. From the very first night the church was crowded with a most orderly and attentive audience. Night after night during the last two weeks the church was packed upstairs and down. There must have been at least 1,800 or 2,000 people in St. Andrew's Church some evenings, and hundreds could not obtain admittance. Every night large numbers of anxious souls stood up to be prayed for and talked with, these numbers ranging from twelve to sixty. Apart from sinners being brought to Christ, God's own people have been stirred up to greater zeal and activity in the good work. One outcome of the work among the Presbyterians is that all the other Churches have been blessed, and this week they are beginning a season of special services among their own people. Mr. Schiverera has done good here.

THE Sabbath school of Knox Church, Mitchell, was favoured by a visit of Rev. G. A. Howie, on the 18th inst. Mr. Howie delivered one of his lectures on "The Holy Land." His description of Oriental life, especially as it comes in contact with the Scriptures, was not merely interesting, but in a high degree instructive. As all Bible students know, a knowledge of the Eastern customs, manners and the like is essential to a correct understanding of many important passages, we must heartily recommend Sabbath schools to secure Mr. Howie's services. The charges for the lectures are so low that it is desirable to arrange for three or four successive nights, so that Mr. Howie's portion may not be eaten up by travelling expenses. Let the superintendents of several schools club together, as was done in Listowel, Attwood, Brussels and Mitchell, which points were visited this week. The gathering in Mitchell left the school richer by several dollars. We intend to invite Mr. Howie back very soon.

THE annual meeting of St. Andrew's Church, Orangeville, was held recently. After supper had been partaken of, Mr. Elgin Myers was invited to the chair by the pastor, and the various reports of the Church were presented. The report of the Session stated that the pastor had preached 250 times during the year, made 598 pastoral visits, baptized forty-one, buried twenty-five and added seventy-five to the Church during the year. This brings the membership up to 300. The managers reported a surplus after meeting all engagements, and, as subscriptions have been taken to remove the floating debt, the heavy debt on the church is now reduced to the mortgage of \$5,500, the interest of which is met by the Ladies' Aid Society. Several large subscriptions were given—Mr. W. H. Hunter, Mr. J. S. Fead and Mr. F. MacAdam having given \$300 each. The collections for the Schemes of the Church amounted to about \$400, of which the Sabbath school gave \$50 and the Women's Foreign Missionary Society \$50. After votes of thanks were passed to the choir and officers the meeting was closed with the benediction.

THE annual meeting of St. Paul's Church, Port Arthur, was held January 29, 1887. The attendance of members and adherents was large. The treasurer's statement showed that all expenses had been met, and that there was a small balance on hand. It was unanimously agreed to add \$100 to the minister's stipend. There are over 100 families connected with the congregation, and forty young people not connected with families at Port Arthur. Baptism was dispensed to thirty persons during the year—twenty-nine in infants and one adult. Forty-four were added to the roll, twenty-six on profession of faith and eighteen by certificate. Seventeen names were removed from the roll. The net gain for the year is twenty-seven. Payments for congregational purposes show a total of \$2,105, and for Schemes, etc., \$270. The managers are true business men, who take a deep interest in the welfare of the Church. The ladies of the Missionary Association are in dead earnest; have done good work in 1886, and have begun 1887 with large expectations. We hope that this year may be marked by abundant success.

THE annual report of St. Andrew's Church, Chatham, New Brunswick, for the year ending December 31, 1886, is as follows: Communicants on roll, 350; removed by death and change of residence, thirty-three; added on profession of faith, thirty-nine, and by certificate, twelve; number of families, 230; in Sabbath school and Bible classes, 300; teachers, etc., thirty-five; number of baptisms, sixty-seven, of which two were adults. The prayer meetings have been largely attended, and are regarded as the event of the week. The treasurer's report shows that \$2,846 have been raised for congregational purposes; for the Schemes, \$384; other benevolent and religious purposes, \$372, making a total for all purposes of \$3,602. The 30th of March will be the fifth anniversary of the Rev. E. Wallace Waits' pastorate in this congregation, during which period 171 members have been added to the communion roll, and seventy-four removed by death and change of residence. There is at present a revival in the religious life of the congregation. On the first Sabbath of March eighteen were received into full communion at the sacramental services.

THE annual meeting of the West Winchester congregation was held on Monday evening. Mr. Ross, the treasurer of the congregation, reported that all old debts had been paid, that all the expense of repairs had been fully met, that the Sabbath collections had largely increased during the year, that the insurance on Church and manse was paid for the next three years, that the stipend was paid in advance till May next, and that there was a balance in hand of \$46. The Sabbath school has raised ample funds to provide books, papers, etc., for the coming year, and also contributes a \$50 scholarship to the Pointe-aux-Trembles school. For this year, up to date, \$142 has been raised for the different Schemes of the Church. During the year the ladies raised by envelopes and two social gatherings \$142, for the improvement of the church. Since the induction of the Rev. Dr. Moffat, thirty-one new members have been added to the membership. During the past week, Mrs. William Anderson had a very pleasant and successful social gathering at her residence. All facts considered, the congregation and pastor have good reasons for whole-souled gratitude to the great Head of the Church.

THE congregation of Osgoode has held special evangelistic meetings during the last four weeks, which were conducted by the pastor and Mr. John William McLeod, one of our students from the Presbyterian College, Montreal. Mr. McLeod preached Christ, and Him crucified, from night to night with great force, ability and power. The meetings were much blessed to many who were out of Christ before the movement began. In some instances whole families were brought to Christ, and so intense was the interest manifested from the time they began till they were closed that many people had to leave the Orange Hall of Vernon, in which they were held, from want of standing room. The sacrament of the Lord's supper was observed Sabbath week, when fifty new communicants, who professed faith in Christ as their Saviour at the meetings, sat down with us at the Lord's table, for which we have reason to thank God, and take courage. The meetings were brought to a close that Sabbath in Vernon, and we began in Kenmore, which also belongs to Osgoode, on the 14th inst., where we hope the same blessing will be granted to us as we received in Vernon. Mr. McLeod is a young man of much ability, and is calculated to prove a blessing in the ministry of our Church to which he is looking forward.

THE lecture room of Knox Church was well filled with ladies of all denominations on the occasion of the annual meeting of the Ottawa Auxiliary on March 8. The platform was tastefully decorated with plants and flowers, and presented a pleasing appearance. The president, Mrs. J. Thorburn, took the chair at three o'clock p.m., and presided through the entire meeting with grace and dignity. Occupying seats on the platform were Mrs. James Gibson, president of the Mission Band, and the recording secretary, Miss Laura Hoppick. The minutes of the last annual meeting were read and approved, and the president then read her address, which gave a comprehensive account of missions, and spoke of the greater need of individual effort in the work. Many bright, helpful suggestions were brought out, and in closing Mrs. Thorburn gave the society its "marching orders" for the coming year, "Speak unto the children of Israel that they go forward." The corresponding secretary, Miss Harmon, read the report, which is always an interesting one. The treasurer, Mrs. Crannell, showed by her statement that \$424 were to be forwarded to the general society—the amount collected at the thank offering meeting in October being \$214.95. Mrs. Charles Beddoe now sang a sacred solo, and the election of officers was proceeded with. Very much regret was expressed at the resignation of the faithful recording secretary, Miss Laura Hoppick, who is leaving the city to take up her residence in Stratford, and a resolution to that effect was passed. The following officers were then elected: Mrs. J. Thorburn, president; Mrs. Herridge, St. Andrew's

Church, Mrs. Armstrong, St. Paul's Church, Mrs. Durie, Knox Church, Mrs. Hardie, Bank Street Church, Mrs. McNaughton, New Edinburgh Church, Mrs. White, Rochesterville Church, vice-presidents; Miss R. Maconar, recording secretary; Miss A. M. Harmon, corresponding secretary; Mrs. L. Crannell, treasurer. In addition to other committees, a programme committee was elected to assist the president in the programmes of the monthly meetings. Addresses full of encouragement and kindly feeling were given by M. S. Tilton, of the Episcopal Woman's Missionary Society, and Mrs. Hardie, of the Methodist Woman's Foreign Missionary Society. Miss Nellie Hay read an amusing paper on the trifling things that keep us away from the meetings. The collection was taken up by young ladies of the Mission Band, and with the singing of a hymn a very pleasant afternoon was brought to a close. Among the audience were noticed a number of ladies from the newly formed society in Chelsea, P. Q., who braved the bad roads and deep snow to show their interest in the beloved cause.

PRESBYTERY OF CHATHAM.—This Presbytery met on March 15. Mr. J. R. Bainsby was appointed Moderator for the next twelve months. Mr. Fairbairson intimated his acceptance of the call from Dover, and his ordination was appointed to take place on the 31st. A moderation was granted to Caven Church and South Dover. Reports on the State of Religion, Temperance and Sabbath Schools were submitted and adopted. The congregation of St. Andrew's Church, Chatham, ask and receive liberty to form a board of management. Dr. Burns, Halifax, was nominated as Moderator of the next General Assembly. It was agreed to ask from the Augmentation Committee \$225 for Essex Centre; \$150 for Duart, and \$150 for Leamington, and to ask from the Home Mission Committee \$2 per week for Buxton, and \$4 per week for Tilbury Centre. The following were appointed as commissioners to General Assembly: Messrs. McKelvie and Scott by rotation, and Messrs. Gray, Battistly and Tallach by ballot; Messrs. Linton, Ainslie, Bartlett and McKeown, elders, were also appointed. The resignation of Mr. M. Diarmid, of Elmira, was accepted. The next regular meeting of the Presbytery was appointed to be held in St. Andrew's Church, July 19, at ten a.m.—WILLIAM WALKER, *Pres. Clerk*.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Palmerston on the 15th inst. Mr. McNair was appointed Moderator for the next six months. Mrs. Harrie addressed the Presbytery on the working of the Woman's Foreign Mission. A hearty vote of thanks was given her for her very interesting address. Intimation was given that the Bruce Presbytery had agreed to apply to Synod to have Balaklava transferred to the Saugeen Presbytery. The Presbytery also agreed to apply to have said congregation received. Balaklava intimated that they wished their present supply continued. Ayton also expressed satisfaction with the present supply, if service could not be obtained every Sabbath, in place of every second Sabbath. East Normanby asked for service every Sabbath. It was agreed to continue the present supply, and send a deputation to visit East Normanby. Messrs. Niven and Thorn, by rotation, and Mr. Young, by ballot, were appointed commissioners to General Assembly, and Messrs. Wm. Fraser, Isaac Starratt and James Scott, elders. Reports were given on Sabbath Schools, Temperance and the State of Religion, by Messrs. Aull, Bickell and Baikie, respectively. There was presented and read a receipt of the balance of \$1,000 gratuity promised to the Rev. John Macmillan by Knox Church, Mount Forest. The Clerk was instructed to notify the Clerk of Synod accordingly. The Presbytery approved of the remit on marriage with a deceased wife's sister, but disapproved of the remit on co-operation, because it was not practicable. Dr. Burns, of Halifax, was nominated as Moderator of the next General Assembly.—S. YOUNG, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 15th inst. It was resolved to appoint the ministerial commissioners to the General Assembly in rotation, half from the top and half from the bottom of the roll. The commissioners thus appointed were Messrs. Porteous, Livingstone, Fenton, Murray, Ross, Young, Caswell, R. McIntyre. Messrs. Murray and McIntyre having declined the appointment, Messrs. Burson and Bell were appointed in their places. In case of further declinations the Clerk was instructed to fill up the blanks by the next order on the roll. Messrs. R. McQueen, G. Ruherford, Dr. McDonald, A. J. Mackenzie, W. J. McCull, J. McMaster, D. McLellan, J. Charlton, elders, were appointed commissioners. The conveners of the committees on the State of Religion, Sabbath Schools and Temperance gave in reports, and were requested to complete and forward their reports to the Synod. A call from Niagara Falls to Rev. R. H. Abraham was sustained. It was laid on the table to be considered on the 25th inst., and the congregation of Burlington is to be cited for their interests. Also a call from N. Pelham and Wellandport was sustained, and accepted by Rev. T. Peatchall. The induction was fixed at N. Pelham on Tuesday, April 5, at two o'clock p.m. Mr. Ratcliffe to preside, Mr. Ross to preach, Mr. Burs. to address the pastor and Mr. Crombie the people. Mr. McGuire was asked for six months as supply for the Westworth Street, Hamilton, congregation. The vacancies now are (1) Erskine Church, Hamilton, (2) Welland, (3) Fort Erie, etc., (4) Caledonia, (5) East Ancaster, (6) Dunnville, Merriton, etc. The mission stations are, Port Colborne, Cayuga, Hayne's Avenue, St. Catharines. The congregations receiving Augmentation grants are: (1) Blackheath, etc., (2) Nelson, etc., (3) Niagara, (4) St. Ann's, etc. Four students are required for the summer. The remit on co-operation with the Methodist Church was considered, and it was resolved to approve of the object aimed at, but not the plan of co-operation detailed in the remit, as tending to interfere with and trammel the free action of Presbyteries and Sessions.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton on March 8. Session records were

examined and attested. Mr. Ramsay, on behalf of the committee appointed to consider the deliverance of Presbytery on remit of Assembly on the marriage question, submitted the following, which was adopted by the Presbytery as their deliverance on the said remit: (1) If Church courts are to be restrained from the exercising of discipline in such cases, it ought to be formally declared that the proposition—a man may not marry any of his wife's kindred nearer in blood than he may of his own—is not sufficiently sustained by Scripture, and that the doctrine of the Confession of Faith is not to be considered binding; also the office-bearers of the Church will be bound to sanction that which is contrary to the declaration of their faith contained in said Confession, and which has not been shown to be in accordance with the rule of their faith, viz., the Word of God. (2) Since a large proportion of the office-bearers of the Church believe such marriages to be incestuous, and have entered upon their offices with the understanding that they would be required to exercise discipline in such cases; therefore it ought not to be made obligatory upon them to refrain from such exercise of discipline. Accordingly for the proposition contained in the remit, there should, in the judgment of the Presbytery, be substituted the following, viz.: The discipline of the Church need not be exercised in regard to marriage with a deceased wife's sister. The following deliverance was adopted regarding the translation of Mr. Pritchard to the congregation of Forest. As in the orderings of the Great Head of the Church it has occurred that Mr. James Pritchard, recently a member of this Court, has been translated to another, it appears proper to put on record, which we now with satisfaction hereby do, our sense of the diligence and zeal with which our brother discharged, while with us, his pastoral and Presbyterial duties, recalling with pleasure the regularity of his attendance with us, and helpful co-operation. The Presbytery takes this opportunity to express their fervent desire for his comfort and success in his new field of labour, and that he may continue to prove an honoured instrument in the salvation of many. The reports on the State of Religion, Sabbath Observance and Temperance were submitted and adopted. The following recommendations of the report on Temperance were adopted: (1) That the question of Temperance, in both its legislative and moral aspects, be kept prominently before the people, in order that their education on the question be advanced; (2) that while we regard Prohibition as the ultimate end of our work in this matter, still recommend the people to uphold the officers of the law in the enforcement of the Canada Temperance Act, and not recede from the present position of the Temperance question in this country, excepting in the way of more advanced legislation. The following were elected commissioners to the Assembly: Revs. P. Musgrave, A. McLean, Dr. Ure and S. Achison, ministers, and Messrs. Dobie, M. Y. McLean, Carnie and Whiteford, elders. The annual report of the Woman's Presbyterial Foreign Mission Society was read by Mr. McDonald. The report was very hopeful in its tone, showing that there are eight auxiliaries, two of which were organized during the past year; the total membership is 244; total amount collected during the year, \$865, against \$441 for 1885. After the reading of the report the Presbytery agreed as follows: Having heard the annual report of the Woman's Foreign Mission Society the Presbytery desire to express their great satisfaction with the success which has attended this department of Church work, and the energy with which the work is being prosecuted, and hope that ere long an auxiliary will be organized in all the congregations within the bounds. Messrs. Ramsay and Dodds were appointed members of the Committee on Bills and Overtures (Synod). Dr. Burns, of Halifax, was nominated as next Moderator of the Assembly. Next meeting of Presbytery to be held in Henall, on the 10th May, at half past ten a.m. A. McLEAN, Pres. Clerk.

MONTREAL NOTES.

The Board of Management of the Presbyterian College met on the evening of Tuesday last. Among other items of business, it was resolved to invite the members of the Synod of Montreal and Ottawa to a conversation to be held in the David Morrice Hall on the evening of Thursday, April 21; and a committee was appointed to make the necessary arrangements. The Synod meets on the preceding Tuesday, and as it usually finishes its work by the afternoon of Thursday, the evening of that day was selected as the most suitable for the conversation. Cards of invitation will be sent to all the members and their wives, those for the elders being addressed to the care of their respective ministers.

On Wednesday evening, April 6, the closing exercises of the college take place. They promise to be of more than usual interest this year, and will doubtless attract a large gathering. The Rev. J. K. Smith, M.A., Moderator of the General Assembly, is to be present, and deliver an address to the graduating class. On the following evening the annual banquet of the Alma Mater Society is to be held. A meeting of the graduates of the college is to be held in the city during the week of the Synod meeting, to discuss matters pertaining to the interests of the institution.

On Sabbath last the ordinance of the Lord's supper was administered at the Pointe-aux-Trembles Schools for the second time this session. The occasion was one of great interest. Sixty-four persons communicated, of whom fifty-five were pupils. At the communion in December nine of the pupils were received into the fellowship of the Church, and on Sabbath last nineteen additional were received,—of these nineteen, ten were Roman Catholics when they entered the schools. The applicants for membership were subjected to a searching examination on personal religion as well as on their Scriptural knowledge. The services were conducted by the Revs. Professor Coassrat and R. H. Warden. It is most encouraging to know that of the 120 pupils at present in the schools, fifty-five are the professed followers of Christ. A number of these are the mini-try in view, while others purpose being teachers, lawyers and doctors.

The regular quarterly meeting of the Montreal Presbytery was held in the David Morrice Hall on Tuesday last. The

meeting was not only one of the largest, but one of the most interesting ever held here, and a large amount of business was transacted. Some little difficulty was experienced in getting commissioners for the General Assembly, several of those elected declining to go. Eventually, the result was as follows:—Ministers, by rotation, Professor Scrimger, Messrs. Morrison, Muir, Fleck, Nichols and Warden; by ballot, Principal MacVicar, Messrs. Jordan, Smyth, Doudiet, Rowat and Heine; elders, Messrs. Morrice, Paul, Drysdale, Surling, Hutchison, Dr. Christie, McLaren, Rodgers, McPherson, Sinton, McFee and Kilgour. The call from North Georgetown to Mr. G. Whillans was reported as unanimous and cordial, and was sustained by the Presbytery, and accepted by Mr. Whillans, whose ordination and induction were fixed for Tuesday, April 5, at eleven a.m., Rev. C. M. Mackeracher to preside, Rev. J. B. Muir to preach, Rev. D. W. Morrison to address the minister and Rev. R. H. Warden the people. The stipend promised is \$900 and manse, with seven or eight acres of glebe. There was a spicy discussion as to the stipend, many of the members of the Presbytery expressing regret that it was not higher, Georgetown being one of the largest and wealthiest country congregations in the Church, numbering 180 families and 424 communicants. The representatives of the congregation explained that, while not perhaps giving according to the measure of their ability, the people were increasing in liberality, the stipend being double what it was a few years ago, and the contributions to the Schemes of the Church reaching \$467 last year. There is reason to hope that the discussion will have a good effect, and that the stipend will ere long be considerably increased.

The Rev. R. H. Warden was nominated as Moderator of Synod, and Messrs. Dewey and Paul appointed members of the Synod's Committee on Bills and Overtures. The report on French work was submitted, and the grants to several congregations and schools in the Presbytery revised. A good deal of time was occupied in hearing reports from deputies to augmented congregations and mission stations, and in deciding on the grants to be asked for these. Interesting reports on the State of Religion, on Sabbath Schools and Sabbath Observance were presented respectively by the Rev. Messrs. Jordan, Fleck and Nichols.

An application was received from a number of families at Trout River Line for services, and it was agreed to send a mission ry there for this summer, and to ask a small grant from the Home Mission Fund. It is hoped, however, that this may not be required, as the people generally are in comfortable circumstances.

The Presbytery cordially approved of the action of the Students' Missionary Society in taking up city mission work, and instructed its City Mission Committee to supervise the work, so that it may be as efficiently prosecuted as possible.

The Rev. W. Forlong having asked counsel as to certain matters affecting his congregation, the Presbytery agreed to hold a special meeting in Lachute, on Thursday, 26th May, meeting with the congregation of Henry's Church at ten o'clock a.m., with the congregation of First Church at two o'clock p.m., and with both congregations together at seven o'clock p.m.

An application to be received as a minister of this Church, from Rev. E. Brun, was referred to a committee, to report at a meeting of the Presbytery to be held during the meeting of Synod.

The next regular meeting of the Presbytery was appointed to be held in the David Morrice Hall, on Tuesday, July 5, at ten a.m.

The Rev. Dr. Weir, professor in Morrin College, Quebec, has recently been sorely afflicted. His younger daughter, Mrs. Jones, died three weeks ago; and last week Mrs. Weir died, after a long, but patiently borne illness. Dr. Weir has the warm sympathy of very many friends in his severe bereavement.

Social gatherings, and entertainments of one kind or another in connection with churches, still continue, though the sea on is now well over. On Monday evening Professor Bovey lectured on the "Public Works of Canada," before the Young Men's Association of St. Paul's Church. The lecture was replete with interesting facts, and brought out in strong light the contrast between Canada sixty years ago and now as to its public works. In Chalmers Church lecture room, the same evening, an enjoyable concert was given. On Thursday and Friday evenings, social gatherings were held in Calvin Church; and a Puritan entertainment takes place in Erskine Church lecture room on Thursday next, March 31, with an address on the "Puritans" from the Rev. G. H. Wells.

A committee has been formed, with the Rev. James Patterson as Convener, to arrange for the accommodation of members during the approaching meeting of the Synod in Montreal.

OBITUARY.

ALEXANDER CLARK.

On March 4, at his residence, Smith's Falls, after a short illness, Alexander Clark, aged seventy-five years. For nearly fifty years Mr. Clark had been actively connected with the business and church life of Smith's Falls, though for the past ten years he had retired from the more active duties of business. He will be greatly missed. He was a large hearted, generous Christian man, cheerfully and systematically giving to every worthy object. Of a retiring disposition, his advice was always sought as valuable, and his presence at Presbytery, Synod, or General Assembly was always felt. His funeral, which was very largely attended, was conducted by Rev. John Crombie. Mr. Clark had all through life given liberally to the various Schemes of our Church, but, we believe, in his will leaves a further sum of \$1,000 for the Schemes of the Church. His widow and only son, Mr. J. N. Clark, have the sympathy of a very wide circle of friends and relatives.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 10, 1887.

JOSEPH EXALTED.

Gen. 41: 38-48.

GOLDEN TEXT.—Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.—Psa. xxxvii. 5.

SHORTER CATECHISM.

Question 16. The truth set forth in the answer is most important. In our day it ought to be clearly understood. Why are we punished because of Adam's sin? is a question often asked. It was not for his own sake alone that God made covenant with Adam; it was made with him on behalf of the race that Adam represented. Had he maintained his sinless state, we would have enjoyed the blessed effects of that obedience; as it is, we inevitably suffer the consequences of his disobedience. The covenant of grace made with the second Adam is also representative. We share the benefits of Christ's submission and obedience. As in Adam all died, so in Christ shall all be made alive.

INTRODUCTORY.

Joseph having been sold to Midianish traders, he was taken to On, or Heliopolis, the sacred city of Egypt, where the sun god was worshipped, and was the principal abode and training school of the Egyptian priests. It was situated about seven miles north of Cairo. Nothing now remains of the once famous city save a solitary obelisk similar to Cleopatra's needle, and the obelisk in the Central Park, New York, both of which came from the ancient city of On. Joseph was sold to Potiphar, the captain of the royal guard. Here, though employed as a slave, he rose to a position of trust and comfort till Potiphar's wife sought to lead Joseph into sin. His steadfast obedience to God's law brought on him his mistress's displeasure. By hateful falsehood she provoked Potiphar to punish Joseph, who was cast into a miserable dungeon, where he languished for about three years. Here also he found favour with God and man, and was raised to honour even in prison. Pharaoh, supposed to be Aphis, the last of the shepherd kings, was perplexed by dreams which the Egyptian wise men could not interpret. At the butler's recommendation Joseph was sent for. God gave him wisdom to understand and interpret the king's dreams, and to counsel the wisest course during the seven years of plenty to provide for the famine of the succeeding seven years.

I. Preparation for Work.—It is good for a man that he bear the yoke in his youth. God's providential leading of Joseph effected a twofold purpose: it tried and also strengthened his faith. The way he trod was rough. It led through slavery to the wretchedness of a dungeon. He was a prisoner, but in the happiest state in which a prisoner can possibly be. He was an innocent prisoner. How wearisome the slowly-passing years of his prison life must have seemed to him: yet he was sustained by God's grace through it all. It is only by submission and obedience that men are fitted for wise ruling. God's ways may seem dark and mysterious, but He leads His people by the right way. The glorious end of Joseph's servitude comes at last.

II. Joseph's Elevation.—It was surprisingly great. Men have not infrequently fallen from a throne to a dungeon, but it is more rare for one to leave a prison to ascend a throne. If Joseph was not raised to the Egyptian monarchy, he was raised to be the virtual ruler of the land. God is the source of all true wisdom. What had baffled the Egyptian philosophers was revealed to Joseph. This was distinctly recognized by Pharaoh. He was convinced of Joseph's wisdom and foresight, and was able to trace it to its source. He at once raised him to the highest dignity. Through all his adversity Joseph had honoured God, and now God raised him to high distinction. He rules over the palace and over the kingdom. Pharaoh then invests Joseph with the insignia of his high office. He took his signet-ring from his hand, and put it upon Joseph's hand. This was for sealing royal proclamations. The impress of the signet-ring is still used in the East instead of signatures. Then the king arrayed him in vestures of fine linen. Even at that early age Egypt was far advanced in the arts of civilization. Linen manufacture had reached great perfection. The priestly vestments were made of fine linen, and thus clothing him, Joseph was highly honoured. In addition to this a gold chain was put round his neck. This not only indicated that he was high in the royal favour, but was a badge of the office to which he was elevated. Joseph was then led forth in a magnificent procession, occupying the second chariot, preceded by heralds calling on the people to honour the newly appointed ruler. A new name was bestowed on Joseph by the king, Zaphenath-Paaneah, which is understood to signify "Governor of the Living One." He was also married to the daughter of Potiphar, priest of On.

III.—There is no time wasted in idle display of his newly-acquired splendour. Joseph has a most important work entrusted to his care. The fate of a populous kingdom is dependent on him, so he went throughout all the land of Egypt. He provided storehouses for the reception of the grain. According to the dream which God had enabled him to interpret, the seven plentiful years came. The crops were unusually abundant, and the surplus was carefully stored, so that when the years of famine came there might still be plenty in the land.

PRACTICAL SUGGESTIONS.

The faithful service of God never loses its reward. It may not be elevation to worldly greatness, but it certainly leads to peace of conscience, and joy in God.

Days of adversity come to the good, yet God in His own time brings deliverance.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Sparkles.

"HELLO, Blade, glad to see you. I'm in a great hurry; you just wait a minute, and I'll be back in a quarter of an hour."

Consumption Surely Cured.

TO THE EDITOR—

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

"I DO not desire wealth for itself," remarked the philosopher. "No," replied the cynic, "I suppose you desire it for yourself."

CURE FOR CROUP.—Prompt relief to prevent suffocation from the accumulation of tough mucus—the formation of the false membrane—and the constriction of the air passage, is necessary in case of a sudden attack of croup. Hagyard's Yellow Oil should be used at once, afterwards Hagyard's Pectoral Balsam.

"WHERE is the ideal wife?" asks the lecturer. "Well, if she is out looking for the ideal husband, her search will prove fruitless."

THE STORY OF HUNDREDS.—In a recent letter from Mrs. Sarah A. Mills, of Wheatley, Ont., she says, "I was a sufferer for six years from dyspepsia and liver complaint. My food did not digest, and I grew weaker every day. I lost appetite and had little hope of recovery. I tried many remedies, but all in vain, till I took Burdock Blood Bitters. The first bottle gave relief; after taking seven bottles, I am thankful that I now enjoy good health."

[An old man sits down upon the slippery sidewalk.] Passing Dude: Hello, old man! You see lots of stars, eh? Old Gentleman: The only thing I see is a grinning idiot.

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

"AH," said the conceited young parson, "I have been preaching to a congregation of asses." "Was that the reason you called them brethren?" enquired a strong-minded young lady.

WHAT A WONDERFUL DISCOVERY is Perry Davis' PAIN KILLER! It not only cures the ills of the human family, but is also the sure remedy for horses with colic. It has never been known to fail in a case of the worst cases; and for sprains, galls, &c., it never fails—try it once. Directions accompany each bottle. Sold by druggists generally.—Kenton County (Ky.) Democrat.

"CAN you conceive," asked the professor, "an eternal vacuum, a portion of space unoccupied, an empty void, into which nothing can ever come, which maintains inviolate and forever its own eternal emptiness?" "I can," replied the student; "I have a stylographic pen."

MONTAIGNE speaks of "reposing upon the pillow of a doubt." Better repose upon the certainty that Dr. Pierce's "Favourite Prescription" will cure all chronic female diseases with their attendant pains and weaknesses.

Dear Sir—Your "Favourite Prescription" has worked wonders in my case. It gave immediate relief.

MRS. M. GLEASON, Nunica, Ottawa Co., Mich.

DE CAD: That little Miss Beach is a regular little fool. Bagley: Oh, no. De Cad: Yes she is. Any girl who will flirt is a fool. Bagley: Does she flirt? De Cad: Why, she flirted with me all last evening. Bagley: Oh, well, then she is a fool.

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It is a wicked newspaper man of Detroit who says a woman of that city recently tied a pedometer to her chin, and discovered that she talked twenty-five miles between breakfast and lunch. Probably one of her lady friends came in to make a call of five minutes.

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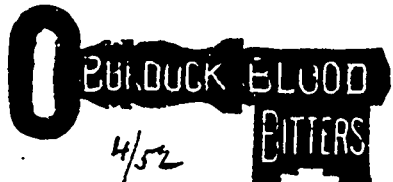
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Charity

Charity, attached to St. Mary's Infant Asylum, Dorchester, Mass., certify to the inestimable value of Ayer's Sarsaparilla in the treatment of sore eyes and skin diseases, among the many unfortunate children under their care. Mrs. S. D. Rodwell, Wilmington, Mass., writes concerning the treatment of her daughter, who was troubled with sore eyes, as follows: "I gave Ayer's Sarsaparilla to

may be "the fairest and foremost of the train that wait on man's most dignified and happiest state," but the dignity and happiness of man cannot long endure without the health that may be obtained in a few bottles of Ayer's Sarsaparilla. A. W. Parker, lumber dealer, 209 Henry street, Montreal, Que., writes: "After being troubled with Dyspepsia for a year, and with Salt Rheum

My Little Girl,

and must say that she never took anything that helped her so much. I think her eyes never looked so well, as now, since they were affected, and her general health is improving every day. She has taken but half a bottle." A. J. Simpson, 147 East Merrimack st., Lowell, Mass., writes: "My weak eyes were made strong by using Ayer's Sarsaparilla." C. E. Upton, Nashua, N. H., writes: "For a number of years I have been troubled with a humor in my eyes, and was unable to obtain any relief, until I commenced using

For a Number of Years,

I was cured of both diseases by using six bottles of Ayer's Sarsaparilla." M. G. Trahe, Duxbury, Mass., writes. "I have found Ayer's Sarsaparilla an efficacious remedy for bilious troubles and Dyspepsia." Henry Cobb, 41 Russell st., Charlestown, Mass., writes: "I was completely cured of Dyspepsia, by the use of Ayer's Sarsaparilla." Wm. Lee, Joppa, Md., writes: "I have tried Ayer's Sarsaparilla, and it has done me so much good that I shall always regard it as the best of blood purifiers." Eminent physicians prescribe Ayer's Sar-

Ayer's Sarsaparilla 26/52

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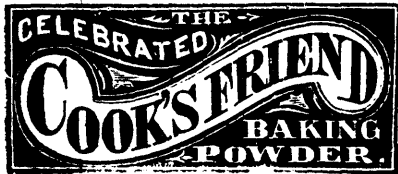
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MEETINGS OF PRESBYTERY.

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



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Send for Circular.

KNOX COLLEGE
CLOSE OF SESSION.

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

PRESBYTERIAN CHURCH IN CANADA.
Woman's Foreign Missionary Society (Western Division).

The Eleventh Annual Meeting of this Society will be held in OLD ST. ANDREW'S CHURCH, JARVIS STREET, TORONTO, on TUESDAY and WEDNESDAY, 12th and 13th of APRIL.
The ladies will meet in the School Room on Tuesday, at half-past ten a.m., and at half-past two p.m., and on Wednesday, at half-past two p.m. The General Board of Management will meet on Wednesday, at half-past ten a.m. A Public Meeting will be held in the church on Tuesday evening, at eight o'clock. Dr. Wardlaw, Moderator of the Assembly's Foreign Mission Committee, will preside. Addresses may be expected from the Revs. Dr. MacLaren, Dr. Kellogg, D. J. Macdonnell, and G. M. Milligan.
Ladies who intend being present will please send their names and addresses to Mrs. Kirkland, 402 James Street, Toronto. Certificates to travel at reduced rates may be had on application to Mrs. Hugh Campbell, 194 Richmond St. West, Toronto. Toronto, March 19, 1887.

SYNOD OF HAMILTON AND LONDON.

The Synod of HAMILTON AND LONDON will meet within
ST. ANDREW'S CHURCH, CHATHAM,
ON
Monday, April 25, at half-past seven p.m.
The Business Committee will meet at half-past four p.m.
Rolls of Presbyteries and all other documents for presentation to the Synod should be sent the Clerk not later than the 18th day of April.
Certificates enabling ministers and elders to travel at reduced rates will be sent in due time. This privilege is also extended to the wives of commissioners, who may wish to be present during the meeting of Synod. The elders' certificates are sent to their respective ministers.
WILLIAM COCHRANE,
Brantford, April 1, 1887. Synod Clerk.

SYNOD OF TORONTO and KINGSTON.

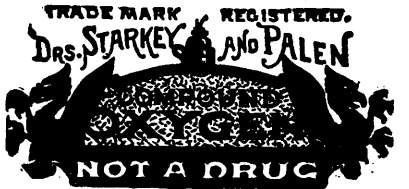
The Synod of TORONTO AND KINGSTON will meet in
The Presbyterian Church, Brampton,
ON
MONDAY, THE 9th OF MAY, 1887,
at half-past seven o'clock p.m.
All papers for the Synod will be sent to the undersigned at least eight days before the meeting.
JOHN GRAY,
Orillia, 25th March, 1887. Synod Clerk.

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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, EPILIPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Some others have failed for reason for not now reciving 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 trial and I will cure you. Address DR. E. G. BOOT, 4/26
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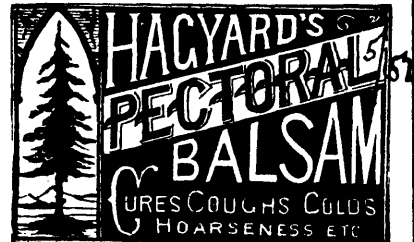
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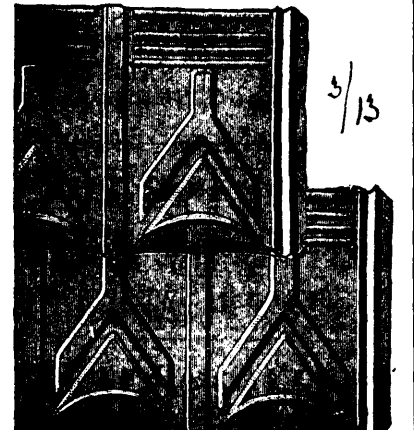
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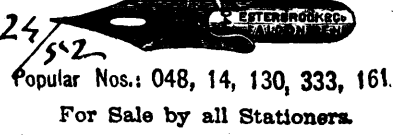


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