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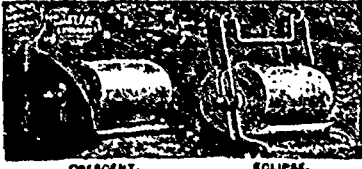
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(From the "Hartford Times," January 1, 1887.)
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This, one of the oldest Fire Insurance Companies in Hartford, has a larger surplus in proportion to its capital than any other fire insurance company in Connecticut, if not in the country. Its cash capital is \$1,250,000. Its reserve premium fund is \$1,764,932.23; its net surplus over all obligations, including the stock, is \$1,789,986.74. Its total cash assets amount to \$5,055,946.45 per share. The large surplus of the old Hartford carries the price of its stock well up toward \$300.

WAFFLES WITHOUT EGGS.—A table-spoonful of lard put into a teacup of corn meal; pour scalding water on all until it is as thick as mush; put into this one pint of buttermilk, half a teaspoonful of soda and one pint of flour; bake in waffle-iron.

COUGHS and colds are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. BROWN'S BRONCHIAL TROCHES are offered with the fullest confidence in their efficacy, giving almost invariably sure and immediate relief. 25 cts a box.

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THREATENED DANGER.—In the fall of 84, Randal Miller, of Maitland, N. S., was prostrated to his bed with an attack of incipient consumption. Cough remedies all failed. He gradually became debilitated, and friends despaired of his recovery. He tried Burdock Blood Bitters, with immediate relief, followed by a speedy cure.

ORANGE CAKE.—Two cups sugar, half cup butter beaten to a cream, one cup sweet milk, three eggs well beaten, three cups of flour, and two teaspoonfuls baking powder. Bake in sheet. Frosting.—Whites of two eggs, make a frosting as for other cakes; save out enough to frost the top of the cake, add to the rest the juice and grated rind of an orange, and spread between the layers.

Mrs. Langtry, Sara Bernhardt, and Adeline Patti Revisited Toronto.

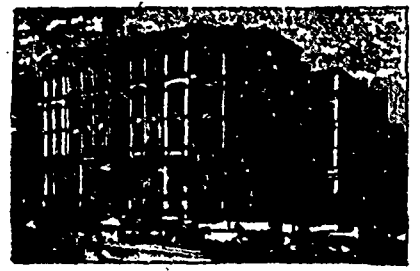
These celebrated artistes will arrive here in the coming season to give us pleasure during the dreary months. Some people, however, prefer a different kind of pleasure and that is to furnish a home, by their own, and have music, cards and games to while away the hours. Jolliffe's is the place to furnish these homes, and 467 to 473 Queen Street West contains an enormous variety for you to choose from.

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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, JANUARY 26th, 1897.

No. 5.

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5 Jordan Street, Toronto.

Notes of the Week.

A DOCUMENT, called the "World's Petition," has been printed for the National Woman's Christian Temperance Union, remonstrating against the liquor and opium traffic, which is to be circulated in all civilized lands, and when 2,000,000 signatures are obtained it will be presented by women to the several governments of the world, beginning with the United States Congress, for legislative action.

THE Evangelical Alliance of St. John, N. B., devotes attention to matters of practical interest. At a recent meeting the members resolved to establish a home for fallen women. They next resolved to have a bill for securing the better observance of the Sabbath prepared for presentation to the Provincial Legislature. The measure proposed is substantially the same as that now in force in the Province of Ontario.

MR. D. WYLIE is gifted with strong staying powers. For years he was known as one of the Canadian journalistic fathers. The Brockville Recorder informs its readers that he has been re-elected chairman of the Public School Board for 1887. He has served thirty-eight years on the board, and has sat continuously upon it all that time with the exception of one year. He has not been an idle member of the board, having always taken a warm interest in the schools, and devoted much of his time to looking after their interests.

FOR a number of years past the Pennsylvania Railroad has been making experiments to ascertain how far it would pay to give up travel on the Sabbath. Numerous excursion trains and a number of passenger trains have been taken off, and from eight o'clock on Saturday night till midnight on Sunday, all freight trains, except live stock trains, have been ordered off. All repairing at the shops has also been stopped on Sunday. The result has proved so exceedingly satisfactory that the directors very wisely intend permanently to introduce and extend these changes.

BY favour of Mr. J. G. Hodgins, Deputy Minister of Education, we have received Parts II. and III. of the Special Report by the Washington Bureau of Education, giving a full and authentic account of the proceedings of the Educational Convention held at New Orleans when the Industrial and Cotton Centennial Exposition was held. The volume also contains all the principal papers read at the Convention. It is gratifying to note that Ontario was ably represented. Mr. Hodgins, who was appointed honorary secretary of the Convention, and other noted Canadian educationists read papers of great value and interest.

THE London census reveals the fact that some of the strongest men are serving the weakest churches. As the *British Weekly* truly says, there are places where it is almost beyond the power of man to keep a church empty; there are others where life-long faithfulness to duty only assembles a handful. We echo its expression of the necessity that often exists for some standard-bearers to be "ready to make a shroud of their colours." Pathetic is the pacing of the almost solitary sentinel, but he is on duty, and his responsibility is great. It is often needful that a pastor and a few followers should stand in their lot, and while they work wait for better days. Their courage is often below the pitch, but the mere thought of surrender and its consequences to the cause is enough to screw it up, and make them keep time and tune with the marching host.

THE attitude of the Rev. Dr. McGlynn, of New York, in relation to his ecclesiastical superiors, is attracting considerable interest. It probably involves consequences of great importance. He has no quarrel with the Roman Catholic Church on doctrinal matters. As yet it is simply a case of discipline. His warm espousal of Henry George's candidature for the New York mayoralty was displeasing in the extreme to Archbishop Corrigan. As a consequence Dr. McGlynn has been summoned to Rome to explain his conduct. In his new paper Henry George has spoken out, with the logical force and clearness of which he is master, in a style that must be anything but pleasing to the authorities of the Catholic Church either in Rome or New York. The leading dailies of the last named city side with the Church against the inhibited rector of St. Stephen's. Had it been a Protestant pastor who proved recalcitrant, how he would have been praised for his independence! As it is, even the most vigorous New York dailies are very subservient to the Roman Catholic Church, while the religious papers, fearful of seeming to approve of Henry George's doctrines, speak falteringly of the significance of Dr. McGlynn's action.

A MOVEMENT is on foot among the native professors of the University of Japan, at Tokio, and others, to found at Tokio an institute and college for women, to receive about twelve house boarders and 100 day pupils. Many of these gentlemen have been in England, some have studied there, and have carefully observed English life and habits of thought. Their observations have led them to propose that their ladies' college in the "England of the East" should be under the control of four English ladies. They also desire that these ladies should be of the Church of England; that they should be perfectly free and, indeed, welcome to convert their pupils to the Christian faith. They openly say that Buddhism is powerless to raise a nation. The scheme has been laid before the committee of the Ladies' Association for Promoting Female Education in Heathen Countries, in connection with the Society for the Propagation of the Gospel. So remarkable did it appear to them that, though all the funds of the association were already pledged to maintain existing work, they undertook to raise a special fund to pay for the passages and outfits of the ladies, and a supplementary salary to that promised by the college. Two ladies have volunteered to go out at their own charge.

THE *Presbyterian Banner* touches on a matter of practical Christianity in the following fashion: The poor we have always with us. They were special subjects of commiseration and help by the Master when He was personally present on the earth, and they are as dear to Him now as they were then. The Church the pastor, or the private Christian neglecting them now is so far from following the example of the King and the Head of the Church. The *Religious Herald* has the following paragraph on this matter: While the pastor and his family should not be forced to consort with vulgar persons merely because they are poor, or avoid the society of the cultivated because they are rich, they should be care-

ful not to convey the impression that they are separated in feeling and fact from the common people such as followed and gladly listened to the words of the Master. These common people He loved, irrespective of any worldly position. They felt that they had in Him a sympathizing friend, and were drawn to Him. The duty of the pastor and his family, as thus pertinently set forth, is equally obligatory upon all Christians and their families, and rich and well-to-do members of the Church cannot begin too soon to make inquiry whether they have met the full measure required of them in their treatment of the poor.

A CORRESPONDENT of the *Christian Advocate*, who inquired at the Methodist book-room the other day for a life of Dr. Morley Punshon, was told that it was "in hands," and further inquiry elicited the statement "that some one" had been engaged on the work ever since the doctor's death! The prospect, therefore, is that the generation which knew Dr. Punshon will have passed away before the biography appears, if it ever does appear, which may be regarded as doubtful. This is only one case of many of the same character, says the *Christian Leader*, with which we are acquainted. It then instances the case of James Hannay, the brilliant Conservative journalist, a ripe scholar and a genuine humourist, who was one of the most brilliant contributors to the *Pall Mall Gazette* in its palmiest days. We may add that we have often been shocked at the difficulty of getting even the most intimate associates of departed worthies to prepare a brief memorial of them at the time of their decease—these survivors are too busy, or too careless, to trouble themselves; and the misery has been that in not a few cases of the kind the departed was one of the most estimable of men, so that it was simply insensibility and indolence that hindered the paying of the tribute. In some instances the crime of deep ingratitude was also involved into the failure to pay the tribute; while the crime was aggravated by affected homage to the memory of the dead and unctuous professions of piety. This is a matter we have had it on our minds to say for a good many years, and we feel obliged to the righteously indignant Methodist who has furnished us with a peg by naming the case of the unfaithful biographer of Dr. Morley Punshon, whoever he may be, and as to that we know nothing.

THE *New York Independent* says: Sir J. W. Dawson recently delivered a lecture in Brooklyn on the origin of the human race. After saying that the race was of comparatively recent origin, he proceeded to say: If man came into being suddenly, if it cannot with any show of reason be demonstrated that man was the child of evolution, the final development of creation, then we are necessitated either to accept the statement in Genesis that God made man in His own image, or else speculate and surmise for ever, for it is not probable that the problem could be solved in any other way than as we find it in God's verbal revelation to man. "In the Bible will be found the truest explanation of man's origin, and of the origin of all creatures, even of the earth itself. They are the outcome of the divine will, of the power, the wisdom and goodness of God." The Bible theory is not that man is by evolution the descendant of a monkey, or of any other inferior form of organized life, but the product of divine power by a special act in the creation of Adam and Eve. Such is clearly the meaning of the record as given in the Book of Genesis. The truth of this record is distinctly recognized in the New Testament. The Church of God, resting its faith on what the Bible so clearly teaches, has in all ages adopted this view, and is not likely to abandon it for any other view. The view abundantly accounts for the existence of the race of men on this globe, and is far simpler in its character, as well as much surer in the evidence supporting it, than the speculation of evolution from a lower order of animals. We say speculation, for no one will pretend that evolution as applied to the origin of man is actually a demonstrated truth. It is almost wholly a mere guess in the name of science; and being opposed to the Word of God it ought to be rejected.

Our Contributors.

THE RIGHT FRAME OF MIND FOR SPEAKING.

BY KNOXONIAN.

"If I am in the right frame I will make a vigorous speech! It is in my mind, if I can get it out." So wrote George Brown to a member of his family the day before he delivered his great speech on Confederation in Quebec in February, 1865. Next evening he spoke from eight o'clock until half-past twelve, and immediately afterward wrote to the same friend that he thought his speech was "pretty successful." No doubt it was, from which we may infer that the veteran statesman was in the right frame of mind.

Anybody accustomed to see and hear George Brown would have thought that he was far removed from any such necessity as considering his frame of mind when about to speak. He was the one man that seemed always ready. His splendid physique, his undaunted courage, his enthusiasm, his accurate acquaintance with political questions, and his long practice as a public speaker, seemed to raise him far above any such question as the frame of mind he was in when about to make an effort. And yet it is very evident that Mr. Brown felt that no matter how well he was prepared in other respects, if not in a good frame of mind at the time of delivery, his speech might be a comparative failure. If this was true of a man like George Brown, it must certainly be true of lesser and weaker men. No matter how well prepared a man may be to speak or preach, if his mind is not in a proper frame for work when the moment for action comes all his preparation goes for little or nothing. His piece may be well loaded with the best ammunition, but if it "hangs fire" there will be nothing struck. As Mr. Brown said, the matter may be in one's mind, but if one cannot get it out in good style, the fact of its being there does no good. Your hearers are not supposed to know there is anything there if you bring nothing out. If what you bring out is poor in quality and ragged in form the people who listen must be excused if they conclude that the stock is like the sample.

This "frame-of-mind" theory explains the great difference often seen between the sermons and speeches of the same man. You hear a minister preach, and you are delighted and edified. He is at his best. He brings the truth to bear on every part of your nature, and when you leave church you are at your best too. You hear the same man again. Everything is changed. The fervour, the unction, the power is gone. The whole operation seemed like drawing teeth. What made the difference? Ninety-nine times out of a hundred the difference arises from the frame of mind in which the preacher was at the time of delivery. The sermon may have been the same one. That is, the words may have been the same, but the power was gone. And the power was gone most likely because the preacher was not in a frame of mind to preach with power.

Not long ago we read of a gentleman who heard Dr. Guthrie preach the same sermon within a few weeks. The first time the Doctor was in his own pulpit, the church was crowded, the preacher was at his best, and the effect was wonderful. The next time the Doctor was from home on a holiday tour, the surroundings were not favourable, and the hearer could scarcely believe he was listening to the same man. The sermon is in one of Guthrie's volumes, and no doubt the words were exactly the same on both occasions. The preacher did not *feel* the same, and that made the difference. Perhaps the hearer was not in the same frame of mind, and that may have helped to make the difference seem greater.

If so much depends on the frame of mind in which one speaks or preaches, it might be well to mention some of the chief causes that produce frames of mind unfavourable to good speaking and preaching.

Poor health will do it. There are certain diseases of the digestive organs which make it almost impossible for a minister to preach well. The Gospel should be preached in a cheerful, hopeful tone, and it is almost impossible to give it a cheerful, hopeful tone if one's liver is on strike. Many a good man has broken down at this point. Their sluggish liver gave a desponding tone to their preaching, and the people generally avoid men with a desponding tone. The difference between the tone of a man in fine health and the tone of a semi-invalid is easily detected.

It is difficult, almost impossible, for a preacher suffering from certain kinds of bodily troubles to be in the best frame of mind for addressing his fellow-men.

Worry produces a frame of mind in which it is next to impossible to do good pulpit work. People sometimes say they wonder why ministers do not preach better. We have many a time wondered that some ministers can preach at all. Knowing all the circumstances under which they prepared and preached fairly good sermons, the fact that they were able to do so seemed to us almost as great a miracle as the raising of Lazarus from the dead. It was a miracle of grace that enabled them to do so.

Of all kinds of worry the kind that is certain to put a preacher in a poor frame of mind for his pulpit is worry that comes from the congregation. It may be possible for a minister to preach in a proper frame of mind to people that treat him meanly or abuse him. It may be possible, because grace can enable a man to do almost anything, but the supply of grace must be very large and very constant that enables a man to preach in a proper frame of mind to people from whose injuries he is smarting.

It may be asked if the rush of our modern life does not often injure pulpit services. A minister goes to an appointment to preach for a neighbour by the train which lands him about the time for service. The train is perhaps a little late. All the way he was worrying for fear of being late. Perhaps he read the daily papers on the way. He rushes from the train to the pulpit. Is that brother in a good frame for preaching? Just ask himself.

There are many moral and spiritual causes that put one in a bad frame of mind for pulpit work. These we do not discuss. Everybody should try to find them out for himself.

The one thing clear is that to do God's work well ministers must prepare *themselves* as well as their sermons. If so much depends on the frame of mind, no reasonable effort should be spared by ministers to have the frame of mind as nearly right as possible. Their congregations and especially their office-bearers should help them. The best sermon that ever was prepared may be spoiled during the ten minutes before the service. One of the modern ways the devil has of spoiling sermons is to push a lot of doubtful notices into the preacher's hands just before service. A few people want the notices read, and perhaps commented on, and a good many people of much higher character do not want any such notices read from the pulpit. The minister has to decide the question just before offering his invocation prayer. Perhaps he has to listen to some impertinent feather-head argue in favour of the notices. And, having engaged for a time in the highly spiritual exercise of considering whether his pulpit should be used as a deadhead advertising medium, he is expected to be in a good frame of mind for spiritual worship!

THE SWISS LAKE DWELLINGS.

A STORY OF PREHISTORIC TIMES.

On returning from my visit to the Jura last summer I remained a few hours in Neuchatel, to renew my acquaintance with the fine collection in the museum of the "relics" found on the sites of the

PFAHLBAUTEN,

as these ancient lake dwellings are called in German Switzerland. A brief account of this lacustrine form of prehistoric life may interest some of your readers. Of course this summary must be very general and imperfect, but still sufficient to give readers some idea of this strange phase of human existence. Those who desire fuller information can consult Dr. Ferdinand Keller's "Lake Dwellings," or Sir John Lubbock's "Prehistoric Times." I have, on different occasions, spent some hours in the museums of Zurich, Berne and Neuchatel, where the best collections of "relics" are to be found; and I have been favoured with a sight of some of the original positions of the "palafittes," as the "pile-dwellings" are called in French Switzerland. I have seen the piles still standing to testify to the abode, at some remote period, of groups of families, perhaps whole tribes, who maintained themselves partly by fishing, and partly by the produce of the field and of the fold.

In 1829 workmen engaged in deepening a harbour at Ober-Meilen, on the shore of the Lake of Zurich, found piles still standing and other remains; the meaning of which was not then even suspected.

Twenty-five years later—1853-54—occurred a remarkably dry season, which lowered the water in the lakes and rivers to a point previously unknown, exposing posts and relics which could no longer be overlooked. The subject was taken up by the Antiquarian Society of Zurich, of which Dr. Keller was president, and an investigation then began, and is still continued, which shows that these dwellings were not confined to any particular lake, but were common to all the Swiss lakes; and increasing light is being yearly thrown on these discoveries.

STRUCTURE OF LAKE DWELLINGS.

The huts were supported on wooden posts, from four to eight inches thick, cut from the neighbouring forests, and pointed by stone axes. They were driven into the mud or gravel of the lake by stones or mallets, many of which have been found. Originally, these piles must have been arranged in a certain order, but what that was cannot now be certainly known. At present, they are inclined at different angles, and look in some cases like a young forest after a hurricane. The heads of the posts must have been at one time level or nearly so, and a few feet above the surface of the water. The rows of posts farthest from the shore were secured by twigs or wattle work connecting them together, so as to lessen the force of the waves. On these were fastened, by wooden pins, rude platforms composed of trees from ten to twelve feet long, laid alongside of each other, and bound together. Over these trees were sometimes placed split boards which made the flooring stable if not elegant. In some cases a bed of mud and gravel was spread over, and beaten down by the feet or by mallets. The precise

FORM OF THE HUTS

is not known, though probably they were oblong in shape. In some museums they are represented as oblong or square or round, according to the fancy of the artist or archæologist. Whatever the form, the framework attached to the platforms was bound together with wattle work, covered inside and out with a coating of clay, some of which has been found in a half-burnt state, with the print of the wattles quite distinct. A few pieces, more or less convex, have led some to infer the round form of the huts; but these fragments are too small to give any sure indication of the shape or diameter of the huts. The reeds and straw found in abundance make it certain that these, with bark and rushes, constituted the covering or roof.

What divisions there were in the houses and the position and size of the doors and windows, if such there were, it is impossible now to say. But in the centre of the floor was a hearth of slabs of stone, some of which have been found *in situ*. From the number of clay weights for weaving remaining, it is inferred that each hut had a loom. Portions of young trees found with their branches partially lopped off, are supposed to have been fastened to the roofs or walls, to suspend on them mats, nets and earthenware vessels provided with string handles.

FASCINE DWELLINGS.

Some habitations, from their peculiar substructure, have received this name. They are supported on layers of sticks bound together, or stems of trees placed parallel and crosswise on each other from the bottom of the lake to the surface. To keep these in their place, piles are inserted at different parts, and driven into the mud. Huts of this kind are found only in the smaller lakes, and belong to the stone age. Where the bottom was rocky, the trees and posts were kept steady by a heap of stones deposited around them. In other cases, where the mud was too soft to hold the piles, they were morticed into a framework of tree trunks placed horizontally on the bottom.

CRANNOGES

is the name given to similar buildings found in Ireland and Scotland, for such dwellings were not confined to Switzerland. The Irish crannoges were first brought into notice by Sir W. R. Wilde in 1840. They were frequently placed on natural islands, though sometimes they were built up from the bottom of the lake. They were surrounded by a stockade of piles driven into the bed of the lake, in the form of a circle or oval, from sixty to 130 feet in diameter. These are generally regarded as having been fastnesses for predatory chiefs or robbers who used them as places of occasional retreat. Generally speaking, they were only accessible by water, and in almost

every case, canoes have been found near them, constructed of a simple tree, and called "dugouts."

SITES OF LAKE DWELLINGS.

These were generally on bays having a southern aspect and protection from cold winds. A wood containing game was not far off, as well as good pasture and arable land. The distance from the shore varied in different lakes. But in almost every case there was a bridge or gangway, built on piles, connecting the colony with the shore, and some of these gangways appear to have had at the land end, sentry boxes for watchmen to give the alarm in case of attack or fire. A settlement in the Lake of Bièvre, over six acres in extent, had a gangway 100 yards long and forty wide.

The settlements differed greatly in size. Professor Troyon attempts, by measurement, to calculate the number of people that occupied the Swiss lake dwellings. To those of the stone age he gives 31,875, and to the sixty-eight villages of the bronze period 42,500, but it is scarcely necessary to say that little reliance can be placed on guesses of this nature. As already hinted, habitations of this kind have been

FOUND IN MANY COUNTRIES

all over the earth. Sir John Lubbock says that the Roumelian fishermen in Lake Prasias "still inhabit wooden cottages built over the water, as in the time of Herodotus," and travellers assert that villages of pile dwellings are numerous along the shores of the lake or gulf of Maracaibo, and in other parts of South America, particularly about the mouths of the Orinoco and the Amazon. They add that these are the invention, not exactly of savages, but of tribes of men in a primitive stage of culture. This remarkable variety of human life is no doubt detected wherever there have been trees to build with, quiet meres to build in, and unquiet neighbours to keep out.

I shall now name a few of the best known Swiss Lake settlements, particularly those typical of the stone, bronze and iron ages, as the Danish antiquarians have designated the chronological succession of periods, from the materials which served for the fabrication of implements, and first.

MEILEN (LAKE ZURICH).

This settlement is of peculiar interest, from the fact that it was the first examined, and further, it belongs almost entirely to the stone age, only one bracelet and one bronze celt having been found so far. All the other antiquities consist of stone, horn, wood and baked clay. Bones of many animals were found, and even some human remains. In 1858 several celts of nephrite were taken out of the mud. These and other celts had hafts of stag's horn; and this is common in all the settlements, both of the stone and bronze ages. A single bead of amber has been discovered. The only vegetable substance used for food yet seen are hazel nuts, and all of them are cracked.

ROBENHAUSEN (LAKE PFAEFFIKON).

This and another station on the same lake—Irgendhausen—were examined in 1858. Being buried in peat moors, excavations revealed many facts bearing upon the original condition, development and destruction of these abodes. Even a glimpse of the interior was given. The flooring, when discovered, was *in situ*, though abandoned thousands of years before. The hearthstones remained, and various household utensils, which gave some idea of the occupations of the people as well as of their food and clothing. The colony at Robenhausen covered three acres; and evidence of three successive settlements on the same site was found in the "relic beds," one after the other at irregular intervals. That the earlier huts were destroyed by fire there is no doubt, from the beds of charcoal found with layers of peat between each. Stalls for cattle were distributed amongst the huts shown by the masses of droppings and the quantities of straw and rushes used as litter. Objects having a mutual relation to each other were also found, such as wheat and barley along with bread, and in another place with burnt apples and pears; flax, and articles manufactured of it, such as embroidered cloth, on which are various designs, formed by means of a needle and thread; also cloth, somewhat resembling "checked muslin." Though belonging to the stone age, crucibles with lumps of melted bronze, and in one instance a lump of pure unmelted copper, exist. An "arpion," an instrument made of the top of a young fir tree, with the branches on the stem, was found, resembling in every respect implements used

at the present day by the fishermen on the banks of the Arve, for pulling up strings with hooks sunk at night. Another curious fact is that the inhabitants of certain parts of the Apennines now make their pottery in the same way as did the dwellers in these lacustrine huts.

NIDAU AND MORIGEN (LAKE BIENNE).

The settlement at Nidau proved one of the richest in antiquities. These are of a mixed character, and belong to all three periods. Lying close together on the same lake bottom were works of art indicating different grades of civilization, and telling of centuries far apart. Nidau, therefore, coincides on the one hand with the settlements in the east, which ceased to exist at the beginning of the bronze age, and on the other, it runs parallel with those western colonies founded or developed in course of this period, in which were such a number and variety of bronze instruments used for war, household purposes and as ornaments. Morigen lay in a sheltered position some 984 feet from the shore. In 1852 were found many specimens of arms, implements, parts of horses harness, etc., mostly of bronze, an iron sword shows that the spirit of imitation was the same in all the ages. As the articles of bronze were modelled after those of stone, so here, when bronze was getting scarce, iron was used without any change in the process. Horses' bits discovered leave little doubt of the existence of the domesticated horse in these settlements.

AUVERNIER (LAKE NEUCHÂTEL).

Two colonies have been found here, one of the stone age, comprising two acres, and covered with six feet of water; the other of the bronze age, 100 feet farther from the shore, and covered with fourteen or fifteen feet of water. This is the richest in specimens, and the best representative of the flourishing period called by Professor Desor "le bel age du bronze." Here too was the largest and best preserved collection of earthenware vessels.

A tomb discovered on the shore near this station, is supposed to prove that the lake dwellers buried their dead on the mainland, the human remains found in the relic beds being the result of accident. This tomb is six feet deep, the same in length, and four feet wide, and is surrounded by large flagstones of erratic blocks from Mont Blanc. Twenty skeletons found here belong to what Professor Ruetimeyer, of Basle, in his "Craniology of Switzerland," calls the "type of Sion"—the same race that constructed these dwellings. The age of this tomb is supposed to be that of the transition from the stone to the bronze age, so that its discovery is regarded as important in determining the ethnography of these people.

MORGES (LAKE OF GENEVA).

Here was found in 1854 specimens of the purest type of the "bel age du bronze," most artistically worked, and indicating a high degree of civilization. Three settlements were placed side by side in this lake, belonging to three distinct ages. Cemeteries probably for these colonists have been found in the vicinity of Morges, not far from Lausanne. The independence of each of these settlements is regarded as a proof of the succession in the ages of the different archaeological eras; and as refuting the idea long held that the ancient civilizations were all contemporary, as if they had coexisted in neighbouring villages, but under different circumstances. There is another settlement,

MARIN (LAKE NEUCHÂTEL),

which I may name, as it has been referred to the iron age exclusively. It was in a small bay on the north of the lake, where the Zihl carries the waters of the lake on to Lake Bièvre. Nearly all the domestic implements here are of iron. Many of the swords found are supposed to have been made in workshops supplied with every practical appliance, several bearing the maker's trade-mark on them. Some writers consider them as Celts—Helvetic; others as Roman, while others again deny that the Etruscan, Roman or Allemanic races had anything to do with them. Roman remains are found in many of the Swiss cantons, but these have no connection with the ancient dwellings in the lakes. This settlement was certainly amongst the latest of all, and probably existed at a period not long anterior to the arrival of the Romans, as the advanced state of manufactures would seem to imply.

Several questions here suggest themselves. To

what people did these dwellings belong? Why did they select the water in preference to the land? In what state of civilization was the race? At what period did these habitations exist? And when and how did their final destruction occur? These must remain to be considered in a future brief letter.

Toronto, January, 1887.

T. H.

OUR SCOTTISH POET.

BY MINNIE G. FRASER, KINGSTON.

To-night we purpose taking a ramble a-down the banks and braes o' bonnie Doon, and while the waters make music at our feet, gurgling and trilling as they flow, we will cull fair flowers from the banks, and wreath a crown for Nature's truest poet. When Burns gave to the world his wealth of song, the very simplicity and freshness of his verse came like a draught of clear water to thirsty hearts. Milton had set his sublime thoughts to stately measures, but he alone had power to wield the grand instruments, and when later poets attempted to follow in his footsteps they wearied instead of delighting the mind. While the world was waiting, and young genius was longing to break through the bars of fashion, and forsake the Miltonian style, and the lofty platitudes of Pope, away in a Scottish hamlet, one, ignorant of literature, with but little knowledge of the prevailing style, was tuning his heart to strains as sweet as ever mortal sang, until from his soul melodious music wells, and in words which reach the heart he tells of his "sweet Highland Mary." We can see the "gay green birk" and smell the "hawthorn's blossom," while "neath their fragrant shade" stands the Ayrshire lover plighting troth with his fair mountain lassie.

In his early career it was in the racy vernacular of the Lowland tongue that Burns wrote. He tells us that if at that time he had known more of the literature of the day, he would never have dared to launch his unpolished verse before the eyes of a fastidious world. We are thankful for all things, even for the ignorance of our poet, for never did the music of his soul pulse in grander harmony than when, from an aching heart, he spoke in the sweet accents of his mother tongue.

What I will endeavour to do in this paper is to point out some traits of character which we find reflected in his poems.

We find in Burns that love of nature which is characteristic of every true poet.

Beneath the magic of his pen the water flowed and the hills were clad in leafy splendour, and the mountain daisy bears its modest crimson-tipped head.

In the second stanza of the poem addressed to this floral gem, there is a communion with Nature showing itself in pastoral touches of poetic beauty.

Alas! its no thy neebor sweet,
The bonnie lark, companion meet,
Bending thee mang the dewy weat,
Wi' speckled breast.
Then upward springing, blyth to meet
The purpling east.

In his poem, "To Mary in Heaven," we note the same intimacy with Nature. Between the poet and the whispering trees and lingering stars there is a sympathy which is unbroken in its charm.

What is the voiceless language which meets his soul? He speaks, and Nature answers him, giving back floods of melody which find an echo in his listening heart.

In Burns there was also a spirit of reverence; it is what we would expect. Wherever there is great intellectual power there is an innate adoration of that which is above all else. It is only the weak-ill-balanced mind which can afford to raise an impious voice against the Omnipotence which rules the universe. Such can afford to do so, having never been able to conceive of anything greater than themselves.

We have only to quote one verse from his poem at the near approach of death to prove that we are right in ascribing to Burns the above trait of character.

O Thou Great Governor of all below,
If I may dare a lifted eye to Thee,
Thy nod can make the tempest cease to blow,
And still the tumult of the angry sea.
With that controlling power assist even me,
Those furious headlong passions to confine,
For all what I feel my power to be,
To rule their torrent in the allowed line,
O, aid me with Thy help, Omnipotence Divine.

We also perceive in him great tenderness for the

weak, and a burning indignation against the oppressor. When his plough turns up the nest of the "wee cowrin tim'rous beastie," he will not pass it by. Its very trembling calls forth his sympathy, and ne'er did mouse get more tender words from "fellow mortal" than when that gleaming ploughshare caused its "best-laid plans" to "gang alee." His was a boundless charity, taking all creation under the wing of his love, but it was not the miscalled charity which fears to condemn the evil while it extols the good.

And now we come to what seems to have been our poet's ruling passion, namely, pride or what he was pleased to term a spirit of independence. It appears in his writings again and again. In "Man was Made to Mourn" it comes out with a grand ring. In "A Man's a Man for a That" we see him standing with outraged feelings and blazing eyes fixed on "Yon birkie ca'd a lord, wha struts and stares an' a' that." He boasted of his pride as a necessity of his life, and wished to be stretched full length in his grave, that he might occupy *all* the ground to which he was entitled.

Would that we might with truthfulness draw the curtain now, and leave with you the portrait of Burns as pictured above? But this we cannot do. We must take you further, and, leaving the Ayrshire lover in the glow of youth and health behind us, follow one who began life full of promise and beauty, but who ended it shattered and polluted, the victim of regrets, which, alas! never raised him to overcome the sins which plunged him in dark valleys of remorse, a remorse which pursued him to the grave. We will not deal hardly with him. "Nil de mortuis nisi bonum," but this we will say that to him talents were given with lavish hand, but even as he did not like to retain God in his knowledge, God gave him over to a reprobate mind; so that Scotia stands by the tomb of the beautiful Absalom of her love, and mourns, "My son, my son, would that I had died for thee, my son, my son."

KINGSTON CHURCHES.

MR. EDITOR,—I notice in your paper of the 12th instant a letter signed by "A Kingston Presbyterian," in which the writer complains that in a communication of mine of the 22nd ult. I made reference to Cooke's Church in that city, and its pastor, and that I did not refer to the other Presbyterian Churches of the place.

Permit me to say in reply that this omission was intentional, as I did not propose to write up the history of all the Presbyterian Churches in the various places through which I would pass; and this for many reasons; I must consider the space at your disposal, and besides I hoped to visit the good old city of Kingston at a future time, and intended, with your permission, to continue my "Fragmentary Notes," when I might probably have something to say of the other churches.

Elsewhere I have placed a flower on Rev. Dr. Machar's grave; and in a friendly way had made reference to St. Andrew's Church and its works.

When referring to the churches in Montreal, I only mentioned St. Paul's, except merely the fact of the settlement of Rev. Mr. Dewey in Stanley Street Church. The same is true also of St. John, N. B., where there are five churches, and I only made reference to St. Andrew's in connection with the settlement of the Rev. L. G. Macneill.

I am delighted to find "A Kingston Presbyterian" has supplied my lack of service in regard to that place by giving interesting information regarding the other churches and their pastors, and I hope that in the interest of Presbyterianism friends of the cause in other places will do likewise, as I am convinced you will afford them ample space.

It is a hopeful sign for the future of our Church, when we find its members watching with jealous eye and unselfish aims the interests of our congregations.

I am sure that none of my Presbyterian friends will accuse me of any desire to ignore or depreciate the work of any minister or congregation in our Church, as I can truly say "Because of the house of the Lord our God I will seek thy good." K.

Toronto, Jan. 14, 1887.

"HEROISM can be in any life that is a *work life*, any life which includes energy and self-denial."

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

MANY MANSIONS.

BY T. K. HENDERSON, TORONTO.

Lord I when I lift mine eyes on high
To yonder star-encrusted dome,
That glitters in the midnight sky,
I ask my soul, Where is Thy home?

Worlds upon worlds above me roll
Throughout the mighty realms of space;
Yet—none removed from Thy control—
Each holds his own accustomed place.

In those uncounted suns around
Some of thy mansions, Lord I see;
Where'er I read us holy ground—
I walk amidst infinity.

Star depths on depths so far remote
No line of earth their orbs can reach.
They mock the grasp of human thought,
Or ear to catch their silent speech.

In those untravelled fields of light,
The soul may take its tireless way,
Nor ever reach the shades where night
Holds yet her undisputed sway.

Some of Thy mansions, Lord I see,
But Thee the heavens cannot contain;
And where Thy dwelling-place may be,
I ask my wond'ring soul in vain.

Yet wilt Thou dwell—O Guest Divine!—
Hath not the gracious Master said?—
Within this human heart of mine,
If so be it is Spirit-led.

Thine is the mansion of the soul!
Fling wide the gates, and enter in
To purify, direct, control,
And sweep away the taint of sin.

KILDONAN.

Perhaps nowhere in the world, outside the Mother Country itself, could there be found so interesting a little "bit" of Scottish life and character as in the Red River Parish of Kildonan. The mere framing of the picture is certainly very un-Scottish. The broad and placid river, even in summer more like whey than water, winding through a flat alluvial soil on its northward course through Lake Winnipeg to the far-off Hudson's Bay—its right bank a dense thicket of poplars and swamp-elms broken by partial clearings along the river front, its left bank an almost boundless sweep of open prairie—has no parallel in the old land. But the human side of the view—the life, social and religious—is so intensely Scottish, that patriotic pride impels me to attempt its delineation, however unskillfully, for the benefit of my compatriots at home.

Scores of Scottish adventurers in the employ of the Hudson's Bay and North-West Fur Companies had already found their way to the North-West—many of the rank and file and some even of the leading employes of these companies marrying squaws from among the Indian tribes with which they traded. But Lord Selkirk's colony of Sutherland men were the first who came as a body, and brought their wives and children and their Bibles with them; and in spite of the adverse forces by which they were met, they have for seventy years kept their ground, and clung to their old Presbyterian faith, not merely as a tradition, but as a living and life-giving force.

Ingersoll, the most brilliant of recent champions of infidelity, tells us that to make the best we can of the world we live in is about as much as can be expected of any ordinary man. But these Kildonan men have clung to the old-fashioned notion that "godliness is profitable unto all things," and, measured by mere material results, the evidence is dead against the apostle of ungodliness. Men of other faiths or no faith at all have come and gone, leaving in many cases no tokens of their presence but the green spot of cleared land in the bush on which their cabins have stood. Kildonan is the one spot on the Red River on which I note a marked improvement on what I found when I first saw it three years ago. The late John Angel James, when visiting my native Tweedside, asked his host what was the first thing a Scottish child was taught. The ready reply was, "The Twenty-Third Psalm." Coming up the east side of the river the other day through a half ruined settlement of Half-breeds, most of whom have been brought to the lowest level by idleness and whiskey, I saw at the farther end of a long narrow lane newly cut through the bush, a spot of white, which I knew must be the first house of the Scotch settlement, in which I expected to find the patriarch of the Red River settlement, who had come out from old Kildonan with his parents as far back as 1815. He was blind with age and almost bed-ridden, but spoke with clearness and judgment of the events of the hour; and the refrain of his long life's experience was identical with that of

the shepherd king of far-away Bethlehem—"goodness and mercy" here, and an eternal home beyond the grave, in which he must soon be laid beside the old church, around which so many of his neighbours and kinsmen have already gone to rest.

That old stone church with its headstones all around, and chaste new manse beside it, looking out over the placid river shining in the bright May morning like molten silver, have perhaps no counterpart on the American continent to-day. The first minister of this mother church of North-Western Presbyterianism was the Rev. Dr. Black, who died only a few years ago. The present one, the Rev. John Pringle, came up from Lower Canada three years ago, and is himself the son of an emigrant from the vale of Leader, who came to Canada sixty years since, and died only a few months ago. For here, as everywhere, the men whose faith is in dollars and dram-drinking go down in the struggle of life, while men who work and pray are those who live to a green old age. They lead a quiet, uneventful life—these children and grandchildren of the Gunns and Sutherlands and Polsons and Macbeths who were driven out of their native straths seventy years ago; but they furnish more than their due proportion to the Parliament and Senate of the land, and in sound practical common sense and industry are second to none.

I may take my stand anywhere in Kildonan East, and, contrasting its well-fenced river margin and kindly comfortable people, their well-taught children growing up around them, with the decaying Half-breeds and non-progressive French on either hand, feel that Scottish character and Scottish Presbyterianism need no stronger testimonial than to "look on this picture and on that," and mark the difference in favour of "igion as evidenced even by a man's outward estate.—R. W. M., in *Life and Work*.

GOSPEL WORK AMONG THE JEWS.

Messrs Matthews and Dunlop, who recently visited Toronto in the interest of the British Society for the Propagation of the Gospel among the Jews, have returned home. Their visit is thus described in the *Jewish Herald*:

In the first place we have discovered the vastness of America and Canada. There is room, and there are resources for a thousand millions of healthy, active men and women, boys and girls. The call of the Americans and Canadians is: "Come over and help us to possess the land; come and build up for yourselves and your children happy homes." Again, we have discovered that there are many noble ministers and other servants of Christ in California and Canada, most willing to co-operate with us in our efforts to give the Gospel to the Jews. In San Francisco, in Oakland, in Montreal, at Niagara Falls, and in Toronto, it was our privilege to be entertained in some of the sweetest homes, and by some of the choicest spirits on earth.

Once more. We have discovered that there are myriads of Jews on the other side of the Atlantic, accessible to Gospel influences; and yet very little has been done for them. Our dear friend, the Rev. Jacob Freshman, and his beloved partner are doing a noble work in New York, but what are they among so many? There ought to be fifty like them labouring in the same field. In New York there are probably not less than 270,000 Jews; in Salt Lake City, 3,000; in San Francisco, etc., 40,000; in Montreal, Toronto, Winnipeg, etc., 8,000. All these are symbolized by "the wandered child," and yet all these might become through faith in Christ like the boy with his hand in his father's, able to walk through the great factory of the world without fear; able to face the grim king with jubilant heart and bright eye; and in the presence of eternity, to bow in wonder, love and praise.

In conclusion here, we have again learned by experience the value of a good beginning. Whilst it is true on every plane of being that "all is well that ends well," it is no less true, in the highest sphere, that a good beginning is the preparation for, and the pledge of, a good ending. The spirit in which we began our journey was the foundation of our hope, that it would include the positive, the comparative and the superlative; the good, the better and the best. The good hope rose at last to full fruition, for "our path was like the shining light that shines more and more unto the perfect day"; "the perfect day" of knowledge; "the perfect day" of usefulness; "the perfect day" of joy.

THE subject of true repentance is a convinced, believing soul. An unconvinced sinner cannot be a true penitent, for what the eye sees not, the heart rues not. Neither can an unbelieving sinner be so, for without faith the heart may be rent *for sin*, but not *from* it. Faith is the spring and source of repentance; so that, though the graces of faith and repentance are given together, and at once, in respect of *time*; yet in the order of *nature*, faith goes before repentance, and the acting of faith before the exercise of repentance, and that he would repent must first believe in Christ, that he may repent.—Boston.

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21/26 E.D.W

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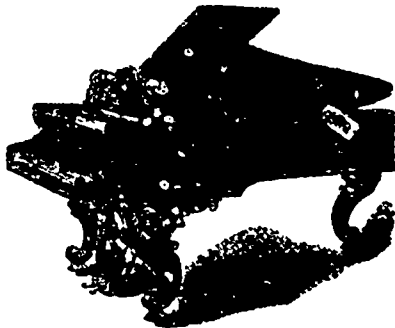
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3/6 E.D.W

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my "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 Bleury 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. Traine, 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-

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sarsaparilla. I believe it to be the best of blood purifiers."

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

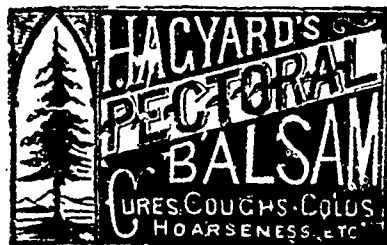
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TORONTO, WEDNESDAY, JANUARY 26, 1887.

SPECIAL NOTICES.

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

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

LESSON SCHEMES, especially prepared for Presbyterian schools, now ready for mailing, 60 cents per 100 copies.

WE learn from the reports of congregational meetings, now being held, that a goodly number of congregations give a vote of thanks to the choir. Heretofore, the number that felt constrained to do this was certainly small. There may have been more, but we can remember only one. The new departure is a great improvement. A vote of thanks is a small matter in itself, but the feeling that prompts a meeting to give a hearty, not a formal, vote of thanks, is no small matter. A little kindly appreciation of the services rendered by choirs, a slight acknowledgment of the difficult work they do, and earnest prayer for a blessing on the service of song would do a great deal toward lessening the friction that choirs are sometimes accused of causing.

THE *Interior* told its readers the other day that Scotch-Irishmen are the "best of stuff, out of which to make Presbyterian elders. By the way, what kind of men are Scotch-Irishmen? Are they Scotchmen who have lived in Ireland for a time, or Irishmen who have lived in Scotland? We know that devout, intelligent Scotchmen make good elders. Everybody knows that a pious Irishman, well grounded in the Shorter Catechism and Confession of Faith, is capital material out of which to make an elder. A devout American citizen, who holds to the standards and loves the Presbyterian Church, makes a good elder. The editor of the *Interior* might be taken as a shining example. We have known Canadian elders who did their work as well as any. In fact, any man who has sanctified common sense, ardent love for his Saviour, a good knowledge of the Scriptures, and is devotedly attached to the doctrines and polity of Presbyterianism, may, with a little experience, become an efficient elder. But these Scotch-Irishmen—that make such good elders out West—who are they? Would not an Irish-Scotchman do quite as well, if any such man could be found?

THE Presbyterians of Chicago have been horrified by a proposed marriage, which we think is without parallel in the history of the human race. A young woman of twenty, well educated and an heiress, whose

mother is a member of one of the leading Presbyterian Churches of the city, would have been married, had not the sheriff interfered, to August Spies, the Anarchist, who is in gaol under sentence of death. A criminal in gaol under sentence of death, he has no facilities for getting married—at least he would have none in this country—unless the authorities permit him and the would-be bride to go through the ceremony. We quite agree with one of the Chicago dailies in thinking that this escapade of the Anarchist is another reason why he should be hanged. It is more than probable that he thinks connection with a wealthy family by marriage may help to save his neck. We can easily understand why he should wish to marry. But what can be said of a young woman of wealth, education and high social position, who wishes to marry a murderer under the very shadow of the gallows? And, be it remembered, his is not the crime of an ordinary murderer, who strikes down his fellow-man in a moment of passion. He is an Anarchist who believes in wrecking society, and who also believes that marriage ought to be abolished, and that the sexes should live together as they see fit. And yet this young woman is bound to marry him in gaol. Comments are useless.

MR. MOWAT stated the other evening at a meeting of the Toronto Branch of the Evangelical Alliance, over which he presided, that he had never heard a prayer offered for politicians. No doubt the honourable gentleman has heard many petitions offered for "our rulers," and probably ministers in praying for our rulers understand that all classes of politicians are included. This, however, is taking too much for granted. The defeated candidates are not among our rulers. Many of the most active workers are not our rulers. The ward politicians are not theoretically our rulers, though some people say they are actually. What the Premier asked was that prayer should be offered for all persons taking an active part in our public affairs. The request is reasonable and, with two political elections and one municipal in two months, it certainly is seasonable. Some sensible man has said that no hearer has a right to criticize his minister unless he prays for him. Supposing we apply the same rule to politicians, and say no elector has a right to criticize our public men unless he prays for them. The enforcement of this rule would make the present election the quietest that has ever been held since elections began. It would cut down the voters' lists terribly if no electors were allowed to vote but those who pray for all politicians. Indeed it is possible that the enforcement of such a law might disfranchise some constituencies altogether. There is ample room and great need for the reform suggested by Mr. Mowat.

THOUGHTFUL, patriotic citizens of all political creeds should remember during the present political excitement that Canada is a difficult country to govern. The very shape of the country makes the work of government difficult. British Columbia has little in common with Prince Edward Island. The fiscal regulations that are the best possible on the Atlantic coast may be the worst possible on the Pacific or in some portion of the interior. Then we have two languages recognized by law, and any number of creeds and nationalities. Among our four millions of people may be found representatives from every nation under heaven. These have their own tastes, habits, principles, prejudices and methods of working. To weld them all together into one nation with as little friction as possible is no easy problem. Nobody need envy the statesmen who are trying to solve the problem. Their work is trying, their worry almost insufferable, and their responsibility something that few would care to carry. All things considered, it is harder to govern Canada than govern the British Empire. The Government of the Empire is comparatively easy when Europe is at peace and Ireland contented. British statesmen have all the money they need, and money in matters of government, as in almost all other matters, makes things go easily. We have little money, and we have launched out boldly in the way of making improvements. As a nation we are not rich, but we are very enterprising and ambitious. Let all good citizens remember during these exciting times that the government of Canada is a difficult problem. A thoughtful recognition of this fact will help to make electors conscientious when they go to the polls.

CONGREGATIONAL MEETINGS.

WHEN the next report of the Statistical Committee is presented to the General Assembly it will indicate, there is reason to believe, a large increase in the membership of the Church. The reports of congregational meetings, appearing on another page, and many more for which space could not be found this week, show that there is a decided increase in the numbers joining the fellowship of the Church. In large centres such additions are to be confidently looked for. The population of our towns and cities is steadily growing and it is expected that the membership of the Churches will show a corresponding advance. People coming from other lands who have been members of Churches generally bring their certificates, and present them at the first convenient opportunity to the congregation with which they desire to worship. Those trained in Christian Churches in other lands do not as a rule augment the number of the lapsed masses.

Some of the increase in Church membership is due to the fact that numbers of young people who have profited by religious instruction have felt the responsibility resting on them to make a public profession of their faith in Christ. Whether the increase from this class is as large as it ought to be can hardly be said to be an open question. Do pastors, elders, Sabbath school teachers, parents and Christian friends embrace all the opportunities they might commend this important duty to the minds of the young? It is gratifying to observe that in this respect there is a marked improvement as compared with past years. In many places the superstitious idea lingered that it was too solemn a thing for young people to join the Church. It was the custom in several neighbourhoods to consider that it was time to become Church members when people got married and established homes for themselves. It may be that some young people have but a faint idea of what is meant by making a public profession of religion, and it is equally true that no one ought to make such profession without serious thought and self-examination. Neither should undue pressure be used to induce young people to take upon themselves the responsibilities of Church membership; but there are far greater spiritual dangers in refusing year after year to take a step which the Scriptures urge, for which parents and friends long and pray, and to which the Saviour lovingly invites.

Increased membership, in not a few cases, is unquestionably due to evangelistic services which have been held in many congregations during the year. These means of arousing interest in spiritual things have been more generally utilized than in previous years. In most instances such meetings have been conducted or supervised by pastors, assisted by brethren from other congregations, with most important and encouraging results.

There has also been a marked increase in the liberality of congregations. The people are learning to give and to give freely. Most of the reports yet received warrant the conclusion that the past year throughout the Church has been one of great financial prosperity. Several congregations have made spontaneous and generous additions to their pastors' salaries. Sabbath schools have been better sustained, contributions to the Schemes of the Church, and donations for other charitable and religious objects have been large-hearted and generous. It may be that the spirit of niggardliness has not yet been exorcised from every congregation or from every individual in the most generous congregation; but certainly there is an improvement, which, it is to be hoped, is prophetic of better things in the days to come.

Another gratifying feature in our congregational life is the increase in Christian activity. The idea that all Christian work has to be done by the minister is now pretty much exploded. Office-bearers and members, more generally than ever before, recognize that they have duties to perform, that each has a share in the work as each has certainly a share in the responsibility for the advancement of Christ's kingdom. This increased activity incites hope that it will become still more general. In the Church there is plenty of room for working members, but very limited space for those whose membership is merely honorary. A living and prosperous congregation must necessarily be a working congregation. There is much work to do, and it is urgently pressing for accomplishment.

Increased membership, more generous contributions, greater efforts in working for the Master, are good signs of spiritual life and growth in grace. These last are the elements of congregational prosperity. Without these, sustained external progress is impossible. With their presence, blessed work can be accomplished. For these and all real good in the Church, there must be humble dependence on the Divine Spirit and true consecration to Him who is head over all things to His Church, and who will yet make Zion a praise in the earth.

THE WEEK OF PRAYER.

OBJECTION to the continuance of the Week of Prayer comes from an unlooked-for quarter. Had those who are hostile or indifferent to living religion sought to belittle or condemn the observance of the Week of Prayer throughout the world it would have occasioned little surprise, but that a grave arraignment should be made by Dr. George F. Pentecost, of all men,—an evangelistic worker endowed with great power and fervency of spirit—is surprising. The main objection he urges is that the services connected with the Week of Prayer have become stiff and formal. That season which for nearly a quarter of a century has been regarded as so precious wherever Christians are to be found has, he thinks, crystallized into formalism, and it would apparently cause him little regret were it forthwith to cease its existence. Formalism is a bad thing, a deadening thing wherever it is found, but the best remedy surely is not to seek the destruction of the institution to which it adheres in order to secure its extermination. The finest ocean steamer may occasionally be retarded by the adhesion of barnacles. Nobody would dream of getting rid of them by the destruction of the vessel. The simpler method would be their removal by the ordinary process of scraping them off.

No institution, however useful it may have been in the past, is entitled to exemption from criticism. If its usefulness is gone, or if that usefulness is impaired, it is a good service to make the facts manifest. Highly as the Week of Prayer has been prized in past years, great and blessed as have been the results following its observance in many lands, if it has now ceased to be a good thing and become hopelessly bad, let it be shown if such be the case. It is certainly not so recognized. The Week of Prayer does not attract the deep interest and attention it did in earlier years. But then it is no longer a novelty. In the religious as in other spheres it cannot be questioned that many people are captivated by what is new and unusual. In itself, however, this would be an unsatisfactory reason for the abolition of the Week of Prayer.

The reasons that have commended this blessed institution are so numerous and influential that it would be difficult to convince Christian communities, all over the earth, that they were doing wrong in meeting with their fellow-Christians of all Evangelical Churches, and uniting in earnest supplication for blessing to the Church and the world. Remembering how the Week of Prayer originated, it would surely be a matter of deep regret and disappointment if the scattered bands of missionary labourers, in all lands, should be forced to say: It was a delightful and cheering thought, bringing into pulse-beat with the communion of saints, the whole household of faith, to know that all Christendom was interceding for blessing on the Master's work in which we are engaged, and for us; but, they say, these meetings are becoming too formal and must be given up; however that may be, it is a serious loss to us. Did no other reason offer than the support the week of concerted prayer has given to the noble army of missionaries, that alone would afford ample ground for its continuance.

Whatever abuses, whatever weaknesses, have entwined themselves around this cherished institution, let them be carefully inquired into, and removed as speedily as possible. Few that have taken an interest, and enjoyed the services in connection with one of the most blessed seasons of the year, and one of the distinctive features of modern Christianity, will think of entertaining a proposal for the abolition of the Week of Prayer.

PROFESSOR LANGLEY, of the Alleghany Observatory, has received two large medals, one of gold and the other of silver, from the Royal Society of London, in recognition of the importance of his discoveries in light and heat.

Books and Magazines.

ROUGH, A CLEVER DOG. A true story of his life. By Mrs. Jarvis. (Edinburgh: Oliphant, Anderson & Ferrier.) Most children are fond of animals, and dogs are general favourites. The little book contains an interesting dog story, the author of it taking special care to inculcate the lesson of kindness to animals.

THE PASTOR'S DIARY AND CLERICAL RECORD. Prepared by Louis H. Jordan, M.A., B.D. (Montreal: W. Drysdale & Co.)—This most valuable and time-saving manual has reached its third edition. Not being denominational, it is of use to all ministers. No one who has already used it would think of being without it.

MARRIAGE AND HOME LIFE. By T. De Witt Talmage, D.D. (Edinburgh: Oliphant, Anderson & Ferrier.)—Dr. Talmage's recently published work, "The Marriage Ring," has attained a wide popularity. An evidence of this is the publication under the title that heads this notice, of a very handsome edition of the work by the enterprising firm of Edinburgh publishers.

A MANUAL OF THE ENTIRE GEOGRAPHY OF SCRIPTURE. By Professor H. S. Osborn, LL.D. (Oxford, Ohio: Oxford Map Publishing Co.)—This little manual conveys much information in short compass. There are notices of recent discoveries, and the accepted pronunciation is supplied. There is also a number of clear and distinct maps which will be found helpful to searchers of the Sacred Scriptures.

IN DEFENCE OF THE FAITH. By Alexander Oliver, B.A. (Edinburgh: Oliphant, Anderson and Ferrier.)—Mr. Oliver is pastor of Regent Place United Presbyterian Church, Glasgow. He is a close and clear logical reasoner, and is thoroughly conversant with modern apologetics. The present valuable work from his pen is not however scholastic, in the ordinary sense of the term. The substance of it was delivered as a series of lectures, to popular audiences. The lectures were highly appreciated, and have been productive of great good. Thoughtful, young readers, as well as others, will be greatly benefited and delighted with the book.

AN ALGONQUIN MAIDEN. A Romance of the Early Days of Upper Canada. By G. Mercer Adam and A. Ethelwyn Wetherald. (Montreal: John Lovell & Son; Toronto: Williamson & Co.)—There is an impression that Canada and all its belongings are intensely prosaic. The appearance of this well-told tale of the earlier days of settlement is an indication of the rich and comparatively unwrought mine of fiction and romance which Canada possesses. The story of the "Algonquin Maiden" is told with exquisite skill and literary excellence. Character is drawn with a force and freedom that come from keen and discriminative observation. The movement of the book is quiet and undemonstrative, but the interest deepens till the climax is reached in the "Passing of Wanda." The political struggles of the time to which the story relates are narrated with candour, fairness and impartiality. As a whole, the book is a worthy addition to Canadian literature.

THE CHURCH AND THE COMMONWEALTH. Discussions and Orations on the Questions of the Day. By the Rev. William Cochrane, D.D. (Brantford: Bradley, Garretson & Co.)—Besides being an earnest and hard-working Christian minister, Dr. Cochrane is a true-hearted, liberal-minded Christian patriot. Every question of public concern affecting the true prosperity of the commonwealth is a matter of deep interest to him. He does not preach nor does he write politics, but he treats public questions in a broad and comprehensive Christian spirit when he feels in duty called upon to give utterance by voice or pen to his convictions. The goodly-sized volume recently issued deals with questions of vital interest to the well-being of our time. The subjects comprised in the first part are "Christian Citizenship," "Capital and Labour," "Popular Amusements," "Sceptical Objections to Prayer," "Marks of a Genuine Revival," "Is the Church of To-Day Apostolic?" "Thanksgiving Memories." The Biographical Discourses are very attractive. They include "Martin Luther," "Thomas Carlyle," "George Brown," "Presidents Lincoln, Garfield and Grant. The other sections of the work treat admirably of "Character and Culture," "Religion and the State" and "Christ's Kingdom—Its Glory and Perpetuity." The book cannot fail to be read with profit and delight. It may be added that the work is adorned with a number of illustrations.

THE MISSIONARY WORLD.

MONEY AND THE KINGDOM OF CHRIST.

God has laid upon Christian nations the work of evangelizing the heathen world. He has laid on us the duty of Christianizing our own heathen, and under such conditions that the obligation presses with an overwhelming urgency. If this duty were accepted by all Christians, the burden would rest lightly upon each, but great multitudes in the Church are shirking all responsibility. So far as the work of missions is concerned, these members of the household of faith are loungers. The unfaithful many throw unnatural burdens on the faithful few. Under these circumstances he who would be faithful must accept circumstances which would not otherwise be his duty. That is, the principle always and everywhere applicable, that we are under obligations to make the wisest use of every penny, binds him to a use of his means which, if every Christian did his duty, would not be necessary. Notwithstanding all the sacrifices made by some, there are vast multitudes which the established channels of beneficence have placed within our reach, who are starving for the bread of life. As long as this is true, must not high uses of money yield to the highest?

The general acceptance, by the Church, of the Christian principle that every penny is to be used in the way that would best honour God would cause every channel of benevolence to overflow its banks, and occasion a blessed freshet of salvation throughout the world. "But," says some one, "that principle demands daily self-denial." Undoubtedly; and that fact is the Master's seal set to its truth. "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me."—Luke ix. 23.

One who believes that every dollar belongs to God, and is to be used for him, will not imagine that he has discharged all obligation by "giving a tenth to the Lord." One who talks about the "Lord's tenth" probably thinks about "his own" nine tenths. The question is not what proportion belongs to God. But, having given all to Him, what proportion will best honour Him by being applied to the uses of myself and family, and what proportion will best honour Him by being applied to benevolent uses? Because necessities differ this proportion will differ. One man has a small income and a large family; another has a large income and no family at all. Manifestly the proportion which will best honour God by being applied to benevolence is much larger in the one case than in the other. God, therefore, requires a different proportion to be thus applied in the two cases. If men's needs varied directly as their incomes, it might, perhaps, be practicable and reasonable to fix on some definite proportion as due from all to Christian and benevolent work. But, while men's wants are quite apt to grow with their income, their needs do not. A man whose income is \$500 may have the same needs as his neighbour whose income is \$50,000.

There are multitudes in the land, who, after having given one tenth of their increase, might fare sumptuously every day, gratify every whim, and live with the most lavish expenditure. Would that fulfil the law of Christ, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

There is always a tendency to substitute form for spirit, rules for principles. It is so much easier to conform the conduct to a rule than to make a principle inform the whole life. Moses prescribed rules; Christ inculcated principles—rules for children; principles for men.

The law of tithes was given when the race was in its childhood, and the relations of money to the kingdom of God were radically different from what they are now. The Israelite was not held responsible for the conversion of the world. Money had no such spiritual equivalents then as now; it did not represent the salvation of the heathen. The Jew was required simply to make a provision for his own worship; and its limited demand might appropriately be met by levying upon a certain proportion of his increase. Palestine was His world and His kindred the race; but, under the Christian dispensation, the world is our country, and the race our kindred. The needs of the world to-day are boundless; hence every man's obligation to supply, at need, is the full measure of his ability; not one-tenth, or any other fraction of it. And no one exercises that full measure until he has sacrificed.

By all means let there be system. It is as valuable in giving as in anything else. Proportionate giving to benevolence is both reasonable and scriptural—"as God hath prospered." It is well to fix on some proportion of income, less than which we will not give, and then bring expenses within the limit just laid down. But when this proportion has been given—be it a tenth, or fifth, or half—it does not follow necessarily that duty has been fully done. There can be found in rules no substitute for an honest purpose and a consecrated heart.—*Josiah Strong, D.D.*

Choice Literature.

MISUNDERSTOOD.

BY FLORENCE MONTGOMERY.

CHAPTER XVI.

Before returning to the sick room, Sir Everard sat down to write some letters.

He tried to think of some one he could send for, to help him in his trouble. His mother was too infirm to leave home, his sister perfectly useless, and they were the only relations he had.

His brother-in-law was the person who would have been the greatest comfort to him, but he had just been appointed to a ship, and Sir Everard knew him to be up to his neck in preparations, perpetually veering between London and Portsmouth. As, however, he must pass Wareham station on his journeys to and fro, Sir Everard wrote to beg him, if possible to stop for one night on his way.

Then he went up to the nursery. Miles was having his midday sleep; and Jane, the housemaid, was sitting by his crib. Sir Everard bent down to kiss the little fellow, who was lying with his face hidden, hugging to his breast some ears of dead corn; but as his father's lips touched his forehead, he stirred in his sleep, and said, "Humphrey."

"What has he got there?" asked Sir Everard of Jane. "Some ears of corn, I think, Sir Everard," answered Jane; "it's some that belonged to Master Humphrey, and he says that no one sha'n't touch it but himself. I heard him say he had found it in a corner of the nursery, and that Master Humphrey must have put them there, and forgotten it, for he had meant to plant it in his garden."

Sir Everard did not answer; he stooped over the little sleeper, and kissed him again tenderly. "Whatever you do, don't wake him," he whispered; "let him sleep as long as ever he can."

He left the room; and as he went downstairs the children's conversation in the cornfield that Sunday afternoon recurred to him, and he could not help making a mental comparison between the young corn and the young life, both so suddenly uprooted from the earth.

Meeting the doctor in the hall, he briefly communicated the physicians' opinion, and begged him to make it known to the household. To announce it himself, he felt to be impossible.

He found the worn-out child in a heavy sleep when he reached the drawing room; there was nothing to draw his thoughts from the subject upon which they had been dwelling, and he found himself going over and over the scene in the cornfield. He seemed to see and hear it all with startling distinctness. Wherever he looked, he saw Humphrey sitting on the top of the gate with the ears of corn in his destroying hand, and Miles looking sorrowfully up at him.

He could not bear it at last, and walked up and down the room, to get it out of his head. But even then their voices rang in his ear, and filled him with pain.

"Never mind, Miles," sounded in clear, bell-like tones the voice which would never rise above a whisper again. "I will plant them in the sunny bit of our own garden, where the soil is much better than here, and where they will grow much finer than if they had been left to ripen with the rest. Perhaps they will thank me some day for having pulled them out of the rough field, and planted them in such a much more beautiful place."

But he might have found comfort instead of pain in the words, had he followed out the metaphor which had been floating in his head. For would not the child one day thank Death the destroyer, who in uprooting him fresh and green from the earth, would transplant him to the rich soil of God's own garden; where in the sunshine of his Maker's presence, he should ripen into that perfection, which is unknown among the children of men?

For natures like Humphrey's are not fit for this rough world. Such a capacity for sorrow has no rest here, and such a capability for enjoyment is fittest to find its happiness in those all-perfect pleasures which are at God's right hand for ever more.

Humphrey was seldom conscious during the days that followed. He was either in heavy sleep, or incoherent rambling.

He would lie talking to his mother's picture in a whisper; going over the games and conversations with Miles; or wandering on unintelligibly to himself.

Whenever he was aware of his father's presence, he would complain of a curious noise in his head, and ask what the rushing and singing in his ears meant; but before he got an answer, he would ramble off again, and take no notice of what was passing around him.

Sir Everard, sitting for hours by his bedside, often thought of the boy's allusions to his mother's picture, and of the look with which Humphrey had greeted his inquiry as to how he knew it was she.

Many words that at times dropped from the child puzzled him, and he often longed to question him on the subject.

Seeing one night a gleam of consciousness in the dark eyes, he went closer to the sofa, and tried to attract the boy's attention.

"What are you thinking about, Humphrey?"

"Mother," he answered, in a faint voice; "when is she coming to fetch me?"

But before there was time for an answer, he was overcome by his usual drowsiness, and Sir Everard's opportunity was gone. But perhaps what bewildered him most was the way in which the child had prayed to be allowed to die.

To Sir Everard, with his one-sided view of the boy, it was all such an enigma.

Here was a child who had always seemed so entirely taken up with the pleasures of the passing moment, that his past and future were alike merged in the enjoyment of the present—a creature on whom sorrow and loss had produced no permanent impression, passing over him, as it were, only to leave him more gay, more heedless than ever.

Permanent impression! why, as far as Sir Everard knew, they had produced no impression at all!

Five days after his mother's death, he had seen him romping and playing as usual, and from that day to this her name had never passed his lips! And now he talked of her as if her memory were very fresh and familiar; and looked upon death as calmly as if he had been contemplating it all his life.

What did it mean? When had he thought of such things; how was it that he, who had enjoyed to the full the pleasures of his young life, should be so ready to renounce them all?

Sir Everard was fairly baffled, as he asked himself the question over and over again.

Is it, then, so difficult to understand? Sir Everard should have gone to Wordsworth, and learnt his lesson there.

"Children," he says, "are blest and powerful:—

"Their world lies more justly balanced,
Partly at their feet, and part far from them."

This is the answer to the question. A child lives, no doubt, in his surroundings, throws himself heart and soul into the pleasures or the sorrows of the moment; and is aimers! in the interests of the path which lies straight before him.

But this is not all. Talk to any child for a few minutes, and see, if, in the description of his hopes and joys, some such phrases as these do not occur: "When I get big;" "When I am a man;" "Some day when I am older."

He is looking for something else; he is reaching on to some state he knows naught of, but which is to be more perfect than his present one.

"Sweetest melodies are those
That are by distance made more sweet."

There is something else waiting for him—worlds not realized—glories as yet unknown. In what will consist their charm, he knows not; but the vague is the possible, and the unknown is the glorious. So, perhaps, the "Land which is very far off" is more present to him than it is to those of riper years; not so much more shadowy than any other part of the transcendent future lying before him.

A child's world is so full of mystery too. Everything is so wonderful and unexplained, that the "Things unseen and eternal" are scarcely more incomprehensible than the things seen and temporal. Where everything is so strange, one thing is not much more strange than another.

Look how many inexplicable things are occurring every day around him. Take the mysteries of birth and death, for instance. How soon he grows familiar with them. In a few days, the new little brother or sister seems as though it had always been here, and when the loss does not occur in the house, or affect him very nearly, he seldom asks questions after the rush that follows the first announcement, but content himself with a general recognition of the occurrence in some such train of thought as this: "Poor mamma was crying yesterday; and we are all going to have black frocks."

He takes everything upon trust, believing implicitly everything which is told him; he never cavils, or argues, or reasons. He believes his elders infallible—in fact, he must; have they not proved right over and over again? Not being able to understand, he must trust; and to a boundless faith and a vivid imagination all things are possible!

It may be that some such ideas as these did at last float across the mind of Sir Everard, as he sat by the boy, who from first to last had been misunderstood.

One day Humphrey woke with a start, as if from a dream, and said eagerly: "Didn't you promise they shouldn't make me well?"

"Yes, my darling."

"I thought for a moment—or I dreamt—that I was getting well—and—it was—"

"It was what?" asked Sir Everard, trembling lest a wish for life should be springing up in the boy's breast, and that the regrets, whose non-existence he had marvelled at, should be going to overpower him at last.

"It was so horrible!" said the boy.

"Strange that we should be subject to such sudden revolutions of feeling! The very words which set the father's mind at rest jarred upon his feelings, and before he was aware, he had said, almost reproachfully, "Horrible, Humphrey! to stay with me!"

"You forgot, father—you forgot what I should be."

"But I would have made it so happy for you, my little Humphrey," burst from Sir Everard. "You should never—"

He stopped, for there was a far-away look in the boy's eyes, and he was gazing intently at the picture.

Sir Everard thought he was not listening. But in a few minutes he spoke.

"I am thinking I should not have minded it so much, if mother were here. I could lie in her arms all day, like I used then (pointing to the picture); but now—"

"You could lie in my arms, my darling."

"In your's, father? you've always got Miles. You never take me in your arms."

"I didn't ever think you would care to come, my little Humphrey."

"Oh! but I often should though; only I know you would rather have him."

"Oh! hush! hush! When have you wanted to come?"

"Well, not so very often, father—only sometimes—a good while ago."

"But, my child, I would just as soon have had you as Miles. I only take him because he is so small. Why do you say I would rather have him?"

"I thought so, father, because you smiled quite differently when you looked at him, and called him your darling much more than you did me, and kissed him—oh! so much oftener."

Sir Everard could have implored the child to stop. He took the thin hand in his, and caressed it.

"Miles is such a baby, you know. I did not think you would be jealous of him."

"Jealous?" said Humphrey, rather puzzled; "jealous means angry—doesn't it?"

"Well—yes; I suppose it does."

"Oh, then, I wasn't jealous," said the boy, earnestly, "because I never was angry. Poor little Miles couldn't remember mother, you see, and I could—so it was quite fair. Only now and then—sometimes it—"

"What, dear boy?"

"It made me want mother so dreadfully," said Humphrey, his eyes filling with tears, "but now," he added, dreamily, for the drowsiness was beginning to overpower him, again, "I am going to her, or at least God's going to send her to fetch me," and he closed his heavy eyes.

Sir Everard sat on, meditating. He mused on the by-gone days when his wife had told him Humphrey was as loving as Miles, and he had inwardly denied it; he mused on the responsibility of bringing up children, and the necessity of living constantly with them to hope to understand the complications of their characters; and sadly he reflected on the irreparable loss his children had sustained in the mother, who would have done it all so well.

He was not a morbid man, and he did not reproach himself for what had been unavoidable; for a man belongs more to the world than to his home, and his home ought not to throw any hindrance in his path of usefulness. But he told himself plainly that he had failed; that, satisfied if his children were well and happy, he had been content to go no further, and to remain in ignorance of all that Humphrey's simple words had disclosed.

He was filled with admiration for the generous nature which had borne so patiently to see another preferred, and had charmed away the feeling which had arisen sometimes, by the reflection, "It is quite fair."

He thought how the same circumstances acting upon a different temperament would have produced jealousy, discontent and bitter feeling; the little brothers might have grown to hate each other, and he would never have perceived it. And with an uncontrollable feeling he knelt down by the bedside, and covered the child with kisses.

Humphrey opened his eyes and smiled. "I was dreaming of mother," he said! "she asked me if you had sent her any message."

"Tell her, my darling, how much I love you, and how sorry I am to let you go."

"So sorry to let me go," he repeated, with the old expression of triumph coming into his face; "and that you love me very much; as much as Miles, shall I say?"

"As much as Miles," said Sir Everard.

"And that's quite true, father?"

"Quite true, my own precious child."

A smile flitted over his face, and he shut his eyes, saying, "I've often forgotten your messages before, father, but I shan't forget this one!"

Presently he roused up again, and said, "I should like to do that thing people do before they die."

"What thing?"

"I forget the name of it in English. In French it is the same as the Gospels and Epistles."

"The same as the Gospels and Epistles? What do you mean?"

"Virginie calls them 'Le Nouveau Testament.' What's the English for that?"

"New Testament."

"But what's the testament in English? I can't remember words now."

"Testament in English? Oh! will."

"Oh, yes!—will—that's it. Well I want to make my will; will you write it down as I say it?"

Sir Everard fetched some writing materials, and drew a little table to the bedside.

Humphrey dictated. "In large letters first, father, write—

"HUMPHREY'S WILL.

"I leave my knife with two blades to Miles. One of the blades is broken, but the other is quite good, and Virginie needn't be afraid of his hurting himself, because it has been quite blunt and rusty ever since I cut Carlo's nails with it, and left it out all night in the rain. And Dolly must take care of my garden, and not let the flowers die. And father, you're to have my prayer book, and my microscope; and I suppose I must leave Virginie my little gold pin, because she asked me for it so often, and I shall never grow up now to be a man, and wear it with a blue scarf, like I always meant to. And Dolly may have one of my books. I don't think she would understand 'Peter Parley,' so perhaps it had better be the 'Boy Hunters.' Then there's the ferret, the guinea-pigs and the rabbits. I think Dolly shall have them too, because I know she'll take care of them. What else have I got? Oh, yes! there's my fishing-rod, and my skates, and my cricket things; all those are for Miles. I've got twopence somewhere; I don't exactly know where, but give them to lame Tom in the village; and tell him I'm more sorry for him than ever now. And will somebody be kind to my poor jackdaw? I know you all think him very ugly, and he is cross, and he does peck, but please, for my sake, take care of him, because I'm the only friend he has in the world, and now I'm going to leave him. Perhaps lame Tom had better have him, because he'll understand better than any of you, how sad it is to be—lame—and be obliged to sit still in one place all day. My little sweet-pea in the nursery window is for Jane. It takes a great deal of water. I used to pump my whole little pump of water on it four or five times a day. It never was strong, that little sweet pea. Sometimes I think it had too much water. But Jane will settle that."

"Well! I think that's all. Good-bye, everybody."

"Have you put 'Good-bye, everybody?'" he asked eagerly.

"Yes," answered Sir Everard, vainly endeavouring to steady his voice, "I have put it, dear. Is there anything more?"

"Don't people write their names, father? Could I write mine, do you think, myself?"

"I don't think so, my darling," his father returned in the same husky tone; "but I will write them for you."

"All of them, please, father—Humphrey and Everard and Charles. Isn't it a lot?" exclaimed Humphrey, with a touch of his old merriment.

"There it is in full," said Sir Everard; "Humphrey Everard Charles Duncombe."

"May I try and make a mark, father?"

"If you like, dear," said the father, sadly; for he knew it was impossible that the poor little hand and arm should perform such an office, and Humphrey saw it himself directly he tried to move, and abandoned the attempt on his own accord.

"Now hide it away somewhere, father," he exclaimed, eagerly, "for no one must see it yet. I'm glad I've made my will," he added, as, with a sigh of weariness, for he was worn out by so much talking, he closed his eyes, and disposed himself to sleep.

Half-an-hour after, a letter was put into Sir Everard's hand. It was from his brother-in-law, and contained these few lines:

MY DEAR EVERARD,—I have a few days to spare, and will come down to Wareham on my way to Portsmouth. Tell Humphrey I hope to be in time for his Harvest Home, and beg him to find me a pretty partner. Yours, etc."

Sir Everard turned the letter over to look at the date. It could not surely be the answer to his letter! But on examining the post-mark, he found that it had been written some days previously from Portsmouth, and that it was directed to his club in London, from whence it had been forwarded.

"He has never got mine," he reflected. "Poor fellow! what a shock it will be when he arrives."

At that very moment Uncle Charlie was reading Sir Everard's letter at an hotel in London. It dropped from his hand, and he remained wrapped in sad meditation.

"Too late to-night," he said at last, looking at his watch, "but by the first train to-morrow morning."

He roused himself, and went to the window. There, looking down upon the ceaseless stream of carriages in the busy street below, his thoughts reverted to the Sunday at Wareham, and the boy's strength and beauty. He thought of him as he had last seen him, radiant with health and spirits, waving his hat on the doorstep as the dog-cart drove away. But perhaps recollection brought the child most clearly before him, creeping up his leg, when he came to say "Good-night," and begging for more stories on the morrow.

"Going to-morrow! What a short visit!"

"I will pay you a longer visit next time."

"But when will next time be?"

"Yes, when will next time be?"

"Ah! when indeed?" sighed Uncle Charlie.

(To be concluded.)

THE GYPSIES.

Are they the oldest race on earth, and have they worn out all the gods? Have they worn out all the hopes and fears of the human heart in tens of thousands of years, and do they merely live, acquiescent to fate? For some have thought to trace in the elder races an apathy as with the Chinese, a religion of moral maxims and some few joss-house superstitions, which they themselves full well know to be naught, worshipping their ancestors, but with no vital living force like that which drove Mohammed's bands to zealous fury, like that which sent our own Puritans over the sea in the *Mayflower*. No living faith. So old, so very, very old, older than the Chinese, older than the Copts of Egypt, older than the Aztecs; back to those dim Sanskrit times that seem like the clouds on the far horizon of human experience, where space and chaos begin to shape, though but a vapour. So old, they went through civilization 10,000 years since; they have worn it all out, even hoping the future; they merely live acquiescent to fate, like the red deer. The crescent moon, the evening star, the clatter of the fern owl, the red embers of the wood fire, the pungent smoke blown round about by the occasional puffs of wind, the shadowy trees, the sound of the horses cropping the grass, the night that steals on till the stubbles alone are light among the fields—the pypsy sleeps in his tent on mother earth; it is, you see, primeval man with primeval nature. One thing he gains at least—an iron health, an untiring foot, women whose haunches bear any burdens, children whose naked feet are not afraid of the dew.—*Thomas Jefferson, in Chambers' Journal.*

LADY DUFF GORDON'S REMINISCENCES.

Eastern life is to this close observer a perpetual panorama. She sees from her windows a Turkish wedding procession, with a pretty boy of thirteen for bridegroom, dressed in scarlet robe and turban, preceded by flaring cressets and surrounded by men carrying tapers and singing songs—or a Coptic bride dressed in white and blazing with diamonds passes by; or a young girl with harp, sackbut and dulcimer, playing and singing before her, and little girls in scarlet habaraks acting as bridesmaids. Or, the scene changing as life itself changes, a poor man who has lost his little son creeps out of his desolate home and stands under her window, wailing, "Oh, my boy, my boy!" wetting the dust with his tears, and calling on the passers-by to grieve with him. Or a little half-black, not two years old, wearing "a bit of iron wire in one ear, and iron rings round his ankles—and nothing else," solemnly gazes at the Inkeleezeh Sitt for an hour or so, and then dances before her "to amuse her mind"; his uncle having made him sit to be seen by emptying a pitcher of water on his head to rinse off the dust—"which," says Lady Duff Gordon, "is equivalent to a clean pinafore." The precocity of Eastern children is marvellous. A boy of twelve fell desperately in love with a pretty baroness K., more than twice his age, put on a turban for the first time to look like a man, and

seated himself cross-legged on the carpet before Lady Duff Gordon to tell her of his devouring passion, and beg some medicine to "make him white," and improve him in the eyes of his beloved. The son of the Sultan of Darfoor, "a pretty, imperious nigger" about eleven, dressed in a yellow silk caftan and scarlet burnous, being presented to her, exclaimed scornfully, "Why, she is a woman; she can't talk to me!" But a box of French sweetmeats altered his opinion, and on being asked how many brothers he had the young prince condescended to reply, "Who can count them? They are like mice!" The Arabs often carry their reverence for the other sex to the opposite extreme. Omar submitted to be bullied and lectured by Zeynib, a Nubian girl of eight, who had been given to Lady Duff Gordon, and when laughed at for his docility, answered: "How can I say anything to it? That one child!" When Ab-el-Kader was expected at Cairo, Lady Duff Gordon's donkey driver asked her if he were not Akhu-Ibenat (a brother of girls). She said she did not know that he had any sisters. "The Arabs, oh, lady," was the reply, "call that man 'a brother of girls,' to whom God has given a clean heart to love all women as his sisters, and strength and courage to fight for their protection." Ever polygamist as, according to Lady Duff Gordon, often merely consideration for the necessities of "the weaker vessel." Hearing that Hasan, the janissary of the American Consulate, had married his widow and adopted both her boys, she said the two wives did not sound to her very comfortable. "Oh, no," replied Omar; "not comfortable at all for the man, but he take care of the woman. That is what is proper. That is the good Muslim."—*Temple Bar.*

EVERYDAY WORK.

Great deeds are trumpeted, loud bells are rung,

And men turn round to see:

The high peaks echo to the paans sung

O'er some great victory.

And yet great deeds are few. The mightiest men

Find opportunities but now and then.

Shall one sit idle through long days of peace,

Waiting for walls to scale?

Or lie in port until some Golden Fleece

Lures him to face the gale?

There's work enough, why idly then delay?

His work counts most who labours every day.

A torrent sweeps down the mountain's brow

With foam and flash and roar;

Anon its strength is spent, where is it now?

Its one short day is o'er.

But the clear stream that through the meadow flows

All the long summer on its mission goes.

Better the steady flow: the torrent's dash

Soon leaves its rent track dry.

The light we love is not the lightning flash

From out a midnight sky,

But the sweet sunshine, whose unflinching ray,

From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,

Whose deeds both great and small

Are close knit strands of an unbroken thread,

Where love ennobles all.

The world may sound no trumpets, ring no bells;

The Book of Life the shining record tells.

A GIRL'S READING.

We all know Charles Lamb's views on the subject of early reading, as expressed in his triumphant vindication of Bridget Elia's happily neglected education: "She was tumbled by accident or design into a spacious closet of good old English books, without much selection or prohibition, and browsed at will upon that fair and wholesome pasturage. Had I twenty girls they should be brought up exactly in this fashion." It is natural that but few parents are anxious to risk so hazardous an experiment, especially as the training of "incomparable old maids" is hardly the recognized summit of maternal ambition; but Bridget Elia at least ran no danger of intellectual starvation, while, if we pursue a modern school girl along the track of her self-chosen reading, we shall be astonished that so much printed matter can yield so little mental nourishment. She has begun, no doubt, with childish stories, bright and well written, probably, but following each other in such quick succession that none of them have left any distinct impression on her mind. Books that children read but once are of scant service to them; those that have really helped to warm our imaginations and to train our faculties are the few old friends we know so well that they have become a portion of our thinking selves. At ten or twelve the little girl aspires to something partly grown up—to those nondescript tales which, trembling ever on the brink of sentiment, seem afraid to risk the plunge; and, with her appetite whetted by a course of this unsatisfying diet, she is soon ripe for a little more excitement and a great deal more love, so graduates into Rhoda Broughton and "The Duchess," at which point her intellectual career is closed. She has no idea, even of what she has missed in the world of books. She tells you that she "don't care for Dickens," and "can't get interested in Scott," with a placidity that plainly shows she lays the blame for this state of affairs on the two great masters who have amused and charmed the world. As for Northanger Abbey, or Emma, she would as soon think of finding entertainment in Henry Esmond. She has probably never read a single masterpiece of our language; she has never been moved by a noble poem, or stirred to the quick by a well-told page of history; she has never opened the pores of her mind for the reception of a vigorous thought, or the solution of a mental problem; yet she may be found daily in the circulating library, and is seldom seen on the street without a book or two under her arm.—*Agnis Replier, in January Atlantic.*

British and Foreign.

IN Topeka, the capital of Kansas, there is no open saloon.

MR. JONAS WILSON CLARK has just given \$1,000,000 to found a university in Wooster, Mass.

SIR RICHARD WALLACE has given \$50,000 toward building a church for Englishmen in Paris.

TELEPHONIC trials between Brussels and Paris have been successfully made. The line is now in working order.

THE Presbyterians began work in Alaska in 1877. The Episcopalians and Baptists are preparing to enter the field.

THE new Mayor of Belfast, Mr. Haslett, is an elder in the Irish Presbyterian Church and a decided temperance man.

OUT OF 53,400 arrests made in Philadelphia during the past year, 28,122, or considerably over one-half, were for intoxication alone.

MR. FREDRICK BILLINGS, of Vermont, has given \$5,000 to found a scholarship in Union Theological Seminary, in the city of New York.

IT is reported that Cardinal Newman is engaged upon an autobiographical book. It is stated also that Herbert Spencer is writing his autobiography.

IN 1872 the population of Washington was 141,000, and the estimated population on July 1 last was 205,000. The increase was 64,000, or 45 per cent.

SEVERAL women of the imperial palace at Peking have become interested in the New Testament, and meetings for gospel teaching are held within the palace walls.

MAKING chapel exercises voluntary at Cornell has had the effect of abolishing them. It has not been so in all cases, though in no case has it increased the attendance.

THE Governor of Georgia is a Presbyterian. The United States Senators are a Methodist and a Baptist. The Chief Justice of the Supreme Court is a Methodist lay preacher.

A RAILWAY fever is said to be raging in Norway, and proposals are being presented to the Parliament for grants to lines, the total cost of which is put about \$25,000,000.

THE presentation fund to Mr. Walt Whitman does not proceed very vigorously abroad. The subscriptions seems confined to a guinea per name, and the names are slowly secured.

THE National Native Congress at Calcutta has adopted a resolution advocating a complete separation of the executive and judicial functions; and the enrolment of natives as volunteers.

A PIECE of iron smelted by Peter the Great, and stamped with the imperial mark, is still shown in the foundry of Ulullee; while another is kept in a museum of curiosities at St Petersburg.

FRANC W. SHERMAN, the young Brooklyn Catholic priest, whose marriage to Tillie McCoy created a sensation recently, has been formally received into the Centennial Baptist Church, Brooklyn.

THROUGH the liberality of a private friend, the Rev. T. W. Brown, secretary of the Turkish Missions Aid Society, is about to visit the chief centres of mission work around the eastern shores of the Mediterranean.

THE Presbyterians of Buffalo, N. Y., have recently organized a Presbyterian Union, whose object is church extension and city evangelization. Rev. Rufus S. Green, D.D., is chairman of the Executive Committee.

ON his recent birthday anniversary Mr. Gladstone received 200 letters and 1,000 telegraphic messages of congratulation. Among the presents received were an umbrella and a basket of grapes and sausages.

THE body of Rossini is to be taken from its tomb in Paris and sent to Italy, where the "Swan of Pesaro" will be laid beside Michael Angelo, with Galileo and Vittorio Alfieri close by. The removal is all at state expense.

AT their last meeting the College Financial Board of Aberdeen Free Church College received \$5,000 from Dr. Edmund, of Kingswells, as a further contribution toward its endowment of the Free Church College in Aberdeen.

THE Revs. Archibald Robinson, and Francis Petticrew, recently appointed to professorial chairs in connection with the Irish Presbyterian Colleges, have received handsome presentations and addresses from their respective congregations.

A PETITION to the Queen is in course of signature by seafaring men, praying that, in the jubilee year of her reign, harbours of refuge may be inaugurated for their safety in times of storm and danger, and to prevent the occurrence of shipwreck.

A ROMAN Catholic priest, Father Damians, recently died from leprosy in the island of Molokai, Hawaii Islands. His fate has not deterred two others, and also two nuns from entering upon the same field of martyrdom, certain death being the result in a longer or shorter time.

THOMAS POWELL, for over thirty years on the editorial staff of *Frank Leslie's Magazine*, died in Newark, N. J., on the 13th inst., aged seventy-eight years. He was born in London, and was an associate of Dickens, Beaconsfield, Carlyle, and other English literateurs.

PROHIBITION in Providence, R. I., for the last six months of 1886, reduced the arrests for drunkenness from 2,457 in the corresponding period of the previous year to 1,452. The police officers of that city say that the decrease of crime is in about the same ratio. Prohibition has certainly done some good in Providence.

LAST week Mr. Moody has been holding meetings every afternoon, except Saturday, at the Second Baptist Church, and in the evening preached at the First Congregational Church, Chicago. Large numbers made their way into the inquiry room. The audiences are mainly composed of those who are seldom found in any church on the Sabbath. A good work is being done with this class of people.

Ministers and Churches.

THE Rev. R. H. Warden, of Montreal, has been in bed for the past ten days with pleurisy and an attack of acute rheumatism. At last accounts he was improving, though slowly.

ARRANGEMENTS were made at the last meeting of Halifax Presbytery for an all-day conference on the State of Religion. Dr. Burns was unanimously nominated Moderator of next General Assembly.

AT the annual meeting of the Churchill congregation, it was decided to erect a new church, with tower and basement, to seat 225, facing eastward on the excellent hill site already provided. The pastor, Rev. W. A. Duncan, was authorized to ask for pencil sketches from architects and others: a decision to be made on February 1, and building operations to be begun as soon after as possible.

THE Rev. George Burnfield, M.A., B.D., of Brockville, lectured recently in the Presbyterian Church, Richmond West, on "Egypt—its Temples, Pyramids and People." The lecture was intensely interesting, and was enlivened by the narrative of incidents which befell him during his travels in Egypt. Mr. Burnfield has the happy faculty of word painting, and carries his audience with him without the least apparent effort.

THE Rev. J. C. Quinn, M.A., Emerson, Man., was recently presented with an address expressing a high appreciation of his labours. At the same time substantial tokens of the esteem in which he and his family are held by the congregation were presented. Mr. Quinn acknowledged the address and accompanying gifts in felicitous and appropriate terms, and a profitable and enjoyable evening was spent by a large and delighted company.

THE third annual session of the Grand Division of the Sons of Temperance of Manitoba and the North-West Territories was held at Stonewall, Manitoba, on Tuesday and Wednesday, 8th and 9th inst., under the presidency of the Rev. James C. Quinn, M.A., of Emerson, the Grand Worthy Patriarch, who has done much earnest work to extend the Order during the past year. An increase in the membership of 200 in excess of last year is reported.

THE Knox College Missionary Society would call the attention of Christian friends to the fact that in mission fields of more remote parts of our country there is great lack of literature necessary to the carrying on successfully of Sabbath school work. We would therefore ask you, especially superintendents and teachers of Sabbath schools, to aid by sending any Sabbath school literature which you may have at your disposal, addressed to Mr. George W. Logie, Knox College.

THE stipend of the Rev. Mungo Fraser, of Knox Church, has been increased to \$2,400 a year. The church has 642 communicants on the roll, a gain of 132 during the past year. The Sabbath school has an average attendance of 410 children. The Building Committee expended \$7,270 on repairs and a new school last year. The managers have been elected as follow: For one year, F. H. Ross; for three years, James Kilgour, Colin Arthur and David Brown.

THE statements presented to the annual meeting of the College Street Presbyterian Church on Wednesday evening showed that the work in every department of the Church was progressing satisfactorily. The total revenue from all sources was \$5,412, or an increase of \$753 over last year's receipts. There was an increase of 120 in the membership during the year. It was decided to increase the salary of Mr. A. Gilray, the pastor, by \$500 a year. The following new managers were elected: Messrs. W. Mitchell, J. McCracken, W. R. Callaway, William Beadie, George Gall, D. W. Clarke, C. R. Peterkin, G. E. Dalby, William Willard, John Alexander, A. B. Smith and W. Elder.

THE two Presbyterian congregations of Ancaster, which have worshipped in separate churches about a quarter of a mile apart for over thirty years, have been formally reunited under direction of the Presbytery of Hamilton. Impressive services were conducted by Rev. R. J. Laidlaw, of St. Paul's, who took for his text Judges 1: 34. The reunion service was held in the Brick Church (Knox Church, Allan Settlement), which was filled to its utmost capacity. Mr. Laidlaw preached to the united congregation again at seven o'clock p.m., in the White Church (Erskine Church, Ancaster East). It was agreed that the united congregation shall hold two services every Sabbath, one in the White Church at eleven o'clock a.m., and the other in the Brick Church at half-past two p.m., and prayer meeting in the White Church every Wednesday evening.

THE annual meeting of the West End Presbyterian Church was held last week, Rev. Robert Wallace presiding. The reports of the different committees were in every respect satisfactory. The receipts for the year were \$5,165, an increase of \$386 over last year. The membership is 670, an increase of 275 over last year. The membership of the Sabbath School is 741, and the number of teachers fifty. The Ladies' Aid Association, besides all its contributions to the poor, had given \$120 to the General Church Fund. After several votes of thanks to the retiring officers, to Mr. Thomas Leeming, treasurer of the Sabbath School, to the Ladies' Aid Association and to the choir, the following officers were elected for the ensuing year: Managers, Messrs. S. Sylvester, F. Britton, S. C. Collard, E. Field, and A. Bradshaw; Scrutineers, Messrs. White and Clarkson. After a vote of thanks to the pastor, the meeting adjourned.

THE annual meeting of the congregation of Charles Street Presbyterian Church, Toronto, was held recently. The evening was opened with a social and tea in the school room, after which an adjournment was made to the church to hear the reports for the past year. Rev. John Neil, pastor, occupied the chair. J. H. Chapman was appointed secretary. The report of Session was read, which showed

that the membership of the congregation has been largely increased, also the attendance at the Sabbath service and Sabbath school. The trustees' report showed the receipts for ordinary purposes to amount to \$3,390, which is an increase of 290 on the previous year. The organ fund is in a healthy condition. The election of officers then took place with the following result: Trustees, George A. Chapman, W. Gunn, R. Barron, John Alexander, J. C. Hamilton, H. Graham, E. Gunther; auditor, A. F. Banks. Votes of thanks were passed to the Ladies' Aid Society and A. F. Banks.

THE annual meeting of the Medicine Hat Presbyterian Church was held in the church, on Monday, January 10. After devotional exercises, the Rev. Mr. Herald took the chair. The treasurer, Mr. Finlay, then presented the following very satisfactory statement of the Church's financial position for the year ended: Receipts, \$1,672.58; disbursements, \$1,484.83, leaving a balance in hands of treasurer of \$187.75. Mr. McCuaig, superintendent of the Sabbath school, then addressed the congregation relative to that important auxiliary to the Church, which has flourished so under his care. He showed the average attendance per Sabbath to be thirty four, and after donating \$10 to Manitoba College, and paying for the children's papers for 1887, he has still on hand a balance of \$15. Owing to the great increase of members and adherents of this Church, the present building has about outgrown its usefulness. The building of a brick church, suitable to the requirements of the congregation, is under consideration.

THE annual meeting of the congregation of Zion Church, Carleton Place, was held on Wednesday evening of last week, the pastor, Rev. A. A. Scott, in the chair. After devotional exercises the reading of the annual reports was proceeded with, and each showed a decided increase over any previous year. The total amount contributed for all purposes to the Church and its Schemes during the year was \$2,057.97, in addition to which, during the last three months of the year, \$961.90 was paid toward the Extension Fund, on which about \$2,000 has been subscribed, payable within twelve months. This extension, with a seating capacity of 200 persons, has not been found too large, and still there is a demand for pews. The pastor was voted a gift of \$100 for the past year, and his salary has been increased from \$900 to \$1,000 for the future. Many new names have been added to the communion roll during the year, and a large number to the Sabbath school register. Altogether the reports and prospects are most satisfactory, and should encourage the congregation to greater and broader efforts during the present year.

ON Monday week the annual concert of the "Willing Workers' Society," in connection with the Presbyterian Church, was held in Dufferin Hall, Wendigo, and as usual was a grand success, the hall being crowded to its utmost capacity. An excellent programme was rendered, consisting of music by Miss McNeill and Mr. Morrison, of London, who gave some of their choice songs, and, it is needless to say, were encored each time. Mrs. Douglas, Mrs. and Miss Sinclair, Misses Saxton and Jones, J. S. Scott, and the Septette Club of Wendigo also gave some vocal and instrumental selections in their usual good style. Readings were given by Messrs. P. McArthur, of Appin, and J. G. Begg, of Wendigo, both of which were encored; speeches by Revs. J. W. Silcox, of Mount Brydges, and W. G. H. McAlister, of Wendigo. During the evening, three good tableaux were given, two of which were encored. Rev. J. S. Henderson occupied the chair. The "Willing Workers" are to be congratulated on the beautiful way they decorated the hall, thus making altogether a new place of it. The proceeds of the evening amounted to \$39.50.

THE annual congregational meeting of the Leslieville Presbyterian Church was held on Wednesday evening, January 12. The pastor, Rev. W. Frizzell, occupied the chair, the meeting was opened by singing and prayer, after which, the treasurer, Mr. P. McDonald, presented the financial statement, which showed the receipts for the year to be \$1,495.21; and disbursements, \$1,484.13, leaving a balance in treasurer's hands, \$11.08. The Church is in a prosperous condition, and should have the unvisited attention of the pastor, who has, at present, to preach every Sabbath afternoon at Chalmers Church, Scarborough. The following Board of Managers was elected: Messrs. McDonald, Gibb, Pashby, Waddell, Woodrow, Vance and McKay. On the following evening, the tenth annual tea meeting was held, when Mayor Howland occupied the chair. There was a good programme and a large attendance. Also, on Friday evening, the children's social took place. Mr. P. McDonald, the superintendent of the Sabbath school, occupied the chair, and Mr. Frizzell presented the prizes; an enjoyable evening was spent, and the children went away thoroughly satisfied.

THE annual meeting of the congregation of St. James Square Presbyterian Church, Toronto, was held last week. Mr. H. W. Darling was elected chairman, and Mr. W. E. Long, secretary. The managers' report was very satisfactory. A new loan had been negotiated on the church property of \$15,000, bearing interest at five per cent. per annum, with the proceeds of which, and by creating a small floating debt, they have paid off the old six per cent. mortgage of \$17,000. On motion of Mr. R. Kilgour, seconded by Mr. R. Mills, the report was received and adopted. On motion of Mr. W. Kerr, seconded by Mr. R. Currie, the thanks of the congregation were tendered to Mr. John Douglas for his services as leader of the choir. A motion of thanks to Miss Douglas for her services as organist was also carried. Messrs. W. Kerr, Thomas Kirkland and Rev. Dr. Kellogg were appointed a committee to prepare the annual report of the Church. Of the managers retiring by rotation, Messrs. McDonald, H. W. Darling, J. Y. Reid, J. Peattie and John Lowden were re-elected. Mr. A. Jeffrey was also elected a manager. At the close of the business a very enjoyable social meeting was held.

THE flourishing congregation of St. Joseph Street Presbyterian Church, Montreal, held its annual meeting lately, when it was announced by the pastor, the Rev. Dr. Smyth,

that the Presbytery of Montreal had agreed to the change of name proposed, and in future the name of the congregation would be Calvin Presbyterian Church. This church was opened in February, 1863, under the Board of City Missions, by the Rev. Dr. MacVicar. The present pastor, Rev. Dr. W. J. Smyth, B.A., B.Sc., was inducted in July, 1885. The annual reports of the various departments of the Church were received with applause. They proved that the year was one of prosperity, 78 members having been added to the Church during the year, leaving the membership now 363. The Sabbath school has on its roll 365 scholars. During the progress of the meeting, the pastor was requested to retire to the vestry for a short time, and on being called back, Mr. G. Hoy informed him that the congregation had unanimously voted to increase his salary by \$100, and that the people desired to express their high appreciation of him as their pastor, trusting that he might be long spared to do the work of the Lord among them. The organist, Mr. Henry Matthews, was presented with \$50 and the hearty thanks of the congregation for his excellent service to the Church.

A TEA meeting was held in St. Andrew's Church, Seymour, Northumberland, Ontario, on the evening of January 5. The weather and roads being all that one could desire, the church was filled, and the following ministers delivered very effective speeches: The Rev. Mr. Peer and Rev. John Hay, Campbellford, and Rev. Mr. Pope, Stirling. The aged pastor emeritus, Rev. R. Neill, D.D., from sickness, was unable to attend. The church choir sang very appropriate pieces, which added much to the enjoyment of the meeting, and the proceeds amounted to \$10.50. Although this congregation has been three years without a pastor, Dr. Neill having resigned then—after ministering to his people for upward of forty years—the congregation giving him a retiring allowance of \$300, with use of manse and glebe of ten acres during life, they have persevered in every good work. The attendance at church, Sabbath school and prayer meeting has increased and the finances have likewise prospered, as during the vacancy the managers have been enabled to paint and kalsomine the interior of the church and re-shingle the same, and, this fall, they repaired the outbuildings of the manse properly, without leaving a debt to trouble their successors. The above charge is a splendid field for a young man desiring a settlement, able and willing to labour for his Master.

THE annual meeting of the congregation of St. Andrew's Church, Toronto, was held last week, Rev. D. J. Macdonnell presiding. The fifty-sixth annual report of the Board of Managers was read. The total ordinary revenue for the year just closed amounted to \$9,758, made up as follows: Balance from 1885, \$43; Sabbath collections (open), \$2,307; envelopes, \$3,900, being an average of \$102 for each Sabbath, an increase, as compared with last year, of \$262 per Sabbath; revenue from pew rents, \$4,451. The expenditure was \$9,427, leaving a balance of \$331. Mr. Russel Inglis, who has been treasurer of the Board of Managers since 1869, tendered his resignation. A resolution of thanks was passed to Mr. Inglis, and the sum of \$100 was voted to him as a slight expression of esteem. Dr. Thorburn, Mr. John McKay and Mr. William Mitchell, retiring members of the Board of Managers, were re-elected. Satisfactory reports were read from St. Mark's, St. Andrew's and Dorset Sabbath Schools. Equally satisfactory reports were presented from the Woman's Association, the Dorcas Society, the Men's Association and St. Mark's Mission. Mr. Macdonnell said that in St. Andrew's ninety communicants had been added and fifty nine removed, nine of whom were removed by death. There are 719 communicants, an increase of eight over last year. The following were the amounts contributed to various funds outside of the ordinary Church revenue: Augmentation, \$1,610; Missions of the Church and other objects, \$2,880; Knox College Endowment, \$405; Queen's College Endowment, \$1,270; North-West Church and Manse Building Fund, \$207; Session Fund, for the relief of the poor, \$487; raised by the Willing Helpers, \$245; St. Andrew's Sabbath school, \$257; Woman's Association, \$462; St. Mark's School, \$129; Men's Association, \$608, which, with a number of other contributions, brought the total up to \$8,800. The following gentlemen were appointed ushers to assist the managers: Messrs. John Bowman, Forbes, Michie, C. Cresswell, J. B. Kay, S. R. Hart, George Steel, J. M. Clark, J. MacGregor, H. W. K. Mickle, W. E. Middleton, and Mr. James Rogerson. Messrs. J. D. Henderson and W. D. Beardmore were appointed auditors. After the meeting the ladies and gentlemen present adjourned downstairs, and partook of coffee and refreshments, provided by the young ladies of the congregation.

THE annual meeting of the Hamilton Presbyterial Woman's Foreign Missionary Society was held last week in the MacNab Street Presbyterian Church. The attendance of the members was large, delegates being present from almost all the auxiliaries of the congregations of the Presbytery. Mrs. Steele occupied the chair. After devotional exercises, the secretary, Mrs. Grant, read the annual report. On motion, the report was adopted, and it was resolved to have a number of copies printed, and sent to all the congregations of the Presbytery. The following officers were elected for the ensuing year:—Mrs. Lyle, president; Mrs. Malloch, and the presidents of all the congregational auxiliaries, vice-presidents; Mrs. Grant, secretary; Miss Clark, treasurer. Mr. James Watson was appointed auditor. Mrs. Harvie, of Toronto, gave an excellent address upon mission work generally, touching more particularly upon the work done by the Presbyterian Church in Canada. She complimented the Hamilton Presbyterial Woman's Foreign Missionary Society on the recent changes they had made in the constitution of the society, by the organization of congregational auxiliaries, and upon the amount of work they had done. The meeting was brought to a close by Rev. Mr. Abraham, of Burlington, pronouncing the benediction. In the evening a public meeting was held in the Central Presbyterian Church. Rev. Mr. Lyle occupied the chair. Rev. Dr. Laing read the report of the association. Mrs. Harvie spoke at considerable length on mission work, giv

ing interesting statistics to show its growth and development, and recalling a number of incidents which illustrated the fact that the work done was of a lasting character, and that the good resulting from it could not be estimated. Rev. Mr. Carruthers, of Beverly, made a most interesting and entertaining speech, also on mission work, tracing its growth from its very inception until the present time, showing how it had spread, and where it had yet to be carried. His remarks were illustrated by the aid of a large map. He made an earnest appeal on behalf of the association for the support of the Church, that the good work might be still further extended, and carried to a successful issue in the conversion of the heathen in all parts of the world. During the evening Mrs. Fenwick sang "One Sweetly Solemn Thought" with much feeling. The musical part of the service was not the least interesting, there being good congregational singing led by the choir. A collection, amounting to \$30.01, in aid of the funds of the association, was taken up.

THE members of the congregation of Old St. Andrew's Church, Toronto, held their annual meeting last week. The pastor, Rev. G. M. Milligan, presided. He read the report of Session, which expressed satisfaction with the work done by the various agencies of the Church. During the year there were fifteen baptisms, and eighty members were admitted. There are now 428 members on the roll. Fifteen members have been transferred to other churches. Four members and two adherents have died. Mr. A. MacMurchy read the report of the Session funds, which was as follows: Receipts—Balance from last year, \$54; May communion collection, \$85; October communion collection, \$92; November Thanksgiving collection, \$54; Sabbath school collection, \$45. Disbursements—Library gift-books, \$72; picnic deficits for two years, \$46; Sunday school papers, \$98; relief of the poor, \$159. The Sunday school report was also read by Mr. MacMurchy. There are now twenty-nine teachers and 437 scholars on the roll, the number of scholars last year having been 364. The average attendance is 301. The amount collected during the year was \$221. Mr. Thom read the report of the mission established in connection with the church, of which he is superintendent. The mission is carried on in a building erected at a cost of \$1,300, on a site which cost \$2,555, at the corner of Sackville and Winchester Streets. The work has been carried on by twelve teachers, and for the last three months there has been an average attendance of sixty-five teachers and scholars. The amounts raised for the Schemes of the Church were collected by the ladies of the congregation, \$2,384; amount raised by the Sunday school, \$221; amount raised by Mission Band, \$265; total, \$2,875. This amount was allocated as follows:—Home Missions, including Indian schools in North-West, \$50; Chinese schools in British Columbia, \$25; Foreign Missions, \$247; French Evangelization, \$68; Augmentation Fund, \$5; Aged and Infirm Ministers, \$100; Manitoba College, \$60; Assembly Fund, \$20; Widows' and Orphans' Fund, \$150; Missionary ship *Daypring*, \$50; McAll Mission, France, \$36; Provincial Sunday School Association, \$15; Queen's College Endowment Fund, \$100; Church Mission Fund, \$100; Jewish Mission Fund, \$17; Vancouver Church, \$48. The sum of \$7.27 has also been subscribed, and specially allocated by the donors to Queen's College. Mr. James Pringle, treasurer, read the following statement of the receipts and expenditures for the year ending December 31, 1886.—Receipts—Balance from 1885, \$894.25; collections (open plate), \$2,379.82; weekly envelopes \$1,550.35; seat rents, \$3,253.00; quarterly envelopes, \$27.25; bank interest, \$40.37; subscription for reduction of church debt, \$1,294.25. Total receipts, \$9,434.19. Total expenditure, \$9,284. Mr. Robert McLean read the report of the managers for the year, from which it appeared that there was an increase of \$689 in the ordinary receipts of the church, in addition to \$1,294 subscribed for reducing the church debt. As a result of a special effort the church debt has been reduced to the extent of \$3,000, and the annual interest charge, to the extent of \$190. Mr. McLean said there had been a steady extension of the envelope system, and he hoped it would still further be extended. Mr. C. A. Laurie read a satisfactory report of the Y.P.A. The various reports were adopted. The following managers were elected:—J. F. Eby, W. D. Gillean and James Kent. A vote of thanks was passed to Mr. Pringle, the retiring treasurer, and to the gentlemen who officiated as sidesmen.

MONTREAL NOTES.

Thus far this is one of the coldest, stormiest winters ever remembered in Montreal, the thermometer having been several times this month from twenty to thirty below zero. There have been unusually heavy gales of wind, sometimes with a velocity of fifty miles an hour, intensifying the cold, and causing sickness and death. The number of well-known citizens removed by death during the past few weeks is a subject of common remark.

On Saturday last a comparatively young but prominent member of the bar—Mr. R. A. Ramsay—was cut down by pneumonia after a brief illness. He was born and brought up in Montreal, taking the course in arts and afterward in law at the McGill University. Though only forty-two years of age at the time of his death, he has for many years been a governor of McGill University, and honorary treasurer of the Royal Institution for the Advancement of Learning. He was honoured and trusted in his profession for his ability and his transparent integrity, to an extent that few men are. He was one of the most active members of St Paul's Church, the secretary of that congregation, and a member of the Board of Trustees. One of the most lovable of men to those who knew him intimately, he will be greatly missed by a large circle of friends, and especially so in his home circle, for a more tender son, a more devoted husband and affectionate father it were difficult to find.

On the evening of Monday last the second annual social meeting of Italians was held in Russell Hall, under the auspices of the Rev. A. Internoscia, our Italian missionary, and his congregation. About three hundred were present,

and the gathering was one of a kind rarely seen. Addresses were delivered by Principal MacVicar, Rev. Messrs. MacKay, Heine, Doudiet, Duclos and Mr. Warden King, and several of the Italians present. An Italian band furnished music, and a lengthened programme was gone through, including recitations, readings, dialogues, etc. No fewer than seven languages were included in the programme, viz., Latin, Italian, Spanish, Portuguese, German, French and English. Refreshments were served during the evening. The Rev. Mr. Internoscia is most indefatigable and persistent in his endeavours to reach the Italians, and to bring them under the influence of the Gospel. His Sabbath attendance is now about fifty. Arrangements are being made to secure the services of a qualified teacher from Italy, having a knowledge of English and French as well as of Italian, with a view to opening a mission day school for the Italians in Montreal. Mr. Internoscia has the respect of his countrymen, as well as of the English-speaking people who know him, and deserves to be encouraged in his self-denying work.

The Rev. Dr. Campbell, of Renfrew, has been in the city for the past ten days receiving treatment from Dr. Major for a throat complaint. He has successfully undergone an operation, and hopes to return home quite restored.

The congregation of Emmanuel Church (Congregational) has agreed to call the Rev. Dr. Smith Baker, of Lowell, Mass. The salary offered is \$4,000 per annum. It is not known whether Dr. Baker will accept or not.

Special services were held on Sabbath, the 16th inst., in Calvin Presbyterian Church here (formerly St. Joseph Street Church), in connection with the change of name. The Rev. Principal MacVicar, who preached at the opening of the church twenty-three years ago, occupied the pulpit in the morning, and at the close of his sermon, referring to the new name taken by the congregation, expressed his conviction that for keenness of penetration, depth and skill in analysing, formulating and declaring truth, the great reformer whose name they had selected was unequalled since apostolic days. His catholicity, his profound reverence for God's Word, and his intense zeal for purity of communion were characteristics which they would do well to cultivate. In the afternoon an open meeting of the Sabbath school was held, when addresses were delivered by the Rev. Messrs. Fleck and Nichols, and Mr. J. Murray Smith. In the evening the Rev. James Barclay preached a sermon on "Christian Unity" from 1 Samuel x. 26. These special services were continued on Sabbath last, the 23rd inst.

For the last two or three weeks, the Rev. A. Chambers, a Baptist minister from the States, has been lecturing in many of the churches here, on "Bunyan's Pilgrim's Progress," the lectures being illustrated by panoramic views painted by Mr. Chambers himself. The entertainment is one of great interest and instruction, more particularly to the young, and has been so highly enjoyed, that he has been asked, by more than one Sabbath school, to repeat it. In Halifax, he gave this entertainment twenty-three times, and in St. John, N. B., twenty-four times; and the prospect is that in this city, so overdone with entertainments and other public gatherings, he will repeat his lecture much more frequently.

THE congregation of Melville Church, Cote St. Antoine, held their first annual meeting on Wednesday, and, in accordance with a growing custom here, tea was served by the ladies. The new church was opened for worship in the end of February, and as the congregation was not organized, and no services even held till then, the report submitted at the annual meeting was only for ten months. The receipts for that period for ordinary revenue were \$1,586, or the equivalent of about \$1,900 per annum. The revenue is derived from weekly envelope and ordinary plate collections. The total cost of the lot and church complete was \$8,560. There remains yet a balance due on the land amounting to \$2,000. Toward the erection of the church the following sums were received from the members of city congregations: Crescent Street, \$125; Knox, \$80; Erskine, \$1,005; St. Paul's, \$584; the American, \$35; Sundries, \$50, and from the residents of Cote St. Antoine, \$2,080. It is hoped that the congregation may soon secure a settled pastor, and that from the beginning of this year it will take its position, along with other congregations, in contributing toward the Schemes of the Church. The Sabbath school even now supports a pupil at the Pointe-aux-Trembles Mission Schools.

The annual congregational meetings of Crescent Street and Knox Churches, and the annual missionary meeting of Erskine Church, were held on Wednesday of last week. The annual social meeting of Erskine Church was held the next evening, and that of Calvin Church on Friday of the same week.

Sabbath School Teacher.

INTERNATIONAL LESSON.

Feb. 6, } **LOT'S CHOICE.** { Gen. 13:
1887. } } 1-13.
GOLDEN TEXT.—"Seek ye first the Kingdom of God and His Righteousness."—Matt. vi. 33.

SHORTER CATECHISM.

Question 5.—God's work of creation was according to the perfect plan He had designed. The answer to this question does not say that God executed His decrees. He executeth His decrees in the works of creation. God's wise and powerful hand can still be seen in nature. A striking instance of this is visible in the succession of the seasons, the growth of plants, seedtime and harvest. These fulfil their purpose with unfailing regularity. The hand of God accomplishing His wise purposes is no less clearly discernible in what is now called the progress of civilization; the rise and fall of empires, discovery and invention, are all fulfilling the designs of Him who speaks and it is done, who commands and it stands fast. The divine purposes may be

seen as distinctly in the humblest sphere. "A sparrow cannot fall to the ground without your Father."

INTRODUCTORY.

From Canaan, Abram went into Egypt, where also his fidelity was put to the test, and had it not been for God's guardian care over him, it would have gone ill with him. Egypt was peopled by the descendants of Ham. As early as Abram's time, nearly 2,000 B.C., it contained a large population.

I. The Return to Canaan.—Life in Egypt could not have been congenial to Abram. It is not easy to maintain a spirit of true devotion among a people wholly given to idolatry and to the evils which ever accompany it. It was not Egypt, but Canaan, that was promised to Abram; he therefore makes up his mind to return. He and his wife and all that he had, and Lot with him, went into the south—the district extending from the south of Judea to the wilderness through which his descendants afterward passed under the leadership of Moses. While in Egypt, Abram's temporal prosperity had greatly increased. At the time of his return he is described as very rich in cattle, in silver and in gold. Silver is first mentioned, because at that time it was esteemed more valuable than gold. The precious metals were not then coined, their value was estimated by weight. Gold was plentiful in Egypt, and largely used for ornamental and decorative purposes. Abram returned to the place where he had encamped and raised an altar before his departure for Egypt, near Bethel, about twelve miles north of Jerusalem. There Abram called on the name of the Lord. We can readily imagine with what fervour Abram would pour forth his thanksgiving to God, for his safe return from a land overflowing with evil, and where the temptations were so great, and how he would consecrate himself anew to God's service.

II. Envy and Strife among Brethren.—While Lot accompanied Abram in his wanderings—and no doubt owed much of his property to that fact—he was his own master. The friendship between Abram and Lot was not broken, but the herdsmen of both did not get along harmoniously. The large flocks were growing still larger, and the pasturage was becoming insufficient for their support. The wells also were far from numerous, and there would be struggles for their possession. Bad feeling was aroused, and strife broke out among the herdsmen. It is added the Canaanite and the Perizite then dwelt in the land. The Canaanites, descended from Canaan, the fourth son of Ham, occupied the level country; while the Perizites, whose origin is not mentioned, preferred the hilly regions. If these newcomers, Abram and Lot, with their dependents, began to quarrel, the neighbouring people would be tempted to fall upon them and seize their possessions; it was therefore both wise and right to prevent strife if possible.

III. Strife Averted.—In allaying the strife that was ready to break out, the magnanimity, the greatness of soul, of Abram is strikingly displayed. A good man hates strife. It is always unlovely, and if not buried is sure to lead to still greater sins. Abram does not rest on his dignity, and wait Lot's approach on the subject. He thinks not of his own grievances, but at once urges a settlement of the disputes. "Let there be no strife, I pray thee, . . . for we are brethren." The relationship would make the contention all the more disgraceful, as it would be very painful. Abram is as ready of resource for solving the difficulty, as he is magnanimous in desiring its removal. Standing on an eminence, where a wide view of the surrounding country could be obtained, he says to his nephew, "Is not the whole land before thee? Separate thyself, I pray thee, from me." Few would think of blaming Abram had he resolved to secure for himself the best pasturage to be had, and signified to Lot that he must abide by his decision. He was older, wiser, more experienced, and, from his relationship, he had a certain degree of control over the younger. These, however, were reasons why he followed a more excellent way. Instead of taking the choice he yields it. Lot accepts the generous proposal, and resolves accordingly. Looking south-eastward along the valley of the Jordan the view is most attractive. It was well watered everywhere, even as the garden of the Lord—a most important consideration for one engaged in such an occupation as Lot's. The region he selected being fertile and well watered, there was less danger from drought and famine; the cities of the plain would afford a profitable market, and thereby Lot would hope to increase his wealth. So "they separated themselves the one from the other." Abram dwelt in the land, in the more secluded country, while Lot pitched his tent toward Sodom. The lesson closes with a description of the inhabitants of that city, whose name has continued to these days, as a type of the most awful depravity.

PRACTICAL SUGGESTIONS.

Because there are greater blessings than mere worldly prosperity, the good do not always enjoy it, nor are the bad deprived of it; but the law of God's kingdom is that godliness is profitable unto all things, having the promise of the life that now is, and that which is to come.

Worldly prosperity brings with it great responsibilities, and also great dangers and temptation. It does not necessarily bring happiness and contentment.

Strife is miserable, and always brings misery. Its beginning is like the letting out of waters. "As much as lieth in you live peaceably with all men."

As the snow melts before the sun, so strife dies out in the presence of true Christian love. It seeks not its own, is not easily provoked, thinketh no evil. Christ's benediction rests on those who prevent and quell strife. "Blessed are the peace-makers, for they shall be called the children of God."

Lot's choice was governed mainly by worldly considerations. He was not a bad man, but he was bent on making gain. He chose what appeared to him the best region for raising his flocks, but in the end he lost all his possessions, and made a narrow escape for his life.

It is a very dangerous thing to pitch our tent toward Sodom.

Our Young Folks.

THE STORY OF AFRICA.

"Well, I used to think no one could do two things well at once, but that boy seems to have managed it, and no mistake."

So spoke an English traveller, who was inspecting one of the great cotton mills in the West of Scotland, not far from Glasgow. And well might he say so. The lad whom he was watching—a pale, thin, bright-eyed boy, employed in the mill as a "piecer"—had fixed a small book to the framework of the spinning-jenny, and seemed to snatch a brief sentence from its pages every time he passed it in the course of his work.

"Ay, he's jist a wonder, you laddie," answered the Scotch foreman, to whom the visitor had addressed himself. "We ca' him 'Busy Davie' here, for he's aye read-readin' like ony minister: but he does his wark weel for a' that."

"And does he really understand what he reads?" asked the Englishman, looking wonderingly at the young student's book, which was a treatise on medicine and surgery that would have puzzled most lads four or five years older than himself.

"I's warrant he does that," replied the Scot, with an emphatic nod. "There's no a quicker chiel than Davie i' the haill mill."

And then the visitor passed on to look at another part of the works, and forgot all about "Busy Davie" for the time being.

But he was suddenly reminded of him two hours later, when the mill hands "knocked off" for dinner. Coming back across the yard when his tour of inspection was over, the traveller caught sight of a small figure in a corner by itself, which he thought he recognized.

A second glance showed him that he was not mistaken. There sat "Busy Davie," holding in one hand the big oatmeal "bannock" that represented his dinner, and in the other a soiled and tattered book without a cover, which he was devouring so eagerly that his food remained almost untouched.

The Englishman stole softly up behind the absorbed boy, and glancing over his shoulder at the book saw that it was one written by himself a few years before, describing the most perilous of all his journeys through the wild region beyond the Orange River, in South Africa.

Just as the visitor came up the little student, quite unaware that the author of the book was standing beside him, read half aloud one of the more exciting passages, following the lines with his roughened forefinger:

"The progress of our party was necessarily very slow, as we could only march in the mornings and evenings, and the wheels of the waggons often sank up to the very axle in the loose sand. In some places, the heat was so great that the grass actually crumbled to dust in our fingers. More than once our supply of water ran out altogether, and men and beasts staggered onward over the hot, dusty, never-ending plain, with parched tongues and bloodshot eyes, silent and despairing."

At the thought of these difficulties, which he himself was one day to meet and overcome, as few men have ever done before or after him, the boy's thin face hardened into the look of indomitable firmness which was its habitual expression in after life. But it softened into a smile the next moment, as he read as follows:

"In several of the places where we camped, our chief food was a species of large frog, called by the natives "mattlem-tto," which was kind enough to assist us in our hunts for it by setting up such a tremendous croaking that we could easily find it, even in the dark."

Here the boy turned over a leaf and came sud-

denly upon a startling picture of a man lying prostrate on the ground, with a lion's forepaw planted on his chest, and its teeth fastened in his shoulder, while several negroes, with terrified faces, were seen making off as fast as possible in the background.

"How would you like to travel through a country like that, my lad?" asked the explorer. "It would be rough work, wouldn't it?"

"I wad like weel to gang there, for a' that," answered the boy, "for there's muckle to be done there yet."

"There is, indeed, and it's just fellows of your sort that we need to do it," said the traveller, clapping him on the shoulder. "If you ever do go to Africa, I'll be bound it will take more than a lion in your way to stop you."

The whole world now knows how strangely those lightly spoken words were fulfilled twenty-eight years later, when that boy did actually come alive out of the jaws of the hungry African lion, which had broken his arm with its teeth, to finish those wonderful explorations that filled the civilized world with the fame of Dr. David Livingstone.

A SONG FOR THE CHILDREN.

I'm not afraid of Jesus,
Though I am but a child;
And Ho, the King of glory,
The Lord, the Undeified,
He calls the children to him,
Each little girl and boy;
And in His arms He rests them,
And gives them love and joy.

I'll go and talk with Jesus,
And this is what I'll say—
"Oh, bless and keep me, Saviour,
And over with me stay."
For oh, it must be pleasant,
In times of grief and fear,
To feel His arms around me,
And know that He is near.

I'll go and walk with Jesus,
Along the King's highway;
He'll hold my hand securely,
And help me every day,
And when we reach the city
Whose gates are open wide:
What happiness to enter
With Jesus by my side!

MY FATHER'S BUSINESS.

Are you "about your Father's business"? Very likely you would say, "I do not know how I can be about my Father's business, I do not know what it means." See what it meant for the Lord Jesus, and then you will see what it means for you. When He said these words He was in the temple "hearing and asking questions." You are going to God's temple to-day; will you do as Jesus did? Not sit thinking about all sorts of things, and watching the people and wondering when it will be over; but really hearing and watching to see what your heavenly Father will say to you. There is sure to be some message from Him to you to-day, if you will only listen for it. Do you not wonder what it will be? and will it not be a pity if you not hear it, but miss it because you forget to listen to it? And have you not any questions to ask? Not of learned doctors, but of Jesus Christ Himself? He who once asked questions in the Jewish temple, now answers many a question in His own temple. Think what you would like to ask Him about, and if they are right questions He will answer them. Might you not ask Him to-day to tell you how you too can be about His Father's business? When St. Paul said, "Lord, what wilt Thou have me to do?" the Lord told him one thing at a time, and promised to tell him what else as soon as he had done that. So if you go this day to God's house, and thus do one thing which He wants you to do, you are sure if you listen, to hear something else which He wants you to do, when you come away.

HEARING THE SERMON.

A little girl used to go to church. She was only between four and five years of age—quite a little girl. But she listened to her minister; she knew that he would tell her about Christ, and she wanted to learn. Once, when she reached home from church, she said, "Mother, I can tell you a little of the minister's sermon. He said, 'Touch not the unclean thing.'"

Wishing to know whether her little daughter understood the meaning of these words, the mother said, "Then if the minister said so, I hope you will take care in the future not to touch things that are dirty."

The little girl smiled and answered, "Oh, mother, I know very well what he meant. It was not that."

"What did he mean," asked the mother.

"He meant sin," said the child; "and it is all the same as if he had told us, 'You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do any things that are bad and wrong.' The Bible means that a sinful thing is an unclean thing, mother."

A NOBLE CONFESSION.

When J. Coleridge Patteson (usually called "Coley"), afterward the martyr bishop of Melanesia, was a boy at Eton, like many other boys, he was enthusiastically fond of cricket, and not only was he fond of it, but he was also an unusually good player. At the cricket suppers at Eton, it was the custom to give toasts followed by songs, and these songs oftentimes were of a very questionable sort. Before one of these suppers Coley told the captain that he should protest against the introduction of anything that was immoral or indecent. His protest apparently had no effect, for during the evening one of the boys got up and began to sing a song which Coley thought was not fit for decent boys to hear. Whereupon, rising from his seat, he said, "If this sort of thing continues, I shall leave the room." It was continued, and he left the table. The next day he wrote to the captain of the eleven, saying that unless he received an apology he would withdraw from the club. The apology was sent, and Patteson remained; but those who knew how passionately fond he was of cricket knew what a sacrifice it must have been to have risked the chance of a withdrawal. Now that Eton boy, by his conduct, confessed Christ. It was a great temptation to him, doubtless, to be silent, and to allow the evil, ribald thing to pass unnoticed. But silence in such circumstances would have been disloyalty to the Master whom he served; for him, at least, it would have been to deny Christ.

INJURIOUS HELP.

An exchange, in protesting against the habit of unduly aiding children, says. A girl that is never allowed to sew, all of whose clothes are made for her, and put on her until she is ten, twelve, fifteen or eighteen years of age, is spoiled. The mother has spoiled her by doing every thing for her.

The true idea of self-restraint is to let the child venture. A child's mistakes are often better than no mistakes, because, when a child makes mistakes, and has to correct them, it is on the way toward knowing something.

A child that is waked up every morning, and never wakes himself up; and is dressed, and never makes mistakes in dressing himself, and is washed, and never makes mistakes about being clean, and is fed, and has nothing to do with his food, and is watched, and never watches himself; and is cared for, and kept all day from doing wrong—such a child might as well be a tallow candle, perfectly straight and solid and comely and unvital, and good for nothing but to be burned up.

Sparkles.

MRS. GREENE: "Timothy, what have you done with the letter that was lying on the bureau?" Timothy: "I put it in the letter-box, ma'am." Mrs. G.: "Oh! provoking! Didn't you see there was no address on the envelope?" Timothy: "Yes, ma'am, but I thought you didn't want nobody to know who you was writin' to."

TIME and labour saved by the use of PYLE'S PEARLINE. Sold by grocers everywhere. Beware of cheap imitations on by the vile imitations in the market.

"THE teacher wanted to box my ears, this morning," remarked Johnny Fizzletop. "How do you know he wanted to box your ears?" asked his mother. "If he hadn't wanted to box my ears, he wouldn't have done it, would he, eh?"

"I WONDER what Mrs. Fangle named her baby Lucy for," remarked Mrs. Snags; "none of her relatives have that name." "Named it Lucifer, did she?" replied Snags. "Very appropriate, I'm sure. She expects the girl to make a match some day."

"INDIGESTION."—You have tried everything for it, and found no relief. We are no doctors, but can offer a prescription that has cured very many, and it might cure you as well; it will cost but a quarter dollar, and can be had at any druggists—Ask for Perry Davis' PAIN-KILLER.

"AND now, my dear General, come in and sit by me, and tell me all the scandals that's happened while I've been away." "Well, really, Mrs. Malloch, er—you see—er—the fact is, that while you have been away there has been no scandal!"

BE ON YOUR GUARD.—Against sudden colds, irritating coughs and soreness of the throat. Keep Hagyard's Pectoral Balsam at hand for these prevalent troubles of Fall and Winter.

INVALID wife (to husband): "The doctor tells me that I ought to have a change of climate." Husband (hopefully): "All right, my dear. I see by the 'probabilities' that we are going to have colder weather with snow, followed by warmer weather with rain."

MRS. IKENSTEIN: "Ron mit der doctor kervick, Solomon! Ter paby ish swallow a silver tollar!" Mr. I.: "Was it dot von I field on ter table?" Mrs. I.: "Yes, dot vos id; hurry mit der doctor!" Mr. I.: "Don'd ged excited, Rajel, it vas gounder-veid."

THE greatest consolation to one growing old, is the improved surroundings which come with age, experience and wisdom. We are reminded of this fact by the appearance of the new Seed Annual of J. M. Ferry & Co., the celebrated seedsmen of Detroit, Mich. (They enjoy the enviable reputation of being the widest and best known firm in any business in the United States.) Millions of people, gardening for both profit and pleasure, have found ever increasing satisfaction and delight in using their seeds. Every one desiring seeds of the highest type and best quality, should secure their Annual. It is sent free on application.

WIFE: "I don't see how you can say that Mr. Whitechoker has an effeminate way of talking. He has a very loud voice." Husband: "I mean by an effeminate way of talking, my dear, that he talks all the time."

SURE CURE FOR RHEUMATISM.—If the system is properly cleansed by some medicine that acts upon the bowels, kidneys and skin, such as Burdock Blood Purifier, and the sufferer will use Hagyard's Yellow Pills according to directions, there are few cases of rheumatism, however bad, but will yield promptly to the treatment.

ESTELLE: "And you are going to leave me so soon, Augustus?" Augustus: "My love, I would willingly give ten years of my life if I could stay longer. But if I don't go, I shall be fined to cents for being late at our debating society."

POVERTY AND DISTRESS.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness, it becomes scant and watery, a condition termed anemia in medical writings. Given this condition, and scrofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, wasting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood employ Dr. Fierce's "Golden Medical Discovery," which enriches the blood and cures these grave affections. Is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By druggists.

SHAMEFUL ABUSE

HEAPED UPON A NOTED ENGLISHMAN FOR HIS OPEN HONESTY.

WM. ED. ROSSON, M.D., L.R.C.S.I., M.K.Q.C.P.I., late of the Royal Navy of England, has got into professional trouble for writing the following open letter to the editor of the London Family Doctor:

"I believe it to be the duty of every physician to make known any means or remedy whereby sickness can be prevented, and it is for this purpose I write to give my experience both here and abroad. I ask the publication of the statement that people may be warned before it is too late, to say to them that there is at hand a means by which they may be restored to perfect health. It is well known to the medical world, and indeed to the laity, that a certain disease is making a terrible havoc; that next to consumption it is the most fatal, and that when fully developed there is nothing that can be done for the sufferer."

"Physicians and scientists have long been trying to throw light upon the cause, and if possible, find in nature a medicine for this fatal malady. They have shown, absolutely, that the blood-purifying organs of vital importance are the kidneys, and that when they once fail, the poison which they should take out of the blood is carried by the blood into every part of the body, developing disease."

"In my hospital practice in England, India and South America, and also while a surgeon in the Royal Navy of Great Britain, I gave a great deal of attention to the study of diseases of the kidneys and urinary organs, and found that not only was the cure of chronic Bright's Disease hopeless, but that kidney disease was remarkably prevalent; much more so than generally known, and was the cause of the majority of cases of sickness, and further that the medical profession has no remedy which exerts any absolute control over these organs in disease."

"Some time ago when I had a case which resisted all regular treatment,—which is very limited,—complicated with the passing of stones from the kidneys, much against my will I permitted my patient to use Warner's safe cure, of which I had heard marvelous results. In his case the result was simply marvelous, as the attack was a severe one, and development very grave, for an analysis showed per cent. of albumen and granular tube casts."

"The action of the medicine was singular and incomprehensible to me. I had never seen anything like it. The patient recovered promptly, and is to day a well and healthy man. This stimulated my inquiry into the merits of the remedy, and after analysis I found it to be of purely vegetable character, harmless to take under all circumstances."

"Casting aside all professional prejudice I gave it a thorough trial, as I was anxious that my patients should be restored to health, no matter by what medicine. I prescribed it in a great variety of cases, Acute, Chronic, Bright's Disease, Congestion of the Kidneys, Catarrh of the Bladder, and in every instance did it speedily effect a cure."

"For this reason I deem it my duty to give to the world this statement regarding the value of Warner's safe cure. I make this statement on facts I am prepared to produce and substantiate. I appeal to physicians of large practice who know how common and deceptive diseases of the kidneys are, to lay aside professional prejudice, give their patients Warner's safe cure, restore them to perfect health, earn their gratitude, and thus be true physicians."

"I am satisfied that more than one-half of the deaths which occur in England are caused, primarily, by impaired action of the kidneys, and the consequent retention in the blood of the poisonous urea and kidney acid. Warner's safe cure causes the kidneys to expel this poison, checks the escape of albumen, relieves the inflammation and prevents illness from impaired and impoverished blood. Having had more than seventeen years' experience in my profession, I conscientiously and emphatically state that I have been able to give more relief and effect more cures by the use of Warner's safe cure than by all the other medicines ascertainable to the profession, the majority of which, I am sorry to say, are very uncertain in their action."

"Isn't that a straightforward, manly letter?"

"Indeed it is."

"Well, but do you know the author has been dreadfully persecuted for writing it?"

"How so? What has he done to merit it?"

"Done? He has spoken the truth 'out of school' and his fellow physicians, who want the public to think they have a monopoly in curing diseases, are terribly angry with him for admitting professional inability to reach certain disorders."

"That letter created a wonderful sensation among the titled classes and the public. This jarred the doctors terribly. The College of Surgeons and Queen's College, from which institution he was graduated, asked for an explanation of his unprofessional conduct, and notified him that unless he made a retraction they would discipline him."

"The doctor only replied that he allowed his patients to make use of Warner's safe cure only after all the regular methods had failed, and when he was satisfied that there was no possible hope for them. Upon their recovery, after having used Warner's safe cure, he was so much surprised that he wrote the above letter to the Family Doctor. He regretted that the faculties had found fault with his action in the matter, but he could not conscientiously retract the facts as written to the Family Doctor."

"The faculties of both colleges replied that unless he retracted they should cut him off, which would naturally debar him from again practising his profession, and also prevent his securing another appointment in the Royal Navy!"

The illustrious doctor's dilemma is certainly an unpleasant one, emphasizing, as it does, both his own honesty, and the contemptible prejudice and bigotry of English medical men. The masses, however, having no sympathy with their nonsense, kept on using the remedy he so highly recommends and get well, while the rich and able depend upon prejudiced doctors and die!

"Is it correct to say, 'I put up at the X—Hotel?'" inquired one travelling man of another. "No." "What ought I to say?" "I put up with the X—Hotel would be about the thing."

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YOUNG woman (at the Park Menagerie): "And what is the name of that odd-looking bird, papa?" Papa: "That's a stork, my dear." Young woman (surprised): "Are you sure? I have always supposed that storks have but one leg."

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and reliable cure for Nervous Debility and a Nervous Complication, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to any who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noves, 140 Power's Block, Rochester, N.Y.

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The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep, and are comfortably heated. Special rates for clergymen and their wives. Rates of passage from Portland or Halifax, Cabin, \$50, \$65 and \$75. Return, \$100, \$125 and \$150. Second Cabin, \$30, return, \$60. Steerage at lowest rates.

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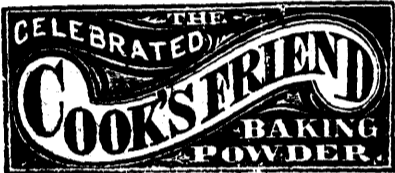
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MEETINGS OF PRESBYTERY.

REGINA.—At Moosejaw, on the first Tuesday of March, 1887.
LINDSAY.—At Lindsay, on Tuesday, February 22, 1887, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on the fourth Monday of February, 1887.
CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, March 20, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, March 20, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 8, at half-past seven p.m.
BRUCE.—In Knox Church, Paisley, on Tuesday, March 8, at two p.m.
BRANDON.—In Portage la Prairie, on Tuesday, March 8.
SAUGEN.—In Knox Church, Palmerston, on the 14th March, at ten a.m.
BROCKVILLE.—At Morrisburg, on March 1, at half-past one p.m. Special meeting at Cardinal, on January 17, at two p.m.
TORONTO.—In the lecture room of St. Andrew's Church, on Tuesday, February 1, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 15, at one p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of March, at half-past two p.m.
MAITLAND.—In Huron Church, Ripley, on March 15, at two o'clock p.m.
KINGSTON.—In St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.



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