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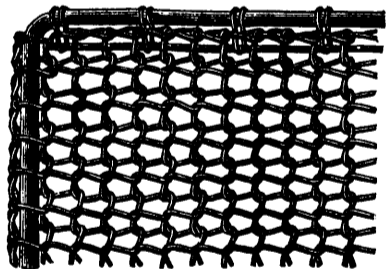
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DUCHESS POTATOES are usually served with fish, on the same plate. They are little cakes of mashed potatoes. Take four steamed potatoes and mash them with an ounce of butter, the yolk of egg and salt. Spread on a pie plate, brush over with the yolk of an egg mixed with a spoonful of milk, cut in pieces of any shape, take up the pieces with a knife point, place them on a greased baking-pan and bake a nice colour on top.

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APPLE MOULD.—Peel, core, and slice two pounds of good cooking apples. Put them into a saucepan with a pint of cold water, one pound of moist sugar, and an ounce of isinglass. Let all boil gently until the apples fall, and become quite a pulp; then beat them until perfectly smooth. Add a few drops of vanilla, or lemon flavouring, and a teaspoonful of liquid cochineal to improve the colour. Oil a pretty mould, pour in the apple mixture, and set it to stand in a cool place over night. Turn it out on a glass dish and serve with custard, whipped cream, or just simple cream, and sifted white sugar.

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Notes of the Week.

If an ecclesiastical system provides honourable prizes, in the way of positions as bishops, editors, secretaries or moderators, says the *New York Independent*, it is in the nature of things that there will be conference as to who shall fill them; and that conference must take the form of effort to secure them for persons deemed suitable. Now whether that shall be done in open or private session—that is, whether the public shall know about it—is a serious matter, and, for our part, we see no reason why the *Interior* is to be blamed for suggesting publicly that an honoured presbyter should be selected. It is certainly quite as innocent as it would be for people to write letters through the mails and log-roll for their candidate.

In the matter of expensive funerals, the *Newcastle Chronicle* commends the example of the Society of Friends. Some time ago it was calculated that the annual expense of funerals in England and Wales was not less than £5,000,000 sterling. The cost of funerals of persons of rank and title ranges from about £2,000 to £800. Indeed, not long ago, there was a funeral which cost considerably more than the highest of these sums. Such a waste of money is criminal. Many moving in comparatively modest spheres are said to spend from £200 to £400 upon the burial of their relatives. It is time that this extravagance, to which the usages of society have doomed many who have no taste for ostentatious display, should cease.

MR. FINDLAY'S Bill, a well-meant compromise, intended to settle the question of disestablishment in Scotland, has signally failed. Those who favoured it were under the impression that its provisions would pave the way for the union of the three sections of the Presbyterian Church in that country. The measure did not commend itself to the unanimous approval of the different religious bodies. Last week it came up for the second reading in the House of Commons when it was defeated by a significant majority, the numbers reported as voting in favour of it being 177, while those against were 202. The recent vote on the disestablishment of the Anglican Church in Wales, together with the fate of Mr. Findlay's Bill, shows the trend of public opinion on this momentous question.

JOSEPH COOK'S last Monday Lecture included a scathing exposure of immorality in high places. He spoke with telling emphasis on the subjects brought under public notice by the *Pall Mall Gazette* revelations. He also showed that legislation in several of the United States was still worse than it had been in England before recent amendments. The lecture was remarkable for the introduction of the name of the Prince of Wales in an unenviable connection. Against this a man in the gallery rose to protest. He might have been an Englishman; Mr. Cook assumed he was. The audience would not permit him to utter a syllable. The lecturer denounced him, and the ushers forced him into his seat. We thought a cultured Boston audience was not without a sense of fair play.

THE Convener of the Assembly's Foreign Mission Committee, the Rev. Dr. Wardrop, of Guelph, has in the last number of the *New York Independent* a brief paper on Co-operation in Mission Work in which

the following healthful sentences occur. This is a difficult subject, we all know. But is no difficult subject to be considered? Is no problem that does not at once solve itself ever to be studied? The benefits that might result from co-operation, or even from mutual understanding as to fields to be occupied, are so many and so great that we should be ready seriously to inquire whether or not they are attainable. The chief difficulty that would face us, belonging to the various denominations, would be found in the apprehension that co-operation, such as is hinted at, might tend to the advantage of some one denomination and to the disadvantage of some other or others. Is this apprehension sufficient to keep us from thought and conference on the subject?

THERE died a short time ago in Rochester, N. Y., a lady whose father's name is intimately associated with the history of Presbyterianism in Canada. Mrs. Elizabeth E. G. Emerson was a daughter of Rev. D. W. Eastman, who preached what is believed to be the first sermon heard in the region at a spot now covered by the city of Rochester. Mr. Eastman, after a faithful and laborious life in the service of the Gospel, "died at his residence in Grimsby Township, near Smithville, on the 4th of August, 1865, and his dust was laid to rest in the rural cemetery at St. Ann's, near by the spot where he first gathered the people of Gainsborough for worship threescore years before." The Rev. S. H. Eastman, of Oshawa, is the grandson of this honoured pioneer. Among Mrs. Emerson's benefactions are: Church Erection Fund of the American Presbyterian Church, \$10,000; Board of Home Missions, \$20,000; Knox College, Toronto, \$1,000; Presbyterian Church at Smithville, Ont., \$1,000. The remainder of the estate, about \$40,000, is bequeathed to the Board of Foreign Missions of the Presbyterian Church.

SOME of the charitable institutions in the United States are evidently places where charity is unknown. Recent investigations show that dreadful cruelties have been inflicted on the helpless inmates of orphan asylums. It is positively wicked to entrust the care of the helpless to persons who, if the evidence against them is to be credited, disgrace humanity. A Maritime Province exchange has the following. We have received from Alfred Abell, of St. John, a lengthy document in which many serious charges are formulated against the deaf and dumb institution at Fredericton, managed by Mr. Woodbridge. The charges, if published, would rival the revelations of immorality which appeared some months ago in the *Pall Mall Gazette*, and are consequently unfit for publication. We cannot think that the charges are well founded, but whether they are or not it is the duty of the Government to order an investigation, in order to place all parties right before the public. Mr. Abell has sent the document to his Honour the Lieut. Governor, who lost no time in laying it before the Executive.

A CONTEMPORARY says: In no place of worship in Glasgow is so remarkable a scene presented as in Hope Hall on a Sabbath morning or afternoon. As a rule there is but one person present who has the use of all his faculties—the pastor; but as he for the time being is of course as mute as the rest, not a sound is heard beyond an occasional rustling of book leaves and an incidental cough. A well-known minister once asked Mr. Henderson how praise can possibly be offered up by the deaf and dumb. The reply is that their praise is the praise of the heart; they do not even attempt the poor substitute available to their fingers; they remain quite motionless, with eyes riveted on the missionary, who goes through the hymn in the language they understand. The same procedure obtains throughout. The only requisite on the part of the congregation is one that hearers do not always bear in mind—attention. Nothing is dearer to the hearts of the deaf and dumb of Glasgow than the long-cherished hope that they will yet meet in a church of their own. The hall is in some respects adapted to the general purposes of the mission, but for reli-

gious uses it is not altogether satisfactory. While London, Manchester, and a number of other towns in England and Ireland have churches for the deaf and dumb, there is no such place in Scotland.

IN reference to a criminal trial in Scotland, the *Christian Leader* asks: Who is the criminal? Lord Young is not distinguished for his leniency, but last week in the high court of judicary he pronounced the lightest sentence in one case that has ever been recorded. Robert Sutherland, a teller in the Bank of Scotland, pleaded guilty to the theft of \$2,035, and for this he received six months' imprisonment. Nobody can read the story without feeling that the real criminal was not at the bar. Sutherland, now in his thirty-second year, has been in the bank's employment since his boyhood, beginning his service at Fraserburgh and ending it at Kilmarnock; and through all the years his character has been stainless. But the highest point to which his salary had reached was the munificent sum of \$575. On this he had to keep up at Kilmarnock the appearance of a gentleman, and besides his wife and child he has latterly had his invalid mother to maintain, his father having become the inmate of a lunatic asylum. Under the cruel pressure the poor teller, with thousands passing through his hands almost every day, yielded to the temptation, intending no doubt only to take the money as a loan. That he did wrong goes without saying; but we do not hesitate to assert that the wealthy corporation which expects its responsible officials to live like gentlemen on \$575 is more criminal than poor Robert Sutherland, and that the rich men responsible for such iniquitous treatment of employes are really more deserving of a few months' incarceration in prison. What a marvel it is that, with such starvation salaries, the bank clerks of Scotland should so seldom fall! They must indeed be morally a very noble body of men.

THE labour question is pressing itself on the attention of thoughtful men. One of the most hopeful signs that an amicable and practical solution may be reached is to be found in the fact that sensible employers and sensible workmen are endeavouring to take a calm and dispassionate view of the problems presented. Mr. S. Callaway, of the Union Pacific Railroad, recently gave expression to the following: No thinking man can fail to acknowledge that we are passing through an alarming crisis of our history. Combined capital has wrought great advantages and benefits for mankind, not unattended with evils. It remains to be seen whether combined labour can, by wise leadership and moderation, lessen these ills, or whether by misdirected efforts, put forth in violence and disorder, all the virtues of brotherhood will be buried in the tyrannical suppression of the rights and freedom of the individual. The Knights of Labour have become a powerful association, whose great strength if improperly directed may become its weakness. Recent events seem to indicate that while it demands of the employer equity in dealing with his employe, it fails in many cases to concede what it itself exacts. The infancy of the Brotherhood of Locomotive Engineers, one of the strongest and most ably conducted labour organizations in the country was filled with just such errors, and, intoxicated by reason of its great strength, was constantly being led into strikes upon false issues and flimsy pretexts. The power has ultimately taught its members the necessity of conservatism, and a strike is now a very rare occurrence among this excellent and intelligent body of men. Grand Chief Arthur knows that the suggestion of a wrong is more simple than the practical application of a remedy, and has inculcated lessons of moderation. Mr. Callaway said he had not yet met Mr. Powderly, President of the Knights of Labour, but from his reputation and public utterances judged him to be a fair-minded man, of excellent character. Unfortunately, however, the members of the organization of which he is the head, seem in many cases to go off on a strike first and consult with him afterward.

Our Contributors.

MONOTONY OF MANNER

BY KNOXIAN.

Dr. Ormiston used to say that to him one of the most mysterious things in this world was how a man could speak in public for half an hour in exactly the same tone. The Doctor could not have done it. When in good form it would have puzzled him greatly to speak one minute in the same key. Speaking monotonously was not the Doctor's forte. There are men, however, who can speak for any given time in precisely the same tone. They never rise. They never fall. They never put on more emphasis. They never take any off. From the first word to the last amen the sound never varies. Some people think the sound is very solemn. So it is. It is also sad. Some think a continuous sound of this kind is undoubted evidence of great learning—of high philosophy. Probably. Others believe that monotony of voice is evidence of superior piety. They have a suspicion that a man who goes up and down the scale when he speaks is not converted. To speak continuously on Do is with them evidence of regeneration and high spiritual attainments, but if the preacher goes up the scale occasionally and comes down again to Do they hint that he is theatrical—that he is a play-actor, and probably not converted. Monotony, however, is not a good thing even if some people do admire it. Monotony brings on the soporific, empties the church, drives away the young people, spoils the collections, injures the throat and does several other bad things.

Monotony of voice is of several kinds and every kind is bad. One of the worst kinds is what may be called *low* monotony. By *low* we don't mean morally low; for monotony, though it often makes people feel wicked, has no moral qualities in itself. By *low* we simply mean low on the scale. The speaker begins on Do and he sticks to Do until he finishes. His introduction is on Do, his arguments are on Do, his illustrations are on Do, and his final appeals close on Do. He sticks to Do with as much tenacity as Winnipeg mud sticks to one's boots on a wet day. Now Do is a very good, respectable note, but nobody wants to hear a whole service or a long speech on one note. Oatmeal is a splendid article of food and has done much for Scotland and Presbyterianism, but nobody wants to live on oatmeal all the time. Continuous speaking on Do has just one redeeming quality, it helps you to go quietly asleep.

Loud monotony is not any better than its twin brother, *low* monotony. The speaker afflicted with this kind of monotony goes right up the scale on the first sentence, and never comes down until he is done. He went up there perhaps to avoid *low* monotony, utterly forgetful of the fact that *loud* monotony is not any better than *low*. In fact, it is worse, for you cannot go to sleep and escape it. One of the worst mistakes a speaker ever makes is to suppose that to be forcible, pathetic, or eloquent, he must be very loud. Were this true a fog-horn would be eloquent. The eloquence is in the thought and the feeling with which the thought is expressed—not in a continuous bawl.

One of the most soporific forms of monotony is caused by putting the same amount of stress on every word in a sentence, and the same amount on each sentence. It is utterly impossible to avoid monotony of the most doleful kind if this is done. There can be no variety if every word is uttered with the same force. The same emphasis on every word means no emphasis on any.

Another very unpleasant kind is what might be called the fluent variety of monotony. The speaker stands composedly, and with great fluency utters words, words, words in a smooth, continuous, never-ending stream. For a good illustration of what we mean, stand beside your water-barrel or cistern on a rainy day and listen to the water flow into it from the pipe. There is no change, no variety, nothing but one quiet, smooth, continued flow. This is, perhaps, the most soporific of all kinds of monotony. One of the worst things about it is that the orator hardly ever stops. There is no reason why he should. He has the faculty for uttering a continuous stream of words, and as there are thousands of words there is no reason why he should not go on all day.

The sing-song variety of monotony is very common, and would be very distasteful were it not so common.

The speaker starts every sentence or paragraph on the same key, and comes down at regular intervals. No matter what kind of thought he is uttering—no matter what emotions it should awaken—he must have his little slide down the scale at the regular time. To one who never learned to do this thing it is a mystery how the man can come down with such amazing uniformity. Another form of sing-song is that in which the speaker always slides up and then down. Up and down he goes with the regularity of a machine, and those accustomed to hear him can tell without much trouble the number of upward and downward inflections that must take place in a given time. There is one variety sing-song which is slightly comic. The speaker gives the tail-end of his sentence an upward slide and leaves it in the air. He winds regularly up on the rising inflection. A very respectable English writer recommends this method of reading and speaking on the ground that it is lively. He says many of the French read and speak in this way. That may all be, but an Englishman who ends his sentences in the air is almost certain to make people smile at first and then grow weary. Monotony of any kind grows wearisome, and brings on the soporific.

Closely allied to monotony of voice is monotony in gesture. This contributor does not dare to enter upon the profound question of gesture. On general principles, however, it may be said that if it is necessary to saw the air the sawing should not always be done in the same way. If the text must be pounded to take the meaning out of it there should be some variety in the pounding. As a rule, the greatest speakers have few gestures, and the few are of the simplest kind. D'Arcy McGee rarely made any gestures. Edward Blake never saws the air. George Brown used to make somewhat forcible gestures at times, but they were in keeping with his intensely vigorous style. Perhaps the best rule is never to make any gestures if you now you are making them. Spurgeon has an admirable lecture on gesture, illustrated by drawings, which contains all that most speakers need to read on the subject. If an examination of the models makes one feel that he is looking into a looking-glass it will do all the more good.

The causes that produce monotony in delivery are various. Extreme nervousness is one of the worst. No man can go up and down the scale if he is afraid. It is impossible to do so. Self-control is absolutely essential to good speaking.

An untrained voice is very likely to be monotonous. A voice that has been allowed to form bad habits in the way of sing-song is almost certain to continue in one form or another of monotony. Sometimes these habits stick to a man through life. It is almost impossible to break them up when thoroughly formed.

Sluggish thinking is responsible for a great deal of monotony. A live, active mind will usually express itself in a variety of tones unless bad habits of delivery have been formed.

There is one kind of monotony that the best preachers find much difficulty in guarding against—the kind that arises from careful verbal preparation of sermons. The more attention you give to the composition—the more you work on the words—the more you elaborate and prune and polish, the more difficulty you usually find in avoiding a stiff, monotonous delivery. The finer the composition the harder it is to deliver with a pleasing variety of tone.

How can this difficulty be avoided or lessened? To answer such questions is one of the purposes for which we have six colleges.

THE LATE PRINCIPAL TULLOCH, D.D.

A great man has passed away. On February 13 Principal Tulloch, of St. Andrew's University, Scotland, breathed his last. Devoted adherent of Presbyterianism as he was, and one of its brightest ornaments, a passing notice of his life and work may be not uninteresting to the Presbyterians of Canada. Born in 1823 near Tibbermuir, Perthshire, he received his university education at St. Andrew's, his career there being a distinguished one, especially in the classes of philosophy. At the termination of his university course, he was ordained and inducted to a charge in the city of Dundee, which he held for four years.

At this time he found opportunity to make a lengthened visit to Germany, and made himself acquainted with its language and theology. In 1849 he was appointed to the parish of Kettins, in Forfar-

shire; and there, in his retired manse, he applied himself closely to study. The most important fruit of his labours, at this period, was the publication of his treatise on "Theism," which received the second Burnett prize of £600—Mr. Thomson, of the Church of England, having obtained the first prize. In 1854 Mr. Tulloch became Principal of St. Mary's College, St. Andrew's. At first great jealousy was manifested on the part of rivals at the appointment of so young a man. But this all passed away when it became known that the Principal had been successful in obtaining the Burnett prize. From this period onwards to his death, the labours of the Principal were unceasing. And, in all that he undertook, whether as professor, preacher, author or public speaker, he easily held the pre-eminence.

Principal Tulloch was one of the best pulpit orators in Scotland. From youth upwards, he had evidently made the art of speech his special study. Possessed of great natural advantages—of commanding height and fine physique, having a rich and powerful voice, he was enabled to do full justice to his subject in the pulpit. I remember well the first occasion on which I heard him preach. It was in the Town Church of St. Andrew's, a building capable of holding three thousand persons. Principal Tulloch had been asked by the students to preach the annual sermon in connection with the University Missionary Association. The evening was dark and stormy, rain falling heavily. But the church was crowded by an eager audience. Even the seats of the "faithful"—so-called because the remote occupants could with difficulty hear the preacher—were well filled. Dr. Tulloch's theme was, "Christian Unity only to be found in Christ." The preacher showed that difficulties with regard to religion had always existed; that it was hopeless to expect perfect harmony of doctrinal belief among men. Unity was only to be reached by their endeavours to forget common differences in their common faith in Christ. I was too much the raw student then to appreciate the rare ability of the sermon. But I was quite carried away with the eloquence of the preacher. "This is real eloquence," was the thought when the preacher, with a bold sweep of his arm, dashed aside doctrinal differences, and urged men of all sects to unite in common self-surrender to Christ.

This, I believe, was the central thought of the Principal's theology—Jesus Christ, the beginning and the end of religion. Not that he underrated the importance of doctrinal theology. No man perceived more clearly the need of reasoned thought in religion. No man did more to teach the true meaning and to attach due value to dogma as the result of the ratiocination of Christians upon the facts of Christianity. But, at the same time, no one saw more clearly the need of Christians rising above dogma to Jesus Christ, the source of all Christian thought.

It will be impossible, in this hasty notice, to give our readers any but the barest sketch of the literary activity of Principal Tulloch. I have already spoken of his treatise on "Theism." From his pen came in rapid succession "The Christ of the Gospels and the Christ of Modern Criticism," in which the author refutes the sceptical theory of Renan as expressed in his "Life of Jesus"; "The Leaders of the Reformation"; "Puritan Leaders"; "The Christian Doctrine of Sin"; "Beginning Life—a Book for Young Men"; "Sermons Preached before the Queen"; and his greatest work: "Rational Theology and Christian Philosophy in England in the 17th Century."

With regard to literary style, these works are of great merit. Some of his earlier writings, indeed, as for example, his treatise on "Theism," are rather stiff in style, as if the author had not yet become fully accustomed to his instrument. But as work after work proceeded from his pen, they became marked by the highest literary excellence. In his work, "The Christ of the Gospels and the Christ of Modern Criticism," he treats his subject in periods as majestic and flaming as those of Renan himself, the cultured member of the French Academy.

If we consider the subject of his writings apart from their style, we find them to be characterized by wisdom and a rare gift of insight. Principal Tulloch looked beneath the surface of things, and laid bare the hidden springs of thought and action. He possessed, in a pre-eminent degree, the faculty of interpreting history. In this respect his mind was closely akin to that of the late Dean Stanley. What was a mere col-

lection of details in the hands of inferior teachers was filled with the breath of life when touched by him. The past was shown to be not really past. The same difficulties were encountered then as those to be met with now, though in different forms and in the hands of different actors. The writer who could do justice to the work and the thoughts of such different men as the Leaders of the Reformation, the Puritan Leaders and the Broad Church party in the Church of England in the 17th Century must have been possessed of rare historic genius. What a cause of regret it is that Principal Tulloch had not time during his busy life to write a history of dogma, to illumine the controversy between Arius and Athanasius, between Pelagius and Augustine, between the Calvinists and Arminians! But, perhaps, the time for the accomplishment of this task has not yet come. When the time has come, perhaps the man will also appear.

But Principal Tulloch's activity was not confined to the pulpit or the press. He was a great force in the political arena. As supporter of Mr Gladstone, he did a great deal to elevate politics out of the rut of party conflict into the higher sphere of statesmanship. While editor of *Fraser's Magazine*, his political articles were marked by the same loftiness of tone and gifts of insight which had previously characterized his efforts in interpreting historical theology.

The late Principal was one of the most respected leaders in the General Assembly of the Church of Scotland. Here, again, he rose above the mere questions of party. While supporting the Broad Church section, he aimed rather to advance the interests of the Church as a whole. And thus it was that Dr. Tulloch was the leader of no party. He left it to inferior men to become party leaders. The Church as a whole looked to his wisdom for guidance.

It remains only to add that Principal Tulloch was one of the Queen's most trusted counsellors. He often preached before the Queen at Balmoral, and enjoyed a large measure of her friendship and regard.

And, now, the great man has passed away, after a laborious life spent in the service of religion. But his influence has not passed away. It will long be felt as a blessing in Scotland, teaching men the duties of charity and mutual forbearance.

PRESBYTERIAN DOCTRINE AND POLITY.

At the meeting in celebration of the Presbyterian Centennial in Montreal, held in Knox Church there on the 12th inst., Principal MacVicar delivered a half-hour's address into which a marvellous amount of clear and scholarly statement relating to the doctrinal history of Presbyterianism was compressed. After a forcible presentation of the principles on which the Presbyterian system is founded, and the symbols in which they have been formulated, Principal MacVicar said:

Our claim, therefore, to catholicity in doctrine and polity is no vain boast, but one which rests upon a broad and strong historical foundation, and the fact that our subordinate standards survived the revolutionary storms of the eighteenth century, and are today accepted by millions of Christians of a thoughtful and vigorous type all over the world, and are more influential than ever before, is no unimportant evidence of their being the vehicle of God's truth which abideth forever. The sixteenth and seventeenth centuries formed a period of unprecedented mental and spiritual activity, of reformation and theological progress, but the eighteenth century was a time of reaction and destruction. It was then that Deism in England robbed men of the truth of God, and left them nothing but the cold lifeless skeleton of natural religion and threatened the ruin of Church and State until the apologetic efforts of Butler, Lardner and others, and the vital warmth of the Methodist revival in some measure checked its progress. Deism in France

DEGENERATED INTO BLASPHEMOUS ATHEISM, led by Voltaire and Rousseau, and culminated in the atrocities of the Revolution and the Reign of Terror. In Germany dominant thought took the form of Rationalism, and touched with its blighting influence churches and colleges, and poisoned the fountains of theological learning in every department, historic, exegetic and dogmatic. So terrible was the storm that it virtually wrecked the confessions and the piety of the Lutheran and Reformed Continental Churches. But, through it all, believers in our Presbyterian doctrine and polity, so luminously summarized in the West-

minster Standards, remained steadfast and immovable both in Britain and America, and now under the unifying influence of the Presbyterian Alliance, which has already held three successful meetings in Edinburgh, Philadelphia and Belfast, these desolated Continental Churches are rallying once more around the old Gospel banner, while a world-wide and emphatic testimony is being borne to the Biblical character of our cherished doctrines. And we do not anticipate any serious departure from these being brought about by the progress of knowledge and science. They have already withstood attacks as strong and fierce as any they are likely to encounter. We do not say that they are perfect or infallible, that belongs to God's Word only, and it contains far more truth than can ever be embraced in human symbols. We know, too, that this is a progressive age, and we believe and rejoice in progress. We are greatly in advance of the seventeenth century in many departments. This is the case in textual criticism, based upon a wealth of original manuscripts wholly unknown to scholars of that time; and the case also in Biblical antiquities, history, archaeology, monumental evidences, Biblical geography, and natural sciences, as these affect the interpretation of the sacred text. We have far clearer views than the Reformers of the doctrine of toleration, the nature of constitutional government and the relation between Church and State. On all these subjects we have left our ancestors far behind. And yet we have not reached the utmost limit of knowledge. Others are to distance us in the future. But truth is truth in all ages. It never grows old. And while we are ardent believers in scientific and theological progress, we have no faith in a new gospel, or in preachers who are so original as to make their own gospel instead of declaring God's message. The old Gospel of our salvation, that saved patriarchs and prophets and apostles and countless millions through the ages of the past, is to be the Gospel of the future. Sin, for example, will always continue to be "a transgression of God's law," as well as a defilement of man's soul, antagonistic to God's nature and deserving His wrath and curse. The divinity of the Son and the personality and divinity of the Spirit of God will always rest upon a mass of scriptural evidence against which the gates of Hades cannot prevail. The one great atoning sacrifice, "once offered," and not often as in the so-called sacrifice of the mass, will never lose its efficacy as the only ground of justification and the foundation of our eternal hope. The substitutionary sufferings and death of our Lord, "the Cross of Christ," will never cease to be the rallying-point and glory of the true servants of God. Man's freedom and responsibility will remain facts of human consciousness, no matter what metaphysicians and moralists may say or decide upon the subject. God's untrammelled freedom and sovereignty in working in the physical universe and spiritual kingdom, whether in creating worlds and ruling them, or in quickening by His Spirit souls that are dead in trespasses and sins, will not be impaired if the whole world should vote against it. It will still be true that "He doeth according to His will in the army of heaven, and among the inhabitants of the earth."

Thus we might pass through the entire circle of our doctrines, expressing our faith in their scriptural verity and their continuance in time to come. But we content ourselves with the general declaration that

WHAT WE NEED IS NOT NEW DOCTRINE,

but the baptism of the Holy Ghost greatly quickening our personal faith in the Christ we preach, and giving to Christian life in our homes and churches a divine reality and power, and to all the servants of God in the pulpit and the pew definiteness and honesty of purpose in holding and teaching the truth once delivered to the saints. We reprobate, as strongly as any of the so-called advanced thinkers of the age, dead orthodoxy, but we value at an unspeakable price, as a matter of truly manly conduct, of morality and religion, living fidelity to all that the mouth of the Lord hath spoken.

We have now time for only a few words upon polity. Presbyterians have never deemed this subject of such grave importance as doctrine, and it is impossible here to enter into anything of the nature of a full exposition and defence of our views. We must be content with the very briefest statement of fundamental principles which are the logical outcome of what we hold as to the nature of the Church.

1. Our thorough catholicity, as embracing all the children of God by whatever name known, is declared in various forms in the Westminster Standards. Thus in the twenty-fifth chapter it is said that the "Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ the Head thereof." And, again, "the visible Church, which is also catholic, consists of all throughout the world who profess the true religion, together with their children." Nor are these things asserted merely as matters of abstract dogma. They are fully sustained by scriptural evidence, and made the basis of most practical action. Hence, in the twenty-sixth chapter, the communion of saints is defined in equally comprehensive and catholic terms, and it is there declared that "saints, by profession, are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification, as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." In view of these solemn declarations, to which we most heartily subscribe, if Presbyterians are in any case narrow and sectarian, they must be so in flagrant violation of their own standard.

2. As the necessary sequence of the Headship of Christ over the Church, Presbyterians have maintained her spiritual independence, and are destined to do so, we believe, with greater unanimity and power in future than in the past. The true and admirable words of the thirtieth chapter of our Confession are: "The Lord Jesus, as King and head of His Church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate." This lifts the Church at once above the low and narrow conception of her being a national institution—Scottish, English, Irish or American,—and sets her

FREE FROM THE UNSCRIPTURAL DOMINATION OF POPES

and civil governments, the very thing which is needed, and which is surely coming, in this Province of Quebec, and in all parts of the world. Sectarianism, ecclesiastical tyranny, the thralldom of those whom Christ hath made free, and over whom He alone has a right to reign, are doomed, and sure to come to naught, and the scriptural and Presbyterian principles just enunciated certain to prevail.

3. Under Christ, as Head, the highest officers in the Church are presbyters. These are the bishops of the New Testament, as acknowledged by Howson and Conybeare, Alford, Ellicott, Jacob, and many other distinguished scholars of the Church of England, as well as the revisers of our English translation of the Bible. To the presbyters belong the functions of ordaining to office, administering the two sacraments of the new covenant, teaching and ruling, or expounding and enforcing the Word of God. There is nothing priestly or sacerdotal in their office and work. Officially they are all equal, neither are they lords over God's heritage. Associated with teaching and ruling elders are deacons for the management of the temporal affairs of the Church. And the right of the people to elect all office-bearers, to choose their own spiritual teachers and rulers, to "try the spirits," and to judge for themselves in doctrine and the practical administration of the affairs of the Church is most sacredly guarded.

4. The unity, order and purity of the Church are conserved by our polity.

We recognize the existence of "the Church in the house," where two or three are gathered together in the name of Jesus, as well as in the great assembly, and in the aggregation of all the congregation of the saints.

We find evidence in favour of this in the practice of the Church in Jerusalem, Antioch, Corinth and elsewhere during the days of the apostles. And the working of our Church courts, Sessions, Presbyteries, Synods and General Assemblies is admirably fitted to give practical effect to this unity, and to secure the utmost advantage in concentrating the entire strength of the Church upon Home and Foreign Missions.

THE WISE USE OF THE ECCLESIASTICAL POWER

according to these courts secures order, represses the disputations and revolutionary tendencies of some members, and secures also purity of doctrine and discipline. Both are essential to the life and growth of

the Church. A Church without a creed, without something definite which she holds and teaches, is an aimless, disorderly democracy, and a Church with an endless diversity of creeds and no power to maintain or enforce any, is a house divided against itself. A Church without disposition and power to exercise discipline to cast out the unworthy, the impure and corrupting, is a body with a deadly cancer eating away its very life. The principles of our polity, faithfully administered, guard against all these evils.

5. Ample provision is made to secure justice and freedom to all the members of the Church and to render the entire body active and aggressive in the service of the Lord. Justice is provided for by the presence in all our courts of ruling elders as representatives of the people, and more especially by the right of appeal secured to all from the lowest to the highest of these judicatories. By this means the judges, at each step, are changed and the influence of local prejudices thus neutralized until, finally, in the General Assembly the judges are drawn from our whole Dominion and can scarcely be supposed to be swayed by unworthy motives. And, seeing the members of Assembly are from all parts of the Church, the chosen representatives of the people, they should be able to rouse them to energetic action and the concentration of their material and spiritual forces upon the accomplishment of all evangelical work that may be proposed. Principal Rainy, of Edinburgh, has truly said, that "Presbyterianism means organized life, regulated distribution of forces, graduated recognition of gifts, freedom to discuss, authority to control, and agency to administer."

Let us then exert ourselves to the utmost to have this "organized life," a life fed by the truth and the Spirit of God, spread over the entire land, and let us strive to have it manifest itself in the formation of a God-like, pure, strong and manly type of character, and in the training of citizens who will always resist oppression in every form, and stand up for the right and carry forward our vast Dominion to its rightful place among the nations of the world.

EVANGELIZATION OF ITALY.—A CRY FOR HELP.

MR. EDITOR,—I lately received from the Rev. G. Meille, one of the Waldensian pastors in Turin, Italy, a letter and a copy of last year's Report of the Work of Evangelization in Italy and elsewhere, by his Church. In his letter, Mr. Meille asks of me to do what I can to help that work. One form of help which he specially mentions is that of writing on the subject to some of the religious papers of Canada.

Most cheerfully I now comply with the wish which my Italian brother expresses. Very naturally, I take all the more interest in the cause on behalf of which he has written to me, as, last year, I spent some time in Italy. During my travels in that country I twice met with Mr. Meille in Turin. I met with other Waldensian brethren in Rome, Florence and Torre Pellice. Of this I shall speak again by and by. In the meantime I proceed to set before the readers of THE CANADA PRESBYTERIAN the claim which the Waldensian Church has on their sympathy, and, of course, on their bounty. Sympathy without gifts is like faith without works (James ii. 15-17).

The Waldensian Valleys are in the Cottian Alps, thirty miles south-west of Turin, from which city some parts of them can be reached by railway. The scenery there is very romantic. To a Scotch Presbyterian they are peculiarly interesting, for the Covenanters and the Waldensians in days of yore were "brethren and companions in tribulation, and in the kingdom and patience of Jesus Christ."

The age of the Waldensian Church is a disputed question among historians. Some date it from apostolic times, others only from that of Peter Waldo in 1120. One of the old Waldensian historians says: "Our fathers were always too busy to do well to have time to write and keep an account of their doings." Mr. Meille thinks that the most probable date is that after the time of Claudius, who was bishop of Turin from 820 to 839, there were a purer doctrine and a purer Christian life in that part of his diocese, which were greatly benefited by the arrival from France of the persecuted followers of Peter Waldo. Since 1150, the professors of a pure faith there have, in mockery, been called after him, Vaudois or Waldenses, by the Popish party.

From the year just mentioned, down to 1686, one of

the persecuting years in Scotland, the Waldenses suffered not fewer than thirty-three severe persecutions. The only choice given them was, "The mass or massacre." Tens of thousands chose the latter, and were put to death in almost every way that a hell-inspired ingenuity could devise. Children, as well as men and women, were added to "the noble army of martyrs." The badge of the Waldensian Church is a lighted candle with seven stars above it, and the motto, "Lux lucet in tenebris" (the light shineth in darkness). For three hundred years this was true of her alone. The devil did his utmost to blow out her light, but he only made it burn the brighter. The sufferings for Christ's sake which the Waldensians had to endure are the subject of the well-known sonnet by Milton, beginning with the words.

Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold.

One of the means used by the Waldensian Church for spreading abroad the truth was by peddlers, who, besides selling such goods as persons following that calling do, sold, as they had opportunity, the Word of God. An instance of this Whittier describes in his beautiful poem, "The Vaudois Colporteur."

Few in number, the Waldenses were long shut up in their valleys like the Jews in the Ghetto in Rome. At length their deliverance came in 1848 with the birth of Italy as a united and free country. Almost immediately after they began to do as their fathers had done—to try to spread the Bible from one end of their native land to the other. At present, the Mother Church in the Waldensian Valleys has eighteen ministers and thirteen thousand members, most of whom are small farmers. In the evangelization field she has thirty-eight ordained ministers, and eighty-two evangelists, teachers, colporteurs, and Bible readers. By means of these she reaches over forty thousand persons every year. Every day new doors for the preaching of the Gospel are opened, but for want of funds she cannot go in. She, therefore, calls to the Christians of other countries: "Send over funds into Italy and help us." The difficulties with which she has to contend in the field of evangelization—especially as regards funds—seem to increase from year to year. Fifty thousand dollars a year are needed to carry on the work there. For every cent of this she has to depend entirely on free-will offerings. England and Scotland used to be her chief earthly supporters, but even *they* are running dry like the brook Cherith in the days of Elijah. Mr. Meille in his letter to me says: "One of our agents there writes (February 1) that owing to the depression of trade, the change of Government, and the Irish question, our old friends refuse to contribute. We have, therefore, been already obliged to dismiss three of our workers and we shall have to do the same to others if things do not take a turn for the better. What a pity that we should be obliged to withdraw from many interesting spots where we have laboured for years! You know much about evangelization among Roman Catholics, as you are in Canada, and you may easily imagine what we must feel to leave our young converts to themselves in the face of so much opposition and persecution." As in all ages, so in all countries, human nature is the same. The experience of converts from the Church of Rome in Italy, and of those in Canada, is in each case the same. I pause here, in my quotations from Mr. Meille's letter, to give an extract from the report spoken of in the beginning of this article. "It pains one's heart to think of the enormous difficulties which our brethren have to surmount when they come out of the Romish Church. From the moment they have taken the decisive step, it is coldness and contempt which they find everywhere around them. Put under the ban of their own family, they feel the need of being surrounded with the warm sympathy of a Christian family." I return now to Mr. Meille's letter. He says: "Therefore, I venture to apply to your kindness in this matter which weighs heavily on me as a member of the Board. . . . Our claims will be better understood in a country like the one you live in than in a wholly Protestant one, and I am persuaded that, with God's blessing, you will be able to send us timely help as a token of the interest Canadian Christians feel in their Italian brethren."

The length which this article has already reached prevents me from speaking as I would otherwise have done about meeting with Waldensian brethren at Rome, Florence and Torre Pellice. At the last place,

which is in the Waldensian Valleys, I appeared at two public meetings as a representative of our Church. Should this article be inserted, I shall, in another, speak at greater length about what I have just referred to, and give one or two very interesting anecdotes from the report which Mr. Meille has sent me. In the meantime, hoping that his hopes shall not be disappointed, I would say that any one who desires to add "siller" to sympathy an excellent compound with the good cause which I have on this occasion advocated can send his gifts either to the Rev. G. Meille, 15 Via Pio Quinto, Turin, Italy, or to
Elder's Mills Ont. T. FENWICK.

THE SUPPLY OF VACANCIES.

MR. EDITOR,—I have read with interest the Rev. Dr. Reid's timely communication on the "Supply of Vacancies," in THE CANADA PRESBYTERIAN of the 10th inst.; but would call attention to the following points which appear to have been overlooked:

1. The Synodical Committee provided for in the Assembly's Remit has in its membership a representative from each of the Presbyteries, and it is through that representative (the Home Mission Convener) that appointments to vacancies are ordinarily made by Presbyteries themselves.

2. Vacant congregations will ask for supply only as authorized by their Presbyteries. In considering the Scheme as remitted to them, Presbyteries should see that Article 6 is made to state this distinctly, as one Presbytery has already done.

3. Cases in which there is any doubt as to the propriety of giving appointments are to be referred to the Presbytery.

4. The Synodical Committee will have the same relation to Presbyteries in appointing supply to vacancies that the Home Mission Committee has in appointing supply to mission stations. So that there is no cause to fear that the instituting of a synodical committee will "introduce confusion into our system."

With regard to the clauses of the Scheme which refer to the supply of vacant congregations by ministers in settled charges, I think they may be simplified in some such way as the Presbytery of Hamilton has recommended in approving the Scheme (see THE CANADA PRESBYTERIAN issued on the 2nd December last; but to eliminate this feature of this Scheme altogether would be to take away one of its most important advantages and leave it open to the very objections which rendered the old Scheme inoperative.

If vacant congregations have the right to hear the ministers of settled charges, and it is freely conceded that such ministers should preach to them, what reason is there why this should be a matter of private arrangement, and not made part of a general scheme?

It was the private arrangement business that killed the former Scheme, and surely it is enough now to authorize vacant congregations to choose their own supply for one-third of the time without going so far as to say that in every case in which the vacant congregation wishes to hear a settled minister the church courts shall have nothing to do with the matter, but leave the individual church to be practically not Presbyterian but Congregational for the time being.

By all means let the Scheme sent down by the General Assembly be freely discussed, and let Presbyteries and Synods either amend it so that it will represent their views, or substitute something new, and place their views before the Church in a definite form as early as they can, that if possible a good Scheme of some kind may be adopted without another year's delay.
R. J. LAIDLAW.

Hamilton, March 10, 1886.

WE cannot help liking Chauncey M. Depew's address, says the New York Independent, at the meeting of the Nineteenth Century Club. He is an ordinary practical man, he says, and he does not know anything about philosophy, but he knows what atheism once did for France, and that every violation of moral law has found its justification in the teachings of materialism, and that these philosophers send out no missionaries and renovate no society. Common people hear about protoplasm and cosmic dust, and they want to know who made them. They know that the Governments which give us liberty without anarchy are based on the Bible, and they know it is Christianity which has taught the world the golden rule; and so, they say, Christianity is good enough for us. We think there is some philosophy in that position.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

MUSINGS AT EYE.

BY C. C. A. F., ST. ELMO.

The shades of the evening have gathered around,
And soft rest the moonbeams on woodland and lea,
The wild wind is hushed, and there is not a sound
Save the low of the herd on the hill by the sea.
The thyme covered hill by the sea.

And memories throng while I'm musing alone,
They come to my heart with a holier away,
I think of the loved from my life that are gone,
The light and the love of an earlier day,
The dream of an earlier day.

Ye beautiful flowers in sunshine and shade
That crept round my footsteps in life's happy morn,
Now spread your fair blossoms where loved ones a e land,
Where mournfully tender thoughts linger forlorn.
They mournfully linger forlorn

To what shall I look for something consoling—
To friendship and hope that still brighten my sky?
Like the sun when it breaks through clouds that are rolling
O'er the shadowy landscape when tempests are nigh,
When dark brooding tempests are nigh.

And sweet are the soul-stirring gleams to the heart,
The last rays of Eden that linger below;
But fleeting and changeful these all shall depart,
The bliss that abideth earth cannot bestow.
Ah, peace it can never bestow.

Look I to Jesus, the Lord that redeemeth,
Stronger than death is His life and His love,
I'll press toward the mark, for each day, as it beameth,
Brings nearer the bliss of His presence above.
Brings nearer His presence above.

Beautiful flowers, shedding grace o'er the gloom
That shrouds this fair earth with the tokens of woe,
Bright emblems of hope, keep your watch by the tomb,
In Jesus who sleep, He hath conquered our foe.
'Tis Jesus who conquered our foe.

SPECIAL MINISTERIAL DIFFICULTIES.

It is a truism that every lot in life has its peculiar difficulties. In some they may be greater, in others less, but even the most favoured is not free from this sad necessity of our imperfect state.

The profession of the Christian ministry, by reason of the sanctity of the office and the high concerns with which it deals, is sometimes supposed to have fewer drawbacks and greater advantages than others. But on consideration it may come to be seen that those very things that appear to be specially in its favour may also bring special difficulties. To the brief statement of a few of these we devote this paper.

I.—THE NATURE OF THE WORK IN WHICH THE CHRISTIAN MINISTER IS ENGAGED.

That work is bringing men to Christ, and building them up in our most holy faith. But what is the attitude of men in a state of nature, to Christ and the religion of which He is the author? In the Word of God it is said that "the natural man is enmity against God, and is not subject to the law of God, neither indeed can be." So great at one time was the depravity and wickedness of man that it is said, "it repented God that He had made man," and, on account of persistent and desperate ungodliness, at last the guilty race were almost entirely swept away. Now the work of the Christian minister is to induce men to lay aside this enmity and to be reconciled to Christ, to renounce the service of Satan, and become the servants of Christ, to crucify the flesh with all its affections and lusts, and "to follow holiness, without which no man can see the Lord." But this, as it is a work of supreme importance, is also one of utmost difficulty. Where apathy is laid aside, opposition is likely to be roused—an opposition which has often expressed itself in the direst forms of persecution, and which, though in milder shape, is sure to be encountered by every faithful preacher of "the truth as it is in Jesus." Hence the burden of the prophets in olden times; hence the weariness of soul of the most earnest of God's servants in every age and in all lands; hence the universal repetition of the experience that "old Adam is too strong for young Melancthon."

II. THE AVOIDANCE OF MERELY OFFICIAL PIETY.

So great an authority as Robert Hall, in his discourse on the Discouragements and Encouragements of the Christian Minister, gives, with his usual force and eloquence, several reasons why the minister should find his work more favourable to the cultivation of personal religion than that of others. There is doubtless much truth in what he advances, but still it is also true that there is a danger of the minister coming to look on his work rather in its bearing on others than on himself—of his keeping the vineyard of others and neglecting his own. We need not say that it is taken for granted that the minister is himself a converted man, and has experienced that great

change which he enforces on others. Not only does common consistency require this, but the successful performance of the work in which he is engaged. The great divine just referred to was once asked if an unconverted preacher might be the means of the conversion of others. His reply was that it was not impossible, but that if such a thing should be, the preacher would be like a milestone which showed the way to others, whilst itself stood still.

But whilst conversion is a necessary condition of consistent ministerial work, it is desirable, even for the sake of the work, as well as for his own sake, that the Christian minister should "not only have life, but have it more abundantly. A weak flame will readily enkindle materials that are easily ignited, but it requires a strong fire to affect materials whose nature or conditions render them peculiarly unsusceptible. And so the Christian minister must himself be "a burning and a shining light" if he is to warm and enlighten cold and darkened souls around him. And how difficult to keep the flame of piety burning brightly on the altar of the soul! The minister, even as others, has a naturally depraved heart with which to contend, and Satan, taking advantage of his weakness, may tempt him by the very circumstances in which he is placed, and the very work which he has to do, and lead him to regard divine truth as something that is to be prepared and presented in sermonic form as a matter of official duty, for the edification of those who wait on His ministry.

But the efforts of the pulpit may have their dangers as well as the work of the study. Mr. Robertson, of Brighton, writes strongly on the demoralizing effect of the excitement necessarily connected with public efforts, whether for the amusement or edification of others. It is generally admitted that the profession of the actor has its peculiar dangers, but it is argued that the profession of the preacher has also its trials. If this be so, and the arguments adduced seem to be as sound as they are subtle, then the Christian minister is exposed to a double danger, against which he needs strenuously to guard.

III. TO MAINTAIN HOPEFULNESS AMIDST THE ROUTINE OF ORDINARY WORK.

The work of the minister and that of the evangelist are different in some respects, and the difference is not in favour of hopefulness on the part of the minister. The evangelist goes from place to place. There is continual change of scene, there is excitement, and there are, it may be, results of an obvious and striking kind. Usually, also, he is associated with others, and his exceptional and temporary labours beget an exceptional, even though it may be only a temporary, interest. In the case of the minister, however, there is no change of scene. He labours in the same place, he addresses the same people week by week continually. The congregation assembles, and worship is decorously conducted; the people disperse, and all things continue as they were. There is no outward and visible proof that any case of conversion has occurred—little, if any, sign that a work of edification has been accomplished. And amidst this monotony of movement and appearances, the minister is apt to be cast down, and to exclaim "I have laboured in vain, and spent my strength for naught, and in vain." Now, this has an injurious effect on himself and on others. "We are saved by hope." The hopeful worker is likely also to be the successful worker; and it is well for the minister to remember the truth which it is his privilege and duty to proclaim for the encouragement of all workers in the vineyard of the Lord, that there is a sowing time as well as a reaping time; that one soweth and another reapeth, and that his may be the less exhilarating, but not less necessary, part of him that sows.

IV.—EFFECTIVE ADAPTION TO HIS SPHERE OF WORK.

That human nature is essentially the same in all ages and in all circumstances, and that the great saving truths of the Gospel are essentially and alike fitted to meet the wants of all, are granted at once. But at the same time there are modifying conditions, and the question with the faithful minister is how to present the truth under the conditions in which he is placed, in the most effective manner. As a matter of fact, some ministers who have been successful, even eminently successful, in one sphere, have failed comparatively in another, and vice versa. Now, the minister is sometimes troubled with the question whether he is in the sphere for which by natural and acquired gifts he is best adapted, or if he is succeeding in so using his gifts as to make the most of them and the best of them for the people amidst whom he labours. A change may be deemed desirable, but again we may ask: "Is he the best judge of this?" May he not be committing a mistake in forgetting to do cheerfully the duty to which he is called? At all events, it is well for him to remember that our lot is ordered by the Lord, and He appoints the bounds of our habitation. It is said that General Grant always made the best of materials that were within his reach, or that were placed at his disposal. The Christian minister may sometimes think that with other and better materials he would produce other and better results. But he may be reminded that he who would be faithful in

that which is greatest, is faithful also in that which is least. Rev. Wm. Scott, in United Presbyterian Magazine.

DIVORCE IN NEW ENGLAND AND NORTHERN STATES.

A contemporary journal of high character, published in New York City, is our authority for the statement that this "evil has put on fearful proportions during the last few years." "It chimes in readily," says this journal, "with the present demoralized condition of society." These are candid acknowledgments, and no doubt as just as candid. It is high time for our brethren to awake to the danger which, they are saying, "threatens the family and the State and the Church as well."

In 1881, according to their way of combating evils, "The New England Divorce Reform League" was established, with ex President Woolsey, of Yale College, for its head. Now it is called "The National Divorce Reform League." It reports some progress in "quickening and directing public sentiment, and securing in some of the States more stringent laws against divorce." "Connecticut has repealed its notorious 'omnibus' clause, with a marked falling off in the number of divorces." "Massachusetts has made all divorces conditional for six months, and forbids the re-marriage of the guilty party for two years." "Maine has practically abolished its old law which favoured divorce." "Divorces under the new law in New Hampshire have been less than half what they were before." "In Vermont there is a decrease in the divorces of the last five years of fourteen per cent. from the number for the five years previous." "In Rhode Island, Pennsylvania and Ohio something will probably be done at an early day." "Divorces in Chicago are considerably less than formerly." "New Jersey and Indiana now collect statistics."

As for New Jersey, an eminent Presbyterian minister told us personally some thirty years ago that the number of divorces in that State did not then fall short of two hundred annually. The secretary of this association calls for leagues in every State, and wants the press stirred up, and Congress petitioned and urged until we get a national uniform law operative in all the States and Territories. We are very happy to say that we need no such league in South Carolina. We have no divorces in this State.—Southern Presbyterian.

TEACH TRUTHFULNESS.

It is especially important that we should treat children trustfully, never wounding or repressing them, or setting them upon schemes by the feeling that they are always suspected, and never can do right. Noble character can only be cultured in an atmosphere of "trust."

And we should do everything possible towards correcting the prevailing untruthful sentiments about "keeping up appearances" and about lies being of different colours, the "white" ones being permissible, and almost commendable.

There is a bit of good advice given by Dr. Johnson. Giving counsel to an intimate friend, he said: "Above all, accustom your children constantly to tell the truth, without varying in any circumstances." A lady present impatiently exclaimed: "Nay, this is too much; for a little variation in narrative must happen a thousand times a day, if one is not perpetually watching." "Well, madam," replied the Doctor, "and you ought to be perpetually watching. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world."

Shakespeare says:

To thine own self be true, and it shall be
Thou wilt not then prove false to any man;

and Solomon says: "Lying lips are an abomination to the Lord; but they that deal truly are His delight."
—Sunday School Teacher.

TO THE FRONT.

The good men must always be at the front. It is not enough that there be more good men than bad, but they must be at the front everywhere and at all times. One man in a position of influence is worth a thousand men single-handed and silent. It is a Christian's duty to wield all the influence he can honestly and judiciously, wherever he is. If a mechanic, be a leader, as far as consistency will allow, in the councils of labour; if a "drummer," be a leader among commercial travellers; if a merchant, be as successful as conscience and circumstances permit; in politics, be always on hand, sacrifice time, convenience and comfort to be at the caucus and the polls. It requires more grace, more head and heart to be a leader in social, scholastic, mechanical, mercantile, or political life, constantly and consistently, than it does to be the best deacon, superintendent, or prayer meeting worker in the city, and it is as essential in its way.—Golden Rule.

KNOWLEDGE is the hill which few may hope to climb; duty is the path that all may tread.—Lewis Morris.

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TORONTO, WEDNESDAY, MARCH 24, 1886.

ADDRESSING a meeting of his parliamentary supporters the other day, Mr. Mowat said:

I don't think there could be among so many gentlemen a better feeling to one another than prevails among us. We all feel that we are friends of one another. I hear nothing about dislikes, jealousies, or envyings. (Applause.) We are all glad to know that one of us does a good thing or says a good thing.

We have no doubt that these words are literally correct, more especially those of the last clause. If a man "says a good thing" in Parliament his fellow-members usually give him full credit for it, even, though politically opposed to him. His political friends, of course, always do. We don't wish to indulge in comparisons, but we might ask ministers and elders if this happy state of things prevails in the church courts. Are all the members—like Mr. Mowat's happy family—glad when one of them says a good thing? We fear not. There are large-hearted, generous, whole-souled members in every church court who enjoy every good thing, and are not afraid to say so. There are some who are afraid to say anybody makes a good speech lest they detract from that peculiar thing they call their dignity. A few praise everything said by one of their own "set." And we regret to add that in every church court of any size there are too often a few who nibble and carp at every good thing said and turn green with envy when anybody makes a good hit. Cannot the ministers of Christ be as generous toward each other as politicians are?

THE Rev. Sam Jones has been holding evangelistic meetings in Chicago. Mr. Jones has not a very high idea of the municipal authorities of the city, as will be seen from the following extract clipped from a report of one of his addresses:

Suppose the devil had been elected Mayor of Chicago, and the aldermen had been selected from Pandemonium, would matters be any worse? Would they stick in the bar-rooms any more thickly? Would they fine gamblers any less than \$5? Would they punish lewdness with any less than a \$1 fine? If the devil ain't having the thing done up just like he would do it if he was here in person, it is because I don't know the mind of the devil on these things, and I used to be pretty thick with him, too.

The worst thing about this description of the municipal government of the city is its truth. Whether the devil would do anything worse than some of his agents were he here personally is one of those questions that cannot be settled. The way to keep him and his local agents down is for good citizens to go to the polls and vote them down. There is no use in electing them to office and then denouncing them. Decent men are in a majority in every Canadian city and town. We should not be surprised if by actual count there is a majority of clean electors even in Chicago. Some electors are too careless to go to the polls, some are too dignified, some are too lazy, some so fond of their party that they vote the party ticket however bad it may be, and thus it is that sometimes municipal men are elected who could not be much worse if they came from the lower regions. But who is to blame for such a state of things?

VIEWED from a Presbyterian standpoint, the situation in Ireland is very puzzling to an outsider. The

General Assembly meets for the special purpose of protesting against legislation which, they think, must prove highly injurious to the Presbyterians and other Protestants of Ireland. From whose hands is this legislation coming? From the hands of William Ewart Gladstone, the first Christian statesman in the world a statesman as noted for his personal piety as for his pre-eminent ability. He is assisted in his legislative work by such colleagues as John Morley. His Lord Lieutenant for Ireland is a Presbyterian elder, and he is supported in Parliament by nearly the whole-parliamentary delegation from Scotland; many of whom are, of course, Presbyterians. At first blush, it would seem as if legislation injurious to the Presbyterians of Ireland could scarcely emanate from such a source. It would seem almost incredible that a veteran statesman of seventy-six—himself a man of noted piety—should finish a noble career by endangering the liberties, and curtailing the rights, of Presbyterian Ulster. Even if he were infatuated enough to do so, it seems almost incredible that his following would sanction such a course. And yet this is just what the Presbyterians of Ulster believe to be in store for them if Mr. Gladstone succeeds in his Home Rule legislation. And the Presbyterians of Ulster, being on the ground, and knowing all the circumstances better than any one else can, should be the best judges of the situation. We hope there is not so much ground for fear as our brethren across the water think there is. The darkest hour is the hour before the dawn. There may be better days in store for Ireland in the near future than the Protestants and Catholics of the Green Isle have ever seen. So may it be.

A WASHINGTON correspondent writes that a recent debate in the American Senate was "as noisy as dynamite but as harmless as a child's fire-cracker." The same description applies to the great debate that our rulers have had at Ottawa. Part of the discussion was noisy enough, but it was all harmless. Indeed, we incline to the opinion that it will do a great amount of good. Though some strong statements were made, still, on the whole, there was much less to stir up bad blood than one might naturally expect under all the circumstances. For the most part our French fellow-citizens were studiously moderate. There was almost nothing in their speeches to show that they have any rooted dislike to British institutions or the Protestant religion. In reading many of these speeches one cannot help saying to himself, "Now, if the priests would let these men alone they would make most estimable fellow-citizens." At all events there is no sort of sense in denouncing these neighbours of ours because they are French. The feeling between the parties in Ireland is a thousand times stronger than in Canada, but the Catholics there are not French. Thanks to a kind Providence there will be no crisis on this Riel question. The war is a war of words. It will be settled by ballots, not by bullets. The people in this part of the Dominion are not in the least excited. In the East they are mainly exercised on the Fishery question. Were it not for the strained relations between labour and capital Canada would at this moment be the most peaceable and prosperous country in the world. Whilst famine and Socialism are rending other communities we have peace and a fair measure of prosperity. Let every man treat his neighbour as he would be treated, and let all thank the Lord that we have nothing worse on hand than a debate on Riel.

THE CANADA PRESBYTERIAN has no reason to complain of journalistic brethren. It would be base ingratitude not to acknowledge the generous recognition it is steadily receiving from contemporaries. Occasionally, however, extracts are made without acknowledgment, and only last week a daily journal quoted from its pages and, inadvertently we are convinced, attributed them to another source. An instance has just been brought to our notice in which a paper published at Carrollton, Missouri, reproduces a recent paper of "Knoxonian's" without the slightest hint of its origin. But what is the use of whining? Any rising feeling of indignation at journalistic depravity is hushed into pensive regret by the following, which appears in the last number of the Glasgow *Christian Leader*:

The *Halifax Witness* submits that the Presbyterian press of the Dominion reflects no discredit on the Church, and

suggests that the pastors and leading people might ask and answer whether they are doing all they fairly ought to do in the way of encouraging its efforts. Upon this THE CANADA PRESBYTERIAN—both as to material aspect and intellectual as well as spiritual energy the best Canadian paper we know (not omitting any of the secular ones)—makes the following pungent, and we doubt not perfectly true, annotation: In the matter of "encouragement" the "pastors and leading men" must be classified in this way: Some generous and trusty friends help you from the first. Some stand by and watch with perfect indifference to see whether you are going to sink or swim. A few who cannot use you to carry out their schemes give you the cold shoulder, and sneer in a quiet way. A few more open opposition, and hold themselves in readiness to preach your funeral sermon. These last always do a little in the way of trying to get the corpse ready. We are glad, and not surprised, to learn that our spiritual Toronto contemporary, though it sank a great many thousands before the paper returned a dollar of profit, is no longer making an experiment that anybody need watch. It has had a wholesome contempt for the people who hate a paper that sets in the light, or who like to be regarded as "patrons"; and seeking honestly to serve the Church at large, it has won an assured position and looks as if it were growing stronger every day.

THE *Globe* winds up an article on "Church Service both in Sermon and Song," in this way:

It is miserable to see so many in our churches so intently, it is to be presumed, singing with their hearts that they keep their lips hermetically sealed. Perhaps it is prudent on their parts, perhaps necessary. But on their own generally-recognized principle that religious worship cannot be managed by deputy—such silence is anything but seemly, and cannot be profitable.

All this has been said before, and a good deal more not so sensible. Congregations are lectured quite frequently for not singing, and the lecturer quietly assumes that every worshipper *could* sing if he *would*. This assumption is pure nonsense. The number of men in any average congregation who can sing fairly well is comparatively small. The number who can sing real well is much smaller, and most of them are usually found in the choir. The number of worshippers who *might* have learned to sing well had they begun to learn in time is probably considerable, but all could not have done even that. Probably the number of men in an average congregation who can sing fairly well is not any larger than the number who can rise and make a fairly good address. Singing and public speaking are both very difficult performances, and are impossible to some people. Many of the most pious and useful men in all congregations cannot sing. Supposing a man prays well and works well, and lives an exemplary Christian life, is he to be charged with worshipping God by proxy simply because he cannot sing? We have all seen people who could sing and did sing, but never worshipped by proxy or any other way. Where would Dr. Burns and Dr. Willis have been had their standing depended on their singing abilities? Those who remember their efforts can give the answer. By all means let us have the best congregational singing possible, but let it always be remembered that in every church there are good people who never did, and never can, learn to sing a single note.

A CENTENNIAL OF PRESBYTERIANISM.

IN connection with the celebration of the hundredth anniversary of the founding of Presbyterianism in Montreal, most interesting, instructive and stimulating exercises have been held. By tracing the history of the past the progress achieved is clearly seen. One hundred years ago a few devoted Christians, most of them trained in pious homes beyond the Atlantic, resolved to form a worshipping assembly, where the familiar psalms of praise would be sung, and the simple services of their forefathers could be maintained. Little would the small band dream of the changes that would in a hundred years be visible. They sought to do their duty. They had faith in the Gospel, and they were attached to their principles. They planted a vine in what seemed then a wilderness. It has grown to goodly proportions. In 1786 a small congregation was formed in Montreal; now in 1886, including two French congregations, there are altogether seventeen churches and a flourishing Presbyterian college in the enterprising city at the head of our Canadian ocean navigation.

When the national and religious complexion of Montreal is taken into account the progress made by the Presbyterian Church is remarkable, and most encouraging. In that city the Church of Rome is strong and influential. Wherever it is in the ascendent it does not hesitate to use its power for the advancement of its objects and for the hampering of all who dissent

from it. The doctrines and polity of Presbyterianism are not unsuited to the French mind. This is not the reason why only two French Presbyterian congregations are yet to be found in Montreal. The history of the Reformation in France bears testimony to the readiness with which evangelical doctrines were embraced by the best and bravest in the sixteenth century. It is well known that the priesthood use every effort to keep French-Canadians within the pale of the Church. Multitudes of these people would be amazed at the difference between actual Presbyterianism, and what in the average teaching in the Church of Rome it is usually represented to be. Besides, every convert from that Church is viewed as an apostate, and treated with great bitterness.

The various services in connection with this memorable anniversary were most appropriate. It was arranged that the venerable Dr. Cook, of Quebec, should be the preacher at the first commemorative service. He was, however, unable to fulfil the appointment, which was ably and efficiently done by the Rev. Principal Grant, of Queen's University, while the pastor, the Rev. Robert Campbell, M.A., gave a clear and condensed historical sketch of the church during the past century. The following Sabbath the pulpit was occupied in the morning by the Rev. Wm. Reid, D.D., of Toronto, who delivered an appropriate discourse from Heb. vii. 23-26, full of Gospel truth and hallowed Christian feeling. The other denominations gave full expression to their kindly interest and sympathy. Dr. Wilkes and Dr. Douglas also occupied the pulpit of St. Gabriel Church in connection with the commemorative services.

A special meeting was also held in Knox Church which was very largely attended. The Rev. James Fleck, the pastor of the church, presided, and the Rev. Principal MacVicar, D.D., LL.D., the Rev. W. Reid, D.D., the Rev. G. H. Wells, the Rev. L. H. Jordan, and the Rev. A. B. Mackay took part in the proceedings. Mr. Fleck gave a sketch of the history of the church during the past century. Dr. MacVicar gave an exposition of Presbyterian doctrine and polity. His paper was a most valuable contribution. The Rev. G. H. Wells, pastor of the American Presbyterian Church, followed with a stirring oration, in which he discoursed on the type of character that Presbyterianism produces. The Rev. Dr. Reid very appropriately gave many interesting reminiscences of the early days of Presbyterianism in Canada.

There was also a most enjoyable conversazione held one evening in the David Morrice Hall of the Presbyterian College, at which Professor Campbell, as Moderator of Presbytery, presided. The principal speakers were Dr. Wilkes, Professor Shaw and the Rev. J. S. Stone, B.D., representing the Congregational, Methodist and Episcopal Churches respectively. Mayor Beaugrand was also present, and with his accustomed tact made a very genial speech.

It is hoped that the suggestion already made that the principal discourses and addresses delivered on this great historical occasion will be published as a volume. Thus not only those who were privileged to hear them but many others may have in permanent form a valuable *souvenir* of a profitable series of services. Many desire to join in grateful recognition of the divine goodness vouchsafed to the churches in Montreal.

Books and Magazines.

ROLAND'S DAUGHTER, A Nineteenth Century Maiden. By Julia McNair Wright. (Philadelphia: Presbyterian Board of Publication, Toronto: James Bain & Son.)—A good story well told is always appreciated by young readers. This is one they will read with interest and profit. It is healthy in tone and conveys a valuable moral.

THE THEOLOGICAL AND HOMILETICAL MAGAZINE. (Toronto: S. R. Briggs.)—Since the incorporation of the *Homiletic Quarterly* with this magazine there has been a noticeable improvement in this excellent publication. The subjects selected for consideration are of great immediate practical importance. The March number contains an able paper on "Evolution and Immortality," and the Symposium, "Is Salvation possible after Death," is continued. The expository section is especially rich, and as a representative of the German pulpit Dr. Luthardt contributes an admirable sermon on "The Youth of Jesus." This number as a whole ranks high.

CENTENARY OF PRESBYTERIANISM IN MONTREAL.

CELEBRATED BY A PUBLIC MEETING IN KNOX CHURCH.

At the January meeting of the Presbytery of Montreal, a committee was named to make arrangements for celebrating the Centenary of Presbyterianism in the city. In pursuance of this appointment a public meeting was held in Knox Church on the evening of Friday, March 12. The church was crowded to the doors. Rev. James Fleck presided, and Rev. Principal MacVicar, D.D., LL.D., Rev. W. Reid, D.D., Rev. Geo. H. Wells, Rev. L. H. Jordan, B.D., and Rev. A. B. Mackay took part in the proceedings.

The Rev. Mr. Jordan read the Scriptures and prayed.

Mr. Fleck sketched the history of the Church during the past century. Dr. MacVicar gave an exposition of Presbyterian doctrine and polity. His paper was a most valuable contribution to historical theology in its relation to the creed and cult of Presbyterianism. The Rev. G. H. Wells followed with a stirring oration on the type of character which Presbyterianism produces. Speaking of a Church the latter part of whose history is so closely connected with the grandest ecclesiastical struggle of the century, his reference to Presbyterian history as a sort of continuation of the eleventh chapter of Hebrews was particularly happy. Dr. Reid gave his personal reminiscences of the early days of the Church in Canada. His address was listened to with the greatest interest, being enlivened with frequent touches of Dr. Reid's peculiar pawky humour.

The Rev. A. B. Mackay presented the congratulations of his congregation, and closed the meeting with prayer.

After the benediction was pronounced the large audience which had patiently waited till nearly eleven o'clock were invited to inspect the ancient records of the Church. Though dating well into the last century they are still remarkably legible.

On the Thursday evening preceding, the committee had also arranged for a conversazione, which was held in the Presbyterian College, when the David Morrice Hall, the beautiful library, the corridors and all parts of the building were filled to their utmost capacity. It was a happy coincidence that the Professor of Church History in the College, the Rev. John Campbell, M.A., who has been for a number of years an elder in Knox Church (which is the original old St. Gabriel Street Church) happened to be Moderator of the Montreal Presbytery, and therefore presided on this historical occasion. He did so with his usual tact and dignity. A short programme preceded the promenading and refreshments.

The other Protestant denominations in the city which had relations during the century with the old church were represented by three speakers. The Rev. H. Wilkes, D.D., LL.D., Congregationalist, spoke of Montreal as he had known it since 1822.

The Rev. Professor Shaw, M.A., Methodist, referred to the great progress made by Presbyterianism, and to the good example it has shown in matters of education, Church polity, business capacity and sound doctrine. Rev. J. S. Stone, B.D., Anglican, spoke of the flowers and fruits grown in every ecclesiastical garden, and urged the pulling down of the fences that separated them, that their beauty might be more widely appreciated. Thereafter, his Worship, the Mayor, Mr. H. Beaugrand, delivered a characteristically happy address, in which, while not professing to represent the Roman Catholics, or to speak the English language "as correctly as some Scotchmen," he felt it an official duty and an unqualified pleasure to express his congratulations as the chief magistrate of a city composed of different creeds and tongues.

If space permitted there are many thrilling incidents in these hundred years of Presbyterian history worthy of notice. The barest sketch must suffice.

The first congregation was founded on the 12th March, 1786, in a private house on Notre Dame Street, by John Bethune, a Scotchman, an army chaplain, and a Loyalist from the United States. After fourteen months it was left for four years without a pastor and with precarious supply, and but for the true inherent Presbyterian tenacity would certainly have foundered. In 1791 the Rev. John Young was called from Schenectady, and for two years he and his charge were under the jurisdiction of the Presbytery of Albany. It was in the first year of his pas-

torate occurred the interesting episode between the Roman Catholics and the Presbyterians, so often referred to. The use of the Recollet Church had been granted to the Presbyterian people while their own was being built. Remuneration for the same was politely refused, but a present was accepted by the good Fathers of two hogshheads of Spanish wine and a box of candles. The minute which records it is on the first page of the old records.

In 1803 Mr. Young was succeeded by the Rev. James Somerville, a licentiate of the Relief Presbytery of Glasgow. He died in 1837, in the sixty-second year of his age, bequeathing \$1,000 for the erection of a manse for the future minister of St. Gabriel Street Church.

The first offshoot from the mother church was St. Andrew's, being formed by the friends of Mr. Forrest, the candidate rejected when Mr. Somerville was called.

The next was in 1831—twenty-eight years after—and was on this wise. For twenty years before Mr. Somerville's death Rev. Henry Lsson was associated with him as an assistant and successor, and five years after the induction of Mr. Lsson, the Rev. Edward Black was ordained as his colleague in the assistantship. The triple pastorate continued for ten years, but not without friction. The younger pastor disagreeing, the church divided, and a new congregation, that of St. Paul's, was the result, under the ministry of the Rev. Edward Black.

In 1843 occurred the memorable Disruption in the Church of Scotland.

In 1844 the Presbytery of Montreal divided, cleaving on the same lines. Mr. Esson and the bulk of his congregation held to the principles of the Free Church, and severed their connection with the Church of Scotland. Mr. Esson was soon after called to a professorship in Knox College, Toronto. He died there greatly lamented. A mural tablet to his memory will be found in the south-west corner of Knox Church.

The successors of the Rev. H. Esson were the Revs. Wm. Leishman, Wm. Runtoul, Dr. Inglis, Dr. Kemp, Dr. Irvine, Robert M. Thornton, now of London, England, and the present pastor, Rev. James Fleck.

In the period between 1844 and 1864, a series of lawsuits was carried on by the Presbytery of Montreal in connection with the Church of Scotland to dispossess the St. Gabriel Street congregation of its church building. The litigation lasted nearly twenty years, and wore out the patience of all parties to it. A compromise was at length effected by the terms of which the congregation relinquished its right to the building upon payment to them of \$5,800 by the Presbytery of Montreal. This agreement was ratified by Act of Parliament, which, among other provisions, confirmed the new name of "Knox Church," adopted by the congregation, and also named trustees to hold the property, when vacated, until such time as a new congregation should be organized, which took place in the following year (1866) under the name St. Gabriel Church, not *St. Gabriel Street*, lest they might hereafter claim to be the original congregation.

Such is the line of Presbyterian history in Montreal for a hundred years past. It may well warrant the quaint and homely simile that Presbyterianism is like hickory wood, the toughest of all timber, and the readiest to split. But by the blessing of Him who "makes all things work together for good," Presbyterians have divided to multiply. And again in these last days they have shown the churches how to unite and grow strong. Well may it be said, "the little one has become a thousand, and the small one a strong nation."

On another page the fifth annual report of the Ontario Industrial Loan and Investment Company appears. It will be seen that this solid and reliable institution has enjoyed a gratifying measure of prosperity and success. This company's investments are chiefly in city property, which may be relied on steadily to increase in value.

THE committee of the Reichstag to which was referred Prince Bismarck's Spirit Monopoly Bill rejected the first two clauses of the measure. As these clauses contain the essence of the Bill the action of the committee virtually defeats it. The first clause was rejected by a vote of nineteen to six, and the second by a vote of twenty to five. The same fate has also befallen the Chancellor's anti-Socialist Bill.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XII.—Continued.

Eight or ten days after Arthur had become a member of Mrs. Joslyn's family, he started for town with the two-seated waggon to meet the returning proprietor, and such individual or individuals as he might bring with him. He arrived at the Crampton hotel just as the stage came in. The coach was not wont to be crowded, and it was not overburdened on this occasion. Mr. Ruggles enjoyed a monopoly of the inside, while a highly dressed, stylish-looking young man occupied the box with the driver. Arthur watched the alighting of the young man with a good deal of interest. There was nothing about him of the Crampton stamp. He wore a sort of jockey cap, and downward, as if carrying out an idea begun in the cap, a jaunty coat, under which flamed a very jaunty waistcoat of red velvet. In his hand he carried a bamboo cane with an ivory top, carved in the form of a pointer's head. His face was not offensive, nor was it prepossessing. The chin is heavy, and the nose Hebrew, while the eyes were of that undefinable colour that is sometimes found in connection with the finest characters, and sometimes with the coarsest—a kind of dirty gray—but they were small, uneasy, and wicked.

Ruggles did not affect delight at meeting Arthur. The old, taunting manner that he was accustomed to wear when angry with him, he was either too tired to assume, or he thought it of too little consequence. Yet Arthur would have been glad to shake hands with him, and approached him, ready to respond to any greeting that the proprietor might extend. Ruggles was cross, in fact, the long ride had half killed him. He had travelled directly through from New York, without stopping, according to his old custom; and the event had shown him more than anything else how much his shock and sickness had shattered him.

The young man on the box dropped his glossy boot to the wheel, and leaped to the piazza of the hotel, and then walked up and down, whipping his trousers with his bamboo cane, and sucking the pointer's head, and surveying Crampton common.

"Both of those trunks go," said Ruggles to Arthur, and both of them Arthur lifted to the waggon. As between himself and the young New Yorker, Arthur felt that he was at a decided disadvantage. He was not well dressed, and the consciousness of the fact somehow stole away, for the time, half of his manhood. There is nothing that will so disarm and depress certain sensitive natures as conscious inferiority of dress. Until a degree of familiarity with the world has been acquired, and a man has learned that he has a recognized place in it, his dress either holds him up in his own self-respect, or compels him into a self-contempt. There was nothing in the young stranger's face that indicated the gentleman, yet his dress was something to be respected, and Arthur felt so shabby by his side that it seemed as if the stranger must look upon him as an inferior.

"Come, Buck, get in," said old Ruggles, sharply. "Ah! This is your dog-cart, eh? Oh! How lame I am!" exclaimed Mr. Buck, as he raised himself slowly into the waggon, and took his position by the side of the proprietor on the back seat, and stuck the pointer's head into his mouth. "Now, two-forty! Hold him in, and let him trot," said he, by way of announcing that he was ready for the ride to Hucklebury Run.

The "two-forty" horse started off at anything but an ambitious pace, and Mr. Buck had sucked his cane but a short time, when he said very familiarly, "Driver, how much can you get out of him?"

It was the first time that Arthur had ever been addressed by this title, and he did not deign to reply. "Ruggles," said Buck, "what is this driver's name? Introduce me to him."

"Mr. Arthur Blague," said old Ruggles with mock politeness; "this is Mr. Dan Buck, of New York."

"Blague, how are you? How's your ma'am?"

"Buck, how are you? How's your doe?"

"Eh?"

"How's your doe?"

"Don't hear you," responded the imperturbable Buck, and then burst out pleasantly into the familiar refrain.

"Speak a little louder, sir, I'm rather hard o' hearin'."

"Blague! I say! Blague!" called out Mr. Buck.

Arthur made no reply.

Old Ruggles chuckled. "Blague," said he in a low voice.

"His name is Blague."

"Blague! I say! Blague! Who made your boots?"

"None of your business. Why?"

"Speak to a gentleman like that again, and I'll knock your hat off," said Buck without the slightest show of anger. "I was only going to ask you if you supposed he would have any objection to your kicking that horse with 'em. Kick him smart, and I'll give you a cent."

"I'll kick you for half the money," said Arthur.

"Eh?"

"I'll kick you for half the money," said Arthur again, without turning his head.

"Speak a little louder, sir, I'm rather hard o' hearin'," responded Mr. Buck, with another tuneful explosion; and then, subsiding for a moment, he burst out with, "Blague! Blague! Blague! Where did you get your manners?"

"I borrowed them," replied Arthur, "of a fellow just in from New York."

"Well you'd better return 'em then," said Buck.

"I'm doing it as fast as possible," replied Arthur.

"Good boy! Good boy!" exclaimed Mr. Dan Buck, tapping Arthur on the shoulder with the tip of his cane.

"You're some, that's a fact; but tell me, oh! tell me before I die, what's the price of putty?"

"Ask Mr. Ruggles," replied Arthur. "He has just brought home a large piece."

"Whom have you got on this front seat here?" said Mr. Dan Buck, turning to the proprietor, who had sat very quietly, enjoying the low impudence of his companion,

and wondering what new spirit was in possession of Arthur. "Who is this?" said Mr. Dan Buck. "I shall have to lick him, positively; sorry to do it—great sacrifice—but necessary."

"He's the fellow," replied Ruggles in a low tone that did not escape Arthur's ear, "that I told you about."

"S-h-o!" responded Dan Buck, with a look of surprise.

For the remainder of the ride to Hucklebury Run, the young man devoted himself entirely to Mr. Ruggles. Although he had made nothing by his onslaught upon Arthur, he was as cool and self-satisfied as if he had annihilated him. There was no sensitiveness—no sense of shame—that could possibly find manifestation through the mask of brass that encased his face. Arthur was amused to hear him pour into the proprietor's ear the tales of his exploits by flood and field. He had sailed as the captain of a packet, with no end of perquisites; had won \$5,000 on a horse-race; was on familiar terms with Washington Irving; had slaughtered innumerable buffaloes among the Rocky Mountains; had been partner in a large jobbing firm, and, on one occasion, when hard pushed, had said grace at table.

How much of this stuff old Ruggles believed did not appear; but as Mr. Dan Buck had flattered him on all convenient occasions during the journey home, he felt bound to appear as if he believed the whole of it. As for Arthur, he knew that Dan Buck was lying, and Dan Buck knew that Arthur understood him perfectly, though he was entirely undisturbed by the fact.

Arriving at the factory, the proprietor alighted, and told Arthur to go on to the house with Dan Buck and the trunks.

As the horse slowly climbed the hill, Dan leaned forward to Arthur, and pointing over his shoulder with his ivory pointer's head, said,

"Stupid old hunk, how shall we manage him?"

"How will he manage us? is the question, I believe," replied Arthur.

"Oh! when I can't manage my boss, I leave, I do," said the young man, decidedly.

"You'll find this one a hard customer," said Arthur.

"Soap's the word, my boy; soap's the word. I can stuff his old carcass so full that he won't know his head from a bushel-basket. I've tried it, and got his gauge."

"What are you going to do here?" inquired Arthur.

"Well, I'm going to sort o' clerk it, I suppose," responded Dan Buck. "Ruggles says you've been abusing his dry-goods, and he's going to promote you."

"You are to take my place, I presume," said Arthur, "and I am to go back into my old tracks. I understand it."

"I reckon that's it. Now, tell a feller, is there any chance to knock down?"

"Knock down?" repeated Arthur, with a tone of inquiry. "I don't know what you mean."

"A green's the colour, eh? very! I understand. By the way, who is that fat old lollypop in the door yonder?"

"That is Mrs. Ruggles, your landlady, and the wife of the proprietor."

"Come to my bosom, my own stricker deer!" exclaimed the young man in a low tone, and with such a feint of an embrace, that Arthur laughed in spite of himself, while Mr. Dan Buck's face had never been longer than at that moment. "Now," said Buck, in an undertone to Arthur, "see me do it."

As the waggon drove up to the door, Mr. Dan Buck leaped from it, and rushing up to Mrs. Ruggles, seized her hand, and shaking it very heartily, exclaimed: "Why, Mrs. Cadwallader! How did you come here? I'm delighted to see you—perfectly delighted!"

Mrs. Ruggles was quite overcome. The greeting was so unexpected, and so violent, that, to speak figuratively, she was fairly carried off her feet. All she could say was: "You've got the advantage of me."

"You don't pretend to say, Mrs. Cadwallader, that you don't remember me? That's too cruel!" and Mr. Dan Buck looked as if he were about to wilt utterly under the disappointment.

"You've made a mistake," said the woman, amiably. "My name's Ruggles—Mrs. Ruggles. I never was a Cadwell."

"Is it possible that two ladies can look so much alike, and not even be sisters? I would have sworn you were the wife of my friend, General Cadwallader. Then you are Mrs. Ruggles, and I'm to be a member of your family? It is very pleasant, I assure you, for me to meet a face that so much reminds me of one of my dear friends, here among strangers."

"Be you the young man that's going to live with us?" inquired Mrs. Ruggles, with patronizing sweetness.

"Yes, I be," replied Dan Buck, with the pointer's head between his teeth, and his eye half shut, looking over his shoulder at Arthur Blague.

"Well, walk right in, then, and make yourself to home," said Mrs. Ruggles, heartily; and turning about, she sailed into the house, calling: "Leonora! Leonora!"

Dan Buck gave Arthur a comical look, followed her in, and was introduced to Leonora, who received him with a most profound courtesy. In the meantime, Arthur had deposited the trunks upon the piazza, and driven off.

"Who is this insolent fellow that drove us over?" inquired Mr. Dan Buck.

"Now you don't say," said Mrs. Ruggles, in alarm, "that he has been treating you to any of his imperance, do you? It ain't possible, is it?"

"Never was treated so in my life; thought the fellow was drunk or crazy. I cut one man all to pieces with a bowie knife once, on a smaller provocation than he gave me today; but Mr. Ruggles was in the waggon, you know, and I would not make him witness such a scene. But I'll chastise him—I'll lick him before I've been here a week, if he gives me any more of his jaw."

"I wish you would," said Leonora, savagely.

"You leave me alone for that. Don't bother your little head about it, now. I'll take care of him."

Mrs. Ruggles' heart was full. Leonora felt attracted to the gallant and stylish stranger at once.

She would achieve a grand triumph over Arthur Blague through him, or die in the attempt.

Dan Buck was delighted with his new home; and before Mr. Ruggles had made his appearance within his own door, he had succeeded in establishing the most cordial relations between himself and that portion of the family which he had collectively designated as the "dry goods." The mother reminded him more and more of Mrs. General Cadwallader, as the acquaintance grew. The peculiar smile, the tone of voice, the manner, the style of carriage,—each brought forth from the enthusiastic young man an exclamation of wonder that two women who were not only without blood relation to each other, but without any knowledge of each other, could be so much alike. The measure of "soap" was filled at last, by his assurance that, "in her day, Mrs. General Cadwallader was the most splendid woman in New York."

Leonora was a *faux smile* of his own sister Carrie, of whose personal charms and accomplishments he bragged as if she had been a favourite horse. "Well," exclaimed Dan Buck, "don't the fellers open their eyes when she comes out! But they know me, they do; and they know I won't stand any of their humbug. Oh, you ought to see 'em hang round, and try to get introduced. I was counting 'em over the other day, just before I started, and, believe me, I was surprised to find ninety-five bottles of brandy that these fellers had sent to me to get me to introduce 'em to my sister. No, you don't, says I. I'll take your liquor, but visitors are requested not to muss the goods unless they wish to purchase."

Mr. Dan Buck expected that he should call Leonora "Carrie" half the time; and he begged her not to be offended if he should do so. If she would only regard him as a brother, his happiness would be complete.

When supper came on, and all sat down at the table, the young man began and executed a series of romances, in which he invariably personated the central figure, that quite eclipsed anything of which the Ruggles family had ever heard. He laughed immensely at his own wit, and as everything he uttered was interlarded with choice bits of flattery, tossed in about equal proportions to father, mother and daughter, the meal was one of the most delightfully memorable ever enjoyed in that little mansion. Arthur Blague was lugged in on all convenient occasions, to illustrate some ludicrous point of a story; and the voluble drollery of the fellow kept the whole family in irresistible laughter. Finally, Mrs. Ruggles assured him that she regarded him as a "valuable accusation to the society of Hucklebury Run," at which he said "Very," with a wink at Leonora, which made that young lady spill her tea with giggling.

The next day old Ruggles undertook to introduce the young man to his duties. It is not to be denied that the proprietor had very serious misgivings about his new clerk, who was altogether too talkative—too familiar too presuming. He did not like being called "Ruggles" by any one in his employ, or to have any assumed superiority over himself among his dependents. He saw that the fellow who had palmed himself off upon him in New York as a "struggling young man, ready to undertake the humblest employment for the sake of honestly earning his bread," had no element of reverence in his composition, and that he could not be "snubbed." In vain were all his endeavours to establish any distance between the young man and himself. It was—"Look here, Ruggles," "What do you say, Ruggles?" or, "Hain't we better do so and so?"—as if he had just become a partner in the concern, and had brought in and invested a hundred thousand dollars in the business.

Mr. Ruggles was irritable and sick. His journey had overtaxed him; and when he saw how orderly matters had been conducted by Arthur in his absence, he cursed his stupidity in yielding to the importunities of his daughter. He was the more vexed and disgusted because he felt that his old energy was gone—that he was in a great degree a broken man—that he could not be again the omniscient, all-sufficient power in his own concern that he had been. He found no difficulty, however, with Arthur's assistance, in making Mr. Dan Buck acquainted with the details of his business. The young New Yorker was ready with his pen, and though apparently without a great degree of business education, possessed a quick and ready insight into business affairs that gave him a command of his duties at once.

Arthur at once resumed, with a degree of cheerfulness which he did not himself anticipate, his old duties as a regular operative in the mill. It was a relief to be less confined to the society of the proprietor. Though their relation to each other had been greatly changed, he had never learned to respect the man whom accident and helplessness alone could make tolerable, but always felt oppressed and uncomfortable when in his presence.

(To be continued.)

THE PUBLIC CONFIDENCE IN DOCTORS.

Dr. Quain, in the Harveian Oration of this year, gave utterance to an old, and yet substantially true, complaint. The medical profession, he said, notwithstanding all it had done for the world, and especially had done recently, did not receive quite the respect—or, as he called it, the "high estimation"—which was its due. Its members have arrested the course of epidemic diseases so ably that but for human perversity small-pox would cease to be dangerous, as it has ceased in Ireland and in the German army; that cholera has been stopped, as it was stopped in Liverpool in 1854, and that typhoid fevers have been brought under a control unthought for twenty years ago. They have annulled pain, as it were, with chloroform, so that operations long deemed impossible have become easy, and that surgeons, we may add, have lost much of the callousness to suffering which was once essential to their access; and they have improved hygiene, the treatment of children, and the practice of midwifery, until within the last half century or less—the advance being mostly recent—two years have been added to the male chance of life and three and a half to the female, the improvement being almost entirely an improvement in

health during the working decades of life. It is not that senility drags on longer without dying, but that senility is averted for a longer period, and that the human race has in England more time for healthful enjoyment and easy work. Add to these great benefactions—one of them, the discovery of chloroform, almost immeasurable in its value—some smaller ones, such as the revival of the use of ether (as an anæsthetic, the proof of the utility of the bromides, the experiments in antiseptics, and the improvement in febrifuges, and we have a truly marvellous record of services done to the human race, which, nevertheless, distrusts those who have performed them. Men do not pay to doctors the reverence which is their right, but display a strange readiness to thrust them aside, and to postpone the judgment of a whole profession for that of hopeless quacks. Every nonsensical idea about medicine finds its votaries; and men who have proved their capacity by their success are considered narrow for denouncing demonstrable absurdities like the theory, now nearly given up, of infinitesimal doses.—*The Spectator.*

THEEBAW SENDS SOME CHILDREN TO SCHOOL.

A missionary, Dr. Marks, once told us how, going up the Irrawaddy, he arrived at Mandalay on the eighth day, and found a large city surrounded by high embattled walls with towers and gates, and pagodas with seven stories. The palace was inclosed by a strong stockade, for who holds the palace holds the kingdom. It is a large and beautiful building, with much carving, gilding and lacquer work. He had an introduction to the King, a somewhat milder despot than Theebaw, who received him seated on the top of a flight of steps, an architectural adjunct to majesty, where the human being is led up to, as the apex of the position, which must be very effective. A grand banquet was prepared for Dr. Marks, at which there were more than thirty kinds of sweetmeats, including fried crickets, prepared by the hands of one of the queens, the King at that time having about fifty queens and ninety children. Dr. Marks was very anxious to get up a school as the first step in civilization, and made his petition, first, for the permission and then for a building where it could be held, both of which requests were granted. After it was opened he told the King what an immense advantage it would be if his Majesty would allow one or two of his children to go to the school. "How old do you want them?" said the King. "About ten years old," replied Dr. Marks. Then, turning to one of the court, the King said: "How many children have I about ten years old?" "Nine boys, your golden-frilled Majesty." And nine nice, bright-looking lads of the right age were called up, and formally given over as pupils of the English Christian school. The next day they arrived, mounted on elephants: but when they got down and came into the building every human being there, children, assistants, etc., all went down upon their stomachs, prostrating themselves before the princes, and not a bit of teaching could be done. Dr. Marks had to return to the King, and ask him to give an order by which the usual ceremonies before royalties, however young and small, were to be omitted while they were in school, after which all went on merrily. The "nine nice lads," half-brothers of the ruffian Theebaw, appear all to have been murdered, with a number of other princes and princesses, probably as too dangerously near the throne.—*Good Words.*

THE RED CROSS.

The inadequacy of official means to meet the requirements of sick and wounded soldiers in a great war had long been felt; and, as regards our own army, it was clearly demonstrated during the Crimean War. The campaign in Italy in 1866 brought this more home to the heart of Europe, and it will ever redound to the honour of the city of Geneva that within her walls the first international conference was held in 1863, with a view to the mitigation of some of the horrors of war. On that occasion the institution of National Aid Societies was established, and a few Swiss gentlemen were formed into an International Committee for the purpose of acting, on the neutral territory of Switzerland, as a link between the aid societies of all countries. In the following year a diplomatic conference was held in the same place, which was attended by the representatives of several States, and the treaty known as "the Geneva Convention of the 22nd of August, 1864," was then drawn up by the representatives of sixteen Governments. Within four months it was signed by eight European States—the English Government attached its signature in February, 1865—and at the present time it has been accepted by thirty-three States. A second diplomatic conference was held at Geneva in 1868, and there have also been three other conferences of delegates from the Red Cross Societies—one in Paris in 1867, one in Berlin in April, 1869, and the last at Geneva in September, 1884. The treaty was designed to remove soldiers when sick or wounded from the category of combatants, and afford them relief and protection without regard to nationality; this protection is also extended to all persons officially attached to hospitals or ambulances, and to all houses so long as they contain invalid soldiers. Inhabitants of a country occupied by a belligerent army, and who may be engaged in the care of the sick and wounded, enjoy the same privileges. Provision is also made for the return of invalid soldiers to their respective homes. The distinctive mark of hospitals and ambulances is a white flag with a red cross upon it—the colours of Geneva reversed—and individuals wear a white armband with a red cross. Every red cross flag must be accompanied in time of war by the national flag of those using it.—*The Nineteenth Century.*

THE Rev. W. S. Goodall, M.A., at the annual social meeting of Greyfriars Church, Glasgow, congratulated the large and enthusiastic meeting on the financial state of the congregation, and incidentally mentioned that upwards of 300 had joined the church during his pastorate of two and a half years. The membership is 681.

LITTLE LUCY.

A little child, six summers old—
So thoughtful and so fair,
There seemed about her pleasant ways
A more than childish air—
Was sitting on a summer eve
Beneath a spreading tree,
Intent upon an ancient book
That lay upon her knee.
She turned each page with careful hand,
And strained her sight to see,
Until the drowsy shadows slept
Upon the grassy lea;
Then closed the book, and upward looked,
And straight began to sing
A simple verse of hopeful love—
This very childish thing:
"While here below, how sweet to know
His wondrous love and story;
And then, through grace, to see His face,
And live with Him in glory."

That little child, one dreary night
Of winter wind and storm,
Was tossing on a weary couch
Her weak and wasted form;
And in her pain, and in its pause,
But clasped her hands in prayer—
(Strange that we had no thoughts of heaven
While hers were only there)—
Until she said: "Oh, mother dear,
How sad you seem to be!
Have you forgotten that He said
'Let children come to Me'?
Dear mother, bring the blessed Book—
Come mother, let us sing."
And then again with faltering tongue,
She sang that childish thing:
"While here below, how sweet to know
His wondrous love and story;
And then, through grace, to see His face,
And live with Him in glory!"

Underneath a spreading tree
A narrow mound is seen,
Which first was covered by the snow,
Then blossomed into green;
Here first I heard that childish voice
That sings on earth no more;
In heaven it hath a richer tone,
And sweeter than before;
"For those who know His love below"—
So runs the wondrous story—
"In heaven, through grace, shall see His face,
And dwell with Him in glory!"

—A. D. F. Randolph.

THE INCREASE OF THE ANGLO-SAXON.

The Latin races, that is, France, Italy and Spain, have ceased to be, whatever any one of them may be destined yet to become again, the mighty factors in the world's progress which of old they were. They minister exquisitely to the comfort, the luxury, the culture and the picturesqueness of life; but the aptitude for foreign commerce which they show is comparatively slight, and in the colonizing business of humanity they only play a subordinate part. Moreover, their population, when compared with the Anglo-Saxon and Teutonic races, is diminishing. Thus, in a period of a little less than one hundred years, from 1788 to 1885, the aggregate populations of France, Spain and Italy have only increased from 51,000,000 to 82,500,000. On the other hand, the populations of Germany and England during this period have each trebled. Germany in 1788 had a population of about 15,000,000; in 1885 it had increased to 45,000,000. Great Britain in the same way had in 1788 a population of 12,000,000; in 1885 the figure is 36,000,000. Another country largely, but not exclusively, populated by the Anglo-Saxon race—America—has in less than a hundred years increased nearly thirteen times—from less than 4,000,000 in 1790 to nearly 60,000,000 in 1885. Finally, it must not be forgotten that Canada, Australia, South Africa, as well as other British dependencies, collectively, contain a population of some 10,000,000, chiefly of Anglo-Saxons, and there is every reason to believe that the development and increase of this population will be rapid.—*The Fortnightly Review.*

GETTING UP A CHARITY CONCERT.

I have often had an opportunity of seeing people in a high position give concerts for a certain charity. How do you think they exercise that charity? With their money? Oh, no! They go or write to any singer with a great name to beg for the gratuitous help to a fund for an hospital, or a church, etc. The singer accepting, that name is instantly paraded before singers of less celebrity as a trap, and when the programme is full, and the charity benefits to the extent of some hundred pounds, with the time, the talent and the names of the artists, not one of them ever gets anything beyond thanks and a smile.—*Temple Bar.*

LOTHIAN ROAD U. P. Church, Edinburgh, has a membership of 1,057, and the income for the past year exceeded \$8,260.

THE Rev. Professor Candlish having sent a fraternal remonstrance to Mr. Spurgeon respecting the harsh and absurd review of his Cunningham Lecture which appeared in the *Sword and Trowel*, insertion is given in the March number to the Professor's disavowal of the sentiments carelessly ascribed to him. Mr. Spurgeon, who praises Professor Candlish's candour, unreservedly accepts his statement, heartily rejoices in it, and regrets that he has caused him the least disquietude.

British and Foreign.

THE Rev. Henry Reid, of Irvine, has sailed for Melbourne.

THE Rev. Dr. Matheson, of Innellan, will accept the call to St. Bernard's.

THE Rev. Dr. McCaw, of Manchester, has received a call from the Church at Jersey.

BALLYCARRY congregation, Irish Presbyterian, realized \$3,000 by their recent bazaar.

THE Rev. Hay Aitken has been taking part in the South London mission since his return from New York.

SOME junior graduates at Oxford are proposing to form a lay order of preachers for the defence of the Church.

THE Prince of Wales laid at Cannes lately the first stone of a chapel to be erected to the memory of the Duke of Albany.

THE Rev. R. S. Ritchie, of Sorn, has been lecturing to the Primrose League at Cairn on "Thackeray and his Writings."

A MISSION chapel resembling Mr. Spurgeon's Tabernacle is to be erected in the West of London by the Wesleyans at a cost of \$250,000.

THE popular drink of the future, according to the *Medical Press*, will be milk charged with carbonic acid. It will keep an indefinite length of time.

THE Rev. Duncan Macgregor, late of Chicago, has received a unanimous invitation from the Church in Dunoon to become their pastor.

BISHOP TEMPLE recently ordained three ladies as deaconesses in St. Michael's Church, Paddington—the first time the ceremony has been performed in a church.

It is rumoured that Professor Donaldson, of Aberdeen, whose relationship with Lord Rosebery is intimate, is to be the new Principal of St. Andrew's University.

BISHOP MYLNE, of Bombay, is the subject of newspaper animadversion in that city because of a manly sermon he has dared to preach against betting and petty gambling.

THE Duke of Argyll presided at a meeting in Edinburgh on the 12th inst., promoted by laymen of the Established and Free Churches, in support of Mr. Findlay's Bill.

BUNYAN'S "Holy War," on which Dr. Alex. Whyte is discoursing with so much power at his prayer meeting, is also the subject of a week-day noon lecture in Barclay Church, Edinburgh.

THE Rev. Robert Howie, M.A., of Govan, who is making a tour of India with Mrs. Howie, preached in Wellington Square Church, Calcutta, on the evening of Sunday January 31.

MR. HUGH STEVENSON, superintendent of the Sabbath school at Dalry, Scotland, has been presented with an address and his portrait in oil on the occasion of his jubilee as a Sabbath school teacher.

PROFESSOR ALFRED SETH, of Cardiff College, who lectured lately in Edinburgh on "The Scottish Philosophy," and who is a contributor to the *Contemporary Review*, has not yet reached his thirtieth year.

THE Rev. Matthew Rodger, who has conducted the late Principal Tulloch's class in St. Mary's College, St. Andrews, since the beginning of the year, has been appointed to continue doing so until the end of the session.

THE receipts at the recent performance of M. Gounod's "Mors et Vita," which was honoured with the presence of the Queen, amounted to \$25,000, probably the largest sum ever realized by a single oratorio performance in any city in the world.

MR. MACKINTOSH, having become Dean of Faculty, it is understood that he will cease to act as Procurator of the Church of Scotland, and he is likely to be succeeded by Mr. C. J. Pearson, who has sat for many years in the Assembly as a representative elder.

THE Rev. Dr. Alexander McLeod, of Birkenhead, to the regret of his many friends, has been compelled by the state of his health to decline the moderatorship; and Dr. David MacLellan, of Clapham, will be asked to take the chair when the Synod meets in April.

THE Rev. Dr. Donald Fraser, of London, in a lecture delivered recently in St. Effoch's Church, Belfast, said: "Religion and morality promoted happiness, but that was not the object set before men. 'Honesty is the best policy,' but he would rather not be intimate with a man who was honest only on that account."

PROFESSOR HENRY JONES, who fills the chair of Logic and Philosophy in Bangor College, often occupies his Sabbaths in preaching the Gospel to the people in the neighbouring villages. He was formerly assistant Professor of Philosophy in Glasgow University.

CANON HAYWARD, of Lichfield, strongly advocates the throwing open of every cathedral and large church for free performances of sacred music. He holds that by such performances in such places the music would not only be heard, but also felt, and become a living message to the people, softening the hearts and sweetening the lives of men.

THEOLOGICAL and religious books head the list of works published in Britain during the past year; in America they stand second, 435 to 934 works of fiction. In Britain the number of religious books was 847, while fiction stood fourth on the list, being surpassed by books of sports and amusements, 833, and juvenile works, 813. The total of the books issued in America reached 4,030; in Britain 5,640.

THE Rev. Dr. Alex. Wallace, of East Campbell Street Church, Glasgow, has completed the fortieth year of his ministry; and at the recent congregational conversation, on the twenty-second anniversary of the opening of the present place of worship, he said he had never had more intense delight in his work than during the last two years. At the anniversary services Principal Cairns preached in the morning and evening.

Ministers and Churches.

ST. JOHN'S CHURCH, Walkerton, has extended a unanimous call to Dr. Campbell, of Knox Church, Harrison.

THE Rev. P. Wright, of Stratford, is to have an assistant minister during the incoming summer. With a membership of over 700 he requires one all the time.

THE sessions of Knox and Stanley Street Churches, Ayr, decided at a late meeting that in future the united services on Sabbath evening shall be discontinued.

THE Rev. K. J. Grant, of Truro, begs thankfully to acknowledge the receipt of £10 sterling from Mr. A. M. Smith, of Toronto, toward the mission funds of his district.

ON the 15th inst. the Rev. T. F. Johnstone, of Wick, delivered a very instructive and interesting lecture on "The South," under the auspices of the Mutual Improvement Society of Knox Church, Cannington. The lecture was illustrated by several original sketches, which added materially to its success.

THE sixtieth birthday of the Hon. Alexander Morris, M.P., was celebrated last week. Mr. MacLeid presented him with a beautifully illuminated address, signed by the Opposition members, expressive of their appreciation of his services, not only as assistant leader of the Opposition, but in the various high public offices which he has held during the quarter of a century of his public life.

ON Monday evening, 15th inst., a large number of the friends of the Rev. J. R. MacLeod, Kingsbury, Que., invaded his home, and by kind words and good deeds expressed their good will for him and his. Mrs. MacLeod received several valuable gifts, and Mr. MacLeod had tangible proofs of his people's desire for his comfort. In cellar, garner and larder the friends left proofs of their own liberality of heart. The relationship between pastor and people in this congregation has been, and continues to be, most cordial and pleasant.

AT the annual meeting of Charles Street Church, Toronto, in January last, a resolution was passed to the effect that the use of an instrument in the service of praise would be beneficial to the church. The session of the church have since given their consent to the change. A meeting of the congregation was held on the evening of the 10th inst., when a committee was appointed to receive subscriptions for the purchase of an organ for the church with power to proceed with the matter, and have the instrument erected as soon as they consider it judicious to do so.

THE Rev. Hugh Rose's lecture entitled "A Walk Through Rome," given in the Central Presbyterian Church, Galt, last week, was a great success. There was a very large attendance, far beyond that usually seen at lectures, and the satisfaction given by the lecture, says the *Reformer*, may be judged of by the fact that when the audience had listened attentively for an hour and a half, and an opportunity was given to say that enough had been seen and heard, the general cry was, "Go on"; and for an hour longer Mr. Rose sustained the interest of a densely packed house. The scriptural views gave a text, on which the lecturer dwelt long enough to make a clear and definite impression, so that the walk through Rome was one which may long be remembered.

THE annual reports of Georgetown Congregation, Presbytery of Montreal (of which Rev. J. A. F. McBain is pastor), show marked progress in the various departments of congregational work. The membership has reached the large number of 424. The kirk session express special gratification at the large number of young persons who have become members of the congregation. They also mention the gratifying fact that family worship is on the increase. The pastor's class for intending communicants they regard as of great value in laying the foundation for an intelligent church membership. The finances also show an advance on former years—indeed more than double what they were five years ago. The contributions to the Schemes of the Church are more liberal than on any former year. Considerable improvements were made on the manse during the past year. The total receipts were about \$2,000, of which \$532.69 were for the Schemes of the Church and other benevolent objects. During the present pastorate of about four years—that of Rev. J. A. F. McBain—the congregation has prospered very largely, having increased in the number of families and communicants, and also in finances.

In the *Free Church Record* for March, the Rev. Dr. Burns, of Kirkliston, Edinburgh, the Convener of the Colonial Committee writes as follows: The committee, at their meeting on the 19th of January, made the following grants. *Canada*—Home Missions, Western Section, £200; Eastern Section (Nova Scotia, etc.), £50; Manitoba College, Theological Department, £100; French Evangelization Society, £25. *Queensland*—Home Missions, £50. The amount is less than that voted last year; and both New Zealand and Tasmania receive nothing. But they had men sent them, involving considerable outlay. For the same reason, the grants to Queensland and Nova Scotia are less than last year. In Canada it is proposed to form, in as many of the congregations as possible, a Woman's Home Missionary Society, whose object shall be "to aid the Home Mission Committee in its work in destitute localities by contributions in money, or by assistance in other ways to the missionaries and their families in distant parts of the Home Mission field." Dr. Cochran, the Convener of the Home Mission Committee, who is at the head of the movement, will probably find that, if it is vigorously carried out, it will lighten his labour immensely, and will be an increasingly valuable supplement to the annual collection.

THE fourth annual meeting of the Lindsay Presbyterial Woman's Foreign Missionary Society was held in the school room of Knox Church, Beaverton, on Tuesday, February 23. Representatives were present from nearly all the societies in the Presbytery. The ladies of the Beaverton Auxiliary provided luncheon for the delegates and members of Presbytery. When the hour for the afternoon meeting arrived, the school room was well filled with ladies from the congregation and

neighbourhood. The secretary reported that one auxiliary and one mission band had been organized during the year, making in all nine auxiliaries and one mission band in the Presbytery. From the treasurer's report it was seen that an advance had been made by all the societies in their contributions. Last year the amount contributed was \$349, this year it is \$534. Very interesting and instructive papers on missionary topics were read by Mrs. McTavish, Lindsay, Mrs. Patterson, Uxbridge, and Miss Gunn, Woodville. The officers of last year were all re-elected. In the evening a public meeting was held, which was largely attended. The Rev. G. C. Patterson, M.A., occupied the chair. Earnest missionary addresses were given by the following members of Presbytery: Rev. Messrs. Lohead, Fenelon Falls, Johnstone, of Wick, McLaughlan, Teasdale, Cockburn, Uxbridge, McLaren, Cannington, and Dr. McTavish, Lindsay.

THE second annual meeting of the Stratford Presbyterial Woman's Foreign Mission Society was held in St. Andrew's Church, Stratford, on Tuesday week, Mrs. Gordon (Harrington) presiding. The business meeting was opened at two p.m. Officers for the coming year were elected and other items of business transacted. At three the public meeting was opened. There was a large attendance of delegates and friends, to whom Mrs. Panton gave a warm address of welcome in the name of the auxiliaries of Knox and St. Andrew's Churches, Mrs. Hamilton, of Motherwell, replying in very suitable terms. The secretary and treasurer's reports were read, also reports of the secretaries of the different auxiliaries throughout the Presbytery, all displaying a great increase in the interest taken in the good work which is being done. The treasurer's accounts showed that after all expenses were paid there would be \$500 remaining, which the treasurers were instructed by the society to forward to the treasurer of the General Society in Toronto. A very earnest address was given by the president, after which the mission band of Knox Church sang, "Tell it out Among the Heathen," and the meeting adjourned till eight o'clock in the evening, when Rev. Mr. Panton presided. Addresses were given by several members of Presbytery, Rev. Mr. Gordon, of Harrington, and Rev. Mr. Grant, of St. Marys, having been specially appointed to give addresses.

PRESBYTERY OF LINDSAY.—This Presbytery held an adjourned meeting at Uxbridge, on Tuesday, 9th March, the Rev. D. B. McDonald, Moderator, *pro tem*. The resignation of Rev. H. Sinclair, Uptergrove, was taken up, partly heard, and after due consideration it was moved and agreed that the Presbytery having heard Mr. Sinclair's statement at our former meeting and also by communication to-day adhering to and pressing his resignation, this Presbytery agree to accept the same, and in so doing would record their regret at the loss sustained by his removal, and their high regard for him as a brother beloved, and as a faithful and earnest pastor and preacher of the Gospel. The Presbytery in thus taking leave of their brother affectionately commend him to the grace of God, with the hope that another field of usefulness may soon be opened to him. The Clerk was instructed to declare the charge vacant on the 14th inst. Rev. G. C. Patterson was appointed Moderator of Uptergrove Session, and the Rev. E. Cockburn, Moderator of Presbytery, in room of Mr. Sinclair. Various other items of business were attended to. The next meeting of Presbytery to be held at Cannington, on the last Tuesday of May, at eleven o'clock a.m.—J. R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF REGINA.—This Presbytery met at Qu'Appelle, on the 2nd and 3rd inst., Rev. Hugh McKay, Moderator. The following brethren were present: Rev. Messrs. A. Rolson, J. C. Herdman, A. Hamilton, D. Monroe, A. Urquhart, and also several catechists labouring within the bounds. The names of J. C. Herdman, of Calgary, and James Herald, of Medicine Hat, were added to the roll. The question of the salary of Rev. Dr. King, Principal of Manitoba College, was taken up. It was decided to instruct ministers and missionaries to bring the matter before their congregations, with recommendations for liberal response. An exhibit of amount of Home Mission grant to the Presbytery for the past year—as given in the abstract of the treasurer of the Synod's Home Mission Committee—was then presented; also an exhibit of the Presbytery's expenditure, up to December 31, and estimates for the current quarter. Several claims submitted to the Presbytery were considered and disposed of. A report from the Superintendent of Missions was presented, and in accordance with his recommendations, it was agreed that ordained missionaries be appointed to Lethbridge, Fort McLeod, High River, and points on the C. P. R. west of Calgary. As to increase of salaries in the west, owing to the expense of living, the utmost sympathy with the view presented was felt and expressed by the Presbytery. A recommendation was presented from Rev. D. B. Whimster, anent the desirability of reducing grants to fields; and after some discussion, the general plan of Presbyterial visitation was adopted. A letter was read from Rev. Angus Robertson, dealing with the question of co-operation with other Churches in mission work. It was unanimously agreed: "That the attention of Presbytery having been called to the statement that in several scattered settlements, a manifest economy of men and means might be expected to result, in the event of an understanding being arrived at between the different Evangelical Churches, as to supply and support of missionaries, on the principles of co-operation, this Presbytery note the statement, approve of the principle, and express gratification at the fact that some such understanding has been arrived at in Foreign mission work, and also in some Home fields, and ask the ministers and other labourers of the Presbytery to consider carefully the bearings and possibilities of the whole subject, with a view to arriving at definite resolutions at some early period of Presbytery." By-laws and constitutions as provisionally adopted by the congregations of Knox Church, Calgary, and Knox Church, Regina, were presented, and received the approval of Presbytery. Also the proposed site for the new church at Calgary was submitted and approved, and a loan recommended of \$2,000 from the Church and Manse Building Fund, and

a grant of \$125 to Wapella. A draft series of resolutions dealing with the duties of missionaries, forwarded by Rev. D. B. Whimster, was submitted; and approved estimates of grant and labour: is required for the ensuing year was taken up and fully gone into. Remits from the General Assembly were then discussed. Dr. Reid's letter, regarding the appointment of an additional professor to Knox College, was read, and Presbytery decided to take no action in the premises. The remit on the unification of Foreign mission work, Eastern and Western Sections, was considered, and it was agreed: "That the Presbytery approve of the propositions in the Foreign Mission Unification Scheme, and express gratification at the prospect of closer consolidation in this important part of the Church's work." Remit anent Aged and Infirm Ministers' Fund was then read and considered, and the following resolution arrived at: "That the Presbytery approve heartily of the Scheme suggested by the committee of Aged and Infirm Ministers' Fund." The remit on Minutes of the Assembly was disposed of as follows: The first, fifth and sixth sections were adopted as they are, the second section was struck out; and the fourth section amended thus: "That each session and mission station receive two copies of the minutes gratuitously, and each board of management one." The following standing committees were appointed: Home Missions, Foreign Missions, Sabbath Schools, Committee on Temperance, Sabbath Observance, Finance and Statistics, Synod's Home Mission Committee, Committee on State of Religion, Examination Committee. Appointment of Commissioners to General Assembly was left over until next meeting. The next regular meeting was appointed to be held in Knox Church, Regina, on the first Tuesday of April, at eleven a.m.—A. URQUHART, *Pres. Clerk*.

MONTREAL NOTES.

At the meeting of the Presbytery of Montreal last week, a very large portion of the time was spent in considering reports from the several augmented congregations and mission stations—English and French—and French mission schools within the bounds, and grants were recommended for the same. Two of the congregations formerly on the augmented list are now self-supporting, viz.: Chatham, etc., and St. Andrew's. On behalf of another now on the list, the Presbytery declined to ask for a grant, as the contributions of the people are not up to the Assembly's requirements. The Presbytery resolved to ask that Farnham West be placed on the list, with a grant of \$200 per annum. Two or three years ago, a French missionary was sent to break ground in this field. Services were conducted both in English and French. There is now a fine brick church building, and the English people alone have subscribed \$600 for a settled pastor.

The congregation of Laguerre have been supplied for the past three months by Rev. H. McLean, who recently came from Britain. His services are so highly appreciated by the people that they are asking the Presbytery to moderate in a call in his favour.

The Rev. R. H. Warden, Moderator of the Cote St. Antoine Session, reported that the congregation had been duly organized. Nearly all the pews in the new church have already been allocated. The Sabbath weekly offering system has been adopted, and the returns thus far indicate a revenue of upwards of \$1,600 per annum.

The Temperance Committee of the Presbytery presented a report through its Convener, Rev. A. Lee. It recommended ministers and people to labour for the adoption and enforcement of the Scott Act, as the best available means for lessening the traffic in strong drink. The report was adopted.

The report on the State of Religion was submitted by the Rev. L. H. Jordan, B.D. It recommended—among other points—special efforts to reach non-professors; parents to care more for the spiritual upbringing of their children; and the holding of conferences in congregations on the State of Religion. The report was adopted for transmission to the Synod.

On behalf of the Sabbath school committee, the Rev. J. Fleck, B.A., reported nearly a hundred members had been received into the Church last year from the Sabbath schools of the Presbytery. The report—which was adopted—recommended greater attention on the part of pastors and superintendents, in ensuring instruction in the Scriptures and the Shorter Catechism; and also the establishment of a Sabbath school in connection with every mission station.

The Revs. R. Campbell, W. J. Dey and Jas. Patterson respectively presented interim reports on the City Mission, Protestant Education and Statistics.

It was resolved to memorialize the General Assembly to officially recognize the Montreal Presbyterian Woman's Missionary Society, the object of which is to forward the interests of Home, French and Foreign mission work. The memorial mildly suggests that the scope of the other Women's Missionary Societies should be enlarged, so as to embrace all the mission work of the Church.

The Rev. W. A. Johnston, of Rockburn and Gore, tendered the resignation of his charge, and a committee was appointed to visit the field, and report at the next regular meeting. The committee consists of Messrs. Watson, Rowat and Lee.

Messrs. Warden, Scrimger, Heine and Cruchet were appointed a committee to meet with and examine any students, or others, applying for mission work this summer, with a view to their being duly certified. At the adjourned meeting of the Presbytery on Tuesday, the following were duly certified on recommendation of this committee:—To the Home Mission Committee: Messrs. C. J. Hastings, Robert Henderson, Alexander MacGregor and N. Lindsay; and to the Board of French Evangelization: Messrs. L. Bonenfant, X. Sincennes, Etienne Menard, W. Allein, Jean Sincennes, S. Rordeau, Junior, Jean Doniq, C. Geoffroy, D. Daigneau, Joseph Menard, — Lavolette, L. Giroux, Raoul Lobry, J. Cote, C. Vesot; also as mission teachers: Miss M. McLaren, Miss C. Favier, Miss A. St. Aubin, Miss Seaborn and Miss S. Lagneau. The further consideration of an application which was before the Presbytery from an ex-

ecclesiastic of the Church of Rome was referred to this same committee.

The Rev. J. McCaul, B.A., of Stanley Street Church, Montreal, intimated that he had been asked by the Board of French Evangelization to represent their interests in Britain for a year, and in consequence tendered the resignation of his charge. It was resolved to cite the congregation to appear for their interests at a special meeting of the Presbytery, to be held on Tuesday, 30th of March.

Rev. R. H. Warden was nominated as Moderator of the Synod of Montreal and Ottawa.

The Presbytery approved the principle of unification of the Foreign mission work of the Church, and, while approving generally of the Scheme remitted, did so on the understanding that it is merely a step toward complete unification.

The remit on the Aged and Infirm Ministers' Fund was approved of.

The Presbytery unanimously expressed disapproval of the remittance of the Scheme proposed for the supply of vacancies, and also disapproved of any Scheme that makes it imperative on vacant congregations to obtain their supply, in whole, or in part, from any committee of Synod, or General Assembly, the care and supply of vacant congregations belonging to Presbyteries.

The remit on printing was approved, with the exception of the fourth section, in room of which the following was recommended: "That each session and mission station receive copies of the minutes and reports as hitherto, and that said copies be sent direct to sessions, instead of to Presbytery Clerks."

BOARD OF FRENCH EVANGELIZATION.

The regular half-yearly meeting of the Board of French Evangelization was held in the lecture room of Erskine Church, Montreal, on the 17th March. A large portion of the time of the meeting was occupied in considering the position of the several fields under the Board, and grants were made for the ensuing year to all the congregations, mission stations and mission schools in the several Presbyteries.

In terms of the resolution referred to in last annual report to the General Assembly, the Rev. J. Mathieu, one of the ordained missionaries of the Board, was appointed to labour for a period of six months as travelling missionary, visiting, holding special services and dispensing ordinances in those districts especially where there are no ordained missionaries.

The attendance at the Pointe-aux-Trembles Schools was reported as between ninety and one hundred. The policy of the Board for the past few years has been to encourage the best of the pupils to return session after session, so as to qualify themselves for positions of usefulness and of influence. This policy is now yielding fruit, no fewer than twelve of the young men and five of the young women attending this session having offered their services to the Board as colporteurs, missionaries or mission school teachers. Most of the have attended Pointe-aux-Trembles Schools for three or four years, and have been under the special care of the teachers there and of the committee of the Board in charge of the schools. The young men were examined by a committee of the Presbytery of Montreal and all of them, as well as the young women, duly certified by that Presbytery to the Board. This was felt to be one of the most encouraging features of the work of the Board for years. It was agreed to purchase 150 copies of a French pamphlet recently published on the "Revocation of the Edict of Nantes" for distribution among the more intelligent of the French-Canadians. A committee on French literature was appointed. The treasurer presented a report as to the state of the fund. The receipts to date are about \$4,000 in excess of those at the corresponding period of last year. The \$6,000 borrowed last fall has been repaid, and the hope was expressed that the contributions to be received in the next few weeks would enable the Board to end the year free from debt according to their invariable custom.

Appointments were given for the summer to thirty-two students and other missionaries. The Rev. J. McCaul's appointment as agent to Britain for one year was confirmed.

It was agreed to ask from the General Assembly authority to engage in mission work among other nationalities than French as opportunity may offer.

OBITUARY.

GEORGE WALLACE, B.A.

It is with feelings of deep regret that we revert to the death of our late friend, Mr. George Wallace, B.A., Principal of the High School at Weston. Although young (being but in his fortieth year), he had attained a proficiency and an eminence in the art of teaching that fall to the lot of but few men in the profession. Early in 1875 he was appointed Principal of the Weston High School, which, upon his being appointed to the Principalship, was then in a very unsatisfactory condition. The buildings had just been wrecked with fire, and from that and other causes the institute had run down to a very low ebb. The exchequer, too, of the trustees was empty, and the general outlook for the future was anything but promising. This was the actual state of matters when Mr. Wallace took hold, and for a while, and until new buildings were erected, the school was conducted in a wooden structure near by, and there his distinguished record for nearly the last eleven years was begun. It is a noble one, and will be found in the archives of the Educational Department at Toronto, attested by her Majesty's inspectors of schools, the people of Weston and the County of York as having no superior in this land. It was there that Mr. Wallace, with that ripe scholarship which marked his career, successfully trained young men for the noble work of the Christian ministry, and the higher branches of university life; and it was there, too, that deep classical lore, interspersed with those lofty principles which are essential to the dignity of intelligence and the stability and grandeur of character, was successfully taught. The Weston High School has been a grand success. Extensive and

capacious buildings had been erected, and this year the trustees were considering the necessity of securing more ample accommodation for the increasing requirements of the institution.

Mr. Wallace was a born teacher, and in the work of organization and the art of imparting knowledge he had no superior. His early life, we believe, abounds with vivid illustrations on these points. He was Scotch, and had all the strong dominant characteristics of his race. He came from Paisley, and history will record his name as a scholar among men; and as one of her most gifted sons. He was apprenticed as a pupil teacher under the strict forms required, and passed the curriculum appointed, by the British Educational Department. He completed his term in the Normal Training College, Glasgow, and for two years was assistant to Mr. Wylie, one of the first educationists in Scotland. Afterward Mr. Wallace spent some time in England, where he was connected with some of the most famous schools. He was then appointed classical master at the Royal College, Armagh, Ireland, and whilst resident there he graduated with distinguished honors at the University of Dublin.

Mr. Wallace was a devoted Presbyterian, and was ordained an elder by the Rev. Dr. Gregg, about three years ago. He was a man of strict integrity and high principle—devout and pious—and was ever ready to aid in pulpit or evangelistic work. He has in the providence of God been called away in the morning of life. He caught a cold which settled on his lungs, and died in five days' illness, despite the very best medical aid; but, like the Christian soldier that he was, he "had fought the good fight of faith," had his "lamp trimmed and his light burning, and was ready to meet the Bridegroom." *Requiescat in pace* until that bright morn when the grave shall give up its dead. His bereaved and aged mother and family have had the sympathy and condolence of the Presbytery of Toronto, of the Educational Board, and congregation with which he was connected and a vast circle of friends and sympathizers in the county of York and throughout Canada, and we now record our profound sympathy on these pages. His loss will be deeply felt in Weston and throughout the county of York. In the words of the chairman of his Educational Board, "his place will be difficult to fill."

"Brother, thou art gone and left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He will every sorrow heal.

"Brother! thou hast gained that portal
Where the weary are at rest—
There to join the blest immortals
In a better world than this.

"Rest on, Brother! take thy comfort,
All thy earthly toils are o'er,
Thou hast crossed the narrow river,
Thou art on the other shore.

Sabbath School Teacher.

INTERNATIONAL LESSONS

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

April 4. } THE WORD MADE FLESH. { John 1: 1-13.
1886.

GOLDEN TEXT.—"The Word was made flesh, and dwelt among us."—John i. 14

INTRODUCTORY.

We now enter upon the discussion of the most interesting, even to children—and yet one of the most difficult books in the Bible. It is both milk and strong meat. As we shall be engaged upon it for nine months, it would not ask teachers and pupils to learn the whole of it by heart. It would thus, by the divine blessing be a fountain *within* them from which they could draw fresh supplies according to their needs.

John.—His life was not so eventful as that of some of the other Apostles. He was more contemplative and less energetic, although in his calm, loving and lovable nature there was slumbering fire, which sometimes appears in his writings as well as in his life (Luke ix. 51-56). The title, "Sons of Thunder," given to himself and James, his brother, shows how their character was understood.

Each of the Gospels has its own special pace to fill. Matthew represents Christ as the *Fulfiller* of the Old Testament. Mark, which is the Gospel of Peter, introduces Him as the great *Wonder-worker*. Luke, who was the companion of Paul, regards Him as the *Friend of Man*, entering more fully into human feelings and sympathies, and looking abroad to the Gentile world as the object of His love. After these Gospels were written much discussion took place as to the nature of Christ. Philosophers at once began their analyses and speculations. Many false theories about the character of Christ were taught, some at the expense of His humanity, others sacrificing His divinity. God, in His infinite wisdom, reserved John, the contemplative Apostle with his keen spiritual perception, to deal with these heresies. He lived to a great age, probably ninety or ninety-five years, and near the close of his life at Ephesus wrote this Gospel, which so fully sets forth the *divinity* as well as the *humanity* of Christ.

EXPLANATORY.

This is the introduction, the prologue, and is the basis not only of this Gospel, but of all theology. A great deal has been written, and there is a good deal of difficulty as to the division of these verses; but the great central truths we can all see and in them rejoice.—What is said about Christ?

I. He is the Word.—We usually understand by a word the form in which a thought is expressed. But in this case it means more. He is the *revelation of God*. "He that hath seen Me hath seen the Father." He is our medium of knowledge about God.

(1) *The Word is eternal*.—"In the beginning," that is, from everlasting—before time or any created thing—He was, not became.

(2) *The Word is personal*.—"With God," a distinct person, the second person of the Trinity.

(3) *The Word is God*.—He is not inferior to, but of the same nature, and yet there is but one God. That was (ver. 2) His relationship and essence from the beginning. This is all the world knows or ever can discover about God before the creation of the world. There is infinite self-sufficiency and happiness. He needed nothing.

II. He Created All Things.—By Christ—the Word—all things were brought into being, and by Him they continue to exist. On "all things" let the mind dwell until His greatness is appreciated. This and all other worlds in all their arrangement and detail are the work of His hand. "Who hath measured the waters in the hollow of His hand, and meted out the heavens with the span?" "Canst thou by searching find out God?"

III. In Him Was Life.—Not that He had some measure of life as other beings have, but that all *fulness* of life is in Him, and from Him all life has been derived—whether physical, intellectual or spiritual. It is in Him all things stand and only in Him can life reach its perfection. He is the true goal of existence.

IV. He is the Light of Men.—The former verse referred to all creation—this specifies more particularly what He is to *man*. Light is a figurative expression meaning truth in opposition to error and sin, which are darkness. When man was first created (to which this verse refers) he had correct views of all things—himself, duty, God—because his life was pure. "The pure in heart shall see God." "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." (John viii. 12.)

(1) *The light unperceived*.—When sin entered, man's powers of discernment were blunted. It was not that the light ceased to shine—it continued to shine as it does still; but the darkness of spiritual death clouded their eyes that they could not see. And yet it was a *voluntary* blindness, for the Light was in the world (ver. 10). Instead of learning of Him they degraded Him and themselves. (Rom. i. 19.) And what was more remarkable and guilty still is that He had a peculiar people called *His own*—trained, borne on eagles' wings, etc.—and yet they did not know Him. (ver. 11.)

(2) *The light attested*. (Ver. 6-9).—All this in the face of the fact that John the Baptist was sent by God to announce His coming, and to prepare the way for him to the hearts of men. He did so by preaching repentance, by proving from the Scriptures that he was the Messiah, and by pointing Him out when He came.

The Jews, instead of turning to Christ, were so taken up for a time with John himself that they made him a hindrance rather than a help.

But He was the true Light, not John. True light in the sense of complete, perfect. John was not false, but was imperfect.

Every man has a measure of this light—the intellectual and moral. They should by that get the spiritual, which is given to all who seek it.

(3) *Some exceptions*. (Ver. 12).—As a nation they rejected Him; but many individuals received Him, and to such He gave power to become the sons of God.

Every word here is important and full of meaning. Received is defined by believe in His name.

Power means the *spiritual faculty* and title to sonship. Note all that is meant by *sons of God*.

Of God (Ver. 13)—This new birth is not of parentage. The children of the most pious parents need this change. It cannot be effected by human wisdom. It is the work of the Holy Ghost. "He must be born of water and of the Spirit."

V. The Word Became Incarnate. (Ver. 14).—He took a human body and soul, and dwelt amongst men. How the two natures could be in one person is dimly illustrated by the union of soul and body in ourselves.

(1) *Glorious being*.—The glory of Christ is seen not in particular miracles or transfiguration, but in the whole life; or, going back to the beginning of this chapter, we see the glory before creation, then the glory of the Old Testament revelations, then that of the New Testament, and finally the future glory. All this is visible to the eye of faith.

(2) *Only Begotten Son*.—That defines the glory more definitely. Greater than any glorified creature.

(3) *Full of grace and truth*.—That defines the glory more closely still. He saw the concentration of that glory to be grace and truth. As *Saviour*, He is full of grace; as the *interpreter of God* and divine things, He is full of truth.

VI. The Baptist's Testimony to Christ. (Ver. 15).—Before this (ver. 6) John testified that Jesus was coming. Now his testimony is given concerning Christ.

(1) He said. "This is the one of whom I spake, He came after me, but He was before me, and is greater than I. He is full of grace and truth, for we have received of it, and in abundance—no supply of grace after another—grace for grace.

(2) *Old Testament versus New*.—They are one, but the New is in advance of the Old. John says: "Moses gave law, but through Christ came grace and truth." The law could not give life, rather worked death; but in Jesus Christ, who is life, came that which gives life.

(3) No man in the Old Testament times, Moses nor prophets, saw God, and hence their revelations of God were incomplete; but Christ, who was from eternity in the bosom of the Father, hath declared who God is and how He feels toward men. He cleared up the Old Testament types, and brought grace and truth to light.

PRACTICAL SUGGESTIONS.

1. The light is all about us—if we but open our eyes we shall see.
2. Men are but light bearers. He is the true light.
3. Ye must be born again.
4. In Christ God and nature meet. He reveals the one and made the other, hence there is perfect harmony.
5. Progress is manifest in revelation.

Our Young Folks.

A MANLY, LOVING BOY.

He walks beside his mother,
And looks up in her face
With a glow of loving, joyous pride
And a truly royal grace;
He proudly waits upon her—
Would shield her without fear,
The boy who loves his mother well,
Her little cavalier.

To see no tears of sorrow
Upon her loving cheek,
To gain her sweet approving smile,
To hear her softly speak,
Ah, what in all this wide, wide world
Could be to him so dear,
The boy who loves his mother well,
Her little cavalier?

Look for that boy in the future
Among the good and true;
All blessings on the upward way
His feet shall still pursue!
Of robed and crowned and sceptred kings
He stands the royal peer,
The boy who loves his mother well,
Her noble cavalier.

A TALK ABOUT A BIBLE VERSE.

"I write unto you, little children, because you have known the Father." 1 John ii. 12.

Should one of you be playing in the street some pleasant day, when your papa happened to pass by, would you not leave your playmates, run to meet him, put your hand in his, and walk beside him? Suppose a little playmate should call out: "I would not leave if I were you!" would you not answer back, "Oh, yes, you would! You do not know papa, or you would love him as I do!"

Or you might be making me a visit, and receive while here a letter from your home, written by your brother or your sister. You would open it and read:

"Papa sends you a great deal of love, and wishes me to say to you, for him, that you are never out of his mind, and he is joyfully looking forward to the time when he will come for you and bring you home. Every day he is planning how to make you most happy after this separation. He hopes you remember him lovingly, and try continually to do what you know is pleasing to him. Be ever ready to meet him with a light and happy heart, for any day you may see his face and hear his voice."

This letter would fill you with delight, and you would say to me, "It is just like my dear, kind, loving papa to write so—these are his very words!" Although he had asked one of his other children to put them in your letter, you know your papa so well that you would be sure the whole glad message came from him.

The beautiful epistle, or letter, from which I have taken these words, "I write unto you, little children, because you have known the Father," is filled with loving messages sent by God, our Father, to His little children who are absent from His home; and each one of His little children knows Him so well that their brother, who has written this letter, is sure that he will be received as coming from his Father and theirs. It is very much longer than the one which your dear papa might have written you, as my little guest; but there are parts of this letter from your Father in heaven which remind me of sentences in that letter.

Let me repeat a few words: "Behold what manner of love the Father hath bestowed upon us." "And this is the promise which He hath promised us, even eternal life." "We have known and believed the love that God hath to us." "We love Him because He first loved us." "My little children, let us not love in word, neither in tongue, but in deed and in truth." "This is the love of

God that we keep His commandments." "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

Our brother, John the Evangelist, the Bringer of Glad Tidings, here says to each little brother and sister: "We are sure that God, our heavenly Father, loves us dearly, and we love Him in return. We remember His promise that He will give to us a life full of unending joy in His beautiful home above. Let us prove to Him our love and gratitude, not only by telling Him we love Him, and are grateful, but by doing those things which are pleasing in His sight. Let us think of Him as close beside us, wherever we may be, and act as His loving, obedient children, watching and waiting for His appearing; for some day we will see Him as he is, our loving Father, God."

There is a sweet little verse which is sometimes sung in church. When I sing it, it seems as if it were written just for me, although I am only one of the congregation. I first say to myself: "This is my Father's house; I have come here to be with Him." Then I sing the verse:

Here would I find a settled rest,
While others go and come;
No more a stranger, or a guest,
But like a child at home!

Had you invited that little playmate who, as we were supposing, called out to you not to go with your papa, to accompany you home, and the invitation had been accepted, you might have given your friend much pleasure; but after some happy hours spent with you and your papa in the sitting room, your guest would have said "Good-bye," and left you without being much better acquainted with your papa than before. It would take a long, long while to learn to know him as well as you do. So some boys and girls come to church when they are invited and enjoy meeting their friends, and listening to the preaching and the singing, who do not know nor love God, and, therefore, cannot feel like children in their Father's house; they feel and act more like strangers or guests.

Perhaps you are saying to yourself, "I do not know God as I know my papa; and I do not love God as I love my papa. I am not as much 'at home' in church as I am in papa's house, and I would be very sorry to leave dear papa and my happy home to go and live with God in heaven."

These are just the very words I would expect to hear from every little child who does not know our heavenly Father; and therefore does not love Him. As your little playmate needs to know your papa as you know him before your papa can be loved as you love him, so must you know God in order to love Him and to want to be where He is.

While in my home, as my little guest, I would want you to be happy and to be contented to remain with me until your papa should come for you, and the more you might love me, the better pleased would I be; but I would not expect you to forget your papa or your home for any reason whatever. I would try to keep them always in your mind, being sure that you would be happier when the time should come for you to go to them.

So, my dear little friend, be as fond of papa as ever, love your home, and be very happy all day long, but do not forget that you have a Father in heaven who loves you more than papa loves you, and has a home more beautiful by far than any home on earth, to which he will bring you by and by if you ask Him. It grieves Him if you do not love Him, and do not care to know Him. Ask Him to teach you from His Holy Book what you need to know about His goodness to you; His care over you; His willingness to make you all that His little child should be. I am sure He will listen to you, just as your dear papa listens when you have something to say to him; and will, even more

gladly than your papa, do for you what you ask.

But, perhaps, you do know and love our dear Father in heaven, and are every day trying to please Him; perhaps many of your playmates know and love Him also. I hope with my whole heart it is so; then to you and them these words are written:

"I write unto you, little children, because you have known the Father." "Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God; for God is love."

Therefore, O our God and Father,
Little children though we be,
We around Thy throne would gather,
Love and serve and worship Thee.

I CANNOT UNDO IT.

A little girl sat trying to pick out a seam that she had sewed together wrong. Her chubby fingers picked at the thread, that would break, leaving the end hidden somewhere among the stitches that she had laboured so wearily to make short and close; and though the thread came out, yet the needle holes remained, showing just how the seam had been sewed; and with tears in her eyes she cried: "O mamma, I cannot undo it!"

Poor little girl! you are learning one of the saddest lessons there is. The desire of undoing what can never be undone gives us more trouble than all the doings of a busy life; and because we know this so well, our hearts often ache for the boys and girls we see doing the things they will wish so earnestly by and by to undo. Older boys and girls have felt keener heartaches for graver faults. You all know something of the desire to undo, and of the sorrow that you cannot. And now where is the bright side? Right here. Let us try to do a thing the first time so that we will never wish to undo it. We can ask our heavenly Father. He never leads us wrong; and anything we do under His guidance we shall never wish to undo.

ANCHOR WATCH.

"I often recall," says an old sailor, "my first night at sea. A storm had come up, and we had put back under a point of land which had broken the wind a little, but still the sea had a rake on us, and we were in danger of drifting.

"I was the anchor watch; it was my duty to give warning in case the ship should drag her anchor. It was a long night to me. I was very anxious whether I should know if the ship really did drift. How should I tell? I found that going forward and placing my hand on the chain, I could tell by feeling it whether the anchor was dragging or not, and how often that night I went forward and placed my hand on that chain! And very often since then I have wondered whether I am drifting away from God; and then I go away and pray.

"Some time during that stormy night I would be startled by a rumbling sound, and I would put my hand on the chain, and find it was not the anchor dragging, but only the chain grating against the rocks on the bottom. The anchor was still firm. And sometimes now, in temptation and trial, I become afraid, and praying, I find that away down deep in my heart I do love God, and my hope is in His salvation. And I want just to say a word to you. Keep an anchor watch, lest, before you are aware, you may be upon the rocks.

A word fitly spoken is like apples of gold in pictures of silver.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Blessings are strewed like flowers in our pathway; it rests with us to gather them up carefully or pass them by.

Sparkles.

THE smart business man, like the successful woodman, makes good use of his "ads." If a man gets up when the day breaks can he be said to have a whole day before him?

WHAT kind of man gives his wife the first reading of the daily paper? A blind man.

WILL TAKE OATH TO THE FACT.—Edward Cousins, of Ranson, declares he was at one time nearly dead from the effects of a terrible cold and cough. He tried many remedies, but Hagyard's Pectoral Balsam was what cured him. He speaks in highest praise of it in other cases, and adds that he is willing to take oath to his statements.

THE evil consequences of smoking are illustrated by Mt. Vesuvius, which constantly suffers from eruptions.

"WELL, what is it that causes the saltiness of the ocean?" asked a teacher of her class. "Codfish," was the reply.

Horsford's Acid Phosphate. A Good Thing.

Dr. ADAM MILLER, Chicago, Ill., says: "It is one of the very few really valuable preparations now offered to the afflicted. In a practice of thirty-five years, I have found a few good things, and this is one of them."

"THE eye of a drone contains fourteen thousand mirrors." Perhaps that is the reason why church drones see so many things to find fault with.

Gold Mines

are very uncertain property; for every paying mine a hundred exist that do not pay. But if you write to Hallett & Co., Portland, Maine, you will receive, free, full particulars about their new business, and learn how some have made over \$50 in a single day at it. You can live at home, and earn from \$5 to \$25 and upwards per day. Both sexes; all ages. Capital not required; you are started free. Send along your address, and all will be proved to you.

"Do you think Johnnie is contracting bad habits at school?" asked Mrs. Caution of her husband. "No, dear, I don't. I think he is expanding them," was the reply.

A HOUSEHOLD REMEDY.—No family should be without some efficacious remedy for the cure of affections so universally prevalent as coughs, colds, sore throat, whooping cough and croup—some remedy, too, which can be relied on as safe, sure and certain. Dr. Wistar's Balsam of Wild Cherry combines the desideratum.

"JOHN, what is the best thing to feed a parrot on?" asked an elderly lady of her bachelor brother, who hated parrots. "Arsenic," gruffly answered John.

"How is your son doing, Mr. Smith, who went to New York a few years ago?" "He has made a name for himself," said Mr. Smith. "Indeed! And pray tell me how he succeeded?" "He calls himself Smythe."

EVERYBODY SUFFERS PAIN.—It is the result of sin and violation of nature's laws. The great Creator of the universe in His infinite mercy has done much to allay the suffering of His people by giving them out of nature's store-house a "balm for every wound." Such is the Pain-Killer made by Perry Davis & Son; it stops pain almost instantly, is used both internally and externally, and is of all other pain remedies the oldest and best.

A CLERGYMAN who married four couples in one hour the other evening remarked to a friend that it was "fast work." "Not very," responded his friend; "only four knots an hour."

AN EXTENDED POPULARITY.—BROWN'S BRONCHIAL TROCHES have been before the public many years. They are pronounced universally superior to all other articles used for similar purposes. For relieving Coughs, Colds and Throat Diseases they have been proved reliable. Sold only in boxes. Price, 25 cents.

"YES," replied Brown, "you always find me with a pen in my hand. I am a regular penholder, my boy." "Let's see," said Fox, musingly, "a penholder is usually a stick, isn't it?"

CONSUMPTION CURED.

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

So witty a compliment is rarely made as that of Sidney Smith's to his friends, Mrs. Tighe and Mrs. Cuffe: "Ah! there you are—the cuff that every one would be glad to wear, and the tie that no one would lose!"

ONTARIO INDUSTRIAL LOAN AND INVESTMENT COMPANY.

The Fifth Annual General Meeting of the Shareholders of this Company was held in the Company's offices, Toronto Arcade, on Thursday, 18th February, the President, David Blain, Esq., in the chair.

There were also present Messrs. E. H. Duggan, C. Blackett Robinson, James Robinson, A. McLean Howard, John Harvie, J. J. Cook, Alfred Baker, M.A., Wm. Booth, George Gamble, B. Saunders, J. Wallace, H. A. E. Kent, Wm. Crocker, Dr. McConnell, James Fleming, C. E. Hooper, M. Walton, F. A. Andrews, L. Bolster, A. G. Lightbourn, Geo. Dickson, James Hewlitt, J. Gormley, E. T. Lightbourn.

The following Annual Report for the year 1885 was then read

REPORT.

The Directors beg to submit for your information the following Report of the business of the Company for the year ending 31st December, 1885, with the Financial Statements, duly audited.

The total amount of the authorized capital, \$500,000 has been subscribed, and the amount paid thereon at the above date was \$239,007.89.

Reference to the balance sheet shows the amount invested in real estate (inclusive of the Toronto Arcade) to be \$406,067.17; the item of \$95,589.44 represents loans made on real estate mortgages, and the item \$24,687.53 refers to loans on personal security, further secured by collaterals.

The real estate and other securities of the Company have been carefully inspected and examined by the Special Committee appointed under the By-laws for that purpose.

The profit and loss account shows the net profits for the year (after deducting expenses of management and interest to depositors, etc.) to have been \$21,254.08, to which add balance from last year, \$11.75, making in all \$21,265.83. Out of these profits two half-yearly dividends of three and four per cent. respectively have been declared, amounting to \$16,635.86. The Directors, at the instance of the Examining Committee, recommend that the sum of \$1,234.88 be written off for probable losses.

It is recommended that the sum of \$1,000 be added to the Reserve Fund, and that the balance, \$2,395.09, be carried forward to the credit of profit and loss account.

The indications of a revival in the real estate market, alluded to in the last Annual Report, were unfortunately rather slow of fulfilment until late in the summer, when a decided improvement took place, which improvement happily continues.

The profits from sales of real estate were \$13,589.65, which, considering the foregoing, may be taken as satisfactory.

The outlook for the forthcoming year is considered hopeful and encouraging.

All of which is respectfully submitted.

J. GORMLEY,
Manager.

D. BLAIN,
President.

FINANCIAL STATEMENT FOR THE YEAR ENDING 31ST DECEMBER, 1885.

General Balance Sheet.

LIABILITIES.	
Capital stock paid up	\$239,007 89
Mortgages on real estate	185,924 76
Deposits	78,806 87
Sundry accounts payable	25 19
Dividend No. 9, payable 2nd Jan., 1886	9,547 41
Reserve fund	28,000 00
Profit and loss account carried forward	2,395 09
	\$543,707 21

ASSETS.

Real estate	\$406,067 17
Loans, mortgages	\$95,589 44
Loans, bills receivable and collaterals	24,687 53
Interest accrued	1,877 14
	122,154 11
Rents receivable	10,033 83
Cash in bank	\$4,927 86
Cash on hand	50 20
	4,978 06
Office furniture	474 04
	\$543,707 21

Profit and Loss Account.

Dr.

To interest paid depositors, bank, etc	\$10,725 75
Cost of management	5,036 67
Net profit for year	\$21,254 08
Add balance at credit from last year	11 75
	\$21,265 83

Appropriated and proposed to be appropriated as follows:

Dividend No. 8, three per cent., paid 2nd July, 1885	\$7,088 46
Dividend No. 9, four per cent., payable 2nd Jan., 1886	9,547 41
Written off, doubtful debts	1,234 88
Added to Reserve Fund	1,000 00
Carried forward to credit of profit and loss account	2,392 09
	21,265 83

Cr.

By balance at credit 1st Jan., 1885	\$1,158 95
Less amount voted to President and Directors	1,147 20
	\$ 11 75
Interest on investments, rents, etc	23,477 85
Profits on sales of real estate	13,588 65
	\$37,078 25

AUDITORS' REPORT.

We hereby certify that we have examined the books of the Company for the year ending December 31, 1885, and have found them correct. We have compared the foregoing profit and loss account and general balance sheet with the books, and now report that they represent a true exhibit of the Company's affairs. We have also examined the securities and vouchers in the Company's possession, and have found them in order.

CHAS. B. PETRY, }
JNO. PATON, } Auditors.

Toronto, Feb. 6, 1886.

The President, in moving the adoption of the report, gave an exhaustive and interesting résumé of the Company's progress since its inception five years ago. By statistics he clearly showed that its record was one to be proud of, comparing favourably with the most successful of Ontario companies. The proportion of the Reserve Fund to the paid-up capital is within a fraction of 12 per cent. The motion, having been seconded by the Vice-President, Mr. E. H. Duggan, was carried unanimously.

The usual resolutions having been carried, Messrs. L. Bolster and William Crocker were appointed scrutineers to take the vote for Directors. The entire Board was re-elected.

At a subsequent meeting of the Directors, David Blain, Esq., LL.D., was re-elected President, and E. H. Duggan, Esq., and Dr. James Langstaff, Vice-Presidents.

AN IMPORTANT LIFE TWICE SAVED



By Rational Treatment.

First, Chronic Dyspepsia and Liver Complaint; then, Diphtheria and Black or Phlegmonous Erysipelas.

This cut represents J. IRA FLATT, Esq., Reeve of East Flamboro', Wentworth County, and senior partner in the Lumber Co. of Flatt & Bradley, Hamilton and Quebec.

Our old patient and trusted friend contributes his testimony this week to our professional ability and success in the treatment of chronic disease.

In presenting this case to the public we do so with pride, because it is one of the most brilliant achievements in medicine in our whole medical career. Mr. Flatt was a victim for many years of Dyspepsia and serious disorder of the liver, of a very dangerous and fatal character. He had sought for a cure from the best old school medical luminaries in every important city in Canada, and found none! Advised by friends he went to New York City, tried the eminent there, and fared no better. Coming home he applied to Dr. McCully, and said: "If you can do nothing for me I must throw up my business and die." Dr. McCully's treatment resulted in rapid recovery and cure. But the end was not yet reached; for he contracted Diphtheria, which was followed by Black or Phlegmonous Erysipelas. His face swelled up till his features were not distinguishable. The disease spread all over his head and down well on the neck; the skin cracked open and blood, yellow water and matter poured out of the cracks in a dozen places. Day by day Dr. McCully stuck faithfully to his task. Beside him was the best skill Hamilton could produce, and they said THERE WAS NO HOPE; but, once more, science, persistent effort, and medical skill won. Mr. Flatt recovered, and I am permitted to publish this as a tribute of gratitude in saving his life.

The treatment in this case was one of medicine and the transmission of vital force from doctor to patient twice daily. Dr. McCully invites the fullest investigation into this last statement by the medical profession or any person interested.

Remember—All Chronic Diseases, all Tumours and all Deformities.

Mention this paper.

Address—

S. Edward McCully, M.D.,

Medical Director, or

G. Jerrald Potts, M.D., M.R.C.S.E.

Medical Superintendent.

283 Jarvis Street, Toronto.

CONSULTATION FREE.

N.B.—This Association publishes no case without the fullest consent of the person cured.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROOT,

Branch Office, 37 Yonge St., Toronto.

DR. LOW'S WORM SYRUP has removed tape worms from 15 to 30 feet in length. It also destroys all kinds of worms.

Publisher's Department.

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

MEETINGS OF PRESBYTERY.

WHITBY.—In Oshawa, on the third Tuesday of April, at half-past ten a.m.
BARRIE.—At Barrie, on the last Tuesday of March, at eleven a.m.
TORONTO.—In the usual place, on Tuesday, April 6, at ten a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 24, at seven p.m.
PARIS.—In St. Andrew's Church, Ingersoll, on Tuesday, May 10 at two p.m.
LINDSAY.—Next regular meeting at Cannington, on Tuesday, May 25, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday, May 17, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of May.
CHATHAM.—At Chatham, on the 13th July.
QUEBEC.—In Sherbrooke, on the 25th March, at eight p.m.
PETERBOROUGH.—In the First Church, Port Hope, on July 6, at ten a.m.
REGINA.—In Knox Church, Regina, on the first Tuesday of April, at eleven a.m.

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

BIRTH.
At St. Andrew's manse, Nairn, on the 20th March, the wife of the Rev. John Anderson, of a son.
DIED.
On the 17th inst., aged seventy-one years, Mrs. F. R. Lowry, wife of Rev. Thomas Lowry, of Toronto.

THE CELEBRATED COOK'S FRIEND BAKING POWDER.
PURE, HEALTHY, RELIABLE.
Retailed Everywhere.

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TELEPHONE 679.

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

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet within
St. Andrew's Church, Sarnia,
ON
MONDAY EVENING, 12th OF APRIL,
at half-past seven p.m.
Rolls of Presbyteries and all papers for transmission to Synod should be sent to the Clerk not later than the 5th day of April.
Certificates enabling ministers and elders to travel at reduced rates will be sent in due course—those of the elders enclosed to the ministers of the churches which they represent. Should any member of Synod not receive his certificate a week before the meeting, the same should be made known to the Clerk, that another may be sent.
The Business Committee will meet within St. Andrew's Church, on Monday, 12th April, at five p.m.
WM. COCHRANE, Synod Clerk.
Brantford, March 11, 1886.

A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await h workers absolutely sure. Terms mailed free. TRUE & Co., Augusta, Maine.

HOME STUDY Thorough and practical instruction given by mail in Book-keeping, Business Forms, Arithmetic, Penmanship, Shorthand, etc. Low rates. Distance no objection. Circulars free. Address, BRYANT & STRATTON'S COLLEGE, Buffalo, N. Y.

HOME MISSION COMMITTEE (WESTERN SECTION.)

The Home Mission Committee will meet in **St. Andrew's Church, Toronto, on Tuesday, March 30, at nine a.m.**

Claims for Mission Stations and Augmented Congregations for the past six months, with the names of all missionaries and catechists recommended by Presbyteries for mission work during the summer months, should be sent to the Convener or Secretary, not later than the 23rd of March. Unless this is attended to, the list cannot be completed and printed before the day of meeting.

Minister, ordained missionaries, and students about to be licensed, who are open to engagement for a term of years in Quebec, Ontario, Manitoba and British Columbia, should send in their applications without delay.
At this meeting the grants to Mission Stations and Augmented Congregations will be revised, and the amounts fixed for the ensuing year.

WM. COCHRANE, Convener.
Brantford, March 9, 1886.

MACHINE OILS.

Farmers, Millmen and all Oil Consumers,

LARDINE

Machine Oil is the Best Lubricator in the Market.

The very best Cylinder Oil, Wool Oil, Harness Oil, etc., always in stock.

ILLUMINATING OILS.

Try our Canadian Coal Oil "Sunlight"; American "W. W." "Solene." Quality unsurpassed.

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GARDEN, FIELD, TREE AND FLOWER SEEDS.

STERLING WORTH AND QUALITY HAVE MADE SIMMERS' SEEDS

the most popular brands. Sow them and you will use none but Simmers'. All Seeds Mailed Free on receipt of Catalogue Price. Please Send your address for a Seed Catalogue, free on application.

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D. M. FERRY & CO.'S SEED CATALOGUE FOR 1886.
Illustrated and Descriptive and Priced.
Will be mailed FREE to all applicants, and to customers of last year without ordering it. It contains about 180 pages, 600 illustrations, prices, accurate descriptions and valuable directions for planting all varieties of VEGETABLE and FLOWER SEEDS, BULBS, etc. Invaluable to all, especially to Market Gardeners. Send for it.
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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VAN DUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry.
Finest Grade of Bells, Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue.
H. Y. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

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

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CATALOGUE WITH 1500 TESTIMONIALS
BELLS, CHURCH, SCHOOL, FIRE ALARM
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CONSUMPTION.

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

Branch Office, 37 Yonge St., Toronto

VIRGINIA FARMS & MILLS
For Sale & Exchange.
FREE Catalogue.
R. B. CHAFFIN & CO., Richmond, Va.

FREEBANK'S WORM POWDERS require no other Purgative. They are safe and sure to remove all varieties of worms.

PERMANGANO PHENYLINE

THE NEWEST AND BEST
DISINFECTANT AND ANTISEPTIC KNOWN.

Read Certificates Every Week.

TORONTO, Sept 30th, 1885.
I consider the Permangano Phenyline manufactured by Messrs. Pring, Charlton & Co., a very valuable preparation for disinfecting purposes.
W. J. WAGNER, M.B., M.C.P. & S. Ont.
TORONTO, Sept. 5th, 1885.

GENTLEMEN,—I have carefully examined the sample of Permangano-Phenyline sent me, and have no hesitation whatever in saying it is something the public have been greatly in need of for a long time, as without doubt it will fill all the requirements mentioned on the label.

S. B. POLLARD, M D., M.C.P. & S. Ont.
208 SIMCOE STREET,
TORONTO, Sept. 24th, 1885.

GENTLEMEN,—I recommend highly as a disinfectant your Permangano-Phenyline. I am sure it will fill a much-felt want.

F. L. M. GRASSETT, M.B., F.R.C.S. Ed.
FOR SALE BY DRUGGISTS.
25cts., 50cts. & \$1.25 per bottle.
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Manufacturers and Proprietors,
157 King Street West, - Toronto.

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R. J. HUNTER,
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We, the undersigned, druggists, take pleasure in certifying that we have sold **DR. WINTER'S BALSA OF WILD CHERRY** for many years, and know it to be one of the oldest as well as one of the most reliable preparations in the market for the cure of Coughs, Colds and Throat and Lung Complaints. We know of no article that gives greater satisfaction to those who use it, and we do not hesitate to recommend it.

- HAMILTON, ONT., June 19, 1882.
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ROYAL BAKING POWDER
FULL WEIGHT ROYAL BAKING POWDER ABSOLUTELY PURE
ROYAL BAKING POWDER
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Soly only in cans.
ROYAL BAKING POWDER CO. 106 Wall St., N. Y.

CARTER'S LITTLE LIVER PILLS.

CURE SICK HEAD

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

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

ACHE

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

Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.
Carter's Little Liver Pills are very small and very easy to take. One or two pills makes a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.
CARTER MEDICINE CO.,
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PILES. Instant relief. Final cure in 10 days, no suppository, and never returns. No pain, no odor, no suppository. Sufferers will learn of a simple remedy, free, by addressing C. J. MASON, 78 Nassau St., N. Y.

CATARRH SAMPLE TREATMENT FREE!
So great is our faith that we can cure you, dear sufferer, that we will mail enough to convince you. FREE. Send 12-cent stamp to cover expense & postage. E. S. LAUDERBACH & CO., Newark, N. J.
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