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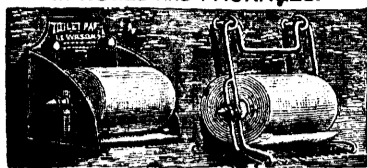
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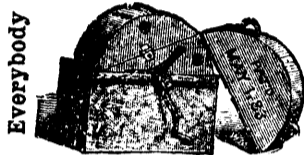
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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, MARCH 23rd, 1887.

No. 13.

Notes of the Week.

THE Ottawa Ministerial Association has been devising measures for securing religious instruction and regular Bible reading in the public schools of the Capital.

OHIO has so changed her school law as to abolish exclusively coloured schools. Hereafter coloured and white children will be educated in the same public schools, without any discrimination between them. This is as it should be.

THE *British Weekly*, referring to Dr. Parker's recent visit to Scotland, says "he has had an extraordinary reception, and has had a crowd before him in every pulpit he has occupied. The leaders of all the three Presbyterian churches cordially supported Dr. Parker. No other English preacher, with the exception of Mr. Spurgeon, has ever had such a welcome in the North."

THE latest performance of Maharajah Dhuleep Singh is a series of entirely inflammatory letters and proclamations to the Sikh tribes, issued from a town near Calcutta, in which he formally announces to the provinces that he has repudiated all treaties, and "in the name of God" demands recognition as the sole ruler of India. The Maharajah is however meeting with a cool reception.

IN Western Ontario journalism the *Stratford Beacon* has been an eminent success. It has been conducted with great ability. Its utterances have been manly and independent. It has, during the last week, taken a decided step in advance. It is now issued as a daily, and presents a healthy and vigorous appearance. If it maintains the record it made, as one of the best provincial weeklies, the success of the daily *Beacon* is assured.

ANOTHER chapter in the Van Zandt-Spies comedy has been reached. The marriage by proxy has been declared illegal by the county clerk to whom the registration was sent. The romantic hallucination of the young lady has now had sufficient time to evaporate, and her future career, though more prosaic, will be none the less happy, if guided henceforth by the dictates of common sense, than she could possibly be as the bride of a condemned Anarchist.

PROFESSOR EIMSLIE, who represented London Presbytery, in pleading before Kelso Presbytery recently, for the translation of the Rev. J. R. Gillies, M.A., Coldstream, to Hampstead, asserted that Londoners have a liking for many Scotch things, and among them Scotch preaching, the characteristics of which, according to him, are religiousness, earnestness, and adherence to Bible statements. He thinks that Presbyterianism in London has a mission before it.

THE Legislature of Kansas, having passed a municipal suffrage bill allowing women to vote at municipal elections, the Governor of the State, in signing it, said that he did so as a "test of the value of woman suffrage." If the law does not work well, another Legislature can easily change it. We hope and believe, says the *New York Independent*, that there will be no reason for changing the law. We have never seen any sufficient reason why the elective franchise should be exclusively confined to the male sex.

IN another column will be found the report of the annual meeting of the Temperance and General Life Assurance Company. The success that has attended the business of this company shows that for the benefit of abstainers such an institution was needed. A number of reliable men are in the management. The instalment bond system combines insurance with investment, giving a definite cash surrender value to the policy-holder at any time after three years. Mr.

O'Hara, managing director, and Mr. J. B. Fudger, the secretary, are competent and efficient officers. The company should have a prosperous future.

NOTWITHSTANDING contradictory statements, it is now certain that the Czar had a narrow escape from a death as terrible as that which overtook his father. The conspirators selected for the day on which their horrible crime was to be committed the anniversary of the late Emperor's death. The plot was frustrated by timely hints. Numerous arrests immediately followed, and all possible precautions have been taken to protect the Czar from Nihilistic fury. All Russia is bristling with bayonets, but the great autocrat, who controls the mightiest armed force at the present time, actually carries his life in his hand. The condition of Russia was never more ominous than it is now.

FOR the last few days there has been a respite in the matter of warlike rumours. Now that Prince Bismarck has got matters his own way in the Reichstag the talk is all of a pacific description. Emperor William has been assuring De Lesseps that war is abhorrent to his feelings. Even the French are by no means so bellicose as they were a few days ago, and the Czar, since the attempt on his life, is said now to entertain a horror of war. Diplomacy is as busy as ever weaving its web, armaments have assumed a more gigantic scale, and there is no word of their reduction; transport arrangements are being made. Words may or may not indicate peace or war, but deeds are more significant. Peace is desirable, but it is not yet assured.

FEW Levitical families of our own country and time, says the *Christian Leader*, can show a record of such protracted service as that of the three distinguished brothers, the Bonars. But time is at length beginning to tell on them. Dr. Horatius, known all over Christendom as the greatest living hymn writer of the Christian Church, is about to receive a helper - most likely in Mr. Sloan of Anderston, and this week we have to record the taking of steps by the kirk session of Free St. Andrew's, Greenock, to secure an assistant for their pastor, Dr. J. J. Bonar, who is now in his eighty-fourth year, and who was licensed in 1835. The third brother, Dr. Andrew A. Bonar, the biographer of M'Cheyne, is still discharging the onerous duties of his important Glasgow pastorate with remarkable vigour.

THE excitement occasioned by the White Plains railway disaster had hardly subsided, when the startling news of a new horror came. A train carrying a large number of work people from a suburb of Boston to their daily toil, suddenly crashed through a bridge spanning a cut through which a public thoroughfare ran. Nearly forty passengers were killed outright, and many more received fatal injuries. Eyewitnesses describe the occurrence as one of the most ghastly ever seen. Nearness to effective help mitigated the horrors somewhat, and prevented the burning of the wrecked cars by the inevitable stove. But for timely assistance, the calamity would have been still more appalling. A fracture was observed in one of the trusses of the bridge that gave way; but the cause of the disaster has not yet been ascertained.

DR. WILLIAM M. TAYLOR has now been sixteen years pastor of the Broadway Tabernacle, New York. He was immediately adopted with great enthusiasm as an American, and the *New York Independent* remarks, he has honoured the adoption by work which has influenced and helped every Church in the land. In his anniversary sermon last Sabbath, Dr. Taylor mentioned that the total amount contributed to charities in his Church during these sixteen years had not been less than \$425,000. Dr. Taylor seems to take a perfect delight in urging his people to give to benevolent objects. He does not spare them in the least, and they enjoy it. And he has not made it an excuse that there has been on this Church a debt of \$35,000,

which was easily enough carried. But, last Sabbath, he asked his people to extinguish the debt, and cards for the purpose of subscription were distributed in the seats. More than the amount necessary was immediately subscribed.

A DEPUTATION of the Winnipeg Ministerial Association, composed of Rev. Messrs. D. M. Gordon, A. Langford, J. C. Quinn, of Emerson, and Mr. Thomas Nixon, senior, representing the Sons of Temperance, waited on a committee of the Protestant Board of Education, to urge the teaching of temperance in the public schools. Mr. J. B. Somerset, Superintendent of Education, assured the deputation of a careful consideration of the views submitted, and stated that the board had not been entirely unmindful of the interests of the rising generation, in caring for the health, as regards observance of habits of temperance. There were lessons on the subject in third, fourth and fifth readers; and Dr. Richardson's work was recommended for teachers' use in preparing for their work. He had no doubt the board would consider carefully and seriously the suggestions that additional text books should be provided whereby temperance teaching would be more systematically done.

THE Historical Society of Winnipeg, of which Professor Bryce is the enthusiastic president, continues its useful and vigorous career. At the annual meeting, recently held, the report stated that the society maintains friendly relations with some 100 learned societies, and has now some 200 exchanges. This brings in an enormous quantity of valuable and seasonable literature to the society, free of charge. Our society is also one of the thirteen Canadian societies, selected by the Royal Society of Canada for affiliation to itself. At the last meeting of that body, in Ottawa, the president, Dr. Bryce, represented this society, gave in a short statement of the work done here, and contributed a paper on "Famous Journeys in Rupert's Land," which is being published in the "Proceedings of the Royal Society." A former member of this society, Mr. C. N. Bell, also read a paper before the Royal Society on "The Mound Builders," which was well received. The society's rooms are now become so well known and attractive that large numbers of visitors from abroad find their way to the reading room and museum. No less than seventy visitors from abroad called at the rooms during the month of July. During the year, the society received the Honorable the Premier of the Dominion, Sir John Macdonald, in the rooms of the society, and was glad to accept his expressions of approval of the work done by the society.

A KINDLY word, appreciative of the efforts of those who seek to benefit others, is usually acceptable. It supplies an incentive to continuance in well doing, and conveys the assurance that labour is not misdirected. Our racy and instructive correspondent, "Knoxonian," is fully deserving of the kind things said of his contributions. He despises flattery as he does all shams, but it will not turn his head to say frankly that his communications are greatly relished, as the following extracts testify. The first is from the *Woodstock Sentinel-Review*: Few contributors to the Canadian press say more sensible things in a bright way than "Knoxonian" in THE CANADA PRESBYTERIAN. In an article which we reproduce today, he paints with a delicate touch the portraits of of some people we know. His sketches of the effusive humbugs who are met with everywhere in these reforming days are truthful and entertaining. The trouble is that such pestilent demagogues as he describes never recognize their own likenesses. But if other people do, it may lead to their being estimated at their true value. Knoxonian's article is worth reading. The *Glasgow Christian Leader* says: "Knoxonian," of THE CANADA PRESBYTERIAN, the wittiest newspaper writer in the Dominion, in a racy article on "Some Prelates that put Protestantism in Danger," names Dean Alcohol. "Next to old Satan he is the worst prelate in the Dominion," etc.

Our Contributors.

CONCERNING THE USE OF ILLUSTRATIONS.

BY KNOXIAN.

A good illustration is a fine thing in discourse. It awakens interest, lets in the light, clinches an argument, sends home an appeal, and is very likely to remain in the memory when every other thing in the discourse has fled. One or two real good illustrations redeem a dull sermon. Many a sermon that has been voted dull by even the good people who heard it would have been voted "splendid" by everybody, had the preacher rolled up the blinds here and there as he went along, and let in a blaze of light in the form of a good illustration of some kind. We say *some* kind, for there are a great many kinds, and all are good when they do good.

There are a few preachers in this world who condemn the use of illustrations. Usually they are men who cannot make or use a good figure. Preachers are too much given to the abominable habit of belittling what they cannot do. If a lawyer sees his brother of the bar do some exceptionally clever thing, he generally has sense enough to remain silent, or praise the performance and credit it to his profession. Some preachers pursue just the opposite course. They cannot see a brother do a good thing without sneering at it, or in some way trying to belittle it. The greatest sinner in this way is Dr. Dry-as-dust. He never uses an illustration himself. He doesn't know how. If he did try, he would suggest an elephant going through a quadrille. When he hears a brother using discourse, well lighted up, and sent home with good illustrations, he tries to screw up his countenance into a shape that will suggest the profound, the patronizing and the pitiful in combination. His countenance having taken on this triple cast he says "Shallow," "popular," "sensational," "nothing in it." The front of the preacher's offending was that he spoke so as to be understood and felt. Had he spoken in a manner that few could understand, and none remember, Dr. Dry-as-dust would have said he was a very able preacher. The Dr. Dry-as-dusts are chiefly to be found in the western part of this Province.

Dr. A. A. Hodge, who went home to his reward the other day, was highly gifted in the use of illustrations. We shall not insult the memory of the great Princetonian by making any comparison between his attainments and those of the Dry-as-dust clerical family. The Rev. John Hutchins, evidently an appreciative student of Dr. Hodge's, gives some fine examples in the *Christian-at-Work* of the happy manner in which the professor could strike off a good illustration on the spur of the moment. Here is one:

At one time our subject was the theology of the transcendental Schleiermacher. As the lecture in its more formal part was over, one of the young men asked: "Then, Dr. Hodge, should you recommend Schleiermacher's teachings as good and helpful?" The Doctor in answer made reference to the materialism of Germany, pointed out how the almost mystic teachings of the great philosopher might have been of great good for his own German people, when they would not be so for England or America, and then concluded by saying: "It is something the case of the ladder in the pit. We are passing through a meadow, let us say, where we come upon a deep pit. In the bottom you see mire and filth, while against the sides a ladder rests. You say to me, 'Doctor, is it a good thing to have that ladder there?' I should answer, 'That depends entirely upon what purpose you would put it to. If men have stumbled into the pit, and the ladder serves to help them get out, then it is surely a good thing. But if it should only be there to lead men who are on dry ground into the pit it would manifestly not be a good thing.'"

To say anything about that happy illustration would be to spoil it. Let the ladder stand. If you are in any kind of moral or theological pit use almost any kind of ladder to help you out, but if you are out stay out.

An incident, taken from one's own personal experience, if done with good taste, is often the most telling form of illustration. The same writer gives the following account of the manner in which Doctor Hodge dealt with a young Methodist student who had worried him for a time by interjecting "amens" during prayer, and who "kicked" a little against his teacher's theory of Predestination:

When, for instance, the class had in hand the great theme of Predestination, there was some mental kicking manifested, especially on the part of the young man who had given vent to the frequent "amens." "Why, then, Dr. Hodge," he exclaimed, "everything is shut up. Things are only as they have to be, and that is the end of it."

An amused twinkling played about the Doctor's eyes for a

moment, when he replied: "You put me in mind of a lady in my first congregation. It was in Virginia, and she was an Episcopalian, but of that stamp belonging peculiarly to the region. Being a frequent attendant on my own services, she asked me to call. I did so, and in the course of a very pleasant conversation she remarked: 'Mr. Hodge, I like your preaching, but I don't like your doctrine.' I said to her: 'Thank you, madame, you do me great honour. And may I enquire why it is that you do not like my doctrine?' 'Oh, well,' she replied, 'you believe that whatever is to be will be.' 'And would you, dear madame,' I replied, 'would you have me believe that whatever is to be won't be?'"

Among English-speaking men the best illustrators are Irishmen and Americans. Having given two happy examples from one of America's most distinguished sons, let us take one from an illustrious Irishman. Dr. Cooke had occasion once to speak in the Belfast Presbytery of a book that was in some way or another under consideration. He criticised the book unfavourably, and ended his remarks by saying that he had not read it all. A youthful brother present thought this was a very inconsistent thing for the Doctor to do, and censured him for condemning a book, all of which he had not read. Cooke took the young man in hand in a style something like this. My young friend thinks I do something improper when I criticise unfavourably a book I have not read. I hope to be able to convince him that I am acting quite fairly, and in order to do so will use an illustration. Supposing some one wished to learn my friend's opinion on the quality of a pot of potatoes, *would it be necessary for him to eat the whole pot?*

We had a good many more things to say, but time is up, and this contributor must say good-bye to his friends for another week.

THE McALL MISSION IN FRANCE

Has now been fifteen years in existence, having been commenced in 1871 by an English clergyman and his wife. Its chief field of labour is amongst the working classes, who are liable to be infected by socialistic and communistic doctrines. The first meeting was held in a room in Belleville, in the north of Paris; and now there are fifty stations scattered over the city, and twenty in the suburbs, many of them open nightly and two or three times on Sunday. From Paris, the work has spread to many of the cities of France; Marseilles having nine stations, Bordeaux, five, Lyons, four, and other cities one or two, and even in Algiers the work has been begun.

This mission is entirely undenominational. It forms no Churches, all Protestant Churches reaping its fruits. British Christians, belonging to established and non-established Churches, sympathize with and aid it. The Protestant pastors of France are beginning to realize its beneficent effects, and help to conduct the meetings in their respective parishes—and have themselves derived no little benefit from seeing its operations.

The McAll Mission, by its direct, simple and affectionate addresses, frequent singing of popular hymns, and kindly recognition on the part of Mr. McAll and his assistants, have filled every *salle* with men and women, some of whom were in the habit of frequenting taverns and places of worse repute. Many have become entirely changed in character, and not a few have avowed themselves believers in Christ. The pastors have thus had lessons which are making them more popular and more efficient workers.

All controversial subjects, civil and ecclesiastical, are strictly forbidden in these meetings; the truth is presented clearly by some striking anecdote, parable or story, suited to the mental capacity of those present. Permission, therefore, is given by the authorities to open *salles* everywhere, and only men and money are needed to evangelize in hundreds of towns throughout the country.

France, of all papal lands, is perhaps the most hopeful and strategic for missionary work. What France has done in Tahiti, in Tonquin, in Madagascar and in the New Hebrides, shows what it is in her power to do, in the way of injuring or preventing the work of Christian missions. "To gain the Continent would be to gain the world," was once said by a distinguished friend of missions. But lower ground may be taken, and still a powerful argument be used for the evangelization of France, when we say that if France is not gained, she can seriously impede, if not destroy, missionary work in many lands.

THE CANADIAN AUXILIARY

of the McAll Mission was formed a year ago in To-

ronto, and has held monthly meetings in different churches. Subscriptions have been received from friends in the city, and from others in the country, which have been forwarded to Mr. McAll for the general objects of the mission. The time has now come when it has been judged better to support a particular station, to be known as the "Canadian Station." This is done by several cities in the United States, and Mr. McAll approves of the plan, and has suggested La Rochelle and Rochefort, on the Atlantic coast, as suitable for the purpose. La Rochelle has long been famous amongst all who sympathize with Huguenot traditions. The first confession of faith of the Reformed Church, drawn up in 1559, was called the "Confession of La Rochelle." It became the bulwark of Protestantism, and the refuge for persecuted pastors and laymen in the sixteenth century, and in 1573 the city withstood for a year the combined attacks of the French armies, the inhabitants, both men and women, performing prodigies of valour. Of course since those days, great changes have taken place in La Rochelle, most of the people having relapsed into coldness and indifference. Mr. McAll is trying to revive their ancient faith, and to implant principles which will arouse their ancient courage. Will not the Christian people of Canada aid him in this work, and furnish him with the means, about \$1,000, to defray the yearly expenses of both these stations? We are confident they will, and we appeal to clergymen and laymen of all Protestant denominations to make known this mission amongst their friends, and what the Canadian Auxiliary proposes to do. Contributions will be received and acknowledged by Mrs. Edward Blake, president; Miss Carty, secretary, 221 Jarvis Street; Miss Caven, 238 Victoria Street; Mrs. Welton, McMaster Hall, and Miss Copp, 76 Isabella Street, Toronto.

CHURCH OPENING.

MR. EDITOR,—Your numerous readers will be delighted to know that the good people of Gananoque have been up and doing. Gananoque, though an old settled place, immediately opposite the Thousand Islands, a great summer resort, beautiful scenery, healthful and pleasant, is a growing manufacturing town, having all the modern improvements of the age; but best of all, its Churches are growing and keeping abreast of the place. As it was in the heart of David "to build an house unto the name of the Lord God of Israel," so the people of St. Andrew's Church here have had it in their hearts to enlarge their Church. Our beloved pastor (Rev. H. Gracey) called a meeting of the congregation, and in a carefully prepared statement, showed us that if those who really belonged to our own families all came to church at one service, at least seventy would be without seats. As the first hope of a repentant sinner is his need of a Saviour, so our needs led us to prosecute the work of enlarging the church, and the matter was taken up with glad hearts and willing minds. A subscription list was circulated, and the handsome sum of \$4,500 promised, which was afterward increased, as the work progressed, by an additional \$400, making in all nearly \$5,000, a very handsome sum for a small congregation. Plans were prepared by Mr. Robert Gage, architect, formerly of Kingston, now Riverside, in Southern California, and the plan adopted was taking out the two sides, and extending each side twelve feet, affording additional seating capacity of 200, preserving the symmetry of the building, and giving the best possible form (cruciform shape). The contract for the entire work was let to Mr. George Wilson, for masonry, woodwork and painting, the price being \$4,500. Work was begun on the 6th September, 1886, and on the 6th of March, 1887, the church was opened for service, precisely six months intervening.

As usual, one improvement suggests or necessitates another. When Mr. Wilson's contract was nearing completion, in order to make the new work harmonize with the old, it was deemed necessary to fresco the whole, and a contract was made with Mr. Richardson, of Belleville, who understands his business, and did his work very neatly. The next improvement suggested was the upholstering of the seats, the old seats having been done years ago. A contract was made with Mr. A. McCrae, one of our members, for upholstering, and the new work and material presented so much contrast to the old, the ladies of the congregation resolved to have the old seats re-covered, and Mr. McCrae's services were continued until the whole was

complete. In the meantime, as the topmost stone had been placed with rejoicing on every side of "Grace, grace unto it," the Session concluded it was time to make the necessary arrangements for opening services, and, as already noted, the time fixed was the first Sabbath of March (6th inst.). Then, amid the many principals, professors, doctors and ministers, a selection must be made for the opening services. This did not occupy much time, however. The first name suggested was the one chosen, and the choice proved equal to every anticipation. Rev. J. K. Smith, of Galt, Moderator of our General Assembly, one of the most successful and popular ministers of our Church, was chosen. On Saturday afternoon and evening it commenced to storm, and on Sabbath morning the roads and streets were filled with the beautiful snow. At an early hour, however, the people came tramping through the deep snow, and into the church, until additional seats and chairs were brought into requisition, to accommodate the vast audience. A very pleasing part of the opening service was the attendance of Rev. William Hall, M.A., minister of Grace Methodist Church, and almost the entire congregation, their service having been cancelled in the morning for this purpose. This speaks well for the harmony and good feeling existing for many long years between the two congregations, proving their Christianity to be not merely one in name, but a living reality. "By their fruits ye shall know them." Rev. J. K. Smith, after the singing of the grand old 100th Psalm, containing so much food for the soul, and used at the opening of thousands of churches in this and other lands, chose for his text in the morning, Luke xxii. 27, last clause: "But I am among you as he that serveth." In the evening his text was Romans x. 4: "For Christ is the end of the law for righteousness to every one that believeth."

We need hardly say to your readers who know our venerable Moderator, that both sermons were very impressive, full of the very marrow of the Gospel, earnestly listened to, and very highly appreciated. May their fruit be seen not many days hence. Next Sabbath being our communion season, in the afternoon, a mass meeting of the two Sabbath schools, Methodist and Presbyterian, was held, at which Mr. George Gillies, Session clerk, and superintendent of St. Andrew's Church Sabbath School, presided. Interesting addresses were given by Mr. Peter Reid, superintendent of Grace Methodist Sabbath School, Rev. William Hall, M.A., pastor of Grace Methodist Church, Rev. H. Gracey, our own beloved pastor, and Rev. J. K. Smith, Moderator, interspersed with admirably selected Gospel hymns, led by Mr. McNaughton, one of our elders, and Miss Mitchell, organist. The three services were eminently and highly successful in every sense of the word; and Sabbath, 6th of March, will long be remembered as a red-letter day in Gananoque, and particularly by those who took part in the services at the opening of St. Andrew's Church. The collections, morning and evening, amounted to \$215.06. On Monday evening one of the most successful tea meetings ever attended was held. Over 600 were waited upon, and served with refreshments in the lecture room, which would have been a credit to a first-class hotel or restaurant. As each table was served, its occupants filed into the church, where knowing glances were exchanged of undoubted satisfaction, pleasure and admiration, as they found themselves seated so comfortably in the beautifully enlarged church—in the appropriate words of the Moderator, Rev. J. K. Smith, "a gem of neatness and good taste, a credit to either of our large cities, Toronto or Montreal." Rev. H. Gracey, pastor of the church, called Mr. George Gillies to the chair, and a most interesting programme was presented, consisting of admirable addresses by Rev. Mr. Pyke, Rev. William Hall, his Honor Judge Macdonald, Rev. E. B. Millard, of Lansdowne, Rev. H. Gracey, pastor, and Rev. Dr. Grant, of Queen's College, Kingston. Judge Macdonald carried the audience back to the year 1855, and it was most amusing when he called upon those present who witnessed the first opening in 1855, to manifest the same by standing up. Of course the unmarried ladies and grave bachelors were not going to give themselves away by even the persuasive eloquence of the learned judge. About forty stood up, however, which is a goodly number, and speaks volumes for the healthy atmosphere of the place.

On Tuesday evening a grand social gathering of

the children was held, and over 400 were served with abundance of the very best of refreshments in the lecture room, and then all repaired to the church, where Mr. George Gillies, superintendent of the Sabbath schools, presided. A most interesting programme was presented, consisting of recitations, dialogues, duets, solos, Sabbath school hymns, by the entire gathering, etc., enjoyed alike by old and young.

It was announced on Sabbath that, on Thursday evening, a committee appointed by the Session to allocate seats would be glad to meet the applicants for sittings. A very large number were present, and the need for enlargement affording additional seating accommodation could not be more effectively evinced than it was in the eager anxiety and rush for seats on the part of those present. Almost every seat was allocated, and not a few of the prominent leading members of the Church, who generously and unselfishly allowed others to supplant them, will find it very difficult to secure accommodation equal to what they enjoyed before the enlargement.

Our position at present is about the same amount of floating debt uncovered that we had before these improvements were thought of or made. Thanks to the Giver of all good, who does for us exceeding abundantly above all that we can ask or think, we have our beautiful large commodious church upholstered throughout, frescoed walls and ceilings, its aisles laid with cocoa matting, and, thanks to one of our generous public-spirited members, Mr. Walton, of the Gananoque Carriage Company, lighted with electric light, and last though not least, we have an earnest, faithful pastor, greatly beloved by all the people, and admired for his amiable qualities of head and heart, outside as well as inside the congregation. May it be his privilege to say of his flock: "Happy, yea thrice happy, is that people whose God is the Lord;" and may the glory of the Lord fill this house as it did the temple of old, and the light of the glorious Gospel of Jesus Christ shine into every heart assembled within its walls. May it be written of it in ages to come: "This one and that one was born in her;" and may the power of the Highest establish it. To every Church in our Dominion, struggling it may be under a small burden of debt, if your Church home is only upon the average three-fourths filled, we say heartily, "Go thou, and do likewise." Yours sincerely, ELDER.

Gananoque, March 11, 1887.

REPLY TO "PRESBYTER."

MR. EDITOR,—Will you kindly give me space for brief reply to certain strictures which "Presbyter" has recently made on my articles on the Polity of the Presbyterian Church; I could wish that "Presbyter" was more distinct in the objections which he makes, as well as more lucid in defining the opinion or theory which he himself holds regarding the eldership. He states "that the attempt to extract two classes of officers, so distinct from one another, out of the word *presbyter* has led only to confusion in other hands than his," i.e., mine. The which I have carefully examined the ingenious reasoning of Principal Campbell and others respecting the proper interpretation of the crucial passage, 1 Timothy v. 17, I am compelled to adhere to the view that under the common designation of *presbyter* there are here included elders or presbyters who ruled, and presbyters who laboured in "the Word and doctrine," or "in speaking and teaching." After a critical examination of the passage before us, Alford adds: "Therefore the preaching of the Word was not the office of all the *presbuteroi*." The remarks of Conybeare and Howson are these: "We find from this passage that there were still some *presbuteroi* who were not *didaskaloi*, i.e., who did not perform the office of public instruction in the congregation." Great value is to be attached to the opinions of those Anglican scholars, because they cannot be accused of having any undue affection for Presbyterianism. "Presbyter" is perhaps not aware that in the Second Book of Discipline which was agreed upon in the General Assembly of the Church of Scotland in 1578, the views which I have advanced received this corroboration (chapter vi.). "The word *eldar* in the Scripture sumetyme is the name of age, sumetyme of office. When it is the name of ane office, sumetyme it is taken largely, comprehending als weill the pastors and doctors, or them who are callit seniors or elders. . . . The eldership is a spirituall function, as is the ministric. . . . It is not necessary that all elders be also teichars of the Word; albeit, the chief aucht to be

sic, and swa ar worthie of double honour." "Presbyter" makes a citation which I also made from the Form of Church Government that was adopted by the Westminster Assembly. One of the conclusions which he draws from that citation is to the effect "that the Westminster Assembly did not believe that *presbyter* is the title of an office distinct from that of the clergyman or pastor." Had "Presbyter" read the section in the Form of Church Government with the heading "Pastors," he would have found these words: "The office of the elder (that is, the pastor) is to pray for the sick," etc. "Presbyter" and I agree in believing that elders, in the common acceptance of the term in our Presbyterian Churches, are meant by the concluding words of the citation to which reference has been already made—"Which officers Reformed Churches commonly called elders." The words, "the office of the elder (that is, the pastor)," clearly refute the statement of "Presbyter," showing, as they do, that according to the Westminster Assembly the designation, elder or presbyter, is applicable to pastors as well as to elders.

"Presbyter" misrepresents me, unintentionally I suppose, when he states that I think "the elders have no right to the peculiar functions of the minister." I was merely dealing with the well-known practice of our Presbyterian Church, which, as every one is aware, is what I represented it to be. Holding the views which I do regarding the scriptural import of *elder*, I would naturally incline to an opinion entirely different from the one which "Presbyter" assigns to me.

My interpretation of 1 Timothy v. 17 is, according to "Presbyter," "obviously at variance with the principle and logical consistency of the extract from the 'Form of Government.'" It is clear, as I have shown above, that the case is entirely otherwise, for the interpretation for which I contend is involved in the fact that, according to the Westminster Assembly, the elder is the pastor, and the elder is the officer who is commonly known by that name in the Reformed Churches. And what is more, the Act of the General Assembly of the Church of Scotland in 1645, regarding the Form of Church Government, has a clause to the effect "that this act be no ways prejudicial to the further discussion and examination of that article which holds forth that the doctor or teacher hath power of the administration of the sacrament as well as the pastor . . . but that it shall be free to debate and discuss these points, as God shall be pleased to give further light."

I am at a loss to understand on what ground "Presbyter" has chosen to state that certain presbyters, as I suppose, "who were chosen for their ability to teach, were found on trial not to be possessed of the faculty of elocution." The elders who were ordained in the Churches which were founded by the apostles were on terms of exact equality. Is it not natural to conclude that, after congregations had been fairly organized, and after facilities which could not at first be obtained had become available in the way of gaining a larger and more accurate knowledge of the Word of God and particularly of the Gospel, the propriety would suggest itself of confining the work of instruction and preaching on a large measure to presbyters who, by their talents and education, were best fitted for that particular work?

In my reference to 1 Cor. xii. 28, and particularly to the terms *helps, governments*, I refrained on the ground that these terms are too vague and general, from seeking to extract from them any special argument in favour of the eldership. Alford indeed is of opinion that by *government* is meant "a higher department—that of the presbyters or bishops—the direction of the various Churches."

I am afraid that I have failed to understand the particular purpose which "Presbyter" meant to serve by his reference to the Evangelical Armenian Church. If he regards the words Church Session as identical with the Session in Presbyterian Churches, then it is surely a novel doctrine that pastors and deacons form a Church Session, particularly when it is borne in mind that the normal functions of elders are inseparably associated with the Session of which they are members.

"The Scripture doth hold out deacons as distinct officers in the Church, whose office is perpetual, to whose office belongs not to preach the Word or administer the sacrament, but to take special care in distributing to the necessities of the poor." This extract from the Form of Church Government, to which "Presbyter" attaches so much importance, does not bear out the inference which he draws from the laws or practice of the Evangelical Armenian Church. Cornwall, March 7, 1887. NEIL MACNISH.

Pastor and People.

WEAVING.

Yes, I'm a weaver, and each day,
The threads of life I spin,
And be the colours what they may,
I still must weave them in.

With morning light there comes the thought,
As I my task begin—
My Lord to me new threads has brought,
And bids me "weave them in."

Sometimes He gives me threads of gold,
To brighten up the day;
Then sombre tints, so bleak and cold,
That change the gold to gray.

His love, alas! I oft forget
When these dark threads I spin,
That cause me grief and pain, but yet
He bids me "weave them in."

And so my shuttle swiftly flies,
With threads both gold and gray;
And on I toil till daylight dies,
And fades in night away.

Oh, when my day of toil is o'er,
And I shall cease to spin,
He'll open wide my father's door,
And bid me rest within.

Then, safe at home in heavenly light,
How clearly I shall see
That every thread, the dark, the bright,
Each one had need to be! S. L. CUTBERT.

THE GOSPEL AFLOAT.

A Mediterranean twilight—how short it is! How quickly the night is upon us! The sun is sinking toward the western horizon; the western sky deepens in colour; the water—so beautifully blue, so exquisite in effect when a wave breaks, and spreads its lace-work of snowy foam over the under ground of blue,—changes its aspect with a surprising rapidity. The blue takes on a warmth of tone which is passing beautiful. The sun sinks; the sea assumes a depth of regal purple colour, and the horizon is streaked with the "intolerable radiance" of crimson and gold, which to reproduce on canvas would be voted unnatural. A weird uncertain light for a few moments, and then it is night. The copious dews begin to fall, and the air assumes a chilliness in terrible contrast to the heat of the day. Voyagers in general consult safety and comfort by retreat into state-room or saloon.

The night had always set in before our service ceased. It was my custom to walk up and down the deck with quiet, unmolested thought for companion for some time before I joined the passenger circle in the saloon. Thus it was that yet another phase of work presented itself. Wrapt in my own thoughts, promenading the dark and lonely deck, after our service in "the church in the fo'c'stle," I was gently detained by some one concealed from me by the darkness. It was the bo's'n, a square-built, stolid Dutchman. He had been at all the services, but had evidenced nothing beyond the interest of his attendance. Indeed, a less likely subject for impression I had seldom met.

"I want to speak to you, sir." I expressed my willingness to talk with him.

"I am very miserable, sir, and I thought as perhaps you wouldn't mind me telling you something about myself, sir."

I encouraged his confidence. He told me he had a religious wife. She was a Methodist. He knew she was praying for him. Often had the thought of her prayers annoyed him in his wickedness, but now he felt so miserable that he did not know what to do. He sketched for me his life in dark, sad colours. He did not spare himself. "I want now to be a Christian, sir, like my wife, that when I go home, I shall make her happy as she has never been before." Shrouded by the darkness, we conversed together of the things that belonged to eternal life. I pointed him to the Saviour, who would cast none out who came to Him. I found, in conversation, that my friend Tandy, his mate, was also in deep concern about his soul. I arranged to meet them both in the bo's'n's state-room after next evening's service.

On entering the state-room as arranged, there were not only the bo's'n and his mate, but a boy of thirteen or fourteen years of age, each with a Bible before

him. It was explained apologetically to me, by the Dutchman, that he and this boy had been rather "chummy" for some time, and that they had been trying to have prayer together for some nights past; and that he would like the lad to get good as well as himself. I willingly and joyfully assented to his presence. Then I had to hear Tandy's story. In a word it was this: He had only been married three weeks when he started on this trip. He described himself as fearing neither God, man, nor the devil. My prayers for the dear ones left behind had drawn out his sympathy, and now, like the bo's'n, he would like to go home a Christian. We had a happy conference together for over an hour. I read with them, prayed with and for them, and left the fo'c'stle with a grateful heart, that God was using a feeble instrumentality to draw hearts to Himself.

The constituency of inquirers slowly increased, until I was acquainted with the outlines of the personal history of half the crew.

The work was not confined to the crew. Standing on the bridge at night, a conversation would be begun by the officer on the watch, revealing that interest in "The Gospel Afloat" had extended to the superior officers of the ship. Many a confidence was imparted to me in these dark nights, and many a resolve expressed to lead a different life. How near God was I! The dark yet star-lit sky, the solemn sea, the impressive silence, combined to make these scenes sacred. The fellowship on the bridge and the meetings for prayer in the officers' quarters can never be forgotten. One officer I must here specialize. He was the third officer—a gentlemanly young fellow, of good family and education. He was a great favourite with the passengers and crew. The "old, old story" touched his heart, and drew him into close fellowship with me. At his request I frequently visited his state-room; and kneeling at the same camp-stool, with hand clasping hand, we often enjoyed sweet fellowship at the throne. After we parted at Liverpool, I never heard from him again. He had to make a voyage in a sailing ship to qualify for a master's certificate. Whispers have reached me of the wreck of his ship—true or not I cannot tell. The possibility but adds truth to our short fellowship in the Gospel.

May the seed cast under such impressive conditions yet appear in harvest form to the glory of God!

A difficulty presented itself in the scarcity of Bibles in the fo'c'stle. Out of a crew of fifty-one, there were only four Bibles and one prayer book. This difficulty presented itself to me as we were nearing Malta. I laid the matter before the captain, and suggested that he and I should join in purchasing Bibles for the crew. I was pleased with the readiness with which he responded. We were not, however, allowed to enjoy a monopoly. Several of the passengers insisted on helping in the good work. Sufficient money was easily raised before we anchored in Valetta Harbour. It was Saturday afternoon when we went ashore to see the city, and make our important purchase. After getting rid of that Maltese plague—self-invited guides—we strolled down the principal street, the Strada Reale, in search of the Bible Society's depot. Failing to find it, we inquired. With a significant shrug, our informant answered: "The priests have done for that." How the priests had managed that piece of work, which we knew would be congenial work, we did not learn; but, sure enough, the depot had ceased to exist. On the following day, after returning from service in the Scotch Church, we found a way out of our difficulty. An agent of the Seamen's Mission was on board distributing tracts to the men. To him I stated the case. Very kindly he offered to sell me all he had, and taking his mission boat, with its snow-white awning, he was soon back with a large parcel of Bibles. The "blue peter" was flying at the fore. As I should have no other opportunity till we reached Smyrna, I therefore effected the purchase of fifty-one Bibles on the Sunday afternoon, without the slightest consciousness of having broken the fourth commandment. There were no suggestions of Sabbath around. The market on the quay was in full operation, and Maltese "pack men" were busily trying to seduce our lady passengers into purchases of lace and jewellery.

From the missionary to the seamen I gathered much information. He drew a sad picture of the religious condition of Malta. It was overrun with priests, who had the people completely in their power. Pointing to his little punt, made fast to our gangway

with the words "Mission Boat" prominently painted on her bows, he said he had infinite trouble to secure a boy to row him from ship to ship in the prosecution of his work. The boy he had then was, of course, a Romanist, and he remained with him because he had quietly resigned himself to the perdition his priest had prophesied for being in the service of a heretic.

My missionary friend had given his boy a Bible, requesting him to read it. Soon the Bible disappeared. The following conversation occurs:—

"Where is your Bible, Guiseppe?"

No answer.

"Where is your Bible?"

"In the fire, sir."

"You haven't burnt it?"

"Yes, I have, sir."

"Why were you so wicked?"

"The priest came to the house and made me. He said it was a bad book."

"Do you think it was a bad book?"

"Yes."

"Well," said the missionary, "you see me every day reading that book to others, and teaching what teaches it; what do you think will become of me?"

"You'll go to hell, sir," was the ready answer.

"But what will become of you? You row me about that I may read and teach."

"I'll go to hell too, sir."

I needed no further proof that the people in this British Dependency were priest ridden than the sounds and scenes of revelry on the eastern shore of Valetta Harbour on that Sabbath afternoon. Racing in sacks, climbing greased poles, grotesque mummeries, were part of the observance of a Maltese Sabbath. And all this arranged and patronized by the priests themselves!—and under the British flag!—*Rev. W. Scott, in the Canadian Independent.*

A GOOD EXPERIENCE.

God knows me better than I know myself. He knows my gifts and my powers, my failings and my weaknesses; what I can do, and cannot do. So I desire to be led; to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life, in advancing His cause, than I could in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things, a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my Church and fellow-men. How kind, how good, how compassionate art Thou, O God! O my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God, hear my prayer. Grant me the wondrous joy of humility, which is seeing Thee as all in all.—*Norman Macleod's Diary.*

HOW WHISKEY STARTED THE REBELLION.

General Thomas W. Conway, at a temperance lecture in Norwich, repeated an interesting story, told him years ago by Admiral Semmes, of the rebel cruiser *Alabama*, of the way in which whiskey started the Rebellion. According to Semmes, just after the election of President Lincoln, a conference of Southern leaders was held at the St. Charles Hotel, New Orleans, to decide upon which course they should follow. At the opening of the discussions of that conference the prevailing sentiment and a decided majority were against a declaration of war. The majority of cooler heads, when sober, were against it. The discussion continued until a late hour. At length whiskey and ice were brought up. The members of the conference, some of them sparingly at first, imbibed. Bottle after bottle was produced. As a result those at first opposed to war, under the influence of drink, were influenced by the others; and when the conference broke up, near daylight, nearly the entire body of Southern representatives were in favour of making war upon the flag and the government.—*Albany Journal.*

Words of the Wise.

THEY who govern most make least noise.—*Selden.*

To try to be brave is to be brave.—*George Macdonald.*

NOTHING comes all at once to us, any more than rain comes solid.—*Mrs. Whitney.*

WHAT time is often wasted in deciphering signatures. Remedy, care and an Esterbrook Pen.

UNINTERRUPTED sunshine would parch our hearts; we want shade and rain to cool and refresh them.

A GUILTY conscience is like a whirlpool, drawing in all to itself, which would otherwise pass by.—*Fuller.*

THERE is nothing that God has judged good for us, that He has not given us the means to accomplish.—*Burke.*

If we would bring a holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—*Spurgeon.*

MUCH of the discomfort of wash day is removed by the use of JAMES PYLE'S PEARLINE. It removes dirt without the least injury to the most delicate fabric. For sale by grocers generally.

THE saints, the more humble they are the higher and dearer to God.—*Thomas à Kempis.*

In heaven to be even the least is a great thing, where all will be great; for all shall be called the children of God.—*Thomas à Kempis.*

I HAVE been benefited by praying for others; for making an errand to God for them, I have got something for myself.—*Rutherford.*

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

It is a Christian duty to help those who need aid, according to our opportunity. It may also be a Christian duty not to help those who do not need assistance.

HE who is not shy of the appearances of sin, who shuns not the occasions of sin, and who avoids not the temptations to sin, will not long abstain from the actual commission of sin.

No one will suppose that the blessing of affliction consists in the suffering it brings. It consists in the spiritual response to suffering of one whose confidence is in the Source of Love.—*H. Monsell.*

To work simply is nothing; we must do it for Jesus' sake. Many of the business people in the world forget to consecrate their labour, and then wonder at the absence of expected fruit.

"BURNS AND SCALDS."—If you are so unfortunate as to injure yourself in this way, we can suggest a remedy which will (we speak from experience) soon relieve you of all pain and quickly heal the wound; it costs but twenty-five cents, and is sold by all Druggists—ask for PERRY DAVIS' PAIN-KILLER.

WHAT unthankfulness it is to forget our consolations, and to look only upon matters of grievance; to think so much upon two or three crosses as to forget a hundred blessings.—*Sibbes.*

THE best of men are unworthy to loose the latchet of Christ's shoes, yet the sinful woman might do as she would wish with His sacred feet. Desert may not touch His shoe-tie; love may kiss His feet.

ONE of the best things in the Gospel of Jesus is the stress it lays on small things. It ascribes more value to quality than to quantity. It teaches that God does not ask how much we do, but how we do it.—*James F. Clarke.*

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

PRAYING friends are valuable friends; it is good to have an intimacy with, an interest in, those who have fellowship with God, and an interest at the throne of grace; and it well becomes the greatest and best of men to desire the assistance of the prayers of others for them.

THE ANNUAL MEETING

of the Guarantors and Policy-holders of the

Temperance and General LIFE ASSURANCE COMPANY

Was held on Wednesday, 9th March, at the Company's offices, Manning Arcade, Toronto, Hon. George W. Ross, President, in the chair. Among those present we noticed Messrs. P. H. Burton, John Flett, Robert McLean, John Harris, Henry O'Hara, Thomas Caswell, F. Warren, M.D., George H. Wilkes, W. H. Bowlby, Wm. Watterworth, J. Lyons Biggar, Joseph Williams, Wm. Natrass, M.D., Alexander Barrie, Jos. A. Fife, M.D., W. W. Belding, James B. Fudger, Wm. Burton, John Natrass, P. D. McLean, M.D., Gavin Lawrie, David Millar, H. R. O'Hara, Henry Lowndes, Rev. E. A. Stafford, Samuel Holland, A. Robinson, Wm. Taylor and Charles W. Chadwick and Thomas Hilliard, Inspector of the Company.

When the meeting was called to order, and Mr. James B. Fudger appointed Secretary, the report of the Directors for nine months to 31st December, 1886, was read, which was as follows:

Your Directors have much pleasure in submitting their first annual report for the nine months ending 31st December, 1886, containing a full statement of the affairs of the Company.

The number of applications received for assurance were 241 for \$453,000, of which twenty-six for \$52,000 were declined, held in abeyance, or not taken up, and 215 for \$401,000, with annual premium of \$1,485.32, were accepted, and policies issued therefor.

The organizing of agencies has been pushed forward with vigour, while at the same time as little expense as possible has been incurred. We have now agencies in all the Provinces of the Dominion except Manitoba, British Columbia and the North-West Territory, and in these parts we hope soon to be represented. The expense of establishing agencies will be repaid by increase of business.

The preparation of special plans for assurance has received very careful consideration, so that they might be made safe and attractive to the assurer.

The Company is receiving the larger portion of its support from Total Abstainers, who desire to be insured in the Temperance Section, and thereby secure larger profits on account of the comparative safety of the risk.

The equitable principles upon which the Company conducts its business, its liberal policies, its system of Instalment Bond—which is an improved Endowment Policy, giving a guaranteed cash value on the face thereof—as well as the other plans of assurance, cannot fail to be appreciated as they become known.

We have been more desirous of doing a safe than a large business, and have therefore been very particular in the selection of lives for assurance. No deaths have as yet occurred among the assured.

The business of the Company will compare very favourably with that of other Canadian Life Companies in the number of policies and amount of the assurances secured in the same space of time, as well as the expense incurred in obtaining them. The amount of new business secured by the oldest Canadian Company in its sixth year was \$414,000 for twelve months, or \$13,000 more than was done by us for nine months. We will exceed the business done by another leading Canadian Company in its tenth year, before our first year expires.

If we make a comparison with companies established on similar principles, the showing will be even more favourable, our business for the first year being more than three times that of the United Kingdom Temperance and General Provident Institution for a similar period, and in excess of the business of that Company in its eighth year by over fifty per cent. The new business of that company in 1885 was considerably over three million dollars. Our business exceeds that of the Scottish Temperance Life Assurance Company, established recently, as presented in their first annual report.

We have this year written off \$500 on account of preliminary expenses.

As this Company is the first of the kind established in Canada, your Directors confidently appeal to the Guarantors and Policy-holders for their cordial co-operation in endeavouring to build up a Company maintained entirely by Canadian capital and enterprise.

STATEMENTS OF RECEIPTS AND DISBURSEMENTS FOR 1886.

RECEIPTS.

On Guarantee Fund.....	\$58,870 00
From premiums.....	9,492 59
From Interest.....	1,287 84
Total.....	\$69,650 43

DISBURSEMENTS. FOR EXPENSES.

Commissions, salaries and other expenses of agents.....	\$3,516 33
Printing, advertising, stationery, office rent, travelling expenses, etc.....	2,760 53
Salaries at head office.....	2,635 00
Written off Preliminary Expenses Account.....	500 00
Medical fees, postage, expressage and sundries.....	411 06
Total.....	\$9,822 92

ON ASSETS ACCOUNT.

Government deposit.....	\$50,000 00
Balance of Preliminary Expense Account.....	4,000 00
Bills receivable.....	1,295 54
Office furniture and fixtures.....	589 98
Agents' balances.....	32 54
Cash on hand.....	\$824 55
In Imperial Bank.....	3,084 90
Total.....	\$59,527 51

ASSETS.

In detail as above.....	\$59,527 51
Net outstanding and deferred premiums (full net value held in reserve at Government standard.....)	2,642 39
Interest due and accrued.....	134 58
Balance of Guaranteed Fund subscribed, but not called.....	41,130 00
Total.....	\$103,734 48

LIABILITIES.

Insurance reserve (H. M. Mortality tables, Institute of Actuaries, G.B. with 1/2 per cent. interest Government standard.....)	\$5,227 38
Death and reserve fund—graduated premium plan.....	\$247 47
Less re-insurance.....	33 75
Sundry account.....	213 72
Surplus—security to policy-holders.....	250 00
Total.....	\$5,741 10
Surplus—security to policy-holders.....	97,993 38
Total.....	\$103,734 48

GEO. W. ROSS, President.
H. O'HARA, Managing-Director.

The President and Directors of the Temperance and General Life Assurance Company, Toronto:

GENTLEMEN,—I have made a careful audit of the books and accounts of The Temperance and General Life Assurance Company for the period ending December 31st, 1886, and hereby certify that the accounts as set forth are true exhibits of the books of the Company to that date.

JOHN C. COPP, Auditor.
Toronto, March 5, 1887.

Having personally made a separate examination of the vouchers for all expenditure and payment of accounts up to the 31st December, 1886, and also of the certificate of deposit with the Dominion Government, we concur in the correctness of the above certificate.

ROBERT MCLEAN,
DAVID MILLAR,
Auditing Committee.

Hon. G. W. Ross said: As President of the Company it devolves upon me to move the adoption of the Annual Report. I do so with much pleasure, because the results of our operations during the past nine months have exceeded our most sanguine expectations. You are aware that we entered the field as a new company in the face of competition from companies with large assets, and with a well-established system of agencies. We entered the field also at a time when business was somewhat depressed, but notwithstanding these difficulties, the amount of business done during the first nine months is a most gratifying assurance that the public has the fullest confidence in the management of the Company and in the plans of insurance which we have adopted. The greatest care has been exercised in the selection of risks, and this caution has been verified by the fact that so far we have not had a single loss, although we are carrying at the present time over half a million of dollars of assurance. It must be also gratifying to know that at least eighty per cent. of our business is with total abstainers, and from all the mortuary statistics available they have proved to be the safest risks for any insurance company to carry. When profits are distributed we are confident that the advantages of insurance in this section will be very apparent.

In order to enable persons earning moderate salaries to insure with us we have adopted what we call "The Graduated Premium Plan"—a plan involving small payments, frequently made, perfectly safe to the Company, and a great convenience to the insurer.

Besides this plan we have adopted the Bond System, which, after a given time, enables the holder of one of these bonds (which is in other words, an endowment

policy,) to utilize the same for advances or loans at any time. It might be invidious for me to make comparisons between ourselves and other companies; suffice it to say that we are in a better position at the end of the first year than many successful companies were at the end of their sixth or even their tenth year.

The Managing Director of the Company and all its Officers, Agents and Directors have been most assiduous in their attention to their respective duties, and they are entitled not only to the thanks of the shareholders, but to their continued confidence. (Applause.)

Mr. McLean, Vice-President, stated that it afforded him great pleasure to second the adoption of the first annual report of a company that recognizes the fact, now so well established, that the lives of total abstainers are better insurance risks than those even of moderate drinkers, and gives them the benefits arising therefrom. This can be accounted for in some degree by the well-known fact that moderate drinkers whose lives are insured as such, do not invariably remain so, and that no amount of caution or foresight on the part of a company can obviate this difficulty. He fully agreed with the remarks of the President as to the success of the Company during the first nine months of its existence. It is well known that in the initial term of a Life Insurance Company's career considerable time is lost, necessarily, in establishing agencies and in obtaining suitable agents, consequently business at first comes in slowly. He was glad to say, however, that this Company was very fortunate in obtaining so large a business during the said term, and that too on a most excellent class of assurers. As a member of the Insurance Committee he could assure the shareholders of the Company that in all cases where any doubt existed as to the desirability of the risk the benefit of such doubt was always given in favour of the Company. Judging from the volume of business received since the 1st January, the prospects of a very much increased amount of assurance are exceedingly favourable. He had unbounded faith in the future of the Temperance and General Life Assurance Company. (Cheers.) A unanimous and hearty vote of thanks was tendered to the President and Directors for their care and attention to the interests of the shareholders and policy-holders during the term just ended.

Messrs. David Millar and John Natrass were appointed scrutineers, and reported after the balloting that the following gentlemen were elected Directors for the ensuing year: George W. Ross, S. H. Blake, Robert McLean, Henry O'Hara, P. H. Burton, John Flett, Thomas Caswell, F. Warren, William Natrass, Richard Hewson, William Watterworth, George H. Wilkes, John Harris, W. H. Bowlby, J. Lyons Biggar, Joseph Williams, Alexander Barrie, George Suffel, Joseph A. Fife, Samuel Trees.

At a subsequent meeting of the Directors Hon. G. W. Ross was re-elected President, and Hon. S. H. Blake and Mr. Robert McLean, Vice-Presidents.

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EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, MARCH 23, 1887.

THE well understood rule that all communications for publication must be accompanied by name and address of the writer, as a guarantee of good faith, is strictly acted upon by THE CANADA PRESBYTERIAN. A correspondent, "Anxious Enquirer," whose address was mislaid, is respectfully requested to forward it, as a letter waits him in this office.

THE proposal to sustain a Canadian *salle* in connection with the McAll Mission in France is one that will assuredly commend itself to general acceptance. The cost of maintaining such is so small that no difficulty need be anticipated in obtaining the required amount. The remarkable work accomplished by this most excellent evangelistic agency is a palpable evidence of the power of the Gospel. The reader's attention is directed to the communication in another column, from the pen of a gentleman who is intimately conversant with the work and workers of the McAll Mission in France.

THE attack made upon two liquor detectives by a mob in Woodstock the other day, and the rowdiness of the friends of the traffic at a public meeting, held to condemn the rioting, are a burning disgrace to the community in which they occurred and to the local authorities who allowed such conduct. Lawlessness and violence are a disgrace to any community, but are specially disgraceful to the county town of the constituency represented by the Attorney-General, the highest law officer of the Crown. The question at issue is not the Scott Act. The real question in Woodstock, and several other places, is: Shall the blackguardism of the community rule? It is hinted that, in Woodstock, and elsewhere, the local officials wink at the blackguardism, if they are not allied with it. Where such is the case, then the Government should promptly send special police, who will preserve order at all hazards, and club the mayor or town constable as readily as any one else, if he acts the part of a rowdy. Scott Act or no Scott Act, we must have the peace of this Province preserved.

THE Rev. Mr. Lloyd, Protestant Chaplain of the Reformatory at Penetanguishene, writes to say that the chaplaincy of that institution is not vacant, and that he has not at present the slightest intention of resigning. All we know about the matter is that the Presbytery of Barrie were informed at a late meeting that the position was about to become vacant, and that the Presbytery very properly appointed a deputation to ask the Government to do what the Government should have done when Mr. Lloyd was appointed chaplain—divide the work among the Protestant ministers of Penetanguishene. Many of Mr. Lloyd's co-religionists professed to be very indignant three months ago at the alleged favours bestowed by Mr. Mowat's Government upon the Catholic Church. These excellent people, who then shouted so loudly, are quite satisfied to take all the Government can give the Episcopal Church at Penetanguishene, or any other place. The only *real* act of favouritism done by the Government in fourteen years was, we believe, this same Penetanguishene appointment; but the Episcopal clergy, who thundered so loudly last

December, make no sign. It makes all the difference in the world into whose dish the favours fall.

WHATEVER differences of opinion there may be about Henry Ward Beecher's books, or his theology, or the permanency of much of his life work, there is but one opinion in regard to his oratory. Everybody admits that the world has lost one of its greatest orators, if not its greatest. There was a strange fascination about his style which it was utterly impossible to analyze or describe. It was the very witchery of speech. The effect was produced not by any one quality, but by many qualities working in harmony. No man of our day—not even Gladstone—illustrated in such a marked manner the tremendous possibilities of the human voice. It was no exaggeration to say that Beecher could put more meaning into a pause, or an inflection, than most speakers can put into their best sentence. His voice was his servant. He could make it bring tears, or reason coldly, or thunder vehemently at his will. In early life he spent much time and labour in making the "instrument," as he called it, flexible. It retained its marvellous flexibility to the end. There is a useful moral in this unanimity about Beecher's oratory. It proves conclusively that a man may do a thing so exceedingly well that even the most snarling faultfinder must be silent.

THE past winter—if we can call it past—must have been a trying one to the large number of hard-working pastors who have to drive long distances to their Sabbath appointments. The average of cold has not been particularly high, but we have had a series of very disagreeable storms ever since the snow fell. These storms came with wonderful regularity, and between them there was generally one very beautiful winter day which always made the storms more disagreeable by contrast. Several Sabbaths were very stormy, and one was intensely cold. Latterly the roads have been so drifted that driving is neither pleasant nor safe. Ministers who walk a few steps on a sidewalk to their appointments have not the slightest idea of what their brethren who drive ten, fifteen or twenty miles every Sabbath have to go through even in one winter. The old saw about one half the world not knowing how the other half lives is specially true of the clerical world. The law of compensation, however, will soon be at work. There will be some charming drives next June. The rural brother will then fairly revel in the beauties of nature, while the city brother will often have to breathe an atmosphere which makes him profoundly thankful he has only one nose. The advantages are not all on one side in any walk in life.

THE difficulty of keeping a prohibition meeting religious enough for the Sabbath was well illustrated at the Pavilion a week ago last Sabbath, if one of the press reports is correct. Mr. F. S. Spence, one of the leaders, declared that "the Prohibition Club did not believe in temperance people acting as auxiliary police. The enforcement of the law should be conducted by the Government." Our esteemed friend, Mr. Robert McLean, naturally, and perhaps quite correctly, construed this into a thrust at the Mowat Government, and vigorously protested against Mr. Spence's statement. Assuming the report to be correct, Mr. McLean proceeded to make a speech, and the meeting came very near being one in which the religious element might not have predominated. And here is just where the difficulty about Sabbath temperance meetings is sure to come in. Temperance is certainly a question of Christian morals, but whether the Mowat Government should or should not enforce the Scott Act is not a question of that nature. A dozen questions arise around the temperance question that are *not* questions of Christian morals, and are *not* suitable subjects for Sabbath discussion. We mean no offence to any one when we say that the appointment of police magistrates in Scott Act counties, the action of the Mowat Government, and other questions of a political or semi-political nature are quite as likely to be discussed as the promotion of God's glory.

THE many admirable critical articles that are being published on Beecher as an orator ought to give an impulse to good public speaking. One marked characteristic of Beecher's style was his reserve force. On this quality the *Christian-at-Work* says:

Strength was indeed a supreme characteristic of the man. He never seemed to exhaust, nor hardly to touch his reserve force. However vehemently he might march with the tread of a conqueror bearing down all opposition across the stage, or sweep the air with his gestures, or roll forth his voice until it seemed as if the great organ behind his pulpit had let loose all its diapason pipes; however lofty and commanding his thought, and tumultuous his emotions, still you felt that there was a vast reservoir of unused force lying back of it all, which, like Napoleon holding the old guard back at Waterloo, he kept in reserve, and might bring into action at will.

And the speaker who has that reserve power, or can even make people believe he has it, always impresses his fellow-men. People—that is, intelligent people—are never much impressed by a speaker who roars and stamps and foams. There may be a few who think a speaker is eloquent when he merely "hollers," but the number is small, and fortunately becomes smaller every year. If a speaker makes his hearers say "That is nothing to what he could do if he tried," he has reserved power. You often felt that way when hearing Principal Willis or D'Arcy McGee. You always feel that way when listening to Edward Blake. Listening to some excellent speakers at their best, you cannot help saying: "Now, that is the last ounce there is in him—that is the very best he can do." The man who makes that impression probably has no reserve power.

WITHOUT REST AND WITHOUT HASTE.

THE leisurely scholar who luxuriated in contemplative solitude, and worked slowly, belongs to the old order of things. To judge from appearances, he is out of place in the new. Even in the comparatively quiet times in which Thomas De Quincey lived and wrote—not so very remote from our own days—his gentle spirit was fretted and fumed by the rush and bustle common then, as it is more so now. In one of his papers, he makes amusing reference to the rapidity with which business people moved along the street, and expressed his belief that in due time the hurried walk would become a literal trot. Well, in a sense, his prophetic pleasantry has come true, as various efforts to secure a solution of the rapid transit problem attest. Is all this eager, wasteful restlessness absolutely necessary for the efficient conduct of business? Need there be such incessant and merciless driving and striving, to accomplish the work that even the most ambitious and aspiring contemplate? Between indolence and break-neck competition there is surely a golden mean of intelligent and enterprising industry. Whither is the wasteful rush leading? Not even to a temporal happiness based on an elastic competency, wherewith is contentment. The processes by which riches, beyond the dreams of avarice, are realized, usually leave the successful competitor so unfitted in mind and temperament for the leisure to which his herculean labours entitle him, that he feels out of his element altogether, and his happiness is far from being commensurate with the wealth he has amassed. Whether the wild whirl of business pressure can be modified or not, it is certain that it most seriously interferes with some of the noblest purposes for which life has been conferred. Is there not a too lavish sacrifice of the best qualities of mind and heart in the race for riches?

The chief characteristic of an age necessarily impresses itself on all departments of human activity. What is true as a feature of secular life, is, to a certain extent, also true of religious life. Much that is unfavourably characteristic of business methods has found and is finding its way into the Christian Church. Without specific reference, parallels will readily occur to every observant mind.

The accusation is not unjust that indolence rather than undue haste has too extensively prevailed in the Church hitherto. There has not been much room for taxing the average Christian with over-zeal. The evil has been largely the other way. Now there is considerable awakening to the fact that ministers, elders and deacons are not the only persons from whom steady, self-denying Christian work is expected. There is still plenty of room for the fact to make itself more effectively felt, before there need be any fear of the average Church-member overworking himself in that capacity. As it is, the burden of religious and benevolent work, in most centres, falls on the comparatively few. Liberal Christian giving is not fully distributed, nor is Sabbath school teaching, nor the visitation of the sick and the wounded in life's battle, and the thousand ministries that could be

rendered. The good Samaritans are not yet in a majority in any one community or congregation. The result is that much valuable work for Christ is left undone altogether, and perhaps not a little of that accomplished is too superficial. The division of labour is not a principle of so exclusively a worldly nature that it need be debarred from the Christian Church. As there are diversities of gifts, so there is an appropriate and useful sphere for their exercise. In the lovely home at Bethany, both sisters, though of different temperament, were devoted to the Lord. They represented different types, the active and the contemplative; and it is not without significance that the commendation is bestowed not on her that was numbered about much serving, but on the receptive and contemplative Mary. It was for no selfish end that Martha was concerned; it was simply her method of showing her gratitude and love for the Master that occupied her attention. It was this that distracted her thoughts from a higher and more spiritual service.

For Christian activity, if it would prove effective, there must also be the receptive mind. The spirit that is stunted and starved by undue pressure, even if labouring for the good of others, cannot render the full service which could be done by a spirit that is in health and prosperity. In the spiritual as in the material realm there is such a thing possible as scamp labour. The more general diffusion of Christian work, each engaging in that department for which the individual is best adapted, the steady and unspasmodic continuance in well-doing, and above all the consistent and every-day manifestation of living practical Christianity, would speedily transfigure the face of modern society.

CRIME IN ONTARIO.

AN examination of criminal statistics shows that there has been a notable decrease in crime in Great Britain during recent years. While this gratifying state of things is visible in the Old Land, it appears that in the United States crime has been on the increase. Of late United States papers, both secular and religious, have been endeavouring to account for the steady increase of the criminal population in that highly favoured land. There is unanimity in attributing it to the large influx of foreigners into the United States who have fled from other countries to escape the consequences of their lawless acts, but who have brought with them unchanged their criminal propensities. The annual report of the Inspector of Prisons and Public Charities, presented to the Ontario Legislative Assembly, shows that the criminal record of the Province is not so heavy during last year as it was in the preceding year.

The total number of commitments for the year ending September 30, 1886, was 10,645, a reduction of 781, as compared with the previous year. There were 8,831 adult men committed charged with offences. This is 588 fewer than in the year before. The number of boys committed was 352, a reduction of ninety-eight. Of adult women 1,424 were committed, showing a reduction, as compared with 1885, of eighty-three; and of girls, under the age of sixteen, the number was thirty-eight, twelve fewer than the number arrested in the former year.

The total number arrested for crimes against the person is given as 907, 136 under the number of arrests for this class of offences in 1885. For crimes against property 2,314 were arrested last year, a diminution of 77 compared with the previous year's return. Those charged with crimes against public morals and decency numbered 346, thirty fewer than the returns of a year ago. For committing offences against public order and peace there were 6,350 commitments in 1886, while in the previous year the number was 321 higher. The unfortunates who were detained as prisoners for contempt of court, debtors, lunatics, etc., numbered 728, five over the year preceding. The largest number in this class was composed of those described as lunatics and persons dangerous to be at large. Here unfortunately, there is no decrease, as the number of commitments is 470, forty-seven more than the year before. For persons in this melancholy condition, shelter and treatment should be found elsewhere than in common gaols and prisons. The number of arrests for drunkenness throughout the Province, shows a decrease of 141, compared with the previous year, although the total is still surprisingly large, being

3,555. Of the 10,645 persons arrested, 2,285 were convicted, and were consequently discharged.

The nationality of those arrested last year was as follows. Canadians, 4,995; Irish, 2,226; English, 1,839; natives of United States, 736; Scotch, 565; born in other countries, 284. Of the total number of persons arrested, 3,709 were married, and 6,936 unmarried. As to their habits, 3,246 are classified as temperate, and 7,399 as intemperate. In relation to education, 8,415 are returned as being able to read and write, and 2,230 destitute of these elementary educational qualifications. Then, as to religious classifications, we have the following: Roman Catholic, 3,844; Church of England, 3,461; Methodist, 1,371; Presbyterian, 1,311; other denominations, 658.

The total expenditure on the maintenance of Ontario gaols for the year was \$133,744.26. That amount was paid for rations, fuel, salaries and wages and repairs. Crime is always costly.

The diminution of crime, as shown in these reports, is certainly gratifying; though it is not very marked or striking, it has to be remembered that there is a constant increase in the population, and then the improvement becomes more apparent. Education alone, it is evident from what has been already stated, will not repress evil doing. Some of the most daring experts in crime are highly educated, but that does not save them from evil courses. Mere education gives additional facilities to the criminally disposed. Moral training is indispensable. The Ten Commandments should never be suffered to become a dead letter. But the message of the gaol to the Churches is, be instant in season and out of season to bring the young under the power of the Gospel. Where the Gospel is sincerely believed and practised, crime and vice cannot flourish.

Books and Magazines.

QUEEN VICTORIA. Scenes and Incidents of her Life and Reign. By T. Frederick Ball, with ninety-four illustrations. Fifth edition. (Toronto: S. R. Briggs.)—This is a jubilee volume, and it has everything in its favour to make it very popular. It is written in a bright attractive style, and sets forth the many virtues of her Majesty, and details the principal incidents of her long and prosperous reign. The illustrations are numerous and vivid. It is a work that is certain to obtain a wide circulation.

WHAT HARM IS THERE IN IT? By Byron Laing. (Toronto: William Briggs.)—In writing on subjects of great practical importance the author of this excellent little work speaks modestly but plainly and scripturally on amusements and cognate topics. He gives good advice that ought to be heeded by every one who desires to live a pure, upright Christian life. The work has met with encouraging success, appearing now in a second and enlarged edition. Dr. Withrow writes a brief commendatory preface, and there is a paper on "Ecclesiastical Amusements," by Rev. Marvin Vincent, D.D.

HOURS WITH THE BIBLE; Or, The Scriptures in the Light of Modern Discovery and Knowledge. By Cunningham Geikie, D.D. (New York: John B. Alden.) To all students of the Holy Scriptures, this will prove a most interesting and helpful book; to all who are not, but ought to be, readers of the sacred volume, this work will enable them to see what they lose by not making the Bible their daily counsellor. The present volume embraces the period from Samson to Solomon and is enhanced by engravings designed to illustrate the text. No one who has read Dr. Geikie's "Life of Christ" will question his competency as a Biblical scholar.

THE BAPTIST QUARTERLY REVIEW, edited by Robert S. MacArthur and Henry C. Vedder. (New York: The Baptist Review Association.)—This quarterly is a credit to the denomination under whose auspices it is published. The latest issue contains several papers written with great ability, and breathing a fine Christian spirit. "The Glory of the Redeemed as related to the Work of Christ," by Herman Lincoln, D.D.; "The Christian Solution of the Labour Problem," by Rev. A. E. Waffle, and a carefully written and interesting historical sketch of "The Moravian Baptists," by Professor Albert H. Newman, LL.D., of McMaster Hall, Toronto, afford attractive and profitable reading. There is a symposium on "Co-Education," to which no fewer than eight noted educationists contribute.

THE MISSIONARY WORLD.

COUNTRY LIFE IN SHANTUNG PROVINCE—FAMILY ARRANGEMENTS.

No matter how many sons there may be, the custom is for each one when he marries to bring his wife to live at the old homestead. Wings are built to the house from time to time as more room is needed. There is one family of Christians connected with our Church in which there are no less than thirty mouths, as the expression here is. The grandfather, in his eighty seventh year, is still active in mind and body. There are five generations all living around one court. The open court, enclosed by a high wall, is a very important part of a Chinese home. No home opens directly into the street, but all into the court. Here trees grow. Here stand the mill-stones and mortars where grain is prepared as required for the kettle, as in Bible lands. Pigs, chickens, ducks and dogs have their home here. Mules, donkeys, cattle and sheep usually have their open stables on one side of the court. In this court the moon is worshipped, and at the New Year a temporary tent is erected for the Father who lives over the clouds, and food, wine, incense and prostrations are offered. There is often cold weather here, especially when the storms blow from the ocean. Snow and ice abound, yet there are no stoves, fireplaces or any arrangements for heating the house.

The custom, for all who can afford it, is to put on extra cotton-wadded garments, furs, clothing made of sheep or goat skins, etc. If the cold is excessive, the bed is heated, and the family sit upon it with their feet drawn under them until the weather moderates.

INDUSTRY.

A large proportion of the people derive their subsistence from cultivating the soil. Cabbage, turnips, cucumbers, melons, onions, garlic, etc., form an important element in the food of all classes. Everywhere gardens for their cultivation abound. Frequently in the centre of the garden, and near the well, a hut is erected in which the gardener sleeps to protect his crop. Sometimes temporary lodges, made with poles covered with straw or matting, are erected so that the sleeper is high above the level of the ground.

This recalls the Bible allusion to the lodge in the garden of cucumbers, Isa. i. 8. Frequently women take their work to this lodge, and watch during the day, selling melons, cucumbers, etc., to travellers. Fruit orchards and vineyards have to be guarded in the same manner day and night. In a land where thieving abounds, and where there are no fences or hedges to protect the fields, vigilant watchmen are an essential. Each missionary family is obliged to keep a night watchman to protect their house.

THE THRESHING FLOORS

adjoining each village consist of small plats of ground levelled, pounded and rolled, until they are smooth and hard. As soon as grain is cut or pulled it is bound on mules or donkeys, and carried into these open floors, the heads are cut off and threshed with flails, or more commonly by stone rollers drawn by mules. The grain is then thrown up with shovels, and the wind separates the chaff from the grain. As in the days of Ruth, men sleep on the threshing floor during harvest. The grain is stored in the house, and the straw stacked for fuel. During harvest crowds of women and children follow the workmen, gleaning in every corner of the field; not a head or a straw escapes them, and most are not content without stealing handfuls on all sides. The owner is often powerless to protect his crop, and is obliged to see no small portion of it thus carried off.

SHEPHERDS.

There is a class whose business it is to take care of flocks and herds. Here sheep and goats are always found in the same flock. The sheep are all white, and have broad tails of immense size. The goats are black, and have long straight horns standing upright. The allusion in Matthew xxv. 32 is very striking. The flocks seldom belong to the shepherd or to one man, in the morning, at break of day, the shepherd drives his flock from door to door, and gathers the little groups until the number is complete.

He then follows the flock all day in its roving on the hills, along the streams, or wherever grass can be found. If the shepherd, by falling asleep, or from any other cause, permits grazing on the cultivated fields he is heavily fined. At night he returns to the village, frequently carrying a little lamb which has been lamed, or is unable to keep up with the flock. Every sheep or goat seems to know its own gate, and enters as the flock is driven past, and there remains for the night. Cattle are similarly herded.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER VIII.—CONSEQUENCES AND CONJECTURES.

That morning, as we have already noted, the glen was ringing with the story of the stirring events which had taken place during the night. In the early hours all sorts of wild rumours passed from hamlet to hamlet and from mouth to mouth. That Archie Graham had been among the smugglers and lay dead in the corrie; that one of the officers had also been killed and his dead body carried to one of the nearest houses; that two sons of Macrae, the crofter, were among the prisoners at the police station. These and many more similar details were current and canvassed among eager groups. As the day advanced some of these reports were exploded, though a few of those who spread them most reluctantly gave them up. When a man has been invested with the self-importance of narrating the first of news, it involves some humiliation, both in his own eyes and those of others, to find the dark shades toned down by sober facts. At length something like certainty was attained as to the main lines of the story, and they were these. An important seizure had been effected by the officers of the Crown. All the usual apparatus for distillation, vats, tubs, still, worm, wash, on a scale which indicated lengthened and extensive operations, had been discovered and partially destroyed. Three of the parties engaged in the illicit and illegal work, one of whom was old Donald, had, after a brief struggle, been arrested. The excise band, which had been specially reinforced by a contingent from a neighbouring district, had been severely handled. Several had been wounded to the effusion of blood; and one poor fellow, whose name was Andrew Ross, had been severely wounded in the head by a pistol-shot, and lay in a condition of extreme danger. This latter had, in the first instance, been carried down from the heights, with difficulty but with tender care, to a cottage at the foot of the hill, and thence to his own home in the village. What had become of Archibald Graham no one knew. That he had been one of the band attacked was generally suspected; and his mysterious disappearance was naturally regarded as certain proof of his complicity. On another point there was still varied speculation, though the current of opinion ran steadily in one direction. Who had shot Ross the exciseman? It would not have been regarded as in any way strange that some of the smugglers should have possessed and used large firearms, such as fowling-pieces or rifles, in the fray—but there was no direct evidence that such had been the case. On the other hand, the chief officer and several of those under his command distinctly averred that they had heard the shot above them, and that the discharge had been that of a pistol—not of a larger piece of arms. That being so, it was not deemed probable that any of the men arrested had been possessed of such a weapon, and suspicion pointed strongly to Archibald Graham. He was the only other (as it was supposed) who had been involved in the fray, and who had unfortunately escaped. If he had really been the owner of the pistol, then there was but a step further (and who would hesitate to take it?) to the belief that he had fired what would, in all likelihood, prove the fatal shot. If that were so, the motive of his flight was self-evident. Of course there were others who could, it was supposed, clear up every doubt. The prisoners had not yet been examined, and it was possible that at least one of them might turn upon the other to escape or mitigate the sentence upon himself. Better still there was the wounded man, who, if somewhat recovered, would surely tell all; but he lay as yet in a state of imminent danger and utter unconsciousness. Such were the main facts as they gradually emerged from the mists of rumour and imagination; and such the speculations, arising out of the facts, with which the public mind was busy.

The capture, with its attendant circumstances, was keenly felt in not a few households in the glen. The families to which the prisoners belonged were in a state of consternation rather than grief. They knew well, had known long, what the men were about in the dark hours of night. They were equally aware of the serious risks involved in such occupation, and the chances of discovery some day; and now that the crash had come they could do nothing but await patiently, though with much anxiety, its final issue. In Andrew Ross's home the utmost sorrow and solicitude prevailed. His aged mother, now very frail and in a measure doted, was inconsolable in her grief. His wife, with tearful eyes, watched over his unconscious form, and obeyed most faithfully and anxiously the minute instructions of the doctor; while his little children played without in the sunshine, instinctively aware that something dreadful had happened to father, yet glorying in the unusual license to stay out doors as they pleased, which their burdened mother was glad to allow them. Heavy as was the shadow over such a home, it was no deeper—not even so deep—as that which lay upon the Grahams; by which term we specially denote the sisters of the fugitive. To them the blow was crushing in the extreme; for shame leaves a sorer wound on the heart than even death, and they could almost have wished that Archie himself had fallen in the dreadful corrie. In that case they would have known to the full what they had to mourn,—what they had to face. As it was, what could they think, or say, or do? Their brother, a smuggler—a criminal—a murderer, as it seemed like to be—how could they lift their heads again before the sun? They had often dreaded some foolish and fatal step in his reckless career, but somehow this seemed really the very worst that could have been. And then—the future; what might be the end, the judicial end, of it all? Each of the sisters had asked that question of herself—yes, and answered it as well—in two words she dared not utter, words which though never come to the birth, rent a cold shudder through every nerve and fibre; yet neither of

them could for a moment think of breathing such forebodings to the other. Somehow it was different—or at least, seemed different with their father. Mr. Graham questioned closely, critically, every one who had any story to tell; exposed in withering words every palpable error or exaggeration; charged his daughters to tell him absolutely everything, however small, that seemed of real moment; yet all the while wore a countenance so impassive and cold and stolid that one might fancy he had or could have not the smallest personal interest in the matter. What or how much he felt no one could tell; they could only conjecture and speculate; for his lips were sealed as to any disclosure either of thought or affection.

In a short time the news of the "Smuggling Case in Glenartan" spread far beyond the bounds of the glen. A detailed account, full of the exaggerated particulars early current on the spot, appeared in the local papers; and briefer notices, more accurate just because they were briefer, found their way into the leading journals of Glasgow and Edinburgh. Ellen McKay wrote to her brother, then completing his final session in the latter city, telling him the whole story as far as she could gather it, and specially emphasizing the fears entertained by so many as to the consequences which might follow to Archibald Graham in the event of his capture. That letter, as was natural, intensified the student's keen interest in the case. Though on the eve of a lengthened and stiff examination, his studies were completely upset; and for nights he sat by the waning fire of his room in Lauriston unable to think of rest. A few days after the first intelligence reached him, he received an urgent note from Mr. Moncur Craig, the Writer to the Signet, dated from his chambers in Castle Street, desiring to see him without delay. He lost not an hour in responding to the summons, and was shown into the lawyer's private room. There was sadness even in the smile with which Mr. Craig greeted him.

"Bad news this from Glenartan, Mr. Roderick."

"Very bad, indeed," said the student; "but I hope the reports are worse than the facts."

"Perhaps you have not heard one of the worst facts of all?"

"What is that?" asked McKay. "My sister wrote me very fully. I thought I knew everything of any moment."

"Mr. Graham has had a stroke of paralysis."

"Can it be?" exclaimed the student, whose thoughts, like a flash, ran swiftly past even the father to his younger daughter. "When did this happen?"

"Only three days ago. I had a short but agonized note from Miss Martha."

"Is it a bad case?"

"Well, I fear it is. All the left side is completely paralyzed, and his speech is gone. He is unable for the present to utter a word."

"It does not do to be uncharitable, but I fear Archie's conduct has had something to do with this," said the student sadly.

"More than likely. I wish we heard something of that poor fellow."

"I suppose there is no word of him," said Roderick.

"Not a word, so far as I know. You see he is deeply compromised by his presence among these men, and I suppose has felt it safer to be out of the way."

"Do you think it was he who shot the exciseman?" asked the student, anxious to know what impression the circumstances, so far as known, had left on the clear, judicial mind of the lawyer.

"I cannot say. That charge, if talked of, is at least not proven," said Mr. Craig.

"I am glad to hear you say so. I still cling to the hope that the guilt of blood may not be brought home to him. His flight, however, is one of the ugliest evidences against him."

"And the pistol," added the lawyer. "If it could be proved that not he but another had somehow used it, Graham might be saved, at least from an extreme penalty. But there's the rub. We must wait and see."

"I wish I could go home at once," said McKay. "Not that I think I could do much. I don't think that Mr. Graham would thank me for my help, suppose I could live it, but one would come to know the bearings of the case better. Have you any idea whether the authorities are moving in the matter?"

"They have done little as yet. They can't find Graham, though they have communicated with all the police centres, and arranged that all the chief ports should be watched. Besides, the evidence against him is defective. I don't know if they can prove even his presence in the corrie, much less his guilt as to the shot. What, with the confusion and the darkness, it may turn out impossible to convict—even if they lay their hands on him."

"I confess I almost wish the case would break down," said Roderick, "not for his sake so much as for that of his poor father and sisters."

"They must feel it very sore, no doubt," said Mr. Craig. "That brings me to the purpose of my asking you here. Perhaps you don't know that my niece is here at present; she is living with me. Well, I told her of what had happened, for she is interested in all that takes place in Glenartan. Besides, she is acquainted with the Grahams, as you know, and has often met Archie both here and in London. (It required all the student's self-command to listen as Mr. Craig proceeded.) Well, when I told of Graham's part in the business she flushed in a moment, and when I mentioned his flight, nearly fainted away. Now I want to ask you, do you know of anything between them?"

Mr. Craig looked hard at Roderick as he spoke, and there flashed across the memory of the latter the fact that his interrogator had been the terror of many a poor witness in legal cases. To refuse to answer would perhaps be worse than anything he could say; he could only gather all his wits about him, and carefully pick the words he should use.

"Well, I know this, that Archie Graham has often detested the part of an admirer toward your niece, and I don't think she disliked it."

"That's not what I mean. I know all that as well as you. Do you know if they are engaged?"

"That I dare not say," was Roderick's guarded reply. "What do you mean by 'dare not say'? What hinders you if you can't?"

"Well, this hinders me, Mr. Craig. With all deference to you I cannot see why I should be supposed to know any more of their relations to one another than I have hinted—the more so, as there are others, nearer to you and nearer to her, whom you might ask. I am about the last man in Glenartan whom Archie Graham was likely to choose as a confidant, and I have known a too little of Miss Craig, and she too little of me, to make any such relation probable between us. That's all I have to say."

"Oh, if that's all you have to say, then there's an end to it. I see no harm in your telling me if you had known. If others are nearer in blood, you are at least nearer in space for the present. You can wonder that I should not be anxious about my niece, Mr. Roderick?" There was a quiver in his voice as he spoke.

"Certainly not, Mr. Craig. I honour you for it."

"Well, McKay," said the lawyer, "I have something more to ask, and in this case I can take no denial. You must come and dine with us to-day at six o'clock. I don't go in with the very late dinners now becoming fashionable."

"It's very kind, Mr. Craig, of you to ask me," said the student, "but I wish you could excuse me. I have a stiff examination before me within a week, and for various reasons I have done little or nothing for the last few days. To be plain, I honestly tell you I can hardly afford the time. I know you will not misunderstand me."

"By no means," said the lawyer. "I see your difficulty but—humour me for once; you're no likely to be plucked; that I know."

"Oh, I am not afraid of being plucked, but I should not like to lose the fruit of a hard winter's work, by standing low at the end. But I shall be with you," he added cheerily, for he saw that Mr. Craig had some motive for the invitation beyond—we shall not say, rather than—mere hospitality.

Mr. Craig saw by this time that his very urgency had so far betrayed him; so he at once revealed another purpose which lay behind the simple desire to have Roderick's company at dinner.

"Well, McKay, I'll tell you the whole truth, Carrie, my niece, would like to see you. I think she wants to talk over the whole affair with you; she wishes, I dare say, to have a fuller account than I was able or cared to give her; and besides, I fancy she thought me a trifle unsympathetic over it all. I shall have to return here after dinner, for we are hard pressed at present with some difficult cases; so you two young people may spend the evening as you please—provided you don't fall in love."

The latter warning was accompanied by a knowing smile and a raised forefinger, which was pointed straight at the student.

Roderick hesitated no longer. Promising to make his appearance at the appointed hour, he left the office and returned to his lodgings.

Mr. Craig lived in the Grange, a new and fashionable suburb on the south side of Edinburgh. Inverardan Lodge, as he had named his house, was a solid, commodious mansion, enclosed in ample grounds; and from the windows the rugged knolls of Blackford and the Braud Hills afforded a pleasing prospect. Thither by the broad avenue of the Meadow Walk and the narrow pathway of the Lover's Lane, Roderick McKay bent his steps, and was glad on arriving to find no one but Mr. Craig and his niece in the drawing room. Dinner was shortly announced; but, during the meal, all reference to the stirring events present to the minds of the three who sat at table was prudently avoided, for one of the girls who waited was a native of Glenartan. After a cup of coffee Mr. Craig's carriage was waiting at the door, and he returned to the office for the evening.

For a time Roderick and Miss Caroline discovered some crystalloids which adorned the tables of the drawing room, she lamenting the signs of fading which had already made their appearance in that popular form of art; then the student proposed an evening stroll, and they set out together. Skirting the little village of Morningside, they followed a broad highway which led toward the Braids; and, in a deep dell, turned to the left by a road which wound upward over a hollow in the hills. Quitting the pathway, they mounted a whinny slope, whence a glorious view of the beautiful city was obtained. Far to the right a glistening bay, part of the estuary of the Forth, stretched outward to a water horizon of water. In the nearest distance the lion bow of Arthur's Seat frowned over the heeling crags of Salisbury, which ran their ragged front far into the sky. Before them lay stretched the dotted villas of the Grange and Morningside, interspersed with trees in their spring bloom; white beyond, the multitudinous roofs of the city were crowned by the gray battlements of the Castle Rock, and the train of spires and lofty tenements which lined the ridge of Old Edinburgh. From this brilliant prospect, however, the thoughts of McKay and the lady by his side quickly reverted to the familiar Highland glen, and those whose fortunes were so closely linked with the recent events of which it had been the scene. The young man thought it well first to break the ice, and relieve the shyness of his companion.

(To be continued.)

THE JESUIT CLAIMS.

The Jesuits are demanding the restoration of their property in Quebec, and the Province is apparently about to pay them a large sum, which will probably, by some indirect process, be ultimately drawn out of the treasury of the Dominion. There is one thing, and one thing only, to which the Society of Jesus has a right at the hands of every moral and free community—exclusion from the national territory as a sworn enemy alike of morality and freedom. This is not a question of religion. It is not a question between Roman Catholicism and Protestantism.

By Roman Catholic writers, such as Pascal and Paolo Sarpi, the moral infamies and the social intrigues of the Jesuits have been exposed in language which no Protestant writer can surpass, and from Pascal Jesuitism received the wound which bleeds for ever. By the Roman Catholic Parliament of Paris the doctrines of the society were condemned as contrary to national morality and subversive of civil society, and its books were burned upon the Place de Greve. For the same reason the Roman Catholic sovereigns demanded and obtained its suppression from the Pope. To no one is it more hateful than to some of the best of Roman Catholics; and its recent intrusion into Quebec was a struggle in which it supplanted the unaggressive piety of the Sulpicians and trampled on Gallican independence. It now dominates in the councils of the Papacy, and has inspired those violent measures of Papal usurpation which moderate Roman Catholics such as Montalembert and Strossmeyer deplored. It is not only immoral in action, but in principle founded on immorality, since by its fundamental statute it requires the absolute submission of conscience to the bidding of the Superior, in whose hands the liegeman of Loyola is to be "as a living corpse." On that ground alone the association would deserve to be prohibited wherever respect for conscience and for moral responsibility fails. Jesuitism is not a religious fraternity; it is and always has been a social and political conspiracy against all Protestant communities and governments. There is no such record of crime in history as that presented by the annals of the society which kindled by its intrigues the Civil War of the League in France and the Thirty Years' War in Germany, besides stirring up civil discord in Poland, Sweden and wherever its pestilential influence extended. Of the murderous persecutions of Protestants in the Netherlands, under Alva, Jesuitism was the animating spirit, and it appeared in its true character when a poor servant girl, for refusing to renounce her faith, was led out between two Jesuits to be burned alive. Jesuitism it was, that through its usual agents, a confessor and a mistress, procured the Revocation of the Edict of Nantes and the extirpation, with unspeakable barbarities, of Protestantism in France. By Jesuit divines was preached the Christian doctrine of political assassination, and in the murders of Protestant princes, or princes supposed to be favourable to Protestantism, such as William the Silent, Henry III. and Henry IV., there is always a Jesuit in the background. There are Jesuits in the background of the Gunpowder Plot. Suspicions of the same practices attach to the Jesuits in Roman Catholic countries to this hour. The brightest parts of the history of the Order were the missions; yet even to these, especially in Paraguay and China, adhered the taint of political ambition and of sinister intrigue. Jesuit education has been praised, and, from a certain point of view, with justice, inasmuch as the fathers cultivated very successfully the art of teaching; but the object and the effect of the system were not to strengthen, enlighten and emancipate the mind, but to emasculate, contract and enthrall it: nor have Jesuit seminaries produced any lights of literature or science, except by repulsion, as they produced Voltaire. That the fathers sought not heavenly treasures alone was proved by the scandalous bankruptcy of La Vallette. Was the character of the society changed by its temporary suppression? Has it, since its revival, renounced intrigue and given itself to religion? Its intrigues in Switzerland brought on the secession of the Catholic Cantons and civil war, justly followed by its own banishment from the Confederation. By its influence over the frivolous and devout consort of Napoleon III., it precipitated France into war with Germany; while, by its machinations in Southern Germany, it laboured, happily in vain, to divide the German nation, and open a road for the invader's arms. In the East it allies itself, for its holy purposes, with French ambition, and holds out the objects of an anti-British policy as inducements to France to support Jesuit Missions in Cochin China. In Madagascar the same evangelical engines are plied against "the curse of Protestantism," which, after superstition and immorality, is designated as the third plague of the land. We are called upon to endow a society which not only is not national, but is anti-national which is not only anti-national, but the active enemy of our race and our Empire as well as of our religion. The Encyclical is the manifesto of Jesuitism controlling the policy of the Vatican; and the Encyclical is nothing less than a declaration of war against civil rights, the rights of conscience and the organic principles of modern civilization. To allow such a conspiracy to exist and freely to carry on its machinations within our borders, while France, Germany and Switzerland exclude it from theirs, is surely a sufficient measure of tolerance. To re-endow it out of national funds would be an act at once of suicidal folly and of self-degradation, to which, enfeebled as patriotism has been by fact, it is to be hoped that a strenuous resistance will yet be made.—*The Week.*

THE MOUNTAINEER'S RELIGIOUS REVIVAL.

In August and September, after the "crops are laid by," the frugal mountaineer lays aside his worldly cares, and applies himself unreservedly to the task of carrying on the "big meetin'," both in his own and adjacent neighbourhoods, and to the pleasure and duties of hospitality. During the progress of one of these meetings every cabin within walking distance of the meeting house is thrown open to any and all who deign to share its helter. There is no exclusiveness, and all are equally welcome. The rude table is loaded with "pine bread," potatoes, fried chicken, bacon or beef, while coffee, strong black and unsweetened, flows like water. There is no sugar used in the mountains, only a black "sorghum" molasses, that would make a delicate epicure shiver. In the kitchen a bevy of lank, silent women seem to be always cooking a fresh supply, for the appetite of the mountaineer, like his religion, is of an insatiable, carnivorous type. These meetings usually last from a week to ten days at each church, or not infrequently—as the people express it—"ontwell the hull settlement is bodashusly cleaned outen

the'r grub and pashunce." Then nothing daunted, the wearied men and women will close their wooden-latched doors and hie to the "meetin'" in the next settlement, sure of a hearty welcome, and ready to "eat out" others, as they themselves have been eaten out. Whole families will thus spend a month or more, for there is no commodity in which these people are so prodigal in the expenditure of as of time. Home interest may suffer, stock may go unherded, fodder ruin on the stalk, and the more provident women-folks complain of threatened scarcity for the coming winter. But the religiously enthused husbands and fathers will contentedly sing, pray and shout, as long as good cheer lasts at their neighbours' tables and sinners remain anxious. Local preachers and exhorters are seldom paid any salary. They spring up like mushrooms, with a diversity of gifts and lack of gifts as heterogeneous as their interpretations of Scripture often are. Yet all are brimful of a weird, morbid enthusiasm, and their audiences are easily satisfied with any orthodox efforts based upon unlimited lung power, and an indefinite fund of emotion.—*Brooklyn Magazine.*

GOD BLESS MOTHER.

A little child with flaxen hair,
And sunlit eyes so sweet and fair,
Who kneels, when twilight darkens all,
And from those loving lips there fall
The accents of this simple prayer:
"God bless!—God bless my mother!"

A youth upon life's threshold wide,
Who leaves a gentle mother's side,
Yet keeps, enshrined within his breast,
Her words of warning—still the best;
And whispers, when temptation cried.
"God bless!—God bless my mother!"

A white haired man who gazes back
Along life's weary, furrowed track,
And sees one face—an angel's now!
Hears words of light that led aright,
And prays, with reverential brow.
"God bless!—God bless my mother!"
—*George Cooper, in Brooklyn Magazine.*

OLD CLOTHES.

The old clothes of the great people of history, what an air of dignity they have, even in their decay. Nelson's old uniform, shot torn and blood-stained; the hoddie-gray coat in the library at Alibotsford; what associations they suggest! In what limbo, I wonder, is that yeomanry uniform of Sir Walter's about which his friend Pringle of Whybank used to tell so good a story? How they were in Paris together soon after Waterloo. Paris was very gay and crowded, the Emperor Alexander I. and a number of fire eating Russians being there. The two Scotchmen were asked to some ball given in honour of the Czar, where uniform was *de rigueur*, and Scott was rather in difficulties, till he bethought him of his old yeomanry uniform, in which he accordingly appeared. Being in the course of the evening presented to the Czar of all the Russias, who had no idea as to who he was, that great potentate, struck by a uniform quite strange to him, asked Mr. Scott, with some interest, in what engagements he had taken part. He replied with ready wit: "La bataille de Cross-causeway, et l'affaire de Tranent." The Czar, too polite, or too proud to show his ignorance of these battles, bowed with a grave courtesy, and said no more.—*Chambers' Journal.*

NAPOLEON'S PLACE IN HISTORY.

While uttering this his eyes shine with strange brilliancy, and he keeps on accumulating motive after motive, calculating obstacles, means and chances; the inspiration is under full headway, and he gives himself up to it. The master faculty finds itself suddenly free, and it takes flight; the artist, en-cased in politics, escapes from his trammels; he is creating out of the ideal and the impossible. We take him for what he is, a posthumous brother of Dante and Michael Angelo; in the clear outlines of his vision, in the intensity, the coherency and the onward logic of his reverie, in the profundity of his meditations, in the superhuman grandeur of his conceptions, he is, indeed, their fellow and their equal. His genius is of the same stature and the same structure; he is one of the three sovereign minds of the Italian Renaissance. Only while the first two operate on paper and on marble, the latter operates on the living being, on the sensitive and suffering frame of humanity.—*Henri Taine, in New Princeton Review for March.*

THE AUDIENCE AND THE ORATOR.

"Give him a cheer," said one, in a crowd gathered round a great conflagration, as he saw a fireman falter for a moment at the final effort that was needed to save a life. "Give him a cheer," and, as the admiring huzza was raised, the heart of the brave hero gathered new courage, so that he succeeded in his noble endeavour. Just in the same way the applause of a sympathetic and responsive audience bears up a speaker as the water does the ship that rides upon the waves. There is a constant action and reaction between the orator and his hearers. As Mr. Gladstone once put it, "He gets from them in vapour that which he gives back to them in flood," and when they have got it they return it to him with interest. Thus, between them, they zig-zag up the mountain pathway until they reach the summit whereon are convictions, decision and enthusiasm.—*Dr. Wm. M. Taylor, in New Princeton Review for March.*

Mr. TOD, of Lasswade, author of "Bis from Blink-bonny," is about to visit the United States and Canada.

British and Foreign.

NEXT year the Mikado will order English to be adopted as the second language in Japan, Chinese having been abandoned.

THE Queen has graciously accepted a copy of "The Treasury of the Scottish Covenant," by Rev. J. C. Johnston, of Dumoon.

THE Rev. D. K. Guthrie, of Liberton, has been granted a further leave of absence for three months owing to continued ill health.

THE stipend offered by Grange congregation, Edinburgh, to Mr. Sloan, of Anderston, as colleague to Dr. Horatius Bonar, is \$3,000.

HAMMERSMITH English Presbyterian congregation have during the past year paid off all their debt, added \$250 to their minister's stipend, and otherwise expended \$7,000.

DR. SOMERVILLE was entertained to breakfast at Thurso at the close of his visitation in that district. Addresses were delivered by Mr. Miller, parish minister, and others.

THE Rev. James Wells, M.A., Pollokshields, who is well known in the field of authorship, is to receive the merited distinction of D.D. at the next capping in Glasgow University.

THE Rev. P. Robson Mackay, Prestonpans, has been granted a year's leave of absence in order to undertake mission work in India, under the auspices of the Anglo-Indian Evangelization Society.

THE Rev. James Stalker, M.A., Kirkealdy, has been unanimously elected to the pastorate of St. Matthew's, Glasgow, vacant by the translation of the Rev. Charles A. Salmon, M.A., to Rothesay.

MR. JAMES NEILSON, the poet, says that the late Mr. J. P. Crawford told him with a twinkle in his eye, that "The Drunkard's Raggit Wean" was composed on Sunday in Eglinton Street Church.

PROFESSOR BLACKIE has added a substantial sum to the fund for the proposed Peden monument at Cumnock by lecturing there on Scotch song. He declared that Peden was "the greatest name of the Covenanted struggle."

THERE are said to be about sixty Protestant communities in Spain with 14,000 openly professed Protestants and hardly a large town without a regularly-organized church. It is just eighteen years since the first Protestant chapel was opened in Madrid.

THE Rev. H. Montgomery stated at the annual meeting of Albert Street congregation, Belfast, that last year he admitted 103 persons to communion for the first time, and forty-one on certificate, and that there were now 800 families connected with the Church.

THE Presbyterian Orangemen of Ulster are very naturally complaining of the sectarian character of the proposed memorial to the late Earl of Enniskillen, Grand Master of the Orangemen. It is a fund of \$50,000 for the repair of the Episcopal Church of Enniskillen.

AT the meeting last week of the committee of the Evangelization Society of Philadelphia the reports from the churches participating in the movement were so encouraging that it was decided to continue the union prayer meetings established by the committee.

DR. J. CAMERON LEE has been granted six months' leave of absence to enable him to comply with the invitation to occupy the pulpit of the Scots Church, Melbourne, for that period. During his absence St. Giles' pulpit is to be supplied by ordained ministers.

DR. DONALD FRASER is about to get a "curate," to use his own phrase. He states that "an English clergyman in the same circumstances would have two or three"; but Dr. Fraser is a man of such superlative power that he will no doubt be able to get along with one.

VICOUNTESS CARIWELL, who died in London recently, was a daughter of the late Mr. C. S. Parker, of Fairlie, Ayrshire; she and her mother were on terms of friendly intimacy with Dr. Chalmers, in whose biography their names will be found honourably mentioned.

MISS GOONSMAN, through whose munificence the new church at Seone is being built, laid the foundation stone lately. She is blind, and has been congregational treasurer since the death of her brother several years ago. The foundation stone of the old church was laid by her in 1844.

THE Rev. E. Rice, at the annual meeting of the London missionaries of South India, held at Bangalore, has been presented by his colleagues with his portrait, on the completion of fifty years' work in India. On the same auspicious occasion the native Christians presented him with a silver tea service.

MR. GEORGE MILLIGAN, a son of Professor Milligan, of Aberdeen, has been ordained pastor of St. Matthew's, South Morningside, Edinburgh. This Church is a branch of Morningside Church, and Mr. Milligan has had charge of it since the opening in November, 1883. The iron church is fully occupied, and a site has been secured for a stone church, toward the building of which \$3,500 have subscribed.

THE recent jubilee services in St. Paul's, Edinburgh, were conducted by Dr. Elder, of Rothesay, the first minister of the charge, and Dr. J. H. Wilson; while Rev. W. M. Falconer, the pastor, Professor Blaikie, and Dr. George Smith, addressed a mission meeting in the evening. The other ministers of the Church were Dr. Hetherington, St. Andrew's, Mr. Brown, Cruden, and Mr. Rylie, Hutchesontown, Glasgow.

SIR WILLIAM COLLINS presided at the annual meeting of the Glasgow Presbyterian Temperance Society, at which it was reported that there were 121 societies and bands of hope within the bounds, but that there were still twenty-eight congregations without either. Sir William said it was weary waiting till the time arrived when ministers and office-bearers should rise to the idea that temperance organizations were an integral part of Church work.

Ministers and Churches.

THE Presbytery of Chatham has nominated the Rev. Dr. Burns, Halifax, as Moderator of the General Assembly.

ACKNOWLEDGMENTS.—Dr. Reid has received from Anonymous: \$4, Foreign Missions \$2, Home Missions; \$2, French Evangelization; \$2, Knox College Fund.

WRSTMINSTER Church, Teeswater, is now a vacancy Probationers wishing to be heard in said vacancy will please write to Rev. D. Warrope, Teeswater, Moderator of Session.

THE Presbytery of Glengarry nominated the Rev. Dr. Burns, of Halifax, as Moderator of the General Assembly, and Rev. John Fraser, of Indian Lands, as Moderator of the Synod of Montreal and Ottawa.

THE annual sermon of the Irish Protestant Benevolent Society was preached before a large audience, in All Saints Church, by the Bishop of Algoma, on Sunday, 13th inst. The sermon was an eloquent one, and in every way sustained the high reputation of the reverend preacher, and at the conclusion of which a liberal collection was taken up.

ANNIVERSARY services will be held in College Street Presbyterian Church on Sabbath, the 27th inst. The Rev. J. K. Smith, Moderator of General Assembly, will preach morning and evening. Mr. Gosforth will address the Sabbath school in the afternoon, and on the following evening Dr. Cochrane will deliver his attractive lecture, "Across the Rockies."

A SERIES of evangelistic services has been held during the past four weeks in the Presbyterian Church, Rosemont, conducted by the pastor, Rev. R. B. Smith, assisted by Rev. James Bryant, of Bradford. Meetings have been very largely attended, and very highly appreciated by the whole community. Much blessing seems to have followed these services.

THE Brantford Young Ladies' College is enjoying a most prosperous session. From the large attendance it is evident that this institution is growing in favour and popularity every year. A number of students will present themselves for full matriculation at the ensuing university examinations. The music department, under Professor Garratt, is in a most efficient and well-organized condition. Easter concerts on the 5th of April, and classes will resume work after Easter, on the 12th.

SPECIAL services in Brandon, Man., have been held for seven weeks. Through the Dominion elections the attendance and interest continued unabated. The religious life of the city has been greatly deepened, and the membership of the churches increased. Union weekly services are still held by the Methodist and First Presbyterian Churches, with additional prayer meetings for young men and young women. Many homes have been glad, and the joy of the Lord fills many hearts. The meetings were thoughtful, orderly and intensely earnest. The people generally seemed open to conversation on the all important subject of personal religion. To God's name be all the praise for His promised Spirit.

THE Knox College Students' Missionary Society has appointed eighteen missionaries to engage in Home Mission work during the coming summer. The following are the fields selected, and the names of the missionaries: Riverside, A. R. Barron, B.A.; Red Deer, Mr. Neilly; Long Lake, J. Conning; Arden, T. R. Shearer, B.A.; Cut Arm Creek, William Haig; Coboconk, David Perrie; Sebright, James Gilchrist; Little Current, A. E. Mitchell; Spanish River, Thomas Nattress; Blind River, G. W. Fortune; Morrison and Ryde, William Cooper; Baysville, G. W. Logie; Byng Inlet, George Needham, B.A.; Bethune, J. Gould; McConkey, G. Ross; French River, Peter McLaren; Franklin, James Borland; Frank's Bay, P. J. Pettinger. The first five fields are in Manitoba and North-West, the remaining fields are in Muskoka, Algoma, etc.

FOR the past week, Mr. Seliverea, with the aid of the three Presbyterian ministers, has been holding special services in Chatham. The services have been growing in interest every day, and a good work of grace is in progress. Last Friday evening the first enquiry meeting was held, and between thirty and forty anxious ones remained to be dealt with. The morning and afternoon services are held in the First Presbyterian Church, and the evening services in St. Andrews. On a recent afternoon, a meeting was held for men only, when about 900 were present. About fifty or sixty stood up expressing a desire to make Christ their personal Saviour. In the evening St. Andrew's Church was packed upstairs and down. There must have been between 1,400 and 1,500 present. A sermon was preached on Heb. ii. 3, showing the greatness of the salvation procured in its price, deliverance, saving power and fulness. The second part dealt with the impossibility of escape to those who neglect. An enquiry meeting was held at the close, when at least fifty anxious souls were dealt with, some of whom went home rejoicing.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met on the 8th inst., Rev. A. McFaul in the chair. There were present twelve ministers and seven elders. Mr. Gilchrist submitted the report of the committee appointed to draft a minute anent the resignation of the Rev. A. Tait, late of Mono Mills—now in British Columbia—as follows: As a Presbytery, we have been called, so soon after the formation of the court, to take leave of one of our number, especially when he cannot well be spared. But God doeth all things well, and we cordially accept his departure as part of His wise dealing. In Mr. Tait we ever found a man who was kind, obliging and ever faithful to all engagements. His life was simple and earnest, his manner quiet and unobtrusive. Those who knew and felt his work in Mono Mills, etc., cannot but be impressed with the earnest missionary spirit which filled him; and which, no doubt, urged him to accept the call presented to him from the

Home Mission Committee. They, perhaps, could not have chosen one who would be more devoted in such a sphere, and we sincerely hope and pray that his work there may grow as well as it has done in the field which he has left to our care—even more; and that he may be endowed with bodily health and spiritual strength to pursue it with the same earnestness and faithfulness, and be blessed amongst them for their good, which will receive the "well done" from the lips of the Master, the crown of glory which fadeeth not away. Messrs. Ross (Convener), McLelland and P. McGregor, were appointed a Sabbath School Committee. Rev. R. Fowlie submitted the report of the committee appointed to visit Knox Church, Caledon, Vanatter and Black's Corners anent rearrangements. On the recommendation of the committee, the Presbytery decided to procure a student for the summer, who shall preach each Sabbath at Black's Corners, and alternate with Rev. Mr. Hunter, of Orangeville, at Knox Church and Vanatter. The Presbytery decided to organize a mission station at Proton railway station, and connect with St. Andrew's Church, Proton; Mr. Ross to organize said station. The report of the Woman's Foreign Mission Presbyterial Society, then in session, was presented, which showed that the society had, during the past six months, collected \$283. Messrs. Crozier and McFaul presented respectively the reports on Temperance and the State of Religion, which were considered seriatim, and adopted by the Presbytery. The following commissioners were appointed to attend the General Assembly—all the ministers by rotation and the elders by ballot, viz.: Rev. Messrs. McFaul, Crozier, Ballantyne and Hamilton; and Messrs. J. C. Shook, Corbillion; R. Wood, Erin; D. McMurchy, Hillsburgh; and Barclay, Mono Centre. On motion of Mr. McDonald, the Presbytery decided to pay one half of the railway fare of the delegates. The Presbytery agreed to hold the next regular meeting in Orangeville, on Tuesday, May 3, at eleven a.m.—H. CROZIER, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—This Presbytery met in St. Andrew's Church, Lindsay, on the 22nd February. Rev. A. Currie, M.A., Moderator *pro tem*. Five ministers and four elders present. Owing to the smallness of the meeting little business was done. Deputations were appointed to visit augmented congregations. A letter was read from Barrie Presbytery anent the union of Uptergrove with Longford. It was agreed to cite Uptergrove to appear at next meeting to express their mind on the union. The remit on co-operation with other denominations was considered, and the following motion made by Mr. Ross, seconded by Dr. McTavish, was carried, That the Court approves of any particular Presbytery of our Church entering into negotiations with the representatives of other evangelical bodies with the view of ecclesiastical co-operation within their bounds. The remit on the marriage question was also considered and motions made, when it was agreed to leave the decision till next meeting. The Presbytery then adjourned to meet on 8th March in St. Andrew's Church, Lindsay, at eleven o'clock a.m. On 8th March the Presbytery met pursuant to adjournment, and was constituted by the Rev. E. Cockburn, M.A., Moderator. Nine ministers and nine elders present. Former minutes read and sustained. The remit on the marriage question was taken up, and after discussion the vote was taken up, when Dr. McTavish's motion, "approve of the remit," was carried by a majority of one, over Mr. Ross's motion, That discipline be exercised in the case of marriage with a deceased wife's sister, a deceased wife's aunt or a deceased wife's niece. Mr. Ross, Mr. McLachlin and others recorded their dissent. Reports were given in on missionary meetings held, also on augmented congregations by the deputations appointed. It was agreed to propose the Rev. Dr. Burns, Halifax, as Moderator for next General Assembly. The following commissioners were duly appointed for said Assembly, Rev. G. C. Patterson, M.A., Rev. A. G. McLachlin, B.A., and Rev. Dr. McTavish, M.A., and elders, Mr. J. C. Gilchrist, Mr. James Leask and Mr. Alexander Leask. Rev. Mr. McLaren gave notice of a motion for next meeting in regard to the Presbytery paying the expenses of commissioners to the General Assembly. The care of vacancy, mission stations and augmented congregations was fully considered and arranged. In the case of Uptergrove, Rev. Mr. Patterson, Moderator of Session, and Mr. Peter Thompson, elder, were heard, when it was agreed that action in regard to union with Longford be delayed, the congregation be reduced to a mission station, and the Home Mission Committee's Convener be instructed to secure, if possible, a Gaelic speaking student for summer, and aid from the Home Mission Fund. The following reports were received and adopted, and thanks tendered to Convener, viz.: On the State of Religion, Rev. A. G. McLaughlin, B.A.; on Temperance, Rev. E. Cockburn, M.A.; on Sabbath Schools, Rev. Dr. McTavish, M.A. The Rev. G. C. Patterson, M.A., read the annual report of the Woman's Foreign Missionary Presbyterial Association, then in session in the class room, when it was moved by Dr. McTavish, seconded by Mr. Ross, and carried, That the annual report now read be received, and that we express our hearty commendation of the manifest progress made by this important auxiliary of our church's work. We cannot speak too highly of the blessed influence this noble association is having on the life and activity of the Church as a whole by circulating information and discussing questions in regard to the great Foreign Mission work; and our hope is that they may go on with the blessing of God to yet higher and nobler attainments. The next regular meeting of Presbytery was appointed to be held at Glenarm Church on the last Tuesday of May at half-past one o'clock p.m. The Presbytery's Sabbath School Convention to be held at the same place next day, Wednesday.—JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF REGINA.—A meeting of this Presbytery was held at Moosejaw, on the 1st of March. There was a good attendance of ministers and missionaries, and a considerable amount of business was transacted. The Rev. Alexander Urquhart, of Regina, was appointed Moderator for the ensuing year. A minute was adopted in reference to

the death of Mr. McKay, missionary teacher at Fort Pelly. It is as follows: That we hear with deep sorrow of the death of our co-labourer, Mr. C. G. McKay, who has been engaged in teaching and mission work among the Indians of Crow Stand, Fort Pelly; that we express our high appreciation of the service rendered in that remote field; that we recognize the self-denying labours in the midst of discouragement, and shut out from the blessings and comforts of civilization, and pray that God may follow with a rich blessing the work now brought to a close; we further wish to express our sympathy with the bereaved wife and child, and commend them to the prayers and sympathy of the Church, and to the care of our Heavenly Father. A report from the Home Mission Committee was received, and a deliverance passed upon a proposed reduction of salaries, on travelling expenses and reported deficits. Standing committees for the coming year were appointed as follows: Synod's Home Mission Committee—Messrs. Urquhart, Taylor and H. McKay Synod's Committee on Bills and Overtures—Messrs. Urquhart and Hamilton. Presbytery's Home Mission Committee—Messrs. Taylor (Convener), Hamilton, Nicholl, Urquhart, ministers, and Alexander, elder. Foreign Missions—Messrs. H. McKay (Convener), Dr. Jardine, Geddes, Urquhart, ministers, and McCuaig, elder. Sabbath Observance—Messrs. Robson (Convener), Moore and Herald. Temperance—Messrs. Hamilton (Convener), Dr. Jardine, Geddes and Nicholl. Sabbath Schools—Messrs. G. McCuaig (Convener), Goldie and Matheson. Finance and Statistics—Messrs. Taylor (Convener), Hamilton and Ferguson, elder. State of Religion—Messrs. Herdman (Convener), Geddes and McMiltan. Examination of Students and Licentiate Messrs. Hamilton (Convener), Dr. Jardine, Baird, Herdman, A. Robertson, Taylor, Nicholl, Geddes and Moore. Presbytery Fund—Messrs. Alexander (Convener), Robson and Ogilvie. The following were appointed commissioners to the General Assembly meeting at Winnipeg in June: Messrs. Fotheringham, Herald, Dr. Jardine, Herdman, and H. McKay, ministers, and Messrs. McCuaig, Alexander, Laidlaw, with C. M. Copeland and Justice Taylor, of Winnipeg. On the evening of Tuesday there was a good attendance at the services held for the ordination of Mr. Ogilvie, of Whitewood; Mr. Urquhart presided, Mr. Moore preached, Mr. Nicholl addressed the minister, and Mr. Robson, the assembled congregation. After ordination Mr. Ogilvie was received by the Moderator and members of Presbytery, and his name placed upon the roll. The Rev. W. C. Bunt, of the Methodist Church, Moosejaw, was invited to sit and correspond with the Presbytery. A petition from Prince Albert, asking for a loan of \$2,000, to aid in building, was placed in the hands of the Home Mission Committee, with the recommendation that it be granted, if advisable, on receipt of necessary information. Intimation was given of applications for the reception of Messrs. Birrell and D'Argent as ministers of the Church. A petition in favour of the division of the Presbytery was received, and Messrs. McKay, Herdman and Herald were appointed to draft an overture in favour of the prayer of the petition, and support the same at the meeting of Synod and Assembly. An overture in reference to the standing of elders labouring as catechists was received, and Messrs. Herdman and Fotheringham were appointed to support the same in the higher courts. A resolution was passed, calling upon all congregations to support as liberally as possible the various Church Schemes. The name of Mr. Moore was ordered to be sent to the Foreign Mission Committee, with the recommendation that he be employed in foreign work. The next meeting was appointed to be held at Qu'Appelle Station on the first Tuesday in May next.

PRESBYTERY OF LANARK AND RENFREW.—The regular quarterly meeting was held in Zion Church, Carleton Place, on the 28th ult., and following day. The Rev. James Ross, of Perth, was appointed Moderator for the ensuing six months. Owing to the bad state of the roads, the attendance was smaller than usual. The business of public importance transacted included the following items. The ministerial delegates appointed to the General Assembly were Messrs. Joseph Gandier, Dr. Campbell, Dr. Bennett, R. Knowles, J. B. Edmondson, Ballantyne, McKechnie, A. A. Scott. A very full, interesting and encouraging report was presented by the Rev. S. Mylne upon the State of Religion, which was followed by a conference in which many members of Presbytery took part. Special prominence was given in the conference to the importance of parents co-operating at home with teachers in Sabbath schools in the preparation of lessons, and by religious influence brought to bear upon their children, evangelistic services and Sabbath desecration in various ways, but especially by the practice of holding funerals on the Lord's Day. A circular was read on the latter subject from the Presbytery of Ottawa, and it was recommended to ministers to take an early opportunity of bringing this subject before their respective congregations. A committee was appointed to take into consideration, and report at next meeting upon Sabbath desecration, amusements and evangelistic services. A report was received from a commission appointed to attempt a re-arrangement of the stations of Toledo, Newbliss and Irish Creek, but action was deferred to a subsequent meeting. The report of the Home Mission Committee was given in by Dr. Campbell, Convener, and provision made, after full consideration, for grants to mission fields and supplemented congregations for the ensuing year. The deputation appointed to visit Union Church, Smith's Falls, reported, and after hearing it and commissioners from the session and congregation, and also the Rev. Mr. Crombie, who adhered to his resignation, it was accepted. The congregation agreed to give their late pastor an allowance of \$400 or \$430 a year for three years, with an understanding that, after that time an allowance of half the above amount be continued. The Rev. Mr. Ballantyne, of Pembroke, gave notice of his intention to demit his charge at the next regular meeting of Presbytery. After a brief statement of the reasons which had led him to take this step, the Rev. Dr. Campbell and Rev. D. J. McLean were appointed to visit the congregation with a view to conserve its interests to the utmost in connection with the resignation of its minister. A committee reported upon the

remit on the marriage with a deceased wife's sister, and recommended it be approved simpliciter. This was carried, Revs. Messrs. Crombie and Ballantyne dissenting. That on denominational co-operation was also approved of. A motion by Rev. Dr. Campbell, to reconsider the decision come to at last meeting to divide the Presbytery, was carried. A committee having been appointed on this subject, with leave to retire and subsequently report, the scheme recommended by this committee to avoid division, after full discussion, was approved of, and the Presbytery decided accordingly not to divide. The report on Sabbath Schools was presented by the Rev. J. S. Stuart, and, after discussion upon various points referred to in the report, was adopted. A very elaborate and vigorous report on Temperance was presented by Rev. D. McDonald, which, after brief but earnest discussion, was with some amendment of its recommendation adopted. On the evening of Tuesday the annual Presbyterial meeting of the Women's Foreign Missionary Society was held. An interesting report was read by the secretary, Miss Wylie, also a report of the treasurer, Miss Stark, from which it appeared that all the auxiliaries and mission bands were in good working order, and that a large increase had been made over the contributions of last year, which amounted in all to \$1,701. The Rev. Dr. Campbell, in an interesting and instructive address, moved the adoption of the report, which was seconded by the Rev. Neil Campbell.

MONTREAL NOTES.

The eleventh annual meeting of the Montreal Presbyterian Sabbath School Association was held in the lecture room of Knox Church on Tuesday evening, and was well attended. Mr. J. Murray Smith occupied the chair. The annual report was read by Lieut. Col. Fraser, the secretary of the association. There are seventeen schools, with 379 teachers and 3,645 scholars enrolled, with an average attendance of 2,368. This is an increase over the preceding year of twenty-four teachers and 473 scholars. The contributions of the schools amounted to \$3,416, an increase of \$598 over the year preceding. On motion of Rev. Mr. Fleck, seconded by Mr. Paul, the report was adopted. The following office-bearers were elected for the year:—J. Murray Smith, president; Walter Paul and John Larmouth, vice-presidents; James T. McCall, corresponding secretary; L. Torrance Fraser, recording secretary and treasurer; J. Ross, W. Nisbett and A. C. Hutchison, committee on property; executive committee, the office-bearers, with the superintendents, assistant-superintendents, and one representative from each school. After addresses from the president, Rev. Messrs. Fleck, Scrimger, R. Campbell and Mr. W. Paul, refreshments were served, and a pleasant half-hour spent in social intercourse.

An evening school for Italians has recently been opened in Russell Hall school room, by our Church's Italian missionary, Rev. A. Internoscia. The attendance has been very encouraging, as many as twenty-four adult Italians being present at one time. Steps are being taken to open a mission day school for the children of the Italian families, many of whom understand neither English nor French.

The Rev. Dr. Barbour, of Yale, has received and accepted the appointment of principal of the Congregational College here, and enters upon the duties of his position next fall. He is spoken of as an accomplished scholar. Dr. Stevenson held both the principalship of the college and the pastorate of Emmanuel Church. Dr. Barbour's labours are to be confined to the college, and the congregation of Emmanuel Church are now on the outlook for a minister.

The Students' Missionary Society of the Presbyterian College, Montreal, has heretofore worked a number of Home Mission fields in the summer months—as is done by similar societies in the other Colleges of the Church—sending out missionaries to these, and assuming the responsibility of their support. The society is now taking a new departure, and has resolved to confine its labour to fields which can be worked by it both winter and summer. Besides conducting services in the Mackay Institute, the House of Industry and other institutions in Montreal, the society has resolved to carry on a City Mission effort among the English-speaking people and another among the French. For the latter a suitable site is to be purchased in St. Jean Baptiste, and mission premises erected. It is contemplated, in addition to the services of a French missionary for this work, to employ a teacher to conduct a day and night school, and to open a reading room, etc., for the benefit of the district. To meet the cost of the site and buildings, the members of the society are this summer to put forth a special effort to secure funds. The society has also resolved to establish English services at Ste. Anne, Point Claire and Valois, three districts contiguous to the city, where there is a considerable population, especially during the summer months.

On Sabbath last the Rev. R. H. Warden visited the congregation of English River and Howick, in the interest of Augmentation. At a meeting of the congregation on the following day it was agreed to increase the salary of the Rev. C. M. Mackerracher by \$100 per annum. Few ministers more heartily deserve such a mark of appreciation from their people.

The ladies of Calvin Church (Rev. Dr. Smyth, pastor,) are to give a social in the school room on Thursday next from three to ten o'clock p.m. Music, etc., will be provided, together with refreshments, and a table of useful articles will be on sale. The ladies of this congregation upheld the church last summer, and have just refurbished and decorated the vestry.

The annual report for 1886 of Erskine Church—Rev. I. H. Jordan, B.D.,—is just published. It is a goodly-sized pamphlet of seventy-four pages, neatly and systematically arranged. First comes the pastor's greeting, in which reference is made to the chief incidents of interest in the congregation's history during the year. This is followed by much interesting information regarding the congregation and its earlier office-bearers. Then comes a

brief statement of the method of finance in vogue in the congregation, viz., weekly envelopes and plate collections for ordinary and special Sabbath collections, and contributions by lady collectors monthly for missionary purposes. There are fifteen elders, five trustees, seventeen managers and 515 communicants. During the year forty were admitted by certificate and thirty-three on profession of faith, the net increase being forty. The attendance at the prayer meeting, excepting the summer months, ranges from 120 to 160, and the Sabbath attendance is larger than for some years past. The pastor's Bible class has an average attendance of sixty-eight. Of this class eighteen were received into the fellowship of the church during the year. The Sabbath school has twenty-three teachers and 191 scholars. The total revenue of Erskine Church for 1886 was \$13,221, viz., for congregational purposes, \$6,272, or \$28.90 per family for missionary and benevolent objects, \$6,950, or \$32.03 per family, the average contribution per family for all purposes being \$60.03. Included in these receipts are \$698 raised by the Juvenile Missionary Society, and \$746 by the Woman's Working Society. There are eleven different organizations in the congregation, the office-bearers and workers connected with which number 253. Appended to the report are the names and addresses of all communicants, with the date of their uniting with the congregation, also the names and addresses of all heads of families, whether communicants or adherents. The congregation was organized in June, 1833, fifty-four years ago. The name of one of the original members—Mr. David Brown, sen.—is still on the communion roll.

The Rev. A. B. McKay, of Crescent Street Church, has gone to Hamilton to conduct the anniversary services on Sabbath in the Central Presbyterian Church.

Mr. James Croil has been heard from. In the last week of February he was at Sorrento, in the Bay of Naples. He is expected to return to Montreal in May or June.

LONDON PRESBYTERIAL WOMAN'S FOREIGN MISSION SOCIETY.

This society, organized September 6, 1884, held its third annual conference in St. Andrew's Church, Queen's Avenue, on Thursday, the 3rd inst. Weather fine, and a large number of delegates forward to take part in the business of the day. There were also delegates from the various sister societies of the city—Mrs. Tilley, representing the Church of England ladies present, Mr. John McMechan, the Canada Methodist, and Mrs. Thornhill, the Baptist denomination—all of whom were glad to be with us, and take part in the proceedings, speaking with the most affectionate sympathy and earnestness on behalf of our common work for women in heathen lands. Among our own people we were glad to welcome Mrs. Archibald, of St. Thomas, and Mrs. Sawers, of Westminster, both young wives of prominent ministers only recently come to labour in this part of our country. There was a freedom from restraint experienced from the very beginning of this meeting—a deliverance from the fear of man, including woman,—which let loose the sympathies of members, and caused their reading and speaking to be audible, free and happy throughout; even the presence of reporters was ignored.

Some valuable papers were read, one on the "New Hebrides," by Miss M'Adam, of St. Thomas. A very original, pointed and instructive one on "Missions," by Miss McColl, of Westminster, and another on "Formosa," by Miss Hickox, of St. Thomas Mission Band. Questions were ably answered by Mrs. Ball. "How to Make Auxiliaries Interesting," brought a reason from one lady which is worthy of note and thought. She said: "There is no particular one in our auxiliary to take the lead; consequently (?) the responsibility is thrown upon all, each one feeling it her duty to bring something, or take part." The one alluded to is avowedly lively, self-instructing and prayerful.

Another question showed plainly that the sense of the meeting was opposed to speculation or worldly entertainments as a means of money-making for the promotion of the cause of Christ—meetings for the spread of information, missionary intelligence, and missionary music, with collections of voluntary contributions being recommended. Sales of work were considered a lawful and honourable business, and useful for mission bands. The society has advanced rapidly during the year, six new auxiliaries and two mission bands having been added to our organizations, which now number seventeen, with an aggregate membership of 545, as against nine last year with a membership of 303.

The money results are perhaps more in proportion than the membership. An extra effort was made toward autumn, in providing a box of clothing and goods of various sorts, for the use of our missionaries. Mr. and Mrs. Annand, on Espirito Santo, New Hebrides, which was united in throughout the Presbytery to the approximate value in cash and goods of \$366. Notwithstanding which, there is given to the General Fund \$790.41, as against \$467 last year; while the spiritual outcome of the work among our women at home, as well as abroad, can scarcely be estimated.

Tea from six to eight, for all who would stay, was followed by the public meeting in the evening, which was very well attended, presided over by the pastor (Rev. J. A. Murray), and addressed by Rev. Mr. Sawers, of Westminster, who read the statistical report, and the Rev. Patrick McF. McLeod, of Toronto, whose earnest words, we trust, may result in practical benefit to the cause we have at heart.

The people of St. Andrew's had arranged with the choir for the rendering of some excellent music, especially a missionary dialogue quartette, "Evangel and Dulcitas," obtained from Boston, and were much disappointed to find that, expecting to return from fulfilling an engagement in Forrest, Mr. Marshall and Miss McNeil, the leaders, were prevented by a broken bridge from getting home.

The officers elected at the morning business session are as follows: Mrs. W. M. Rogers, London East, president; Mrs. W. T. Ball, Vanneck, Mrs. J. A. Murray, London, vice-presidents; Mrs. A. Thompson, London, treasurer; Mrs. Chisholm, London, corresponding secretary; Miss Ball, Vanneck, recording secretary.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 2, 1887.

JOSEPH SOLD INTO EGYPT.

{ Gen. 37: 23-36.

GOLDEN TEXT.—"But the Lord was with Joseph, and showed him mercy."—Gen. xxxix. 21.

SHORTER CATECHISM.

Question 15.—Satan skilfully adapted his temptation to our first parents. The forbidden fruit they were persuaded was good for food, fair and pleasant to the sight, and it was fitted "to make one wise." Thus Eve was persuaded to believe Satan's misrepresentation when she ought to have obeyed God's command. There was both unbelief and disobedience in the sin of our first parents. As by unbelief man departed from God, so by simple faith in the Second Adam, the Lord from heaven, can we find acceptance with God.

INTRODUCTORY.

Jacob had only one son, Benjamin, younger than Joseph. Rachel, their mother, was dead, and at the time of the incidents recorded in the lesson Joseph was about seventeen years old. He was his father's favourite son. The partiality with which he was treated, the coat of many colours and the dreams of his future elevation, filled his brethren with envy. These brethren were absent from Hebron, their home, tending their flocks. Jacob sends Joseph to see how they are getting along. He found them at Dothan, about seventy miles distant. The reception given him begins the lesson.

I. The Envious Brothers.—Joseph differed in character from his brethren. He appears mild, gentle and guileless; they were as evidently envious, crafty and cruel even their natural affection was distorted by the feelings of hate they entertained toward their young brother. When they saw him approaching they resolved to kill him, and cast his body into a pit, but Reuben was more merciful, and he suggested putting him in the pit, hoping for an opportunity of sending him home in safety. To this proposal the rest consented, and, stripping him of the handsome garment that had caused them so much jealousy, they cast him into a dry empty pit. This was the welcome their young brother met with when he arrived after his long journeying. When they had just disposed of Joseph they sat down to eat bread. It is not said that they gave their captive brother anything to eat. It shows how hardened by cruelty they were when they could contentedly sit down to their meal as if no evil deed had been committed by them. While thus occupied they see in the distance a caravan of Midianitish merchants on their way to Egypt to dispose of their precious wares: spicery, resinous gums from India, balm of Gilead, the juice of the balsam tree, myrrh, a resin from the cistus-rose of Arabia. All these were much used by the Egyptians in the temples, at funerals, etc.

II. Sold into Slavery.—Everywhere and in every age slavery is one of the cruellest of crimes. When brothers are ready to discuss the proposal to sell their own brother into what they would suppose was a life servitude, never expecting to hear from or of him again, how cruel-hearted they were! Judah is not so cruel apparently as the others. To bring them to his way of thinking he makes an appeal to their pity. "Let not our hand be upon him, for he is our brother and our flesh." These men were sordid as well as cruel. These bad qualities generally go together. To kill Joseph and conceal his blood would not pay them. When the trading caravan comes in sight a vision of gain is presented to them. They could get quit of their hated brother, and at the same time make a little money out of him. The inspired narrative adds the simple but most significant words: "And his brethren were content." Content!

III.—The Plot Carried Out.—The usual route from Damascus to Egypt lay near Dothan. When these early traders approached, Joseph is drawn out of the pit, and brought to them. Imagine the scene. Joseph with tearful entreaty urging his hard-hearted brethren to spare him. These same brethren, indifferent to his cries, holding out for the highest price they can get for Joseph. The bargain is at last completed, and they receive twenty pieces of silver, about \$15 of our money, as his price. Reuben, the eldest of the brothers, who seemed the kindest of them all, returns, and, to his consternation, discovers that the pit is empty. He was truly sorry for his brother's fate, and also for his father's sake. These merciless brothers are as crafty as they are cruel. They now hit upon a device to deceive their father and screen themselves. A kid is killed, and Joseph's coat dipped in the blood. They do not tell a lie about it, but, what is equally as bad, they act true. When they see their father, with hypocritical concern they hold up the coat before him saying, "This have we found; know now whether it be thy son's coat or no." The device succeeded according to their liking. It was probably not the first time they had deceived their father. But why was he so easily deceived? In his earlier days Jacob had been a deceiver, and now he is permitted to feel its bitterness himself. Jacob's grief for the loss of his favourite son was great. He never expected to see him again in this world. And his sons and all his daughters rose up to comfort him. Poor comfort they could offer. Meanwhile Joseph had reached Egypt; probably had been exposed for sale in the slave-market in the royal city. At last he found a purchaser in Potiphar, the captain of Pharaoh's guard. God's ways are not as man's ways. God had a great work to do by means of Joseph, and in His mysterious providence He is fitting His servant for the task assigned him.

PRACTICAL SUGGESTIONS.

Partiality is a bad thing anywhere, but especially in the home.

Envy is a vile sin, and is certain to lead to other sins. A poet says: "Envy is a coal comes hissing hot from hell." God always protects His own.

Sparkles.

THE latest thing for breakfast—The young man of the family.

"PAT, have you any prairies in Ireland like we have in Illinois?" "To be shoor we have. Didn't yiz iver hear of Tipperary?"

A SPECIFIC FOR THROAT DISEASES.—BROWN'S BRONCHIAL TROCHES have been long and favourably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

"My communication with the world is very much enlarged by the Lozenge, which I now carry always in my pocket; that trouble in my throat (for which the 'Troches' are a specific) having made me often a mere whisperer."—N. P. WILLIS.

Obtain only BROWN'S BRONCHIAL TROCHES. Sold only in boxes. Price 25 cents.

AN advertiser in Texas calls for "an industrious man, as a boss hand over five thousand head of sheep that can speak Spanish fluently."

BROWN to Jones: I say, lend me a dollar till to-morrow. You see I changed my vest this morning. Jones: I'm sorry, but I've just invested my change.

Figures Cannot Lie.

This has been said by a great many, and believed to be truth. But we are sometimes a little sceptical when some remote planet is given, but after in the least doubt when JOLLIFFE & CO., of 467-471 Queen Street, West, say they have the largest and best stock of Furniture and Carpets in the city.

"HAVE you ever made anything out of politics?" asked a citizen of a defeated candidate after election. "Yes," was the sour reply; "made a fool of myself."

Consumption Surely Cured.

TO THE EDITOR—

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

A CERTAIN witty bishop was recently asked about a sermon to which he had listened, whether he thought it High or Low. He replied that he did not know about that, but there could be no doubt that it was long.

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

AN Irish magistrate asked a prisoner if he was married. "No," replied the man. "Then," said his worship, amid peals of laughter, "it's a good thing for your wife."

FOR weak lungs, spitting of blood, shortness of breath, consumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is a sovereign remedy. Superior to cod liver oil. By druggists.

SEXTON (to group of travellers): This, gentlemen, is the highest church steeple in the country. It contains three bells; the largest is rung only on the arrival of the bishops, in cases of fire and floods and other threatened calamities.

Horsford's Acid Phosphate.

In Headache and Mental Depression.

Dr. N. S. READ, Chandlersville, Ill. "I think it is a remedy of the highest value in mental and nervous exhaustion, attended with sick headache, dyspepsia, diminished vitality, etc."

SIMPSON: Well, Muggins, how's business? Muggins (our artist): Oh, ripping! Got a commission this morning from a clergyman. Wants his children painted very badly. Simpson (with that pleasant way of his): Well, my boy, you're the very man for the job. They don't speak now.

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



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

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

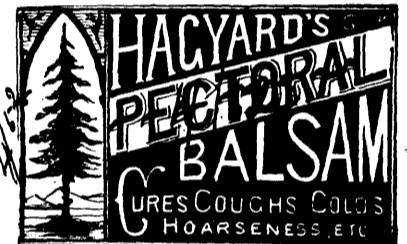
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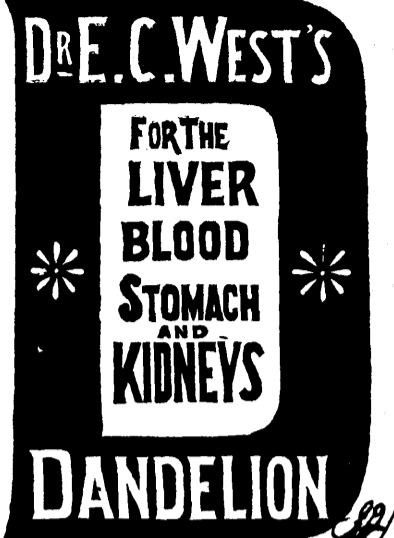


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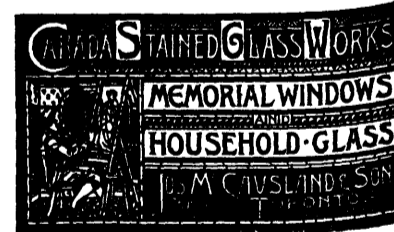
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Causes, directly or indirectly, fully one-half the sufferings which afflict mankind. It is usually induced by inactivity of the liver, and may be cured by the use of Ayer's Pills. C. A. Schomerus, Great Bend, Kansas, writes: "I have used Ayer's Pills for Costiveness, with the most beneficial results." J. Windholm, Newark, N. J., writes: "Ayer's Pills cured me of chronic Constipation." Martin Koch, Huntington, Ind., writes: "Last year I suffered much from Billousness

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After using one box of Ayer's Pills I was quite well." C. F. Hopkins, Nevada City, Mo., writes: "I have used Ayer's Pills, and think they are the best in the world. They have cured me of Sick Headache and Neuralgia." W. L. Page, Richmond, Va., writes: "I have been a severe sufferer from Headache. Ayer's Pills afford me speedy relief." A. J. Forster, Dauphin st., Mobile, Ala., writes: "For a number of years I have been troubled with Constipation and Headaches. After trying a number of so-called Liver Invigorators, without benefit, I was at last

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25/62

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BEFORE AND AFTER DRINKING
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DEAR SIR,—Hereditary salt rheum has been the bane of my life. Every winter my hands and feet swelled and opened in deep sores, pained and weak, often laid up, tried the 101 patent cures, got worse, treated by leading doctors and given up, have drunk St. Leon Water for three months, am twenty-seven years old, and to-day feel stronger and healthier than ever before. St. Leon has triumphed gloriously. Salt rheum, swellings, sores and weakness all go, work is now a pleasure, eat well and sleep sound, would give up part food rather than St. Leon. Yours,
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21/62

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 cools the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from anything or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

WHITBY.—In the new church at Dunbarton, on Tuesday, April 10, at half-past ten a.m.
TORONTO.—In the usual place, on Tuesday, April 5, at ten a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, May 10, at half past ten a.m.
PARIS.—In River Street Church, Paris, on Tuesday, May 10, at ten a.m.
BROCKVILLE.—At Lyb, on Tuesday, July 5, at three p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 23.
BRUCE.—At Chesley, on Monday, July 11, at even p.m. for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business.
REGINA.—At Qu'Appelle Station, on Tuesday, May 3.
LINDSAY.—At Glenarm Church, on Tuesday, May 31, at half-past one p.m. A Sabbath School Convention will be held on the following day.
ORANGEVILLE.—In Orangeville, on Tuesday, May 3, at eleven a.m.
HURON.—In Hensall, on Tuesday, May 10, at half-past ten a.m.

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NOT EXCEEDING FOUR LINES, 25 CTS.

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PRESBYTERIAN CHURCH IN CANADA.

Woman's Foreign Missionary Society (Western Division).

The Eleventh Annual Meeting of this Society will be held in OLD ST. ANDREW'S CHURCH JARVIS STREET, TORONTO, on TUESDAY and WEDNESDAY, 12th and 13th of APRIL.

The ladies will meet in the School Room on Tuesday, at half-past ten a.m. and at half-past two p.m., and on Wednesday, at half-past two p.m. The General Board of Management will meet on Wednesday, at half-past ten a.m. A Public Meeting will be held in the church on Tuesday evening, at eight o'clock. Dr. Wardlaw, Convener of the Assembly's Foreign Mission Committee will preside. Addresses may be expected from the Revs. Dr. McLaren, Dr. Kellogg, D. J. Macdonnell, and G. M. Milligan.

Ladies who intend being present will please send their names and addresses to Mrs. Kirkland, 402 James Street, Toronto. Certificates to travel at reduced rates may be had on application to Mrs. Hugh Campbell, 104 Richmond St. West, Toronto. Toronto, March 10, 1887.

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26/26/80
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For Tone and Pleasing Design the BELL ORGAN maintains its supremacy as the best. Send for latest circular to

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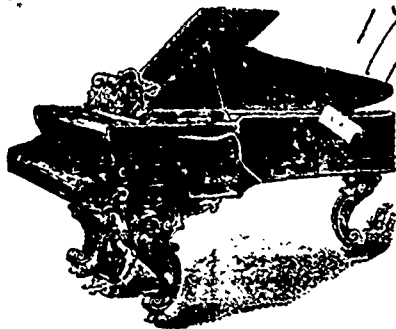
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