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Whole No. 839.

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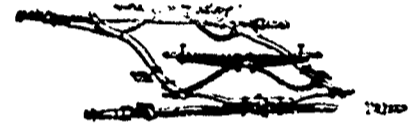
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NATIONAL PILLS are the favourite purgative and anti-bilious medicine they are mild and thorough.

CAMPBELL'S CATHARTIC COMPOUND

Is effective in small doses, acts without griping, does not occasion nausea, and will cause irritation and congestion, as do many of the usual cathartics administered in the form of Pills, etc.

Ladies and children having the most sensitive stomachs take this medicine without trouble or cost.

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Is especially adapted for the cure of Liver Complaints and Bilious Disorders. For Acid Stomach and Loss of Appetite. For Sick Headache and Dyspepsia. For Constipation or Costiveness. For all Complaints arising from a Disordered state of the Stomach.

This medicine being in liquid form, the dose can be easily regulated to meet the requirements of different persons.

Extracts from a few letters received attesting its merits:

ST. FRANCOIS, Que., 7th Aug., 1886. I have great pleasure to state that I have used Campbell's Cathartic Compound with great success. It is a very recommendable preparation.

Xours truly, W. T. FOURNIER, M.D.C.M.

BRANDON, Manitoba, 21st Oct., 1886. I find Campbell's Cathartic Compound the best article I have ever used for Costiveness or Biliousness, and easy to take. I am, yours truly,

A. N. McDONALD.

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A REALLY good travelling companion—Perry Davis' Pain-Killer.

COUNSEL: What is the plaintiff's attitude as to this question? Witness: Recumbent. Lies about it constantly.

SICK HEADACHE AND DYSPEPSIA are quickly dispelled by Campbell's Cathartic Compound.

LADY OF THE HOUSE: Jane, who is that girl that just left the kitchen? Jane: O, ma'am, that's the lady that works for the woman across the street.

WHAT IS THE USE of talking about removing the internal tax from whiskey? asks the Boston Post. Whiskey will always be an internal tax upon those who use it.

"PAPA," asked little Johnny Fangle, "what is a legal blank?" "A legal blank, Johnny," replied Fangle, "is a lawyer who never gets a case."

WATSON'S COUGH-DROPS will give instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. The letters R. & T. W. are stamped on each drop.

MISTRESS (arranging for dinner): Didn't the macaroni come from the grocer's, Bridget? Bridget: Yes, mum, but of sirt it back. Every wan av thim stims was empty.

BOOKS VS. EXPERIENCE.—Books are useful to add to our knowledge, but practical experience teaches us that the best remedy for all diseases of the Stomach, Liver and Blood is easily to be had and is called B. B. D.

COUNSEL (impressively): Now, madam, will you please explain what could have caused you to sleep so soundly that, as you allege, you did not hear the noise in the adjoining room? Witness: A hard day's work, sorr, and a clear conscience.

WELL SPOKEN OF.—"I can recommend Hagyard's Yellow Oil very highly, it cured me of rheumatism in my fingers when I could not bend them." Ida Plank, Sira hoy, Ont. A medicine for external and internal use in all painful complaints.

ANOTHER ITEM.—Mrs. J. Thompson, of Elma, Ont., writes that she suffered from general weakness and was so reduced that at times she became almost unconscious. Three bottles of Burdock Blood Bitters completely cured her, and she now recommends B. B. D. to her friends and neighbours.

CONDEMNED MAN (to his lawyer): It's a long sentence, sir, to be sent to state's prison for life. Lawyer (inclined to a more hopeful view): Yes, it does seem long, but perhaps you won't live a great while.

APPLICANT. Please, ma'am, can't you help a poor man who is out of work? Woman: I guess I can find something for you to do. Applicant (gratefully): Thanks. If you could give me some washing to do I'll take it home to my wife.

HAVE YOU A COUGH, cold, pain in the chest, or bronchitis? In fact, have you the premonitory symptoms of consumption? If so, know that relief is within your reach in the shape of Dr. Wistar's Balsam of Wild Cherry, which, in many cases, has snatched the victim from the yawning grave.

OLIVER WENDELL HOLMES says that "nobody knows New England who is not on terms of intimacy with one of its elms." He might have added that nobody knows New York thoroughly till he has made a bosom friend of one of its lamp-posts.

AN EXTENDED POPULARITY.—Brown's Bronchial Troches have been before the public many years. They are pronounced universally superior to all other articles used for similar purposes. For relieving Coughs, Colds, and Throat Diseases they have been proved reliable. Sold only in boxes. Price, twenty five cents.

COUNSEL: Now, then, sir, did you, or did you not, threaten to kill the plaintiff? Witness: I did— Counsel: That will do. The jury will notice the admission. Witness: But I haven't finished. I was about to say that I did— Counsel: Quite right to confess it. You may step down. Witness: Your Honor, I insist upon my right to finish the sentence. Judge: Well. Witness: I did—not.

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. STODOLSKY, 37 Yonge Street, Toronto, Ont.

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Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "goneness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies, Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in and, sooner or later, induce a fatal termination.

Dr. Pierce's Golden Medical Discovery acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases.

Dr. Pierce's Golden Medical Discovery CURES ALL HUMORS,

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"FOR THE BLOOD IS THE LIFE." Thoroughly cleanse it by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength and bodily health will be established.

CONSUMPTION,

which is Scrofula of the Lungs, is arrested and cured by this remedy, if taken in the earlier stages of the disease. From its marvellous power over this terribly fatal disease, when first offering this now world-famed remedy to the public, Dr. Pierce thought seriously of calling it his "Consumption Cure," but abandoned that name as too restrictive for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled, not only as a remedy for Consumption, but for all Chronic Diseases of the

Liver, Blood, and Lungs.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Chronic Nasal Catarrh, Bronchitis, Asthma, Sore Coughs, and kindred affections, it is an efficient remedy. Sold by Druggists, at \$1.00, or Six Bottles for \$5.00. Send ten cents in stamps for Dr. Pierce's book on Consumption. Address, World's Dispensary Medical Association, 665 Main St., BUFFALO, N. Y.

Notes of the Week.

ACCORDING to the *Hamburger Korrespondent*, the King of Sweden and Norway flatly refused either to congratulate Leo XIII. upon his jubilee or to send him a present. A Swedish diplomatist was interviewed by the Jubilee Committee, and entreated to do his utmost to prevail upon the Swedish Government to expostulate with the king. It seems, however, that the Government heartily seconded the stalwart, old-fashioned Protestantism of its master. "Our king is the monarch of a Protestant nation," is said to have been the official reply from Stockholm, "and he sees no cause and feels no obligation to render honour to the Pope."

THE *Charlottetown Patriot* says: We have heard from a gentleman who had spent a Sabbath or two in Boston this winter, that on one occasion he went to Park Street Presbyterian Church, and heard a grand sermon on missions, at the close of which the plates or baskets, he said, were sent around and the collection taken up. This amounted to \$800, no, I mean \$8,000. In the evening the balance was called for, and was forthcoming to the tune of \$2,000 or \$3,000 more. One is astounded at such liberality, when thinking of the sum, \$4,087, as the whole year's gift for missions of the twenty-seven Churches (Presbyterian) of Prince Edward Island—less than half the gift of one day at old Park Street Church.

IN the editor's note-book of the *Christian Leader* the following entry occurs. A friend lately found himself when in the metropolis in a circle where success in pastoral work was being warmly discussed. He heard something of the methods of one minister which cannot be too widely known. When at home he is never absent from Sunday school, and he was never late. He took every class in turn, one each Sunday. He invited the teacher of the class he had taken to tea with him in the vestry afterward. The teacher found himself face to face with an earnest man. The class register was produced, and the pastor took each scholar in turn, making him the subject of conversation; his conduct, his capacity, his interest in lessons, his chances at home, and many other matters were prayerfully reviewed. Was it any wonder that such a pastor and such a school were abundantly successful? "Such a man as that is worth more than his weight in gold," was the remark; "who is he?" "Dr. John Macfadyen, of Manchester," was the reply.

THE *Whitechapel Guardians*, says the *British Weekly*, propose an experiment of much importance in the direction of relieving the unemployed, and undoubtedly something should be done on the general line indicated. We shall soon be made to understand that the *Colony*'s will not take quantities of humanity unsuitable to them; then plans will have to be found which can be worked out within the limits of this country. The experiment in the East End is to be one apparently of teaching agriculture in rural settlements. Such a scheme requires of course to be guarded on all sides if it is not to end in a costly muddle. The uncultivated land being found and paid for, we trust in many cases by gift, there must not be no more outlay on buildings than the absolute minimum. "The able-bodied men of apparently solid determination" for whom the public provides ground and opportunity, should erect their own dwellings, as they would have to do if they emigrated to a colony. They should be thrown as far as possible on their own resources, and be allowed to rough it for a while. Only in that way can the solid determination be tested and maintained; and what can be endured in the North-West Territory can certainly be endured in Essex.

THE *Christian World* says: The Rev. Philip Norton, writing in the *Times*, brings forward facts tending to show that the Catholic reform movement,

which to the north of the Alps, has attained imposing dimensions under the leadership of Dr. Dollinger, is not without its counterpart in Italy. The magnetic attraction of the Vatican is no longer so powerful as it used to be for devout and progressive souls in the Peninsula. One proof of this is that the number of youths of noble rank, studying for the Roman priesthood, is smaller to-day than ever before within the memory of man. So long ago as 1862, a society was formed in Naples, under the auspices of Monsignore Michele Caputo, Bishop of Arriano, for the purpose of renewing the spiritual life of the Church on the principle of depressing the Papal element, and giving scope to those vital truths which are the heritage of universal Christendom. So eagerly was the idea responded to that the membership of the association included thousands of persons in various parts of Italy—several deputies of the Italian Parliament, whole chapters of cathedrals, churches, heads of religious orders, canons, rectors, curates, philosophers, scientific men.

THE late Dr. Asa Gray, the eminent botanist, was an exceedingly mild-mannered man, but yet his life, says a writer in the *Boston Transcript*, was not without its quarrel. His memorable controversy with Agassiz is well remembered, and it was a controversy which for a time passed out of the bounds of scientific polemics, and affected unpleasantly the personal relations of the two men. As the listener remembers it, and he will not vouch for the entire accuracy of his recollections—Gray who was an early convert to Darwinism, almost indeed an anticipator of it, had passed some rather severe strictures upon the American critics of Darwin, the most eminent of whom was Agassiz. There was nothing intended to be of the nature of a personal reflection in these strictures; and yet, when the two men met returning on the train from a scientific gathering at New Haven, the controversy was continued with such acrimony that Professor Agassiz made an end of it by calling Dr. Gray "no gentleman." Then there was an interruption of the friendly relations between the two men; but before Agassiz's death a reconciliation was brought about by a distinguished benefactor of Harvard College, and the two great men were at peace. To have two such men as Gray and Agassiz at swords' points was quite an abnormal thing; it was hardly a quarrel which could long survive.

THE question of curtailing the foreign mission operations of the Scottish United Presbyterian Church has been forced on the attention of Presbyteries by the diminution of contributions for that object. On this the *Belfast Witness* remarks: It is surely a pity to see such a body as the U. P. Church of Scotland contemplating the curtailment of its foreign mission work. In times like these, when the missionary spirit is rising so high and so fast all over the world, one regrets to see anywhere even the appearance of falling back in the great crusade against anti-Christianity. Then of all countries, it is surely a grievous pity to think of withdrawing from two such interesting and needy lands as Spain and Japan. The latter, as every one knows, is just at the most important formative stage of her history. She is adopting Western ideas and advancing in Western culture with a rapidity which is perfectly astonishing. Now is the very time to cast the salt of Christianity into the well head of her new life. And as for Spain, there is not a country on the face of the globe which stands in greater need of the Gospel of Christ, or where the expenditure of money and labour is surer of an ultimate reward. We trust the U. P. Synod will pause before it casts off two such fields of missionary enterprise. The question is to be decided at its annual meeting in April next. If abandonment is resolved upon—and we are sorry to say that, so far as the newspaper reports of the action of Presbyteries can enable one to judge, there is but too great probability it will be—it will be felt as a heavy blow, and a great discouragement to the cause of missions, and no small triumph

to the enemies of the cross. The great reason assigned for the proposal is the want of funds. Poor Ireland might plead such a reason for retrenchment, but can Scotland not really afford money enough for such work?

IN preaching an anniversary sermon in Trinity Congregational Church, Glasgow, Principal Caird made the following remarks on Professor Drummond's theory. They had been told that the same laws held good in the spiritual as in the natural world, but here was a case in which the law of the spiritual world is the very reverse of that which holds good in the natural. The law of nature in regard to all lower creatures is success to the strongest, and failure and extermination of the weakest. In nature to care for the weak would be suicidal on the part of the strong; that is a system in which the well-being of the few is attained by the merciless extinction of the many. But the laws of the spiritual world, of which the text was a pertinent example, are in diametrical opposition to those which obtain in the natural world. There the strong shall find exercise for their powers in the preservation, restoration and salvation of the weak. Even in physical and animal life civilization and religion are in contact with and tend to modify the law of natural selection. As Christians they followed One whose chief care was for the feeble and blighted specimens of humanity. Spiritual good was not diminished but increased by the more there are that share it. To care for our own souls without caring for others is an absolute impossibility. In thought, art, science and literature, what one possessed becomes the common property of all, and it is increased by sharing it with others. The principle holds good in the religious life; goodness is of all things that which gains and not loses by diffusion. In the spiritual world the seeming paradox is true that what you have can never become yours until you give it away. Selfishness in spiritual life is not only a vice, it is an absurdity, an irrationality.

AN English contemporary says: The Rev. Dr. Somerville, of Glasgow, is still continuing his missionary work in Hungary. After a series of services in Budapest for both Jews and Gentiles, he visited other cities in Hungary, e.g. Debreczin, Szolnok, Szegedin, Bekes, Gyoma, Grosswardein, etc. The weather there has been very inclement, the cold being intense. The Doctor was detained in Debreczin for five days, as the railway lines were all blocked with snow. Yet in the face of the severe winter, and though suffering from a bad cold, he does not feel called upon to cease work. At Bekes, a Hungarian town of 25,000 inhabitants, four-fifths of the population belong to the Reformed Church, and curiously enough form only one congregation, presided over by two ministers. As a place for worship there is but one large building capable of holding 4,000 people. To this town Dr. Somerville came on January 30, the day on which he entered his seventy-sixth year, and on the following morning he preached in this large church. The building was crowded to overflowing, rather more than 4,000 persons being present. This was the more remarkable that the people had to make their way to the service under blinding snow. Dr. Somerville, as usual, addressed this great audience through an interpreter, the hearers listening with close attention. The same day Dr. Somerville travelled to Gyoma, a small town, and on the next morning, Feb. 1, preached in the spacious Reformed Church. The building was filled to the door, the people standing in the passages and crowding two galleries. No less than 3,000 were within the edifice, and this, too, on a cold and snowy morning. It is almost incredible that any stranger should have been permitted to preach the Gospel in one day to 4,000 Hungarians, and on the following morning to 3,000. What an opportunity! Though these were the largest congregations Dr. Somerville addressed in Austro-Hungary, yet in each locality where he has held services, the attendance and the interest awakened have been most encouraging.

Our Contributors.

A TREATY—NOT ABOUT FISH.

BY KNOXONIAN.

For a long time back there has been a serious quarrel between the kingdom of Duty and the kingdom of Careless. The quarrel began about the time that Adam and Eve were banished from Eden, and has been going on ever since. The people of the kingdom of Duty take as their guide a book containing many precepts and laws which they have always contended should be respected and obeyed. The people of the kingdom of Careless pay very little attention to this old book. Some of them question its authority. Others say it is flatly contradicted by modern science. Not a few consider the book old-fashioned and behind the age. The most violent opposition to the old book comes from men who never read it. That may seem strange, but it is fact nevertheless. The few people in the kingdom of Careless who care anything about the old book put an interpretation on many of its chapters entirely different from the interpretation put upon them by the people of the kingdom of Duty. In fact there are more and wider differences of opinion about the proper interpretation of some things in this book than about anything in any other book in the world. The reason why the people of the kingdom of Careless do not like the book is because it does not suit them. They are in exactly the same position as the Chicago man who told a preacher that he did not believe in the doctrine of human depravity because it was opposed to the Constitution of the United States. The doctrines of this old book do not agree with the moral constitution of the people of the kingdom of Careless. The principal reason why the American fishermen did not like the old Treaty of 1818 was because it shut them out from Canadian fish. The main reason why the people of the kingdom of Careless do not like the old book is because it shuts them out from a good many places in which they would like to enjoy the so-called pleasures of sin.

Steps have been taken to settle this dispute between the kingdom of Duty and the kingdom of Careless.

Sir Paul Conscience acted as plenipotentiary for the kingdom of Duty. The kingdom of Careless was represented by Sir Gallio Regardless.

The plenipotentiaries first took up the question of attendance at worship on Sabbath. Sir Paul showed that for many years the people of the kingdom of Careless had been very irregular in their attendance; that they remained away for the most trifling excuse, and often without any excuse; that many of them complained of being sick on Sabbath while they were quite as well on Saturday and at their usual work on Monday morning; that the least sprinkling of rain kept them from church, while they often went through heavy showers to business or pleasure; that some would go occasionally if the preacher suited them, but paid no attention to the fact that man should worship his Maker apart from all considerations about preachers. Sir Paul then proved conclusively that it was the duty as well as the privilege of every man to worship, and showed that it was a good thing for the man himself and for his family to do so.

Sir Gallio made some observations on the points raised by Sir Paul, but finally admitted Sir Paul's main positions, and agreed to sign a treaty, one article of which would be that the people of the kingdom of Careless should attend church more regularly.

The plenipotentiaries then took the question of contributing toward the support of the Church. Sir Paul showed that the people of the kingdom of Careless paid very little, and some of them nothing at all. Many of them, he said, were quite able to contribute, but were not willing. He gave some figures which showed conclusively that one leading family in the kingdom of Careless often spent more money on one evening party than the people of the whole kingdom paid toward the support of the Gospel in a twelve-month. He then proved that it was the duty of every man to give of his means to support this good cause, and asked Sir Gallio if he thought the people he represented would enter into a treaty to do better in future.

Sir Gallio admitted that this was a tender point with his people. The most sensitive spot in their

whole make-up was their pocket. Many of his people, he admitted, were fairly well off, but they spent so much on themselves that they could not afford to give much to religion. It was quite true that they owed the Church more than they owed any other institution, but the Church never sued them nor protested their notes nor anything of that kind, and therefore they paid to the Church just as little as possible. Knowing how sensitive his people were on money matters, Sir Gallio said he could not sign a treaty on the question at present, but he "would take the matter into consideration."

The plenipotentiaries then took up the questions of family worship, Sabbath breaking, home training, sending children to the Sabbath school and several other matters, and discussed them at length. Sir Gallio agreed to sign a treaty promising amendments on all these points. The treaty will be submitted to the people of the kingdom of Careless. Perhaps they may ratify it and perhaps they may not. Even if they did ratify it they might not carry out its provisions. They never had much regard for treaty obligations.

MEMBERS OF THE CHURCH AND THEIR RECEPTION.*

BY THE REV. R. WALLACE.

The Shorter Catechism says that "the outward and ordinary means by which Christ communicates the benefits of redemption are the Word, sacraments and prayer; all of which are made effectual to the elect for salvation." The importance of a knowledge of the great fundamental truths of the Bible is often set forth in God's Word. Our Lord Himself says "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." (John v. 39) And He also prays the Father, "Sanctify them through Thy truth: Thy word is truth." And the apostle Paul says, "Faith cometh by hearing, and hearing by the Word of God." (Rom. x. 19.) The Holy Spirit shines down upon the sacred page when it is studied with a desire to learn the way of life, and impress its sacred truth upon the heart and conscience, and thus leads the sinner to believe on Christ to his salvation.

It is the will of Christ that when once the sinner is converted he should confess Christ before men, and attend upon those ordinances which are specially appointed for this end. Christ says, "If ye love Me keep My commandments." One of these is to attend upon the ordinance of the Lord's supper, which is the special way appointed to confess Christ as our Saviour. The sacraments are means of applying Christ's purchased redemption to those who believe on Him, in order to their growth in grace and preparation for heaven. In order to attend upon the sacraments in a proper manner, we must join ourselves to the Christian Church; for it is only those who have been specially set apart for this purpose by ordination that have a right to administer these ordinances. (Acts xiv. 23; xx. 28; 1 Tim. iii.; 2 Tim. ii. and iii.) The sacraments belong to a social religion. They are the sacraments of individuals as members of the Christian Church—the sacraments of the Church of God as a visible society of saints. Receiving the sacraments implies a covenant relationship to the Church and her Great Head. It is the actual connection of the individual with this society professing godliness that entitles him to the solemn seals of the covenant; but social relations influence the intellect, the feelings and the conduct of believers; and these social ordinances affect the personal attainments of Christians in godliness.

Three things are necessary in those who would partake of the sacraments, or be received as worthy members of the Christian Church,—intelligence, experience and practice. (1) They should know the character of the covenant of grace, of which these sacraments are seals; that is, they should know the character of Christ as the divine Son of God and only Saviour of men. They should understand the nature of His mission to our world; to make an atonement for our sin, and to give His life a ransom for many (Matt. xx. 28.) (2) They should have experience of the power of religion on their own hearts through faith in Christ and the acceptance of Him as their Saviour, and reliance on Him alone for salvation, taking Him

* Paper read before the Toronto Presbyterian Ministerial Association.

at His word and relying on His own offers and promises, according to His gracious assurance that all who trust in Him shall assuredly be saved. (Isa. xlv. 23; John iii. 14; vi. 37, 47; Rev. xxii. 17.)

All this is evidently implied in the reception of converts by the apostles and evangelists of the Church at the beginning. Take the case of the 3,000 at Pentecost. When Peter told them who and what Jesus was, they were pierced to the heart by deep conviction, and only wanted to know what to do in order to be saved; and as soon as they knew they believed on Christ, trusted in Him, and were made new creatures. So with the Ethiopian eunuch, he was an anxious inquirer when he met Philip, and as soon as he knew who and what Jesus was, he believed on Him and was converted, and asked for baptism as a token of his interest in Christ as his Saviour. So was it with the Philippian gaoler, and all other cases. They were received on the profession of their faith in Christ and love to Him, and where they were not truly converted they were soon detected and exposed, and cast out of the Church, as in the case of Ananias and his wife, and Simon Magus and others, as the incestuous person at Corinth (1 Cor. v.), plainly showing that conversion or regeneration was esteemed requisite for membership in the Apostolic or Primitive Church.

Only those who have received the grace of God should come to the table of the Lord. And then their conduct and practice should correspond to their profession of and interest in Christ. Only those who profess to be in covenant with God, and who appear to be so, by their walk and conversation, should be members of the Christian Church. What God said to Abraham concerning circumcision is equally applicable to each sacrament of the New Testament. "It shall be a token of the covenant between Me and you." (Gen. xvii. 11; Rom. iv. 11-13) By the reception of the sacred symbols in the Lord's supper, there is given a public, explicit pledge both of our embracing the provisions of the covenant of grace for our own salvation and of our engagement, along with our brethren in the sanctuary, to walk in all the statutes and ordinances of the Lord blameless. When I see the sacred symbols of the body and blood of Christ, my once crucified but now exalted Redeemer, I have most vividly brought before me the great evil of sin, which when laid on Christ as our substitute, caused His agony in Gethsemane and on Calvary—in awful propitiatory death for us—I see also the highest possible proof of the wondrous love of Christ for me, in giving His life to save me from eternal death, and I hear Him saying "I have suffered thus for you; see that you show your love to Me by living ever to My glory." Thus the Lord's supper is fitted to mortify sin in the believer, and show forth love and gratitude to Christ and to lead to holy obedience to all His commandments.

Now, how do I apply these principles in the reception of members into the Church? I encourage them to attend all the means of grace in private and in public—such as the preaching of the Word, Bible classes, etc. Then I explain to them the way of salvation, that we obtain an interest in Christ by faith. I show them that this is set forth equally in the Old Testament and the New. I give them also illustrations of faith. (1) As when Christ as Messiah says in Isa. xlv. 22, "Look unto Me, and be saved," etc., and Christ when on earth used the same illustration of faith when in John iii. 14, "As Moses lifted up the serpent in the wilderness," etc.

I explain the reference to show that the conduct of the bitten Israelites implied both faith and obedience. (2) Another illustration we find in Isa. lv. 1-3, "Ho, every one that thirsteth." Our Lord uses the same illustration of faith when, at the close of the Feast of Tabernacles, as the priest carried the pitcher of water past, to pour it out before the Lord, to remind them that their fathers were supplied with water from the flinty rock, Jesus said, "If any man thirst spiritually let him come to Me and drink." I explain that these words were spoken under the burning sun of Syna, where water was scarce and where thirst implied great suffering, and Christ there offers relief to the soul longing for deliverance from the guilt of sin and the misery caused thereby. (3) Then I apply Matt. xi. 28-30, "Come unto Me, all ye that labour, and I will give you rest for the soul, pardon, peace, happiness—deliverance from the burden of sin." Then I show that Christ sets forth the necessity of the new birth as well as faith in Him in John iii. 1-6, and

illustrates it in verse 8; and that Paul illustrates it still further in 2 Cor. v. 17, "If any man be in Christ," etc. Then I show how that great change may be known by its influence on the heart, feeling and character. I illustrate this by two examples from Old Testament history. The unconverted Jews said of the Sabbath and sanctuary, "What a weariness is it," and wished it past that they might buy and sell and get gain. In contrast, David in Psalm lxxxiv. describes the sentiments of the believer in every age when he mourns, because he was deprived for a time of access to God in the sanctuary. That he says nothing of his privations as a man or king, but only of his spiritual privations; and that, "venerable old king as he was, he would rather be a door-keeper in God's house than dwell among the ungodly, etc. Then I ask, have they such sentiments toward spiritual things? Do they feel a deeper interest in the Bible, the Sabbath and sanctuary than at a former period? Have they earnestly pleaded for an interest in Christ (Matt. vii. 7-11; Luke x. 13)? Have they accepted Him as their Saviour, and are they now trusting in Him as such? Have they reason to believe that they have experienced a change of heart? Do they truly love Christ? Paul says in Romans viii. 7 that the carnal mind, the unconverted heart, hates God, whereas in Romans v. the hope that maketh not ashamed springs from the love of God shed abroad in the heart by the Holy Ghost given to us, which is just the new birth. Do they love Christ? And Peter says, "To you that believe Christ is precious." Is He precious to them?

Are they prepared to give up everything contrary to His will, and to enthrone Him in their hearts? Then when satisfied on these points I advise them to read and pray over the closing part of each of the Gospels—from Matt. xxvi. 26 to end, with the account of the agony in the Garden, etc., also to read Isa. liii. and Psalm cxvi. on Christian experience, to bring their minds into harmony with the occasion, and solemnly to dedicate themselves to the Lord, then to arrange how their minds will be occupied during the service so as to derive the greatest benefit from it. To take a view of Christ's humiliation in our room, and all that He bore for us, especially the closing scenes in Gethsemane and on Calvary, and all for sin, and my sins bore a part. And then, when receiving the sacred elements, say in their hearts, This bread represents Christ's body broken for me, and plead for an interest in His atonement. This wine represents Christ's blood shed for me, and plead to be cleansed from sin in His precious blood. Then to dedicate themselves wholly to the Lord, and pray for the blessing they especially need for themselves, and nearest relatives and others. Then when they return home to retire to meditate and pray, and if they feel a deep sense of the evil of sin, tenderness of conscience and a glow of love to the Saviour, it is a proof that Jesus has been present with them and has accepted their service. Then what is needed is to take His Word as their rule and guide all through life, and constantly to look up to Him and ask with converted Saul, "Lord, what wilt Thou have me to do!" or to seek to know and do His will in all things. This is merely dealing with them as to their personal experience and the evidence of their interest in Christ.

CONTRIBUTING FOR THE SCHEMES OF THE CHURCH.

MR. EDITOR,—In your own paper, and in other publications which are interested in the work of the Church, surprise and disappointment are expressed because of the falling off in the contributions, or rather because of the insufficiency of these, for the work which has been undertaken, the Home and Foreign Mission work especially. In the minds of some of those who have written, there seems mingled with the disappointment not a little indignation, and the people of the Church are stigmatized as sordid and stingy. None of the friends who have written on the matter have thought of accounting for the sudden close-fistedness which, they say, has come to mark the Presbyterian people. An endeavour of this kind, on the part of the writers might have been useful. At any rate it may be taken for granted that mere railing and scolding will do no good, while all would welcome a calm endeavour to reach a correct understanding as to where the root of our trouble lies.

For my own part I do not think that the people of the Church are less disposed to be just to its enterprises than they were of old times, but while the work of the Church has been suddenly expanded, the resources of the people have been rapidly contracted; and I am persuaded that they do not contribute, just because the means so to do are not at hand.

It must be admitted that the mass of our people does not consist of those who are possessed of realized wealth, but that the Church treasury has been every year filled from the fruits of the industry of the contributors during the year preceding. As soon as this industry ceases to be profitable, the resources of the Church must be cut off. Will any one venture to say that industry has been profitable in Canada for the last ten years? Perhaps we may except the industry of the "rings," but that is hardly a legitimate industry, and is not of much, if of any, use to us.

Then it is perfectly right that we should look at another source of impoverishment for the classes of which the Presbyterian Church is mainly formed, the classes who occupy a middle place as to wealth.

The day was when very many of the most wealthy men in the Province were Presbyterians; and perhaps we have hardly yet got over the habit of expecting the large sums which used to be given by the rich and generous few, and which once filled the treasury of the Church. But the fathers have fallen asleep, and the sons do not often walk in the fathers' steps. The Presbyterian Church is not so much as it should be the Church of the poor. It is not either the Church of the rich, at least in Canada, nor need it desire to be, but it is the Church of the class which feels most heavily the burden of public taxation. The cry is universal that it is hard to live; and why is it hard to live? The necessaries of life are produced more cheaply and more plentifully than ever, but our system of taxation adds so enormously to their cost that it is difficult for the man of moderate means to obtain them. He is stunted, and he is not in the condition or temper to stint himself and his family any more for the sake of the growing claims of the Church. Nor is he at all in the mood to be smoothed down by those writers in the religious press, who tell him that, in their opinion, he is mean or sordid.

It looks as if the Church must set itself to a reconsideration of its mode of finance suiting itself to changed conditions. More especially will it be needful to give attention to the sources of supply, to have better acquaintance with details as respects those sources, and to establish an organization for the management of those details. If we may not expect large donations in our hour of need, let us exercise foresight and care with our smaller offerings. Those more numerous contributions will not only fill the treasury, but will be a means of increasing the interest of the givers in the work to be done. And let the Church decline to be led by those ardent brethren who are so often ready with new Schemes, but do not trouble their minds much, if at all, with the question of the providing of means.

J. D. MACDONALD.
Hamilton, Feb. 21, 1888.

THE SECOND ADVENT.

MR. EDITOR,—In a recent issue Mr. "Hopeful" has delivered himself in answer to a previous deliverance by Mr. "Faithful." Both seem to be confident, especially Mr. "Hopeful," that he is right in his interpretation of the word. This is a subject that has of late forced itself upon the consideration of Bible students. "Coming events cast their shadows ahead." Mr. "Faithful's" handling of the subject seems to be an honest endeavour to elicit truth, but Mr. "Hopeful" seems more anxious to defend an old dogma. Now that you have let this discussion into THE CANADA PRESBYTERIAN, you cannot very easily limit it, so long as it is conducted fairly. One thing is very evident to my mind, that a knowledge of the classics does not confer an infallible opinion of the "deep things of the Word." The Christian Church seems as much in the dark with respect to Christ's second coming, as the Jews were with respect to His first coming. If "Hopeful" wishes to convince any one that his opinions are right he had better reconcile the twelfth chapter of Daniel with the twentieth of Revelation. They must either be reconciled, or they stand diametrically opposed to each other.

NEW WESTMINSTER PRESBYTERIAN.
New Westminster, Feb. 9, 1888.

AGED AND INFIRM MINISTERS' FUND

THE ASSEMBLY'S APPEAL FOR CONTRIBUTIONS TO CAPITAL—AN EXEMPLARY CONTRIBUTION.

MR. EDITOR,—It will soon be two years since the General Assembly closed its earnest consideration of the annual report of the Committee on the Aged and Infirm Ministers' Fund with a solemn appeal to the wealthier members of the Church in behalf of the Fund. That appeal was made in the hope that it would be so liberally responded to that the present slender capital of \$15,000 would, before a long time, be increased to \$100,000, which is considered the least that should be aimed at, if the pioneer ministers of the Church are to enjoy a comfortable retiring allowance, such as the slow accumulation of years will doubtless ensure for the retiring ministers of another generation.

Although the Assembly's deliverance affirmed that "none of the funds of the Church is now so much in need of the benefactions" of its wealthier members, the appeal has hitherto been without results; and many are now of the opinion that little is to be expected from it, unless personal application is resorted to, as in the case of the college endowments. In these circumstances many will sympathize with me in the great pleasure I have in being able to announce that a donation has been received, which, I trust, will prove to be only the beginning of a succession of contributions that will ere long end all our anxieties. Mr. George Barron, an elder of Chalmers Church, Elora, has just contributed \$500, "to be invested as part of the capital of the Fund for Aged and Infirm Ministers." Such a benefaction from a retired farmer of only very moderate means has greatly revived my hopes; and I cannot refrain from referring to it, in the hope that my doing so may lead others to turn their liberality in the same direction. Probably there are not a few to whom a contribution of \$500 or \$1,000 to the Aged and Infirm Ministers' Fund would be a comparative trifle, and who would, before now, have cordially responded to the Assembly's appeal if the claims of the Fund had been pressed upon their attention, as other claims have been, by personal application. But I cannot yet renounce the hope that the object in view may be attained otherwise than by personal canvass. It will indeed be a sore disappointment if among many who are "rich in this world," there are few or none found who are "ready to distribute" "to the necessity" of fathers and brethren who can no longer labour in the ministry; and I cannot but pray that this communication may take the eye and affect the heart of some considerate Christian of ample means, whose mind is not unfamiliar with thoughts of the time when the King "on the throne of His glory" will graciously acknowledge, as done to Himself, the kindness bestowed on His brethren in their need.

Elora, Feb. 21, 1888. JAMES MIDDLEMISS.

ENLIGHTENMENT WANTED.

MR. EDITOR,—It has been stated in your pages several times, also by Dr. Cochrane and others, that this year is a critical time for the Mission Schemes of our Church. Yet I fear many of our people are not considering the matter in a right spirit. In the congregation to which I belong, I am sorry to say, our contributions for the past year show quite a decrease. In looking for the causes for this we find two reasons (I call them excuses) especially prominent: First, we do not like the Augmentation Scheme, and so will give nothing.

Then all the Schemes suffer because those good people do not think well of one. To get rid of this excuse, we have set that Scheme apart from the rest, and arranged that those who favour Augmentation can give to it specially.

Excuse number two, that the moneys sent from the congregations are not appropriated as desired by the givers, but are manipulated by somebody or some committee so to take from one Scheme to add to another. Our minister and others have denied this again and again, yet it is still believed by many. Will some one who can do so with authority tell in your paper the state of the case. It would perhaps benefit other congregations as well as the one in which I hold the office of

ELDER.

Pastor and People.

ONLY THEE.

In the neighbourhood of a German city, a few years ago, a faithful husband inscribed on the tombstone of his wife, these two words: "Only thou!" Touching words which easily persuade us that they indicate more than many a long inscription. In the passage in Psalm lxxiii. 22-26, two similar words occur, not as an inscription for the dead, but as the testimony of a life, words which ought to be impressed, not on cold marble or dead paper, but on living, Christian hearts, particularly on all hearts that mourn, "only Thee!" "Lord, if only I have Thee!" Among all the evidences of Old Testament piety this is one of the highest and most striking. It reveals such an absorbing love for the Lord, such perfect assurances of faith and certainty of consolation, such triumph over the world, that you would sooner seek these two words on the lips of a John or a Paul than on those of a singer of the old covenant. Asaph, the poet of the psalm, is a hero who not only dares to look upward when a precious soul has passed to its home, but who, in the event of the entire wreck of all his earthly happiness, the loss of every possession with his very life at stake, would face the storm and the wave, distress and death, clinging to the Lord with a faith rock-firm. From the height of His faith, His love and His consolation, He looks away over heaven and earth with all their possessions, over life and death with all their misery, and shouts with triumph, "Lord, if only I have Thee, I care nothing for heaven and earth; though my body and soul pine away, Thou, O God, are still the consolation of my heart and my portion forever." It reminds us of that other man of rock who, two and a half thousand years later, sang, "What though they take our life, wealth, honour, child and wife, seek nought to retain; 'twill bring them no gain, the kingdom must ours remain!"

Who of us can immediately follow Asaph up to the height of his love toward God, and his unswerving faith, repeating after him without reserve, "Only Thee"? Who? Probably not one! And yet this is a lesson we all must learn if the Lord is to remain our portion and inheritance to eternity. Beloved, the life of a pious Christian who has gone home to God has usually been a progress, the Lord leading step by step up to the goal, "Only Thee!" At first the poor, foolish heart clings to this world by a thousand fibres, neither seeking nor desiring only the Lord; or if it seeks Him at all, seeking, beside Him and more than Him, a thousand temporal things, but with toughest persistence itself. Then the kind, wise Lord begins His work of renewing and purifying, pruning from the top downward, now here, then there, to sever the world and transitory things from His child; who gradually becomes more indifferent to external possessions, and as they lose value the invisible possessions rise in appreciation. But he still continues to cling to this and that, to relations that have grown precious, it still seems as though without certain persons, without this or that activity, and at least without health, he could not live. Then the knife begins cutting down deeper, and with the loss of intimate friends pieces of the heart are torn away in order to let all wounds be filled with the love of the Lord. He becomes more lonely on the way, instead of the variety of staves on which he was accustomed to lean, it gradually dawns upon him that the rod and staff of the Lord is the only one on which he can rely. Out from the legion of transitory things, the unity of things eternal, the one thing needful reveals itself to the soul. It becomes more and more evident that the honour and pleasure it has so long been seeking beside the Lord, are nothing but vanity, and one by one the aims and desires of the heart withdraw. Finally, perhaps only one thing more remains to which the heart clings besides the Lord, and that is life, this also begins to pass away, the body grows weaker, and disease takes a stronger hold upon it, then the spirit begins to long to abandon its decaying hull for its new home; and at length, before the gates of eternity, everything earthly has lost value and fascination to the weary soul, and, as is often clearly revealed beside the death-bed of the pious, it no longer has any appreciation for worldly things or occupations, the whole attention is riveted on the Lord, the Conqueror of Death; forgetting all that is behind, and pressing

only toward that which is before, experiencing that human help is of no avail, it casts itself entirely upon the Lord and His free mercy. Then, at last, it is ripened so far inwardly that it can truly sigh "only Thee!" Then it fully recognizes that in order to live nothing is necessary but the Lord, when death comes nothing is necessary but the Lord, then all its aims, and hopes and love, its faithful longing, have reached the Asaph height, "only Thee!"

Sad to say, those who do learn to utter these words, usually do not learn until too late—Asaph learned earlier. Why should not we children of the new covenant learn still more easily? Only when we have learned that shall we understand life and view it in the right light. Only then shall we become really free and truly saved, only then can we obtain the victory over ourselves, the world and all its wants! Therefore, looking unto the Lord, let us endeavour to repeat the singer's "only Thee," and see how that will enable us.

1. To ascend to a height of love which regards heaven and earth as of little importance compared with the Lord; 2. And take our stand upon a rock of consolation which will endure even though our flesh and heart fail.

Lord Jesus! Thou once gavest up all, even Thy life, just to redeem us, and to win us unto Thy kingdom; therefore it is only just that we should care little for everything else, if only we have thee, and may enjoy Thee forever. Those among us, Lord, to whom as yet Thou art nothing, O seek to become something to them now, and gradually more and more! And to those who have already found Thee precious, do not rest until Thou art become their all-in-all! Amen.
—Theodore Christlieb, D.D.

FOR THE CANADA PRESBYTERIAN.

SENNACHERIB.

BY T. K. HENDERSON, TORONTO.

And when they arose early in the morning, behold they were all dead corpses.—Isa. xxxvii. 36.
They came in legions countless as the sand,
The myriad hosts that owned Assyria's sway,
And o'er the trembling and devoted land
The thunder of their chariots rolled away,
And Asshur poured out all her chivalry!
Thousands on thousands pressed, and rank on rank,
Marched on in battle's terrible array—
As when a mighty torrent leaps its bank,
And waves exulting roll where drowning mortals sank.

So swept they on, the horsemen of the east!
Fleet as the wind, with banners wide outspread;
The flying foe before, behind, the waste
And howling wilderness their footsteps made;
And the long train of weeping captives led
In haughty triumph at the warrior's car!
While in their track gleamed luridly and red
The flames of burning cities lit by war,
Where the fierce birds of prey their horrid banquets share.

In vain the humbled and repentant king
Flung all his treasures at the conqueror's feet;
In vain the temple's sacred gold they bring
To turn aside his wrath too late, too late!
The gathering clouds rolled on, and in the fate
Of distant empires Judah read her own,
And saw the armed battalions at her gate,
And heard dismayed, the victor's vaunting 'one,
Who had the puny gods of many lands o'erthrown!

And round her ramparts swarmed the leag'ring host,
Rider and chariot surging to and fro,
As the unquiet seas in mountains toss,
And heaving wave-like on their march below!
With sword upon the thigh, and bended bow,
Like eagles to the prey that gathered there—
Their spears far-flashing in the noon-tide glow,
And taunts that rang on the oppressed air—
That to the laugh of scorn bore back the cry of prayer!

It was Judea's monarch bowing low
Within the splendid shrine he late despoiled
To glut the triumph of the ruthless foe!
With dust upon his head, in sackcloth robed
He sent a cry for succour up to God,
And craved for vengeance on the accursed horde
That darkened all the land, bearing the rod
Of steeped in wrath, when Retribution poured
The cup of fury out, and whet her glittering sword?

The prayer was heard, the hour of vengeance struck
With hollow knell upon the slumbering host;
And sounds of fear the dense array o'ertook,
As armies on the whirlwind rushing past!
None stayed to gather up the spoil, but cast
A shuddering look behind and fled away—
For Death was in the camp, riding the blast,
And with hot shafts struck down his destined prey
And wrapped their rear in clouds thick as the ocean's spray!

Baffled, bewildered, blind, they staggered on,
A boundless sea of sand around them spread;

And morn'ning, desolate and wan,
Flung its gray light upon the stiffening dead
In ghastly mountains heaped, rider and steed—
Corses on corses piled in death's dull glare!
No warrior bent his bow, nor captain led
In that wild rout of terror and despair—
They looked upon the slain, and wished they knew not where.

Away, away, from the avenging arm
Outstretched in fury on the race abhorred!
Swift are their steeds, but swifter still the storm,
And keen the edge of the archangel's sword
That mowed them down like grass upon the sward!
Tempests around the death devoted sweep,
And none are left to tell Assyria's lord,
Thus storm struck squadrons slept their bloodless sleep,
In one huge grave engulfed, and mingled heap on heap.

THE INDIFFERENT.

There are all around us people who seem to be perfectly indifferent to the promises of God, or of His requirements. They seldom, if ever, go into a church, and only then when some noted speaker or some unusual event has happened to arouse their curiosity to see for themselves. These people are not immoral people. This class is found to be the hardest to arouse from the consciousness of moral security and see no necessity for attending church, where their spiritual natures may be fed; while immoral persons can often be readily shown the results of their conduct and may become true servants of God. Specialists of insanity will tell you that the raving maniac is more often restored to reason than the quiet, indifferent victim of melancholy. How to reach these indifferent, moral classes of people is a problem not easily solved, and yet one that should be carefully studied by every one interested in the welfare of mankind. The interest of these people must first be aroused. This cannot ordinarily be done by a pastor, for people of this class seem to think that it is the duty of all clergymen to do such things and will good-naturedly listen to them, but rarely is any impression made upon them. Who then is to do the work of reclaiming these people? Members of the Church, it must be done by you. Few members of a church have so little influence upon friends who, though indifferent to religion, would not accept the kindly-given invitation to attend with them the sanctuary; who would not fail to appreciate the warm welcome to the circles of Church people, if given heartily and meant to be just what was given. It is a mistake to preach a sermon upon the sinfulness of such a person to him, for in nine cases out of ten, offence would be taken and all opportunity lost for doing good. But if he can be aroused to see the beauties of religion, to feel an interest in the service of the sanctuary, and in the company of those who attend, caused by the constant, courteous and Christian kindness extended during the week-days, not from officiousness, but from real interest in the work of such a person, he will rarely fail to be won to the cause of Christ. If Church members would try to interest this class by personal association and make them feel a welcome in their midst, which would not appear to be affected but felt to have the ring of true metal, the preaching of the pastor and the silent exhortations of conscience would lead them to an examination of themselves which would ultimately make them members of Christ and of His Church. The coldness of those who attend church, the lack of sympathy with those about them, the failure to extend the hand of fellowship to this man because he may not socially be the equal, all do much to extend the indifference of the age, but we have yet to see the Church which has put in practice the opposite methods but what has been filled with seekers after righteousness. We do not mean that a church shall be made a club room, a place for gossip or social enjoyment, "for Mine house shall be called a house of prayer for all people," saith the Lord. Reverence for God's house should restrain people from making it a place of social enjoyment, and few people would wish or expect other than dignified and decorous conduct in the house of God. The member of the church must do his part on the outside. If the winning of souls is the Church's mission, her members should do all in their power to awaken the interest of those who are indifferent to the loving call of the Church's Master and endeavour to lead them to Him.

THE adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil, and at the present rate of increase will include 20,000,000 before this century closes.—Rev. Judson Smith, D.D.

Our Young Folks.

BE CAREFUL.

Be careful what you sow, boys !
For seed will surely grow, boys !
The dew will fall,
The rain will splash,
The clouds will darken,
And the sunshine flash,
And the boy who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, girls !
For every seed will grow, girls !
Though it may fall
Where you cannot know,
Yet in summer and shade
It will surely grow.
And the girl who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, boys !
For the weeds will surely grow, boys !
If you plant bad seed
By the wayside high,
You must reap the harvest
By and by.
And the boy who sows wild oats to-day
Must reap wild oats to-morrow.

Then let us sow good seed now !
And not the briars and weeds now !
That when the harvest
For us shall come
We may have good sheaves
To carry home.

For the seed we sow in our lives to-day
Shall grow and bear fruit forever.

GOLDEN GRAIN BIBLE READINGS.

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

THE BELIEVER JOYFUL IN GOD.

Why? Because he is covered with the robe of Christ's righteousness, Isa. lxxi, 10.
He is in the presence of God, Psa. xvi. 11.
He draws water out of the wells of salvation, Isa. xii. 2.
He finds and feeds upon the Word of God, Jer. xv. 16.
He has hope of the glory of God, Rom. v. 2.
He is in the kingdom of God, Rom. xiv. 17.
He is on his way to the Eternal City, Isa. li. 11.
God is his salvation, Isa. xii. 2.
God is faithful to his covenant, Joel ii. 23, and Gen. viii. 22.
God rejoices over his people with singing, Zeph. iii. 17.
What a picture we have of the reciprocal joy of the sinner and the Saviour—and both crowned by a feast in Luke. xv. 11, 32.

FOR THE CANADA PRESBYTERIAN.

LIFE AND DEATH.

"And God said, Let the waters under the heaven be gathered together unto one place and let the dry land appear; and it was so. And God called the dry land earth, and the gathering together of the waters called He seas; and God saw that it was good," Genesis i. 9. At this stage of the world's history there was no life of any kind upon earth, and nothing could be seen but bare barren uplands and lowlands, surrounded by sullen, surging seas, and the whole having for an environment a dense mist, no rain having fallen as yet. The earth could scarcely be called a thing of beauty in this state, nor yet a thing of any apparent use; it wanted "life," vegetable, animal and human to complete it, and to render it both beautiful and useful to the comprehension and wants of finite beings. But where was this mysterious principle of life, any kind of life, to come from? The dead earth could not reach to heaven to obtain it, this was beyond its forces, for there is a great gulf fixed between life and death, which death can never cross. Life may pass and "weave from matter the robes we know it by," but to death the chasm is quite impossible. And upon these great truths, primal illustrations of many succeeding truths of a similar nature, our distinctive Presbyterian doctrine is based. The dead earth cannot, of itself, attain to even the time life; and man cannot of himself attain to the eternal life. But God can confer the time and the eternal life, because He alone can cross the gulf by the mighty power of His creative word.

And His creative word did cross the abyss. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so," Genesis i. 11. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground," Genesis ii. 4, 5. No language could more clearly express the fact that every plant and every herb of the field were created before they were in the earth. And all science admits the fact that, at one time, no life could possibly exist upon earth.

The earth and the seas were dead, in the Scriptural sense of death, though they were certainly in existence. Death must then mean a state of utter unconsciousness of being, when applied to matter. Matter knew nothing and could know nothing of its own existence, far less could it have any conception of the life which was so soon to take possession of it. But life did take possession of it, and moulded it into the many beautiful forms of vegetable life we now admire so much. Animal life came next, but it could not tell the secret of its being to vegetable life, and neither could vegetable receive it even if the animal could have attempted the revelation. A whole gulf of being was between them. Vegetable life was "dead" to animal life, though it was living out its own existence. Human life next appears, but neither can it tell the story of its peculiar being to animal life, and though the animal is living out its own existence, it is "dead" to human life, in the sense that it can neither comprehend nor live the human life. Last of all comes spiritual life, and neither can it describe the secret of its new creation to the natural comprehension, the natural man being "dead" to the kingdom which is above him. A whole gulf of being divides the divinely spiritual from the natural, as it exists now; and the natural can no more grow into the spiritual, unless it be "born again," than the bare and naked earth could grow or expand to heaven by its own efforts, in order to clothe itself with the garments of life.

But back of all the kingdoms, temporal and eternal, is God, who performs His wonders in His own mysterious way and in no other; and if He saw fit to cross the gulf to clothe the desolate earth in garments of living verdure springing up from within itself, shall He not much more cross the greater gulf to re-clothe His own marred image in robes of innocence upon a clean form, cleansed by wells of living water springing up from within itself? M.

HOW A THIEF WAS DISCOVERED.

The following story, describing the unique plan by which a rogue was discovered among the native troops of British India, is told by a veteran English officer. Shortly after he had assumed command of the Fourteenth Native Bengal Infantry, a complaint was brought to him of a theft which had just been committed in the barracks, to the perpetrator of which there was not the slightest clue. The next morning, on parade, the colonel passed along the line, giving to each man in turn a strip of bamboo; and when all were supplied, he said, with solemn emphasis: "My men, there's a thief among you, and Brahma has revealed to me how I may detect him. Come forward one by one, and give me your bamboo chips; and the guilty man, let him do what he may, will have the longest."

The soldiers, not a little startled at this mysterious threat, obeyed without a word; but, before the first dozen had filed past, the colonel suddenly seized one of them by the throat and shouted:

"You are the man!"

The Hindu fell upon his knees, and whined out a confession of the theft, while his terrified companions salaamed to the ground before the dreaded "Sahib," to whom Brahma had given such a terrible power. When they had dispersed, the senior major, who had been looking on in silent amazement, came up, and said:

"I wish you would teach me that trick, colonel."

"It is a very simple one, my dear fellow," he answered, with a smile. "You see, these bits of bamboo were all the same length; but the thief, fearing to get the longest piece, bit off the end of his, just as I expected he would, and that is how I knew him!"

INVISIBLE REINS.

All our young readers may have power if they seek it. But what sort of power? Not the public office which makes conspicuous both their good deeds and their bad ones; not the great wealth which causes the world afoot to doff its cap while the millionaire rolls past and then curse him behind his back. Nay, but they may hold silken invisible reins of influence by which people of all conditions may be turned hither and thither, restrained, urged forward or controlled.

Would you find these invisible reins? There are many to be had; let only two of them be mentioned: One is gentleness. "The power of gentleness," said Henry Martyn, "is irresistible." Is it not true? Look around your group of acquaintances. Whose word has most weight? Whose approval is most sought? Whose way is oftenest followed? Not the blusterer's, not the bold, loud-voiced wrangler's, not the positive, unreasoning dogmatist's, but his whose gentle tone, modest opinion of self, quiet manner, willingness to stand back all point out true wisdom.

But gentleness alone will not do, it is a strong influence, but it needs a counter rein, lest the guidance be one-sided. Its balance is not far to seek. Let the silken rein of gentleness be united with the fine-drawn steel wire of firmness, and you hold in your grasp power which crowned heads might envy.

This is no fancy sketch. We have in mind one who from boyhood has ever exercised the strongest influence in whatever community his lot was cast, and all thoughtful people agree that he owes his position mainly to these two well-adjusted reins, gentleness and firmness; to the fact that, while his speech and behaviour to all are gentle and kind and considerate as a tender woman's, his principles in matters great and small are as fixed as is the mountain-chain of his native land.

MR. TEN MINUTES.

A touching story is told of the late Prince Napoleon. He had joined the English army, and was one day at the head of a squad riding horse-back outside of the camp. It was a dangerous situation. One of the company said, "We had better return. If we don't hasten we may fall into the hands of the enemy." "Oh," said the Prince, "let us stay here ten minutes and drink our coffee." Before the ten minutes had passed, a company of Zulus came upon them, and in the skirmish the Prince lost his life. His mother, when informed of the facts, in her anguish, said: "That was his great mistake from babyhood. He never wanted to go to bed at night in time, nor to arise in the morning. He was ever pleading for ten minutes more. When too sleepy to speak he would lift up his two little hands and spread out his ten fingers, indicating that he wanted ten minutes more. On this account I sometimes called him Mr. Ten Minutes." How many have lost not only their lives, but their precious, immortal souls, by this sin of procrastination! When God calls we should promptly obey.

READY BEFOREHAND.

"What are you doing now? I never saw a girl that was so continually finishing something to do!"
"I'm only going to sew a button on my glove."
"Why, you are not going out, are you?"
"Oh, no. I only like to get things ready beforehand; that's all."

And this little thing that had been persisted in by Rose Hammond until it had become a fixed habit, saved her more trouble than she herself had any idea of—more time, too. Ready beforehand—try it.

As surely as you do, faithfully, you will never relinquish it for the slipshod time-enough-when-it's-wanted way of doing.

LITTLES.

Last spring, the superintendent of a Presbyterian Sabbath school distributed a few kernels of pop-corn to the members of the school, to be planted and tended by them for the missionary cause. At a harvest festival recently held, the corn which was raised was brought and sold at auction, and the amount realized, over \$14, goes to the Home Mission cause. Other donations in the shape of apples, potatoes and other fruits and vegetables were also sold, and that, together with the door and supper receipts, netted the school nearly \$40, to be used in buying new books.

PRESBYTERIAN YEAR BOOK

For 1888.

Edited by REV. GEORGE SIMMONS.

The present issue of the YEAR BOOK contains, among other matter of great value original articles, as follows—

- Home Missions. By Rev. W. C. Cochrane, D.D.
- The Nova Scotia Centennial Year. By Rev. R. F. Burns, D.D.
- The Early Ecclesiastical History of Picton, N.S. By Rev. George Patterson, D.D.
- Women's Foreign Missionary Society. By S. E. Foreign Missions. By the Editor.
- What We Owe the Country and the Age. By F. W. The Schemes of the Church 1877-1887. By the Rev. R. H. Warden.
- Missionary Work in Manitoba and N.W. Territories. By J. K.
- History of Congregations.
- Presbyterian Colleges in Canada. By the Editor.

Mr. Croil, of the Presbyterian News, says of the YEAR BOOK: It is one of the best thumbed periodicals in our office. Every Presbyterian should have it.

The N. Y. Independent says: It is one of the best ecclesiastical annuals published in the world.

For sale by all booksellers. Mailed free of postage on receipt of twenty-five cents.

PRESBYTERIAN PRINTING & PUBLISHING COMPANY,
5 Jordan Street, Toronto.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

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

AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

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



TORONTO, WEDNESDAY, MARCH 7th, 1888.

Our Clubbing Arrangement with newspapers has been terminated. The offer of Book Premiums will be good until the 15th of March, when it will be withdrawn. We have to thank a large number of subscribers for their prompt renewals and for kind services in helping to extend the circulation of THE CANADA PRESBYTERIAN. It is expected that those who have not yet remitted for the current year will do so at once, and thus be in a position to claim one of the valuable books offered to all paying \$2.00 in advance for 1888.

THERE are some puzzles about the voting in Halton last week that it is impossible for an outsider to solve. It is admitted on all hands that whilst the law was imperfectly enforced in Oakville and Milton, it was enforced fairly well in the townships. And it was the townships of Trafalgar and Esquesing that repealed the Act. Milton and Oakville gave a majority of 120 against the Act in 1884. Last week the majority was cut down to ninety six. In 1884 Trafalgar gave a majority of ninety five for the Act, and last week gave a majority of thirty one against it. Esquesing's majority against the Act in 1884 was eighty-nine, but the people ran the eighty-nine up to 190 last week. The puzzle is why majorities against the Act were cut down, where the Act was not enforced and increased where the Act was enforced. No doubt, local causes were at work which cannot be learned from the returns. Were it allowable, which it is not, to draw a universal conclusion from a particular case, the inevitable inference would be that enforcement of the Act leads to its repeal. No such conclusion can be drawn from the voting in Halton. There must have been some local cause or causes at work, the force of which outsiders do not understand. Time will no doubt throw some light on the puzzle.

SOME of our contemporaries across the line say that Professor Patton's election to the presidency of Princeton "signifies an elevation of ideas." Being interpreted, this means that the new president is not expected to hunt for money for endowments or building purposes, or do any material work of that

kind. Princeton has all the money needed, and doubtless more will be sent in without canvassing. It is high time that a number of professors a good deal nearer home than Princeton were allowed to confine their labours to the sphere of "ideas." No small part of the building fund and endowment funds of Knox College was raised by the professors of the institution. They left the sphere of "ideas," and worked with patience, perseverance and success in the region of finance. The same is true of the Presbyterian College of Montreal. Principal Grant left the sphere of "ideas," and worked so hard in raising the endowment for Queen's that his health broke down. We hope it will be a long time before an equal number of professors will again be called upon to leave the sphere of "ideas" to raise money. It was a fortunate thing the Church had men able and willing to raise money for college purposes, but it was not their appropriate work. Now let us have an "elevation of ideas" all round the college circle.

THE execution of the sentence of death the other day in the Toronto gaol brings up some old but startling questions which nobody seems able to answer. What does society do for unfortunate lads like Neil? The only really effective thing that society does for lads of his class is hang them. If that is all that a Christian country can do for homeless bad boys who are not under any parental restraint, let us say so at once and be done with it. Tell it in Gath and everywhere else that the only thing wealthy, happy Ontario and "Toronto the Good" can do for a homeless, half-witted Irish boy of criminal propensities, who never had any advantages in his youth, is to hang him. The most barbarous tribe of savages could do that. The people we send missionaries to convert could do that. Ontario spends over \$500,000 each year educating the children of well-to-do, prosperous people. Ontario erects a gallows and buys a rope for lads like poor Neil. Surely some method could be devised by which lads of that kind could be restrained and helped to live better lives. Scores of such lads are growing up in our cities, and while these candidates for the penitentiary and the gallows are growing up in hundreds, some good people can find no more important work than making war against the Ross Selections or splitting hairs about communion wine.

THE question asked by almost everybody is, What causes led to the repeal of the Scott Act in Halton? We are too near the event to speak quite positively on the subject, but at present it would seem that repeal was brought about by a combination of causes. These have been so fully discussed in the secular press that it is not necessary to discuss them here. One fact, however, must be borne in mind. The Halton of 1888 is not the Halton of 1884. The municipal and judicial boundaries are the same, but the voters' lists have been considerably changed by the operation of the Franchise Act. The case was submitted to a new jury, or at least to a jury partly new. British and Canadian Parliamentary practice always is to bring on a general election after each enlargement of the franchise. Politicians know that the result of these elections is always uncertain because no one can tell how the new voters may go. The same uncertainty will attend all the near contests for repeal of the Scott Act. The new vote is an unknown quantity. It is said, we know not with what degree of accuracy, that the changes made in the electorate in several counties is larger than the majorities given for the Scott Act in these counties. These changes in the electorate, whether great or small, must bring an element of uncertainty into every contest and may, as in Halton, lead to surprises. In any case in which a majority of the new voters are Scott Act supporters, the surprise will be on the other side.

DR. HOLCOMBE, of New Orleans, has a most useful article in the last issue of the Interior on the influence of fear in disease. After showing that fear not only paralyzes the nerve centres and thus decreases the power of resistance, the writer proves most conclusively that in many cases brooding over diseases will produce disease. His picture of what the sick room often is will be familiar to many.

A shadow of fear seems to hang over everybody. The pulse is counted, the temperature taken. Nurses or nearest friends want to know aloud the report of the watch and the

thermometer. The doctor answers aloud and all look grave. And so it goes on, day after day, thoughts and images of pain and sickness and danger and death being impressed and reflected upon the mind of the patient, and the great, sound, bright, glorious spirit within finds it impossible to break through this dense atmosphere of material superstitions, fear, ignorance and folly, and restore its own body to health and happiness.

And here is a picture of what the sick room ought to be:

The true sanitarian will remember in his treatment the tremendous power of words and ideas upon the sick. He will never indicate by his language, his looks or his conduct that he thinks the patient is very ill. He will cleanse his own mind of morbid fears and apprehensions, and reflect the stimulating light of hope on all around him. The suppression of anxiety and even sometimes of sympathy is necessary. His sickness should not be discussed before the patient, or any other cases of sickness alluded to. The doctor's opinion of the case should never be asked, and never given within the patient's hearing. Ease, as far as possible, all thoughts of disease, danger or death. The sick room should not be darkened and made silent. It should be cheerful and natural, as if no sickness existed. It should have fresh air and cool water and the fragrance of flowers, instead of the odour of drugs. Hope and not fear should be the presiding genius of the place.

If everybody who has duties in sick rooms would clip these directions and practice them, the rate of mortality would soon be lowered.

A MEXICAN GENERAL ASSEMBLY.

IT is well known by general readers that in the Mexican Republic the authority of the Roman Catholic Church has lately been seriously weakened. The people have become impatient of the Romish despotism, and, in order to regain its waning ascendancy desperate expedients have been occasionally employed. Persecution in its most virulent forms has stirred feelings of resentment difficult to allay. The usual melancholy results have followed. Many have lost faith not only in the Roman Catholic Church, but in Christianity itself. Protestant missions have been established in various parts of the country, and have done good work. An event of much importance, which will doubtless give a fresh impulse to the efforts in behalf of evangelical Christianity in Mexico has recently taken place.

A Protestant General Assembly met in the first week in February in the city of Mexico, at which were representatives from the various evangelical Churches in that country, and a number from the United States and other Churches. Sermons were preached by eminent members of the Assembly and papers bearing on practical subjects were read and discussed. One of the first papers read was on "What attitude shall we bear to the Roman Catholic Church?" The ground was taken that in view of the character and influence of Romanism in the country, the establishment of Protestantism was fully justified, because while the Church of Rome had, after three centuries of undisturbed sway, failed to educate, ennoble and render moral the masses of the people; it was argued that the validity of Roman Catholic baptism and ordination should be denied, and that all candidates for admission to evangelical Churches should be re-baptized, and ex-priests entering the ministry be reordained. It was also considered hopeless to look for doctrinal reformation in the Roman Catholic Church. These propositions met with general acceptance.

Another matter decided on was that a new Spanish translation of the Scriptures should be made by the Assembly, to be undertaken by scholarly men in the various Churches represented in the Assembly, and by all missionary societies engaged in missionary work in Spanish speaking countries. The co-operation of the American and British and Foreign Bible Societies is to be sought. An effort was also made to secure the adoption of a plan by which unnecessary and unseemly rivalry between the various Churches in Mexico may be avoided. A series of resolutions was passed, providing that in towns with a population of 15,000, more than one denomination might enter; that in towns with a smaller population, if more than one denomination was occupying the field the others should retire. To decide the difficult questions which this resolution was certain to occasion, a committee of arbitration was appointed, composed of one member from each of the Churches represented, whose decisions, supported by a two-third vote, should be final. At next Assembly these resolutions might be modified by the light of experience. Ministerial education also came up for full consideration, and issued in a proposal for the estab-

lishment of a united theological college for all the Mexican Churches. All existing colleges are either intensely Roman Catholic or tinged with agnosticism. Separate Protestant Churches were unable to maintain efficient institutes of learning, and it would be economically wise to unite in the establishment and maintenance of one well-equipped college, whose influence would be felt in the country. The proposal to establish a first-class college was approved, the appointment of a board of management recommended, and the plan submitted for the consideration of the various Churches.

Among other papers read was one, "Under what condition can ministers, employes and members of one denomination be received into another?" The writer of this paper used rather strong and plain terms in describing the loose way in which irresponsible persons had been permitted to engage in work and to change from Church to Church. He spoke of "the injury wrought to the work of Christ by the employment of ecclesiastical tramps and the harm done to the principle of self-support by the loose methods heretofore observed by several Churches." A resolution was adopted, requiring that every applicant from one Church for reception into another must present proper credentials. A paper was read on the statistics of Protestantism in Mexico, from which it appears that there are eighteen different missions in the Republic; eleven different denominations; 123 foreign workers; 12,135 communicants; and about 30,000 adherents. There are eighty-eight ordained native preachers and sixty-five unordained. Protestantism in Mexico has already had fifty-nine martyrs. The Committee of Arrangements was continued, and empowered to convene a similar Assembly when the proper time comes.

HOSPITAL FOR SICK CHILDREN.

AMONG the many charitable institutions in the city of Toronto, none occupies a warmer place in the popular heart than the Hospital for Sick Children. From its beginning, twelve years ago, to the present time, it has been conducted with great efficiency and strict economy by Christian workers deeply interested in the helpless sufferers, whose tender years commend them to the warm sympathies of the humane. The report presented at the twelfth annual meeting has just been issued. For the present, the hospital is situated in quarters comparatively well adapted for the purpose on Jarvis Street, but in due time it is expected that a large and suitable building will soon be erected, when the benefits of the institution will be extended to many more requiring its kindly shelter than can now be accommodated.

The committee entrusted with the building interests of the institution report that for the first time since the founding of the Hospital, they have felt themselves in a position to build, as in addition to the use of \$20,000, which is available, as a bequest, on condition of the payment for a limited period, of an annuity, the city contributed the noble sum of \$20,000, to be applied to the erection of a Children's Hospital, to be called the Victoria Hospital, in commemoration of the jubilee year of the reign of the Queen's most excellent majesty. This generous gift was suggested by some members of the city council, and approved by several as a suitable recognition of the Queen's Jubilee; other suggestions were made, and upon consideration it was decided to submit all these schemes to the vote of the people. The result was, that the by-law giving \$20,000 for the erection of an Hospital for Children was carried by a majority. Other sums had been promised, which made the amount available for the new building in the neighbourhood of \$45,000.

The medical report states that during 1887 there were 127 cases treated; the number cured was twenty-two; improved sixty-three, unimproved thirty-six, and six of the little patients had died during the year. There is also a medical report of the patients treated at the Lakeside Home on the Island, from which it appears that the total number of cases was seventy-four, of whom thirty-four were cured, thirty improved and twelve unimproved. During the stay of the little invalids at the pleasant summer home, no deaths occurred.

The Toronto Hospital for Sick Children is an institution that, from the nature of the case, must commend itself to the affectionate interest of all who are susceptible to generous and humane impulses.

Every Christian ought to remember the benediction implied in the divine words, "Inasmuch as ye have done it to the least of these little ones, ye have done it unto Me." For its maintenance it depends entirely on the free-will offerings of all who feel it their duty to contribute to so laudable an object. There is no canvassing for funds—a fact that should not be forgotten by those who make it a duty to contribute as the Lord hath prospered them. All the more readily should the charitably-disposed deal generously with an institution whose strong claims are not persistently urged on their notice. The mute appeal on behalf of the little sufferers ought not to be overlooked. Contributors should state whether their gifts are for the general expenses, building fund or Lakeside Home.

Books and Magazines.

EASTER RECITATIONS.—Especially adapted for Sunday school concerts. Compiled by Henry A. Young. (Boston: Henry A. Young & Co.)—A very good selection of Easter hymns.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—With unflinching regularity this excellent publication for young readers supplies them with literature that is instructive, pure in tone, and finely illustrated.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper's* this month is unusually attractive, the illustrations are numerous and pleasing. Among the chief papers in the number may be mentioned "Modern Spanish Art," "A Visit to a Colonial Estate," "Canadian Voyageurs on the Saguenay," "Studies of the Great West," the first of a series of papers by Charles Dudley Warner, and "A Little Swiss Sojourn," by W. D. Howells. William Black's new novel, "In Far Lochaber," is continued. Short stories well told, excellent poetry, and the usual departments make up a capital number of this first-class magazine.

SCRIBNER'S MAGAZINE. New York: Charles Scribner's Sons.—Once more the story of the great Napoleon's last campaign, ending so disastrously for him at Waterloo, is told by Mr. John C. Ropes in a clear and intelligible fashion. The contribution is embellished with a number of finely-finished engravings. The interesting series of letters from Mendelssohn to Moscheles, also finely-illustrated, is concluded in this number. Robert Louis Stevenson discourses interestingly on "Beggars." The serial by H. C. Bunner, "Natural Selection," is concluded, and F. J. Stinson's "First Harvests" is continued. Another illustrated paper of decided interest is on "The Electric Motor and its Applications." Poetry and short story of a high order are also to be found in the current number of this splendid magazine.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—There is in the March number of the *Atlantic Monthly* that happy commingling of light literature with articles of serious purpose and enduring value, for which this vigorous magazine is justly celebrated. Perhaps nothing in the number will attract more notice than the statement which is made in "Over the Teacups," by Dr. Oliver Wendell Holmes. A most entertaining three-part story, indeed, is begun by Henry James, in "The Aspern Papers"; a timely article is contributed by Mr. James B. Thayer, on "The Dawes Bill and the Indians"; John Fiske furnishes a particularly powerful chapter on "The Beginnings of the American Revolution"; Professor N. S. Shaler discusses "The Law of Fashion"; Frank Gaylord Cook writes on "The Marriage Celebration in the Colonies"; Sarah Orne Jewett contributes one of her most delightful sketches, entitled "Miss Tempy's Watchers"; Mary D. Steele writes of "The Learned Lady de Gournay," and, Oliver Thorne Miller on "Virginia's Wooing." The serial novel "Yone Santo," the story of Japan, by E. H. House, grows very exciting in the present chapter; and in "The Despot of Broomsedge Cove," Charles Egbert Craddock again shows perfect mastery in that field which she has created. The poetry of this number is "The Dying House," by Thomas Wentworth Higginson, and "Carolo Mortuo," by William C. Lawton. Several spirited papers in the "Contributors' Club," book reviews and notices of new books complete an attractive number.

THE MISSIONARY WORLD.

SERIOUS ILLNESS OF REV. JOSEPH BUILDER.

The following letter dated January 25, 1888, from Rev. James Smith, of Ahmednagar, will be read with great interest:

I have just returned from a flying visit to Mr. Builder in Mhow. I found him very low, but evidently recovering to the surprise and delight of both doctor and friends. It seems that for a couple of weeks he had done far too much work, and had exposed himself not a little by travelling during the night to save time. Added to this the shock occasioned by Mr. Murray's sudden death in his absence—the loss of so loved a companion and friend—brought on profuse hemorrhage of the lungs that lasted for three or four days. The hemorrhage has now, however, ceased, and he is gradually regaining strength, but will necessarily be incapacitated for work, and, above all, for worry for some time. It is proposed to remove him from both to Ahmednagar or Bombay until he is quite recovered. In the meantime everything that can be done by the doctor, Mr. Drew and the Rev. Mr. Scott, chaplain of Mhow, to all of whom we shall owe a debt of gratitude for their unremitting attentions.

Now where are the recruits for Mhow and Ujjain? It is quite impossible for a missionary even to be in two places at the same time, and to carry on work efficiently you need not one man, but two at least in each place. Here in Ahmednagar there are four of us and two single ladies, and we have so much to do that we have not had time to disagree much less to quarrel. Who will offer himself for Mhow and who for Ujjain? "If any man will come after Me, let him deny himself."

THE Herrmansburg Mission reports that in the course of last year 232 Zulus were baptized under its auspices. The total number of Zulu Christians is now supposed to be 1529.

DR. CHAMBERLAIN'S scheme for a united Presbyterian Church in India, the thirteen Presbyterian and Reformed bodies represented in the Empire uniting in one General Assembly has, according to the *Scottish Free Church Monthly*, been favourably received in Scotland. It has been approved generally in America.

SPEAKING at the annual meeting of the Aberdeen Church of Scotland Ladies' Missionary Association, Lord Aberdeen said that when Lady Aberdeen and himself were in Poonah last year they visited the mission station in that city, and were very favourably impressed with the work. They noticed particularly the affectionate trust displayed by the children towards the ladies who conduct the work, a confidence, indeed, which was extended so readily towards Lady Aberdeen that they were quite reluctant to allow her to leave the premises. The impression which he thought would be gained by those who saw anything of missions in India would be a feeling of admiration at the patient and persevering manner in which missionaries were endeavouring to carry out the task they had undertaken amidst many inevitable discouragements and difficulties. It was not possible to overrate the immense importance of the influence that was being exercised day by day upon thousands of children in the various mission schools of India.

A JUDÆO-CHRISTIAN movement has begun in Siberia, analogous to that which for two or three years has been proceeding at Kischnieff, in Southern Russia, under Joseph Rabinowitz. It owes its institution to a Polish Jew, one Jacob-Zebi Scheinmann, who, on the ground of utterly false accusations, was banished to Siberia in 1874. He settled at Irkutsk, where he set up in business, and at the end of five years found himself in possession of a certain competency. In his native land he had heard something about Jesus Christ from one of his friends, the late David Levinsohn, and the indirect occasion of his banishment was his having roused the wrath of his co-religionists, by declaring on a public occasion his belief that the Messiah came in the time of the second temple. He has published several letters, in one of which he calls upon the Jews to "take up the New Testament, the true *Thora*, which Jesus, the Son of God, and our Master, has taught us, and give ourselves to the study of it day and night." We shall watch this movement with interest. It is certain that the New Testament is being read by the Jews as it never was before.

Choice Literature.

SALEM: A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON.

CHAPTER XX.—Continued.

But what do we know of the agony of those who see the impending blow coming, not from the beneficent and all-wise Father, whose right to the creature he has made we do not dispute, but from man, the petty instrument of a fallible judgment, stepping in between the Creator and the created?—who see the beloved one moving before them, in fulness of health, in unimpaired vigour of body and mind, and in undoubted love and faith, and yet know that before another sun shall set that precious life shall be crushed out by brute violence?

"Heaven in its mercy hides the book of fate"—but man, unpitying man, sets the inevitable hour full before his victim's eye, and the terrible moments melt away, each one bearing off a visible portion of the life still palpitating in the heart.

Ah! we say such agony is too great to be borne. But it has been borne by hearts as tender and as loving as our own. And how can human nature endure it? We know not—we only know that it has been borne. "Lo! all things can be borne." And it was this bitterest portion that poor Alice was called upon to suffer.

The last terrible moment had come. The sun had climbed to the mid-heaven, as if to look down upon the sacrifice, when the door of the prison was opened, and the unhappy prisoner came forth—not led forth, for the brave and dauntless old woman came out unsupported, and walked with a firm and unflinching step.

There was a marked and striking difference between Goody Nurse and Mistress Elsie Campbell. Both went to their death unflinchingly; but one had the meek resignation of a humble Christian, the other the fierce heroism of a Stoic; the first was saintly, the last was majestic.

Conscious of her own integrity, and of the falsity of the malicious charges against her, and full, as we have seen, of unmitigated contempt for the tribunal before which she had been so unjustly condemned, the spirit of the old Scottish Covenanter was roused within her. Her face, though perfectly colourless, was set as a flint; and, like the Indian warrior at the stake, she was fixed in her purpose that no trembling nerve, no faltering step, should gratify the malice of her enemies by a token of her suffering.

So she came out, disdaining support, and would have mounted the fatal cart unaided, had not her manacled limbs forbidden it.

When she was placed in the vehicle, another vain attempt was made by Alice's friends to withdraw her from the awful scene; but the faithful child would not be removed. With wild eyes and piteous hands she waved them back. Twice she essayed to speak, but the unuttered words died on her feverish lips. Again—and they who stood nearest to her caught only the words, "Having loved His own, He loved them to the end;" and awed and silent, they desisted, and made way for her.

Clinging tightly with both her clenched hands to the back of the cart, to support her tottering and uncertain steps, with her uncovered head bent down upon her hands, and her bright, dishvelled hair falling as a veil about her, Alice followed as the melancholy procession moved onward—up the length of Prison Lane (now St. Peter Street) into Essex Street.

As the gloomy train wound along its way through the crowd, and just as it turned the corner into Essex Street, an Indian, closely wrapped in his blanket, dropped, as if by the merest chance, a bit of pine-bough into the slow-moving cart.

Apparently by accident the little missile fell; but it had been thrown by a dexterous hand, and with a calculated and certain aim. Lightly it brushed Alice's fair, bended head, touched her clenched hands, and fell into the cart before her. But Alice, moving on in a trance of giddy horror, with her heart "so full that feeling almost seemed unfeeling," did not notice it. If she had, she might have recognized in it a token of the hope it was meant to convey to her.

Pashmet had received the little wampum chain—he was true to his pledge. Even then he was in town with a party of his bravest warriors, although to make himself known even to Alice would possibly have defeated his object.

Gradually and unobserved, half a dozen Indians, closely wrapped in their blankets, had mingled in the crowd—their stolid, inscrutable faces expressing neither interest nor sympathy in the sad scene passing before them. But under those blankets they were fully armed; under those dark, inexpressive faces there was keenest observation and intent purpose; and in a little wooded hollow, near the fatal "Gallows Hill," a dozen or more fleet little shaggy Indian ponies were quietly picketed, waiting for their fierce, tameless riders.

The plan was perfected in its most minute details. The town officials, unsuspecting of opposition, were unarmed. The surprise was to take place at the moment of transit from the cart to the ladder. All was in readiness, and the rescue would undoubtedly have been successfully made had not circumstances wholly unlooked for chanced to prevent it.

The street was crowded with spectators, as upon the former executions; but it was clearly evident there was a change of sentiment in the lookers-on. Possibly the thirst for blood had now been satiated, and had died out—the tide of popular feeling was evidently turning. The faith in the accusers, once so unquestioning, had been lessened; the girls had become too confident and too reckless. Or it might be that possibly a new-born pity was awakened in behalf of the victims; and who would wonder?

In a small community, such as Salem then was, the private history, the affairs and personalities of each of its inhabitants are considered as the joint property of all the rest; consequently Alice's desolate orphan girlhood—her entire dependence upon the condemned prisoner, who was her only known relative in the wide world, might have well awakened pity under any circumstances; but, beyond this, the rare beauty of the poor girl, her sweet innocence, and her fearless devotion to her grandmother, had called forth the interest and admiration of many who had never personally known her; and now, instead of the coarse jeers, curses and bitter invectives, with which the howling mob had followed the first sufferers, there was, as they passed along, an awed and respectful silence—broken only now and then by sobs and sighs, and half-uttered exclamations of "God help them."

As the sad procession wound its slow way beneath the scorching noonday sun, toiling up the little crooked, narrow street, an interruption occurred. In one of the very narrowest portions of the street a gay cavalcade was seen approaching—their gay military harness ringing out and glittering in the sunbeams.

It was the new governor, Sir William Phips, who had only arrived in the country on the previous May; and who was now riding into town, accompanied by a party of officers, most of them composing his suite, and one or two personal friends.

Laughing and jesting in true military style, they drew near; but the street was too narrow to allow of two such pageants at one time, and for once grim Death stood back, jostled out of the way by busy, joyful Life.

The miserable, creaking, jolting death-cart drew up on one side of the narrow street, and halted, to allow the governor and his suite to pass by.

At the sudden stoppage of the cart, poor Alice started from her ghastly drowse—possibly she thought the terrible goal was reached. As she lifted her head and looked wildly around with her sad, frightened, bewildered eyes, the words which were passing from lip to lip around her fell upon her ear: "It is his Excellency, Sir William Phips, the new governor."

In one instant, straight and clear as a flash of light from heaven, broke in upon her clouded mind an intuitive ray of hope; in one moment she had quitted the cart to which she had convulsively clung, and with one wild bound, like the death-leap of some maddened creature, she sprang directly in Sir William's path, and flinging up her wild arms to arrest him, she raised her sad, beseeching eyes to his, and faltered out her impassioned appeal: "Mercy! mercy! your Excellency; pardon—pardon—for the sweet love of heaven—she is innocent! Oh! as you hope for mercy in your own sorest need hereafter, have mercy upon us—mercy! mercy!"

As the frantic creature paused for breath, she sank exhausted upon the ground just in front of the governor's horse; and startled by the sudden apparition of the fair, spirit like thing, Sir William sat in silent bewilderment, reining in his plunging, snorting horse with a powerful hand, till the spirited animal sank upon his haunches beneath the strong control.

But Sir William's were not the only eyes to which that fair, frantic face appealed; one of the officers in the company, who had come out from England with the governor, galloped to the scene, and forcing his horse up to the side of the death-cart, peered with quick, inquiring eyes into the face of the prisoner, who had sat with closed eyes and tightly compressed lips, not turning her head or moving hand or foot since she entered that car of death; then suddenly, as if his gaze had assured him of her identity, he bent forward and shouted close to her ear, "Elsie Campbell!—look at me!"

With a mighty effort, the fast-sealed eyes unclosed; and the thoughts which had, it would seem, already preceded her to the unknown and eternal world she was so soon to enter, turned back once more to earth; she did not speak, but her involuntary start, and the sudden rush of colour that flushed her pallid face, betrayed her recognition of him.

Grasping her firmly by the arm, he asked in breathless entreaty: "Tell me—who is that girl! I adjure you—by the memory of Alice—answer me."

For one moment Elsie Campbell wavered—here was the betrayer of her only child—and for one moment revenge seemed sweet to her still; but then she thought of Alice, her darling, left alone in the wide, cruel world—no friend, no protector; this man was her father—and love conquered pride; the rigid lips painfully enclosed, and with an evident effort she murmured hoarsely: "Your child, my lord! my Alice's daughter."

Another moment, and the officer had sprung from his saddle and stood by Sir William's side, his eager hand upon the governor's arm.

"Sir William—hear me; you know my life's sad history, and my unsuccessful search; I believe that girl to be my long sought child; that woman is the mother of my sainted wife—she is the sole possessor of the coveted secret; I will answer for her innocence of the absurd charge. I ask you, by our life-long friendship, to use in her behalf the executive clemency which you hold."

The hands of the brother officers met in a wringing clasp; and then, while the father pressed forward and raised the unconscious form of Alice from the ground, there was a sudden stir and conference among the officers of the governor's council, a few words to his secretary, a few hasty formulas—and then the magic words, "A reprieve—a reprieve! pardon—pardon! the governor's pardon!" were caught up by the nearest by-standers, and spread rapidly through the sympathizing crowd. The governor and his suite galloped onward; the clumsy, creaking death cart was turned about, and followed them down to the "Ship Tavern," where Alice's father had already preceded them with his precious and unconscious burden; and here, when her swollen and long-manacled limbs were once more set at liberty, the trembling and half-bewildered grandmother assisted in recovering the still fainting and exhausted girl.

"Oh tell me!" said the father, who was supporting his child in his arms—looking up into Goody Campbell's face

as she too bent over her darling—"Oh, tell me those blessed words again—tell me that this is indeed the child of my beloved Alice—my precious wife."

"An' wa' she your wife—in varry deed?" asked the still doubting listener, with her keen, penetrating eyes fixed full upon his face.

"Was she my wife? Yes—ten thousand times yes! who dares to question it? Yes! my sainted Alice was my dear and honoured wife; did you—did any one ever doubt it?"

"Yes," said Elsie Campbell, meekly, "I did doot it—I wa' told it wa' a sham marriage, an' I believed it; I thought you had done me an' my dead a mighty wrong, an' I could na' forgie it. But I see now that I hae done ye a mighty wrong, an' I dare na' ask ye to forgie me."

"I can forgive any thing to-day," said the father, tremblingly, "if only this precious one, so long and so vainly sought, is spared to me; but we have each of us much to explain."

And Alice was spared to them—but not till a long and dangerous illness had resulted from the unnatural strain of mind and body which the poor girl had undergone did they dare to hope; and while hovering in united care and anxiety over their mutual treasure, the two watchers learned each other's mutual worth—and if they could never forget the heart sorrow they had each suffered and occasioned, at least they learned to forgive and respect.

CHAPTER XXI.—CONVALESCENCE.

"It may be there was waiting for the coming of my feet, Some gift of such rare blessedness, some joy so strangely sweet,

That my lips can only tremble with the thanks that I repeat."

But Alice was young and strong, and of an unbroken constitution; and youth, when aided by love and hope and happiness, recuperates rapidly. And the time soon came when Alice, sitting supported by her father's arms, with her trembling hand fondly clasped in that of her beloved grandmother, who seemed to her as one restored from the dead, could listen attentively to her father while he recounted to them the events of those past years, which she had so longed to know and so vainly conjectured.

He described her mother to her as she was when they first met—her beauty, her purity, her loveliness; of his deep admiration of her; of the love she inspired in him from the first, and which he flattered himself she soon learned to reciprocate; and of his full and fixed determination to win her for his wife.

Then he told her of the obstacles which his father's more mercenary views for the greater aggrandizement of him, and his only son, had thrown in his way; and that the marriage which his father had to set his heart upon would have made his life wretched.

He explained to her that his father's disease, which was a softening of the brain, had been pronounced incurable, and that while he might live for years, any opposition would be sure to aggravate it; and that his medical attendants had plainly stated to him that to cross his wishes upon any point upon which they were strongly fixed would increase the difficulty under which he laboured—would certainly be dangerous, and might prove fatal.

What, then, could he do? There was no hope of favourable change in the future, and the postponement of his marriage might be prolonged for years. Under these circumstances he had persuaded Alice to consent to a private marriage; but this, though necessarily kept from the knowledge of his father, had been duly solemnized by his own clergymen, in the presence of his two uncles (who fully approved of it), and two or three other material witnesses.

He told her of his distress when his father concluded to go abroad for change of climate, and strenuously demanded he should accompany him, which he could not evade without declaring the fact of his marriage, which he dared not venture to do.

He told her of his deep grief and despair when in a foreign land he received the terrible tidings of his young wife's sudden death; of his heart-felt craving to know more; of the many letters which he had addressed to Mrs. Campbell, imploring her to give him the most minute details of all that related to his wife's sickness and death, but which had been all unanswered.

That when, by reason of his father's death, he had at last been free to return, he had hastened at once to Scotland to see her, but only to find all his letters still lying uncalled for at the post office, and to learn that Mrs. Campbell, after the death of her daughter, had sold out all her possessions and departed, and no one could tell him where she had removed to. And he had only the melancholy satisfaction of having the beloved remains of his wife removed from her humblest resting-place to the burial place of his family, and a suitable monument erected to her memory as his wife.

That after the performance of this sacred duty he had prosecuted his search for Mrs. Campbell in every direction, hoping only to learn from her something of his wife's last hours; but in vain, until in a remote region of the Highlands he had come upon traces of her recent occupation of the little Hillside Farm.

Here he learned for the first time, to his infinite surprise, that she had with her a little girl of the same name as his wife, whom she called her granddaughter. As he well knew that she had not only no other child than his wife, but no other near relative, there arose in his mind the vague hope that Alice might have left a living child; and the description of the little girl's age and appearance confirmed this new hope. Yet, if so, why had the fact never been communicated to him? And his sole object and interest now in life was to find her. But Elsie Campbell had taken her measures too carefully, and concealed her trail too successfully for this.

For years he had prosecuted this eager but ever unsuccessful search, which had for him the only hope which life still held for him.

(To be continued.)

THE CANADA PRESBYTERIAN.

A SERMON IN STONE.

BY M. M. C., NEWCASTLE, ONT.

I stood within the solemn, cloistered stillness
Of an old church, gray with the dust of years,
And marked the many monuments of men
By which their country—for whose common weal
They lived and loved and died, them glorified
In gleaming-marble or in burnished brass.
A group of four fixed wondering my gaze;
Foremost of these was Nelson, whose proud name
For daring and devotion to his duty
Has long years reigned a revered household word
In stately English homes; and too in those
Of other climes and pames. Beside him stood
A gleaming figure, as an angel clad
In flowing vestures; and, with finger raised
And pointed to the statue at her side,
Admonishes two peasant lads who stand
And rapturously upon the hero gaze
To emulate his virtues and his brave
And noble life, and meet—as chance they may—
His glorious death, and fair, proud, spotless fame,
Unending yet. So shall the sons of England's soil
Be to their country's Queen and quiet homes,
As bulwarks beaten by an angry wind;
Or like the chalk cliffs of their lovely Isle,
Though buffeted by waves and rudest winds,
Stand stately and firm and fear no foe.

And so, methought, the Christian in his course,
Though buffeted by cruel winds of scorn,
And maligned motives and hindering ills,
Is pointed by his guardian angel's hand
(Who stands and watches all his hopes and fears,
His fair temptations and his foulest sins)
To Christ, the Master, in His high abode.
Who once was man below and felt the woes
And trials of the flesh, yet sinned not,
Whispers with silver softness in his ear,
"Be like Him! Strive to reach that eminence
Whereon He sits enthroned a God indeed,
By doing as He did, and putting on
Like as it were a garment, the whole life
And glowing virtues and the saving grace
Of man's best model, Christ, the living God!"

AN EARLY AMERICAN RAILWAY.

The American effort was less pretentious. The circular or elliptical track upon which Penrose and Bennett ran their machine was movable and adjustable, or was subsequently made so in order to allow of its being readily set up in a large hall or upon open grounds. A hall as long as possible and at least twenty feet in width was required for that method of adjustment; but when set up out-of-doors the space of exhibition was usually still more ample.

This was certainly the quaintest train run since Stephenson attached his first locomotive to the old stage-coach, "The Queen Charlotte," and dragged it as a passenger car. The coach of our experimenters, holding two persons, was evidently an adaptation of the old-fashioned sleigh, with high, straight back; and with its "dash-board" much exaggerated—probably a needed defence for the passengers against cinders and smoke.—Charles H. Roberts, in the American Magazine for February.

ARE GOOD-NATURED PEOPLE UN-INTERESTING?

As a general thing, original people, people with wills and opinions—in other words, interesting people—are not, I am inclined to believe, of a very easy-going temper. The man who has a mind of his own usually wishes to have his own way, and is therefore not likely to be regarded as in any conspicuous degree pleasant. When it is said of a clergyman, "Oh, he is a very good man," all church-going persons at once get the idea of very dry sermons. (For the conveying of such a compliment as this all the vowels and consonants together are not equal to one left-handed inflection.) The most interesting character in Milton's Paradise Lost is unquestionably the arch-fiend himself; and in the modern newspaper—epic poems being long out of date—no class of persons, unless it be political candidates, cut a greater figure than the criminals. There is no doubt of it, good nature and even a good character—which things, I comfort myself with hoping, are not exactly the same—do tend to grow somewhat monotonous and tiresome. Human nature is like an apple—all the more palatable for being a trifle tart. No husband and wife ever lived together in greater mutual affection than did Elia and his cousin Bridget, concerning whom we read, nevertheless, "We agree pretty well in our tastes and habits—yet so as 'with a difference.'" We are generally in harmony, with occasional bickerings, as it should be among near relations. Our sympathies are rather understood than expressed; and once, upon my dissembling a bone in my voice more kind than ordinary, my cousin burst into tears, and complained that I was altered.

A little flavour of individuality and self-will is excellent for preventing insipidity. Thus I theorize. And why not? If a man is fond of his own ease and his own way, always notional, often out of sorts, and never very amiable, why should he not shape his theory to fit the facts?

All the while, however, I am conscious that I could find much to say on the other side. There used to be a funeral hymn (it may have gone out of vogue ere this) beginning, "Sister, thou wast mild and lovely," the word "lovely" being employed, I take it, in the old-fashioned, dictionary sense of lovable, not in the new-fangled, boarding-school sense of beautiful; and I cannot help feeling that mildness, gentleness of spirit, is one of the traits which most people like to attribute to their friends, at least after they are dead. It

would sound rather odd and incongruous—would it not?—to sing about the coffin, "Sister, thou wast irascible and interesting." And even in the case of the living, I must confess to the preference for an equable and obliging disposition, especially in a woman. I may be whimsical, but I have never seen many who afflicted me as uncomfortably sweet-tempered.—March Atlantic.

TO LIVERPOOL THROUGH HUDSON'S BAY.

But it is not because of its human inhabitants, nor of its quarries for the hunter on land or sea that the Hudson's Bay region has special interest for us to-day. We might be content to leave it to the chill obscurity which has been so long its lot were it not that, as already indicated, the Central part of Canada and the North-West of the United States are asking whether it does not afford a solution of the problem how to secure for their products the cheapest and most expeditious road to the best markets. A glance at the map will be sufficient to make clear that the shortest possible route between the region referred to and Europe lies through Hudson's Bay. Careful calculations have shown that the city of Winnipeg, for instance, is at least 800 miles nearer Liverpool by the Hudson's Bay route than by the St. Lawrence, and the difference in favour of the former increases, of course, the farther you advance north-westward. If, as has been pointed out, you take the central point of the agricultural lands of the Canadian North-West, you will find that the distance from it to Winnipeg is about the same as to Churchill, the finest harbour of the bay. Now the distance between Churchill and Liverpool is a little less (about sixty-four miles) than it is between Montreal and that great entrepot of commerce. The conclusion, consequently, is that as between the said centre and Liverpool there is a saving of the whole distance from Winnipeg to Montreal, by the use of Hudson's Bay, which means in miles no less than 1,291 via Lake Superior, and 1,698 via Chicago.—J. MacDonald Oxley, in the American Magazine for February.

CROSSES, STARS AND GARTERS.

The February Century contains Ernst von Hesse Wargegg's contribution to the European craze for decorations. From his article the following is taken: The Emperor William is generally seen wearing the iron cross and the star of the most distinguished order of the Black Eagle. Emperor Francis Joseph invariably wears the decoration of the order of the Golden Fleece, it being one of the regulations of the order that every knight belonging to it must wear it at all times, in state or private. A similar regulation compels the knights of the Russian order of St. George to wear the cross at all times, and they would incur penalties if seen without it.

The ordinary decoration, including the ribbon, is about four inches long by three inches wide. To be able to wear all their decorations, Prince Bismarck or Count Moltke, for instance, would require a breast thirty feet in breadth. A man of merit in Europe should, however, not only be of large proportions, but also of superior strength; for the average weight of one gold grand cross is about half a pound. The aforesaid dignitaries would therefore have to carry about forty pounds, in addition to their heavy gold embroidered uniform. Civilians are permitted to wear diminutive reductions of their orders, suspended on narrow gold chains; the stars of a Grand Officer or a Grand Cross, however, are worn in their original size.

It would be difficult to say who is the most decorated man of Europe. Each of the three emperors and the royal sovereigns of Europe average fifty grand crosses, with their respective appendages. Aside from the sovereigns and princes, I should think the most decorated man must be either Count Andrassy, the former Chancellor of Austria, or the station-master of —, a well-known water-gi-ace. The latter receives an average of three minor crosses annually, depending mainly on the number of sovereigns and princes visiting the place; station-masters, physicians, police commissioners, and others are in many instances remunerated for their services with crosses very much as the gate-keeper of the Castle of Chillon receives a shilling from every visiting Englishman.

JOHN KNOX'S CLOCK.

Mr. W. H. Woods, of Huntington, Pa., has in his possession a clock that would command perhaps as high a figure as any other timepiece in the country. It was made at Paisley, Scotland, by Eavn Skeoch, in 1560, and was owned by John Knox, the great Scottish reformer, from whom Mr. Woods is a lineal descendant. John Knox died in 1572. His big clock was handed down to his family for nearly 150 years, when it finally came into the hands of John Witherspoon, father of one of the signers of the Declaration of Independence. When John Witherspoon, the son, left Scotland in 1768 to take charge of Princeton College, he brought the old heirloom with him, and when he was elected to the Continental Congress the old time-piece was ticking in his parlours, and indicated the hour of his departure to transact his patriotic duties. Dr. Witherspoon prized the clock very highly. He cleaned it himself at regular intervals, and took pleasure in showing it to his friends and the members of Congress. When he died he requested that it should remain in his family and descend to the first-born of succeeding generations. At the death of Dr. Witherspoon, in 1794, the clock came into possession of his daughter, Marion, who subsequently married the Rev. Dr. James S. Woods, of Lewiston, who died in 1862. At the death of Mrs. Woods, shortly after, the clock came into the possession of its present owner, Mr. W. H. Woods, in whose parlour it now stands. The clock is still a good time-keeper, eight feet high, with rosewood case and brass works. Mr. Woods was urged to place the clock on exhibition at the Centennial, but refused to let it be taken from the house.

British and Foreign.

LORD ROSEBERY suggests that a tablet should be erected in St. Giles to the memory of the Earl of Dalhousie.

MR. GEORGE MULLER, of Bristol, preached in a Congregational church at Hobart, Tasmania, on Christmas Day.

AN address has just been presented to the venerable Dr. Peddie, of Edinburgh, in commemoration of his sixty years' ministry.

IN Cupar Free Church Presbytery Rev. W. Affleck gave notice of an overture on the subscription of office-bearers to the standards.

ST. CUTHBERT'S Church, Edinburgh, is to be reseated and provided with a new staircase from the gallery at a cost of about \$46,000.

SIR JAMES M'ULLOCH is the elder appointed by the Victoria Assembly to represent it at the Pan-Presbyterian Council in London.

THE late Mr. Crawford Ross of Tain and Cadboll, Ross-shire, has bequeathed nearly \$47,500 to the Mission Scheme of the U. P. Church.

THE Rev. Robert Gault gave notice in Glasgow Free Presbytery of a resolution protesting against the resumption of diplomatic relations with Rome.

IT is stated that the candidature of at least four ministers has been announced privately by circular for the vacant clerkship in the Free Church Assembly.

AN episcopal chair has been presented to St. Mary's Cathedral, Edinburgh, by Canon Liddon, in commemoration of the chapter having offered him the bishopric two years ago.

THE Rev. T. Gregory of Kilmalcolm, to the great satisfaction of his attached flock, has intimated to Greenock Presbytery his declination of the call to Belgrave Church London.

THE doctors at the Royal Infirmary of Glasgow are endeavouring to get themselves made into a branch of the university in that city under the title of "St. Mungo's College."

THE Rev. Brooke Lambert has two fine churches under his care at Greenwich; from one he does not receive a penny, while the receipts from the latter last year were \$155.60.

IN northern New Zealand all the Churches are suffering very much in their finances on account of the heavy commercial depression and a full stipend is enjoyed by but few of the ministers.

TAIN Presbytery has declined to interfere in the dispute as to the introduction of instrumental music into Tain parish church. The Kirk Session is to make such arrangements as they think fit.

THE Baptist Board and the London General Baptist ministers have adopted a resolution protesting against the monstrous perversion of the Royal Holloway College for women into an Anglican instituton.

THE Scottish News, the only Conservative organ for the two chief cities of Scotland, issued its last number lately. It is believed that at least \$750,000 have been lost in the futile endeavour to establish it.

"FOR God's sake," said a Kaffir chief to a government official the other day, "keep the brandy from my people, or my tribe will soon be rubbed out." Shortly after, the Government gave greater facilities for the sale of liquor.

THE Queen has sent a gold diamond locket, enclosing her portrait, to the infant daughter of Rev. James Campbell of Crathie, who officiates as domestic chaplain when the court is at Balmoral. The child has been christened Alexandra Victoria.

THE week of special evangelistic services in Dr. John Brown's old church at Haddington attracted large congregations, and Mr. Nelson, the pastor, was assisted in the efforts by several brethren who delivered stimulating and deeply-impressive addresses.

THE bill for introducing the Bible in schools has been defeated in the New Zealand Parliament by fifty to thirty-two. In last Parliament the bill was supported by only eighteen, so that the movement is advancing and its friends are well satisfied with the latest vote.

MR. W. H. SMITH, formerly chaplain of the city poor-house in Edinburgh, made another attempt to be heard in Edinburgh Presbytery with reference to his views on future punishment. But as soon as he rose to speak the reporters were requested to retire, and Mr. Smith speedily followed them.

THE Rev. J. F. Ewing, of Toorak, was one of the deputation of ministers who laid the facts concerning the New Hebrides before the Earl of Carnarvon during his lordship's recent visit to Melbourne. In his reply the Earl expressed his earnest sympathy with mission work and his readiness to give it his best help.

ON the motion of Dr. Corbett, Glasgow South Presbytery recommended the discontinuance of the Spanish mission of the Church at as early a date as can prudently be arranged for. An amendment by Dr. Fergus Ferguson that the Synod would not be justified in withdrawing from the mission was lost by seven to ten.

THE motion of remonstrance with the action of Glasgow Presbytery in receiving Rev. George Dods, now of Kilmarnock, to the status of an advanced minister, when they knew that he was under sentence of suspension for contumacy by Melbourne Presbytery, was carried in the General Assembly of Victoria by fifty-six to ten. The case was brought up by Rev. J. F. Ewing.

Ministers and Churches.

FATHER CHINIQUY had full houses at his lectures in Bowmanville.

ST. ANDREW'S CHURCH, Winnipeg, has extended a call to Rev. Mr. McTavish, of Lindsay.

THE Rev. John H. Graham, of Bristol, was lately the recipient of a valuable fur coat from his congregation.

THE Presbyterian congregation of Lucknow are contemplating the erection of a new and beautiful church.

MR. R. BELL is chairman of the Carleton Place Board of Education, 1887. He has occupied that position, with the exception of a few years, since 1852.

AN illustrated lecture on Jerusalem, by the Rev. George Burnfield, B.D., is announced for to-morrow, Thursday, evening, in the lecture room of Knox Church, Toronto.

THE Rev. R. M. Glassford is holding special services at Sturgeon Bay, which have been crowned with success so far. Quite a number have come out on the right side, and prospects of a great many more.

THE annual missionary meeting was held in Fenelon Falls lately, and an excellent address was delivered by Rev. Dr. McTavish, of Lindsay. There was a numerous attendance, and a collection was taken up at the close.

THE Presbytery of Winnipeg having refused to translate the Rev. Mr. MacLaren, of Springfield, Manitoba, to Coxox, B. C., on account of the opposition of his people, the committee have appointed the Rev. Alexander Fraser, of Orono, to the charge.

THE Rev. Dr. Cochrane requests us to say that he has received as follows: Per Rev. James Robertson, the following sums, \$500 from Mr. W. M. Clark, Toronto, for North-West Missions; \$80 from Mr. Ferguson, of Fergus; and \$63.05 sundry collections made by Mr. Robertson for the Home Mission Fund. All contributions for Home Mission and Augmentation Funds should be in Dr. Reid's hands not later than the 20th March.

By appointment of the Presbytery of Quebec, the Rev. A. T. Love visited St. Andrew's Church, Three Rivers, on Sabbath week in the interests of the Home and Foreign Missions of the Church; there was a large attendance at both services. It is gratifying to learn that notwithstanding the large number of families that have removed from Three Rivers during the past year, the congregation under the efficient pastorate of the Rev. Mr. Maxwell has made substantial progress.

THE Rev. G. M. Milligan, of Toronto, conducted the anniversary services of the First Presbyterian Church, St. Catharines, on Sabbath, February 19. The congregations were good, and the collections amounted to \$308, which will be applied toward reducing the debt. Mr. Milligan's sermons were appreciated very much, and should he return to St. Catharines will be warmly welcomed. On Monday evening the congregation met in a social capacity and spent a very pleasant evening. Short addresses, music and conversation filled the time up to every one's satisfaction. The reports for the past year are very encouraging.

ON Wednesday, February 29, Mrs. Rose was waited upon at Knox manse, Eora, and presented with a cheque for the handsome sum of \$452.50, and a very kind note, stating that the money was "voluntarily contributed by the people of Knox Church for the purpose of some lasting memorial to show the respect and love of the congregation for their late beloved pastor, Mr. Rose." As the congregation have already testified to that love and respect by the erection of a memorial tablet in the church as well as in many other ways, this handsome gift came to Mrs. Rose as a fresh proof that "he being dead yet speaketh," and she takes this public way of thanking her kind friends.

MR. FERDINAND SCHIVEREA, evangelist, concluded a four weeks' series of union evangelistic services in Oshawa on the 24th ult., the Presbyterian, two Methodists, Baptist, and Reformed Episcopal Churches working together in perfect harmony. The services were greatly blessed, not only to the conversion of many sinners—including many non-churchgoers,—but also to the quickening of God's people, and their more complete separation from the world. The largest church in the town was crowded to excess almost from the beginning; while about 400 persons were dealt with in the inquiry room, most of whom profess to have accepted Christ as a personal Saviour, and are now apparently living a new life. Mr. Schivera is now labouring in Toronto.

A WOMAN'S Foreign Missionary Society in connection with the Presbyterian Church, Port Dover, was organized on the 21st ult., by Mrs. Lyle and Mrs. Grant, of Hamilton, who delivered able and instructive addresses. The following ladies were elected officers of the society, viz.: Mrs. T. L. Gillies, president; Mrs. George Duncan, first vice-president; Mrs. T. M. England, second vice-president; Mrs. G. F. Allan, third vice-president; Mrs. Dr. Jolly, secretary; Mrs. James Mowat, Treasurer. There was a large amount of interest manifested, and Mrs. Lyle and Mrs. Grant considered it one of the most hearty and encouraging meetings they had held. These ladies made a very favourable impression, and another visit from them would be hailed with delight.

AT the last meeting of the Woman's Foreign Missionary Society in connection with St. Andrew's Church, Niagara, the annual report was read, which proved to be very encouraging in its nature. Ten months ago the society was formed with feelings of hesitation and anxiety, lest it might prove a failure, but the result has more than justified any hopes formed. In that time the sum of \$65 has been raised, besides a box of clothing, etc., valued at over \$50 sent to Indians in the North-West. Regular monthly meetings have been held and much interest shown. Two points with regard to money contributions are noteworthy. One, that

the money has not been raised by socials, etc., but is the willing offering of the members, without solicitation or collectors; the other, that the different Schemes of the Church have not suffered, but on the contrary, the contributions have been more liberal than before.

A GENERAL missionary meeting of the Presbyterian congregation of Port Dover was held in the church on the 21st ult., the pastor, Rev. R. Thynne, occupied the chair. The Rev. S. Lyle, of Hamilton, addressed the meeting on Foreign Missions; the Rev. R. Myers, of Norwich, on Home Missions; and the Rev. John Wells, of Jarvis, on French Evangelization. These gentlemen were specially selected for the occasion. Their addresses were really very able and eloquent, full of instruction, and were listened to with rapt attention by a large audience. The choir was present in full force, and were in first-class singing trim. The leader, Mr. Clark Matthews, is to be congratulated on the high state of efficiency to which he has brought it. They sang four beautiful anthems with grand effect, and the strangers from Hamilton and other places were unprepared to find such talent in so small a place. The meeting was pronounced the best and most successful ever held in the Presbyterian Church.

THE annual report of St. Andrew's Church, Chatham, N. B., was submitted to the congregation on a recent Sabbath evening, after an appropriate sermon on missions by the pastor, Rev. E. Wallace Waits. The report indicates progress all along the line. The Sabbath congregations are much larger, and the attendance at prayer meetings has greatly improved. The total membership is now 350. Communicants added during the year, fifty; removed forty-four. There are 300 scholars in the various Sabbath schools, and thirty-five teachers. The total income of the congregation amounts to \$3,167.05, which was expended as follows: For strictly congregational purposes, \$2,346; total payments to the Schemes of the Church, including Synod and Presbytery funds, \$421.05. All other payments for benevolent and religious purposes, including Sabbath school expenses, \$400. Special evangelistic services have been held in the church for some time past, which have been well-attended, and productive of much spiritual blessing to the congregation.

A VERY pleasant affair recently took place at the King Street Presbyterian Church, London. The ladies of the Church had invited the pastor, Rev. W. M. Roger, and his wife to be present at a social, and in the course of the evening, the programme of music and readings was varied by an address to the pastor, read by Mr. William Brown, expressing high appreciation of Mr. Roger's abundant labours for the good of his flock and especially of his good work among the young. This was accompanied by the gift of a very handsome easy chair, presented by Mr. Frederick Cheeseborough. After this Mrs. Roger was made the recipient of a beautiful little table, a gem of the cabinet-maker's art, with assurances of the highest regard from the congregation. Mr. Roger returned thanks for himself and Mrs. Roger in fitting terms. After the serving of refreshments a most happy reunion was closed with the doxology. The chairman of the evening was Mr. George Logan. We congratulate the congregation upon the harmony and prosperity prevailing among them.

A CORRESPONDENT of the *Maganetawan Herald* says: A first-class address, in behalf of Presbyterian missions, was given by Rev. A. Findlay, Superintendent of the Barrie Districts, on Wednesday night, 25th January, in the Presbyterian Church here. He told many interesting facts in connection with the mission, especially in what may be termed places "far back" in Algoma and Parry Sound districts. He foretells a bright, rising, noble future for the north-west of those districts, and tells of a prospect of mining for gold, silver, copper, etc., along the line of the Pacific railway, which is one of the noblest works of the present century. The mission in connection with saw-mills here is doing a splendid work; and in some poorly-settled parts of the country the people seem so anxious and urgent for the sound of the Gospel that a student or catechist is warmly welcomed and well paid. Mr. Findlay preached on the following Sabbath; received several members on profession of faith, and others who have come to reside in the village, and administered or rather presided at communion service.

THE anniversary sermons in connection with Union Presbyterian Church, Chingacousy, were preached Sabbath week, by Rev. Mr. Little, of Toronto. The Rev. Mr. Grant, of Orillia, who was announced to conduct them, was on account of sickness unable to be present. The annual soiree was held on the following Monday evening, and was in every respect a grand success. The ladies of the congregation had prepared a sumptuous repast, which was served in the basement of the church. After satisfying the demands of the inner man, as many as could find room, repaired to the body of the church, where they were entertained with music, recitations, and speeches. The University College Club, of Toronto, delighted the audience with their lively rollicking glees. The Misses Foster favoured their hearers with a couple of duets which were well received, and heartily applauded. Mr. C. E. Williams also sang a couple of solos, which were heartily encored. Mr. McMichael, of Toronto, gave a couple of recitations, in which he showed himself to be an elocutionist of no mean repute. Short spicy speeches were delivered by Rev. Mr. Alexander, former pastor; Rev. Mr. Rae, of Acton; and Rev. Mr. McKay, of Woodstock; and Messrs. Duncaan and Scott, of Knox College, Toronto. Proceeds \$96.25.

THE annual social given to the scholars attending the Duchess Street Missionary Sabbath School was held on Thursday evening, 16th ult., in the mission hall, about 250 children sitting down to tea, which was served at seven p.m. After tea was over, the scholars took part in an excellent programme, and prizes numbering about 150 were distributed to the scholars for regular attendance and perfect lessons. A pleasing feature of the programme was the allocation by the children of the amounts contributed by them

for the year toward the various Schemes as follows: McAl Mission, \$45; Foreign Missions, \$45; Mission to Jews, \$35; Home Missions, \$45; Knox College Students' Missionary Society, \$35; French Evangelization, \$45; Welland Canal Mission, \$10; Sabbath School Association of Ontario, \$10; Sick Children's Hospital, \$15, making in all \$285 for the year. This school is in a most flourishing condition, under Mr. George Smith as superintendent, and an efficient staff of teachers. At the same hour on Friday evening a social was given to the people connected with the mission, which was largely attended, and after supper a splendid programme of music, etc., rendered, which was greatly enjoyed by those present. Revs. H. M. Parsons and James Argo, a former missionary, and Mr. E. B. McGhee, present missionary, were present, and delivered addresses.

THE sixth annual meeting of the Presbyterian Women's Foreign Missionary Society of the Lindsay Presbytery was held in the lecture room of the Presbyterian Church, Cannington, on Tuesday, the 28th ult. The morning session was opened with devotional exercises, led by the president, Miss Robinson. The election of officers then took place, with the following result: Mrs. Cockburn, Uxbridge, president; Mrs. Ross, Woodville, Mrs. McTavish, Lindsay; Mrs. McMillen, Wick, Mrs. Scott, Cambray, Mrs. Johnston, Beaverton, Mrs. McDonald, Quaker Hill, and Mrs. McLaren, Cannington, vice-presidents; Miss Jackson, Uxbridge, secretary; Mrs. Trew, Lindsay, treasurer. At the afternoon meeting the attendance was very large, the lecture room being well filled. A number of ladies from the other churches in the place showed by their presence their interest in mission work. An address of welcome to the delegates was read by Mrs. McPhaden, Cannington, and replied to by Mrs. Mitchel, Lindsay. The reports of the secretary and treasurer showed that the past year was one of progress. Three auxiliaries were organized during the year, the membership in the older societies had increased, and so had the contributions. The total amount contributed is \$615.43. A very thoughtful paper on the "Golden Rule" was then read by Miss Eberts, Lindsay. A most suggestive paper on the "Outlook of Missions," by Mrs. Frankish, Uxbridge, was read by Mrs. Ross, Uxbridge. A most stirring and impressive address was then given by Mrs. Gordon, Harrington, which was listened to by all present with the deepest interest. In the evening a public meeting was held, when very forcible and practical addresses were given by Dr. McTavish, Lindsay, Rev. Mr. Johnston, Beaverton, and the Rev. R. N. Grant, Orillia.

A SHORT time since the Rev. George Bruce, of St. David's Church, St. John, N. B., preached a special sermon on the occasion of his fifth anniversary as pastor of that congregation. In the course of his sermon he stated that five years ago there was a funded debt of \$15,000, and a floating debt of \$1,600. The latter had been extinguished and the former reduced to \$11,500. At that time 170 families and 280 communicants were on the rolls of the Church. The last report shows 209 families and 371 communicants, and during the five years 187 persons have been added to the roll. The church has raised, in the five years, about \$32,000. It is doubtless true that the church last year reached the highest financial position it has yet attained. The advance from 1881 amounts to an increase of from \$1,200 to \$1,600 in the annual revenue. St. David's is paying for what it gets and not going in debt. Another financial statement, however, is not so encouraging. In the amount raised for the Schemes of the Church there has not been a proportionate advance. In 1878 \$528 was reported for the Schemes of the Church, a little less than was given this year. In 1881 the amount was \$628, and in 1886, \$657. During 1886, the Church gave nearly \$700 to local benevolent objects, for which nothing was given in 1888, so that from this standpoint there has been real advancement, though not so much as one could wish. After detailing the work accomplished by the various congregational organizations, Mr. Bruce added: The spiritual life of the Church has steadily advanced. An increasing number of people are ready to aid in the work, to take up the cross and follow Jesus. And what then of the five years? The outlook is hopeful and the record gives cause for thankfulness. But, asked the speaker, while there are many working, are there any who are not working? Then of the growing power to give; we have only begun to know how to give, but are there not some who are not giving? Tender allusion was made to the loss which the Church has sustained by death, twenty-five names having been taken from the communicants' roll in five years. Five years more will take more of us, said the speaker, and to what reward? Let us gird up our loins and ask God to help us to be faithful.

IN giving a full account of the recent opening services in the new church built by St. Andrew's congregation, Carleton Place, at which sermons were preached by Rev. D. J. Macdonnell, of Toronto, and Rev. W. H. Graham, of Carleton Place Methodist Church, the *Almonte Gazette* contains the following brief historical statement: The township of Beckwith, in which Carleton Place is situated, was first settled in 1817-1818, chiefly by Scotch Presbyterians. Rev. William Bell, grandfather of Mr. A. Bell, Almonte, occasionally preached to the settlers until 1822, when he organized a congregation. In that year Rev. Mr. Buchanan, the grandfather of Mrs. F. Greig, Almonte, was appointed minister of the congregation. Rev. John Smith was the next pastor of the people, having been inducted in November, 1835. He left in 1856, and was succeeded by Rev. D. Morrison, now a retired clergyman in Owen Sound. In 1856 Mr. Morrison was succeeded by Rev. Mr. Hutchison, and he in turn was followed in 1862 by Rev. Walter Ross. Mr. Ross died in 1881, and in 1882 the present pastor, Rev. D. McDonald, M.A., was inducted into the charge. Mr. McDonald is a Nova Scotia Highlander, and can preach in Gaelic as fluently as in English. The building opened on Sabbath last is an evidence of his popularity and success as a minister and a preacher. The membership of the Church, including the branch at Franktown, is over 300. The closing of the Session and one of the most useful members is Mr. Robert Bell, a son of the clergyman who first preached

MONTREAL NOTES.

From your editorial of last week I fear that my remarks as to the Home Mission and Augmentation Funds have been misunderstood. I was not contrasting the system of supplying fields by means of ordained missionaries and that of regularly-organized congregations having a duly inducted pastor; much less did I mean to reflect upon the system of employing ordained missionaries. I am most thoroughly in sympathy with the Scheme of our Church regarding this, that is the Scheme adopted by the General Assembly of 1879, whereby certain widely-scattered mission fields may, under certain specified conditions, have placed over them an ordained missionary for a term of years. I believe that this is the most efficient and, in the end, the most economical way of working such districts, and to the right kind of men willing to labour for a term of years in these fields, special inducements should, I think, be offered.

The aim of the Church, as I understand it, is to build up and consolidate the cause by the continuous labours of an ordained missionary for a few years, so that the people may be in a position to be regularly organized, and to call as their own pastor the missionary who has built them up or some other. What I asked was, is the Church to provide a comfortable maintenance for the labourer while he is in the field for two or three years as ordained missionary, and deny this to him when he has been called and duly settled as pastor over the same people?

This is what the Church is actually doing, on the supposition that there is to be ample funds in the Home Mission treasury and a deficit in the Augmentation of Stipends Fund. And the point I raised was, does the Church mean to discriminate in such a manner? I cannot be brought to believe that it does. To illustrate this: In the Synod of Manitoba and the North-West there are, according to last year's reports, twenty congregations on the list of "supplemented congregations," including such places as Prince Albert, Edmonton, Regina, Minnedosa, Chater, Stonewall, Rocklake, etc., all of which were till a year or two ago on the list of mission fields, supplied by ordained missionaries. As mission fields, these congregations were assisted from the Home Mission Fund. Now, however, that they have called settled pastors, they are aided from the Augmentation Fund. By crippling this fund, does the Church really mean that the regularly-inducted pastors of Regina, Prince Albert, etc., are to receive very much less salary than they did when they were ordained missionaries in, it may be, these same fields? Because they have laboured with such zeal and fidelity and success as ordained missionaries, and have so won the hearts of the people as to be called by them, and have been regularly inducted as their pastors, are these men to be placed at a disadvantage financially? Are they to receive a less comfortable maintenance as pastors than if they had continued, perhaps in the very same fields, as ordained missionaries? Is a premium thus to be put on state supply as against the pastorate? Practically, the Church says "Yes," if the Home Mission Fund should, as I hope it will, be able to meet all demands upon it, and the Augmentation Fund continue, as now, far behind. Account for it as one may, I do not believe that the Church means to discriminate in such a manner.

While a thorough sympathy with our own Church's Scheme, for the continuous supply of widely scattered and spiritually necessitous districts, by means of ordained missionaries for a term of years, it does not by any means necessarily follow that I am in favour of the system of "Stated Supply" as it exists in the American Church. This is a wide question, regarding which there is room for a great difference of opinion. In a certain class of congregation, other than that contemplated by the General Assembly's Scheme of 1879, and within certain limitations, I would prefer stated supply to the pastorate, and I think that the time has come when there should be legislation in this direction. I doubt very much, however, if the present relative condition of the Home Mission and Augmentation funds indicates the mind of the Church regarding this matter. I rather think that a minute investigation would reveal the fact that the most intelligent of our people, who are thoroughly conversant with both Schemes, are contributing as liberality to the one as to the other, according to their respective requirements.

The Rev. Principal King's numerous friends in Montreal were deeply pained to learn on his sad bereavement and sympathize very deeply with him in the death of his only son.

The concert got up by a number of ladies on Tuesday last on behalf of the extension of the Pointe-aux-Trembles Schools proved most successful, the lecture hall of Knox Church being filled to overflowing.

By instruction of the Presbytery of Montreal, and in response to a largely signed petition from parties in Lowell, Mass., a congregation was organized there last week by Revs. Principal MacVicar and R. H. Warden. The congregation is to be known as "Westminster Church," and was organized with a communion roll of fifty-eight members, three of whom had been elders in the Presbyterian Church. The Sabbath services were attended by about 250 persons, and in the evening the Lord's supper was administered to sixty-seven, three of whom were baptized at the opening of the service. Those connected with the congregation were nearly all brought up in congregations of the Presbyterian Church in Canada. There is a large number of people in Lowell from all the Provinces of the Dominion, a number constantly on the increase, and this new congregation begins its existence with bright prospects of success. They are securing the services of one of the graduating class of the College here. On Tuesday evening Principal MacVicar lectured in the Mechanics' Hall on "Social Discontent," to an audience which filled the large hall. The Rev. C. E. Amaron, of the French Protestant College at Lowell, occupied the chair, and introduced the lecturer as his former Professor and one to whom he was more indebted than to any other man.

settlers in Beckwith. On the following evening a service was held in the Opera Hall, at which there must have been between 500 and 600 people. The proceedings were opened by prayer by Rev. Dr. Bennett, of Almonte, followed by an anthem from the choir, after which Rev. D. McDonald, as chairman, made a short address in which he thanked everybody who in any way had assisted the congregation in the building of their new edifice. Addresses were given by Revs. W. H. Graham, A. A. Scott, Dr. Bennett and D. J. Macdonnell. Several anthems were rendered in an able manner by the choir, and after an excellent musical programme, tea was served by the ladies.

THE annual congregational meeting of St. Andrew's Church, Orangeville, was held recently, a good attendance being present from both town and country. Proceedings opened with a social gathering. The business meeting was afterwards commenced with Mr. Myers, chairman as the board of managers, presiding. In the opening remarks the chairman referred to the encouraging progress which had been made in removing the floating debt of the church during the past three years—and more particularly during the past year, within which over \$1,900 had been raised and applied on the reduction of debt and payment of interest. It was also shown that the general contributions for the different purposes of the Church were of a most liberal character—something over \$15,000 having been appropriated in this way during the past four years. He considered the outlook for the congregation to be most hopeful. Rev. Mr. Hunter, the pastor, presented a review of the work of the session—intimating that since he assumed the pastorate of the church in April, 1884, 293 new members had been added to the congregation—eighty-two of whom joined last year. There are now 333 active members on the roll. The treasurer's statement was presented showing that the receipts from all sources during the past year has been \$4,439.53—including \$1,935.85 from the Floating Debt Fund, \$1,226.22 from subscriptions to Stipend Fund, \$490 from Sabbath collections, \$413.49 from special subscriptions to Schemes of the Church, \$219.72 from the Ladies' Aid Society, and the balance from other quarters. The payments include \$1,935.82 on Floating Debt, \$1,240, Stipend and pulpit supply; \$435.99 for the Schemes of the Church, \$269.72 for mortgage interest, and the remainder for minor purposes. The reports for the various organizations in connection with the congregation were also presented and were approved—all being of a very encouraging character. The following officers were elected for the current year: John Gilchrist, secretary; E. Myers, John Gilchrist, John McLaren, W. H. Hunter, Thomas MacAdam, John Gillespie, A. Sutherland, James McMaster, T. L. Mercer, Thomas Stevenson, F. Marshall, D. C. Lamont, Thomas Anderson, George A. Campbell, J. W. Duke and N. Gordon, board of managers.

THE annual meeting of the Women's Foreign Missionary Society of the Presbytery of Toronto was held in the lecture room of Knox Church last week. There was a large attendance, and the proceedings were interesting and well-conducted throughout, Mrs. Robinson, the president, being in the chair. From the reports presented, the following items may be gleaned: Total contributions, \$5,179.39, an increase of about \$1,200 over last year's contributions. Of this amount \$1,384 were gathered by the mission bands. The society has thirty-seven bands and a total membership of 1,609. The following are the names of the officers elected recently: Mrs. Brimer, president; Mrs. George H. Robinson, first vice-president; Mrs. Rolls, second vice-president; Mrs. Harvie, third vice-president; Miss George, secretary; Miss Reid, treasurer. Other business, such as appointing committees and receiving the reports of those previously appointed, occupied the time of the society until one o'clock, when an adjournment was made for lunch. The ladies of Knox Church had hospitably provided for the entertainment of the society, lunch being spread in one of the adjoining rooms. The lecture room was well filled with an intelligent audience at the afternoon meeting. Besides many ladies from Toronto, delegates were present from Brampton, Bolton, Markham, West Toronto Junction, Newmarket, Georgetown, Parkdale, Aurora, Agincourt, Streetsville, Weston, etc. These delegates were cordially welcomed by Mrs. Hamilton, of Toronto. Mrs. Hamilton's address was replied to, on behalf of the delegates, by Mrs. Amos, of Aurora. Two other addresses, the first by the president, on "Personal Influence," and the second by Mrs. Henry M. Parsons, on "The Duties of Officers," formed a very important part of the proceedings at the afternoon session, and it was felt by the ladies that the thoughts expressed on these important topics were not only helpful but inspiring, and encouraging to those engaged in the work of the society. The opening of the question drawer, in which much interest was taken, and the answering of the questions by one of the members, followed by a "Map Sketch of Our Mission Fields," by Mrs. Harvie, added to the interest of the meeting. Votes of thanks were presented to the retiring president, to the ladies of Knox Church, and to those ladies who kindly took charge of the music. This closed the business and the meeting was concluded with devotional exercises.

PRESBYTERY OF STRATFORD.—A special meeting was held in North Mornington on the 21st February, for the induction of Rev. J. W. Cameron, late of Richmond Hill, to the pastorate of the congregation in North Mornington. The sermon was preached by Mr. Grant, of St. Mary's, from Isa. xxv. 9, after which Mr. Boyd, of Crosshill, gave a narrative of the steps taken. Mr. Campbell, the Moderator of Presbytery, put the questions to Mr. Cameron, which being satisfactorily answered by him, Mr. Hamilton led in prayer, when Mr. Boyd in the usual manner inducted Mr. Cameron to the pastoral charge. The right hand of fellowship was given by the members of Presbytery present, after which Mr. I. Campbell addressed the minister and Mr. McKibbin the people. Mr. Kay introduced the new minister to the retiring congregation. Mr. Cameron's name was ordered to be added to the roll of Presbytery. The Presbytery then adjourned.—A. F. TULLY, Pres. Clerk.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Mar. 18, }
1888. }

THE SON REJECTED.

{ Matt. 21
33-46.

GOLDEN TEXT.—He came unto His own, and His own received Him not.—John i. 11.

SHORTER CATECHISM.

Question 56.—All God's laws are not only right in themselves; they are also all of them for man's highest good. In keeping them there is great reward. Appended to the fifth Commandment there is an explicit promise of temporal good. Long life and prosperity in the true sense of the term are promised to those who keep this commandment. Conditions, however, are attached. God's glory and man's good may in certain cases be best promoted in a brief life. God Himself only can be the judge of this. The general promise is certain of fulfilment, and it affords a strong incentive why this command should be obeyed.

INTRODUCTORY.

After spending the night in the quiet home at Bethany, Jesus and His disciples again return to Jerusalem, where He continues to instruct the people in the Temple. His enemies are constantly on the alert to entrap Him and get Him into their power. He does not fear what man can do unto Him; He speaks yet more pointedly than ever His solemn words of warning and reproof.

I. The Vineyard.—By means of a parable Christ shows the Jews their sin in rejecting Him. It was drawn from circumstances with which they were perfectly familiar. They understood it and felt its force. Palestine is favourably situated for vine-growing. The vineyard was planted and hedged round about. Stone fences were usually built round them, and in addition thorny hedges to keep animals from entering and destroying the vines. The wine press was usually hollowed out of rock, deeper at one end than the other. The grapes were put into the shallowest part, and there trodden under foot by the assistants. For more complete protection a tower was also built, usually from forty to fifty feet high. Here the watchman took his station to ward off wild beasts or robbers. The vineyard with all its appliances was completed. The owner let it out to husbandmen, who, at the proper season, were to give him part of the produce. He then departed to another country. In the Old Testament the Jewish nation is frequently described by the symbol of a vineyard. The parable here is in keeping with that. God had given the Jewish people the land of Palestine with all its advantages. He had given them many and valuable national blessings. They were hedged about to guard them from their heathen neighbours, and on the watch-tower prophet after prophet had warned them of the dangers that threatened them. In like manner the parable is clearly applicable to the Christian Church.

II. The Husbandmen.—Those to whom the culture of the vineyard was entrusted were under obligations to deliver up to the owner the portion of the produce which was his due. He allowed them ample time to do their work and did not send before the season of the fruits drew near. Instead of cheerfully complying with the owner's request, the husbandmen took His servants, and beat one, killed another, and stoned another. It might have been expected that this outrage would have brought on these faithless and cruel husbandmen swift vengeance. The owner is patient and merciful. He sends other messengers who are subjected to similar treatment. Even yet His patience is not exhausted. "Last of all he sent His Son, saying, They will reverence my Son." The infatuated husbandmen only add to their crimes. They have profited no more by the forbearance than they did by the favour of the owner of the vineyard. They took hold of the Son, cast Him out, killed Him and seized upon His inheritance. Thus far, all His hearers had followed the parable with sympathetic attention. The Saviour appeals to them as to the desert of these wicked husbandmen. Their answer was just. To the husbandman of the vineyard which God had planted, God had sent His messengers at the proper season seeking for fruit, but the prophets and other men of God had been despitely used, and last of all the Son Himself had come, and Him they crucified.

III. Christ Rejected.—Thus far the Jewish hearers had understood the parable, but they did not comprehend the personal application which Christ next brought out so clearly. He quotes from Psalm cxviii. 22, 23. There a different image is employed. It is no longer a vineyard but a building, and the stone which the builders despised and rejected becomes in reality the chief corner stone. Christ is the corner stone of the spiritual temple. He then solemnly declares the rejection of the Jewish people and the call of the Gentiles. To some the corner stone would be one of stumbling and offence; if they fell upon it they would be broken. On those who wilfully, consciously, and finally rejected Christ, the corner stone would fall and "scatter them as dust." These solemn, prophetic words of the Saviour were fulfilled, they are being fulfilled now, and will continue to be until He shall see of the travail of his soul and shall be satisfied. The enemies of Jesus felt the truth of His words, but instead of repenting of their wicked purpose, they were the more determined to seek His destruction. The presence of the multitude for the present baffled their purpose.

PRACTICAL SUGGESTIONS.

God has given each of us a vineyard to occupy. He expects fruit in its season, and sends His servants to receive it. How shall we treat them? He has sent His Son who says, Give Me thine heart. The rejection of Christ is the greatest possible sin.

Household Hints.

PERFECTLY CHARMING is what the ladies say about "Lotus of the Nile" Perfume.

CUP PUDDING.—Break an egg in a coffee cup and beat thoroughly; then add one tablespoonful of flour and a pinch of salt; pour on milk till the cup is nearly full; then beat again, and place in the oven, and bake twenty minutes. Eat while it is hot, with a sauce made with the whites of eggs and sugar beaten together till stiff.

THE envy of her friends, a lady who uses "Lotus of the Nile" Perfume.

Broiled Kidneys.—Wash and dry the kidneys. Dip them in a seasoning made with three tablespoonfuls salad oil or melted butter, one tablespoonful vinegar, a salt-spoonful salt, and a half-salt-spoonful pepper. Run a skewer through them—when they have been well dipped in this mixture—and broil over a clear fire, but not too hot—till of a clear brown. Hold the inside first over the fire.

Scott's Emulsion of Pure

COD LIVER OIL, WITH HYPOPHOSPHITES, For Children and Pulmonary Troubles.

Dr. W. S. Hoy, Poins Pleasant, W. Va., says: "I have made a thorough test with Scott's Emulsion in Pulmonary Troubles and General Debility, and have been astonished at the good results; for children with Rickets or Marasmus it is unequalled."

Apple Custard.—Stew apples with the grated rind of a lemon added and till they are soft, rub them through a sieve, and to three cups of strained apples add nearly two cups of sugar. When cold, beat five eggs very light, and stir alternately into a quart of milk with the apples; pour into a pudding dish and bake. To be eaten cold.

HAVE you seen the prices in Barker & Co.'s window in the Y. M. C. A. building, 411 Yonge Street? The firm are dissolving partnership, and before removing from Toronto, and before selling the stock en bloc desire to reduce it by \$1,000, before March 15. We know you will hardly credit your eyesight when you look at the low prices at which these goods are marked.

BAKED OMELET.—Take six eggs, three even spoonfuls of flour, a little salt, and beat them well together—the more it is beaten the lighter it will be—then add one pint of hot milk and keep on beating. Have a hot dish with some melted butter the size of an egg and put into the oven. Bake twenty minutes, and eat when it comes from the oven, for it will fall soon. This is very nice for breakfast.

EGLANTINE PUDDING.—Cut thin slices of white bread, and line a pudding shape with them, putting in alternate layers of the bread and orange marmalade or any other preserve, till the mould is nearly full. Pour over all a pint of warm milk, in which four well-beaten eggs have been mixed. Cover the mould with a cloth, and boil for an hour and a half.

THE usual treatment of catarrh is very unsatisfactory, as thousands of despairing patients can testify. On this point a trustworthy medical writer says: "Proper local treatment is positively necessary to success, but many, if not most of the remedies in general use by physicians afford but temporary benefit. A cure certainly cannot be expected from snuffs, powders, douches and washes." Ely's Cream Balm is a remedy which combines the important requisites of quick action, specific curative power with perfect safety and pleasantness to the patient.

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Have You Nasal Catarrh?

Use JAMES' three preparations of EAST INDIA HEM; they will prevent the Catarrh entering the Bronchial tubes of lungs, thereby warding off consumption, and keep the disease located until positively cured. Put yourself fully under the influence of these remedies, and as sure as the sun shines upon you a complete cure will be made of that loathsome disease.

N.B.—This remedy speaks for itself. A single bottle will satisfy the most sceptical, and will break up a fresh cold in twenty-four hours.

Ask your druggist for Dr. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Address CHAS. D. DICK & CO., 1032 Race St., Philadelphia, Pa.

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DR. HUMPHREYS' BOOK Cloth & Gold Binding, 144 Pages, with Steel Engraving, MAILED FREE. Address, P. O. Box 1810, N. Y.

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THE BEST THING KNOWN FOR Washing and Bleaching

In Hard or Soft, Hot or Cold Water. SAVES LABOUR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labour-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

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Complex advertisement for Ely's Cream Balm for Catarrh and Hay-Fever, featuring a circular logo and text describing its benefits.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail registered, 60 cents. ELY BROTHERS, 236 Greenwich St., New York.

COUGHS, COLDS, Croup and Consumption

Advertisement for ALLEN'S LUNG BALSAM, cured by Allen's Lung Balsam, 25c, 50c, and \$1.00 per bottle.

\$85 SOLID GOLD WATCH FREE!

This splendid, solid gold, hunting-case watch, is now sold for \$85; at that price it is the best bargain in America, and lately it could not be purchased for less than \$100. We have both ladies' and gents' sizes with works and cases of equal value. ONE PERSON in each locality can secure one of these elegant watches absolutely FREE. These watches may be depended on, not only as reliable timekeepers, but as the most perfect, correct and reliable timekeepers in the world. You ask how is this wonderful offer possible? We answer—we want one person in each locality to keep in their homes, and show to those who call, a complete line of our valuable and very useful HOUSEHOLD SAMPLES; these samples, as well as the watch, we send ABSOLUTELY FREE, and after you have kept them in your home for 2 months, and shown them to those who may have called, they become entirely your own property; it is possible to make this great offer, sending the Solid Gold Watch and large line of our valuable HOUSEHOLD SAMPLES, for the reason that the showing of the samples in any locality, always results in a large trade for us; after our samples have been in a locality for a month or two, we usually get from \$1,000 to \$3,000 in trade from the surrounding country. Those who write to us at once will receive a great benefit for scarcely any work and trouble. This, the most remarkable and liberal offer ever known, is made in order that our valuable Household Samples may be placed at once where they can be seen, all over America; reader, it will be hardly any trouble for you to show them to those who may call at your home, and your reward will be most satisfactory. A postal card, on which to write us, costs but 1 cent, and if, after you know all, you do not care to go further, why no harm is done. But if you do send your address at once, you can secure, FREE, AN ELEGANT \$85, SOLID GOLD, HUNTING-CASE WATCH, and our large, complete line of valuable HOUSEHOLD SAMPLES. We pay all express freight, etc. Address, STINSON & CO., Box 148 Portland, Maine.

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Advertisement for CONFEDERATION LIFE ASSY COMPANY, featuring the text 'Capital and Assets NOW OVER \$3,000,000', 'President: SIR WM. P. HOWLAND, C.B., K.C.M.G.', 'Vice-Presidents: WM. ELLIOTT, Esq., EDW. HOOPER, Esq.', 'HEAD OFFICE, 15 TORONTO STREET.', 'J. K. MACDONALD, Managing Director.'

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Large advertisement for I CURE FITS! featuring an illustration of a man with a cane and a woman, and the text 'Everybody READS THE Birth Marriage AND Death ANNOUNCEMENTS IN The Mail Toronto, Canada', 'A life long study. I WARRANT my remedy to CURE the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a FREE BOTTLE of my INFALLIBLE REMEDY. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address Dr. H. G. ROOT, 37 Yonge St., Toronto, Ont.', 'Live at home and get more money working for us than at anything else in the world. Either sex. Costly outfit FREE. Terms FREE. Address, TRUB & Co., Augusta, Maine.'

GORDON, MACKAY & CO'Y.

HAVING PURCHASED THE LARGE

WHOLESALE BANKRUPT STOCK

OF

W. J. McMASTER & COMPANY,

41 FRONT STREET WEST,

Will offer it (IN SAME PREMISES) to the Trade,

one

ON WEDNESDAY, THE 7th MARCH.

The attention of every Retail Buyer in Canada is invited to this

GREAT TRADE SALE.

The Stock is largely Staple. A great deal of it was bought for this Spring's Trade, and all of it will be sold cheap and on Liberal Terms.

GORDON, MACKAY & COMPANY.

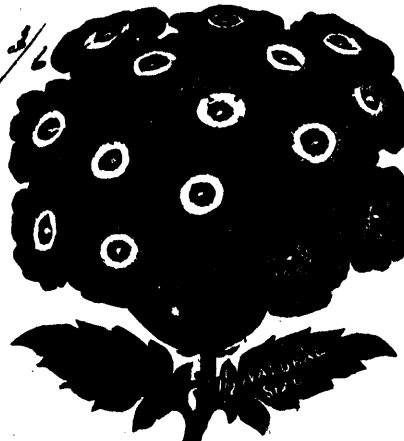
Burdock BLOOD BITTERS

WILL CURE OR RELIEVE
BILIOUSNESS, DIZZINESS,
DYSPEPSIA, DROPSY,
INDIGESTION, FLUTTERING
JAUNDICE, OF THE HEART,
ERYSIPELAS, ACIDITY OF
SALT RHEUM, THE STOMACH,
HEARTBURN, DRYNESS
HEADACHE, OF THE SKIN,
And every species of disease arising
from disordered LIVER, KIDNEYS,
STOMACH, BOWELS OR BLOOD.
T. MILBURN & CO., Proprietors,
TORONTO.

Western Assurance Company.
FIRE AND MARINE.
Capital and Assets over \$1,000,000.00
Annual Income over - 1,000,000.00
HEAD OFFICE:
Cor. Scott and Wellington Streets,
Toronto.
Insurances effected on all kinds of property at low
current rates. Dwellings and their contents
insured on the most favourable terms.
Losses Promptly and Liberally Settled.

VIRGINIA FARMERS and MILLS SOLD
and... Free Catalogues.
L. B. MAPPIN & CO., Richmond, Va.
OPIUM Morphine Habit Cured in
10 to 15 days. No pay till
cured. Dr. J. Stephens, 1-10
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OUR MANUAL OF EVERYTHING GARDEN FOR THE



is this season the grandest ever issued, containing three colored plates and superb illustrations of everything that is new, useful and rare in Seeds and Plants, together with plain directions of "How to grow them," by PETER HENDERSON. This Manual, which is a book of 140 pages, we mail to any address on receipt of 25 cents (in stamps.) To all so remitting 25 cents for the Manual we will, at the same time, send free by mail, in addition, their choice of any one of the following novelties, the price of either of which is 25 cents: One packet of the new Green and Gold Watermelon, or one packet of new Succession Cabbage, or one packet of new Zebra Zinnia, or one packet of Butterfly Fanny, or one packet of new Mammoth Verbena (see illustration), or one plant of the beautiful Moonflower, on the distinct understanding, however, that those ordering will state in what paper they saw this advertisement.

PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.

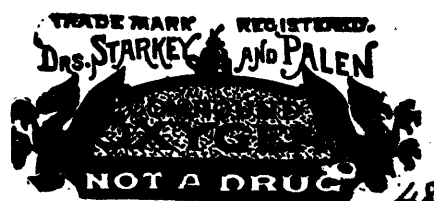


Warranted Seed. I have founded my business on the belief that the public are anxious to get their seed directly from the grower. Raising a large proportion of my seed enables me to warrant its freshness and purity, as see my Vegetable and Flower Seed Catalogue for 1888, FREE for every son and daughter of Adam. It is liberally illustrated with engravings made directly from photographs of vegetables grown on my seed farms. Besides an immense variety of standard seed, you will find in it some valuable new vegetables not found in any other catalogue. As the original introducer of the Eclipse Beet, Burbank and Early Ohio Potatoes, Hubbard Squash, Deephead Cabbage, Cory Corn, and a score of other valuable vegetables, I invite the patronage of the public.
JAMES J. H. GREGORY, Marblehead, Mass.

"DOMINION" PIANOS AND ORGANS.

RUSE'S TEMPLE OF MUSIC—THE PIANO AND ORGAN METROPOLIS OF CANADA
The Best Place in Canada to Buy Pianos and Organs.

RUSE'S TEMPLE OF MUSIC 68 KING ST. WEST, TORONTO.



1529 Arch Street, Philadelphia, Pa.
CANADA DEPOSITORY:
CHAS. G. KING, 58 Church St. Toronto.
No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.
A Well-tried Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.
Treatise on Compound Oxygen free on application to CHAS. G. KING, 58 Church St., Toronto.

GAS FIXTURES



We are manufacturing a choice lot of these Goods AT VERY LOW PRICES. Below anything that can be imported. Estimates Given on Application.
KEITH & FITZSIMMONS,
109 King Street West, Toronto.

ORGAN FOR SALE.

BELL CHURCH ORGAN WITH PIPE TOP. NEARLY NEW.
Reason for selling putting in a Pipe Organ.
— ALSO —
LARGE CIRCULAR STAINED GLASS WINDOW

Apply to KNOX CHURCH, Knox Church, St. Catharines Ont. Box 14.

G. N. W. TEL. CO.



12 KING ST. EAST, - - TORONTO.
TELEPHONE NO. 1144.

SAFE INVESTMENTS

Capital, \$750,000
Surplus, \$388,016
In our Savings Department, in sums of \$5 to \$200, 4.38% annual interest. Savings Certificates exchangeable for Securities mentioned below, and are also payable in cash on demand. In the MORTGAGE DEPARTMENT interest, payable half yearly, in the 16 years 5% and 10 months we have been in business we have loaned \$1,156,480, and \$6,794,690 of interest and principal was returned promptly to investors. Principal and interest fully guaranteed by Capital and surplus of \$1,105,016. In other departments, up to 10% have thus been invested, returns on which average largely in excess of Ten per cent.
J. B. WATKINS LAND MORTGAGE CO.
LAWRENCE, KANSAS.
New York Mag'r, HENRY DICKINSON, 245 Broadway.

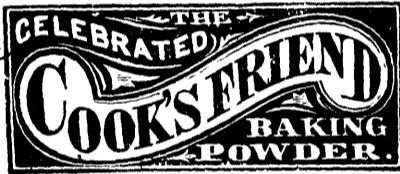
A CRYING EVIL.—Children are often fretful and ill when worms are the cause. Dr. Lee's Worm Syrup gently expels all Worms.

MEETINGS OF PRESBYTERY.

QUEBEC.—In Sherbrooke, on Tuesday, March 20, at eight p.m.
 MAIFLAND.—At Lucknow, on March 13, at half-past one p.m.
 HURON.—At Egmondville, on Tuesday, March 13, at eleven a.m.
 HURON.—In Egmondville, on Tuesday, March 13, at eleven a.m.
 SAUGEEV.—In Palmerston, on Tuesday, March 13, at ten a.m.
 GLENGARRY.—At Maxville, on Tuesday, March 13, at eleven a.m.
 WHITBY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m.
 OWEN SOUND.—In Division Street, Owen Sound, March 20, at half-past one p.m.
 ORANGEVILLE.—In Orangeville, on Tuesday, March 13, at half-past ten a.m.
 SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 20, at one p.m.
 LONDON.—In First Presbyterian Church, on Tuesday, March 13, at half-past seven p.m.
 BRANDON.—At Port-la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
 STRATFORD.—In Knox Church, Stratford, on Tuesday, March 13, at half-past ten a.m.
 MIRAMICHI.—In the hall of St. James' Church, Newcastle, on Tuesday, March 20, at ten a.m.
 PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, March 13, at ten a.m.
 WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 13, at half-past seven p.m.
 KINGSTON.—Next ordinary meeting in Cooke's Church, Kingston, on Monday, March 19, at three p.m.
 MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, March 20, at ten a.m.
 GUELPH.—Next ordinary meeting at St. Andrew's Church, Guelph, on Tuesday, March 20, at half-past ten a.m.
 TORONTO.—Next regular meeting in the usual place, on Tuesday, March 6, at ten a.m. Commissioners to the General Assembly will be appointed at this meeting.

REMOVAL.

THE OFFICES OF THE PRESBYTERIAN CHURCH
 REV. DR. REID, GENERAL AGENT,
 Have been removed to
 15 TORONTO STREET, - ROOM NO. 3.
 P.O. address as before. Drawer 2607.



PURE, HEALTHY, RELIABLE.
 Retailed Everywhere.

CHINA, GLASSWARE, ROCKERY, SILVER PLATED GOODS, CUTLERY, ART POTTERY

One of the Finest Stocks in Canada.

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 116 Yonge St., Toronto.

J. YOUNG,
 THE LEADING UNDERTAKER,
 347 Yonge Street.
 TELEPHONE 679.

LECTURE!
 IN THE LECTURE ROOM OF KNOX CHURCH,
 THURSDAY, MARCH 8TH, AT 8 P. M.
 BY
 REV. G. BURNFIELD, M.A.B.D.
 (OF TORONTO.)
AN EVENING IN JERUSALEM.

This lecture will include The Antiquities in and around the Old City of the Great King. Also the Past and Present Condition of the City. The Customs of the People, the Destiny of Jerusalem and Palestine, a Visit to Bethlehem, Jerico, the Jordan, the Dead Sea, etc.
Tickets 25 cts. - Children half price.
TO REMOVE DANDRUFF.—Cleanse the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

RADWAY'S PILLS

for the cure of all disorders of the Stomach, Liver, bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. Purely vegetable, containing no mercury, minerals or deleterious drugs.

PERFECT DIGESTION

Will be accomplished by taking one of Radway's Pills every morning, about 10 o'clock, as a dinner pill. By so doing, Sick Headache, Dyspepsia, Foul Stomach, Biliousness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body.
 Observe the following symptoms resulting from Diseases of the Digestive Organs, Constipation, Inward Piles. Fulness of the Blood in the Head, Acidity of the Stomach. Nausea, Heartburn, Disgust of Food, Fulness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh.
 A few doses of RADWAY'S PILLS will free the system of all the above-named disorders.
PRICE 25 CENTS PER BOX. Sold by all druggists.

DR. RADWAY'S Sarsaparillian Resolvent. THE GREAT BLOOD PURIFIER.

Pure blood makes sound flesh, strong bones and a clear skin. If you would have your flesh firm, your bones sound and your complexion fair, use RADWAY'S SARSAPARILLIAN RESOLVENT.
 It possesses wonderful power in curing all forms of scrofulous and eruptive diseases, syphiloid ulcers, tumours, sores, enlarged glands, etc., rapidly and permanently. Dr. Randolph McIntire, of St. Hyacinthe, Canada, says: "I completely and marvelously cured a victim of Scrofula in its last stage by following your advice given in your little treatise on that disease."
 Joseph Bushell, of Dennison Mills, Quebec, was "completely cured by two bottles of RADWAY'S RESOLVENT of an old sore on the leg."
 J. F. Trunnel, South St. Louis, Mo., "was cured of a bad case of Scrofula after having been given up as incurable."
 A remedy composed of ingredients of extraordinary medical properties, essential to purify, heal, repair and invigorate the broken down and wasted body. Sold by all druggists: \$1 a bottle.

Send postage stamp for our book of advice to
RADWAY & CO. (Limited),
 419 ST. JAMES STREET, MONTREAL.

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Liverpool Service—Dates of Sailing:
 FROM BALTIMORE. FROM HALIFAX.
 *Sarnia, Tuesday 28th Feb.; Saturday 3rd March
 *Oradgod, " 13th Mch. " 17th
 *Vancouver, " 27th " 31st
 *The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep. Special rates for clergymen and their wives. Cabin Rates from Baltimore or Halifax \$50, \$60, \$65 and \$75, according to position of stateroom, with equal saloon privileges.
 Apply to GZOWSKI & BUCHAN, 24 King St. East; or to GEO. W. TORRANCE, 18 Front St. West, Toronto.



FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

LAWSON'S CONCENTRATED FLUID BEEF.

Makes most delicious BEEF TEA.
 It is a great strength giver, as it contains all the nutritious and life-giving properties of meat in a concentrated form.
 Recommended by the leading physicians.

SOLE CONSIGNEES;
LOWDEN, PATON & CO.
 55 FRONT ST. W., TORONTO.

FOR NETTLE RASH, Itching Piles, Ringworm, Eruptions, and all skin diseases, use Prof. Low's Sulphur Soap.

LIST OF HYMNALS OF THE PRESBYTERIAN CHURCH IN CANADA.

Reduced Price List under new Contract.
 Hymnal, 16mo.—No. 1. Cloth, red edges, 25c.
 No. 2. Cape Morocco, gilt edges, 60c.
 Psalter and Hymnal, 16mo.—No. 3. Cloth, red edges, 65c. No. 4. Cape Morocco, gilt edges, \$1.10
 Hymnal, Nonpl., 24mo.—No. 5. Cloth, limp, cut flush, 7c.
 Psalter and Hymnal, Double Column, Nonpl.—No. 6. Cloth, limp, cut flush, 13c. No. 6½. Cape Morocco, gilt edges, 50c.
 Hymnal, Large Type Edition, 8vo.—No. 7. Cloth, red edges, 60c. No. 8. Cape Morocco, gilt edges, \$1.10.
 Hymnal, With Tunes.—No. 9. Cloth, plain edges, 70c. No. 10. Cape Morocco, gilt edges, \$1.15
 Psalter and Hymnal, With Tunes.—No. 11. Cloth, plain edges, cut leaves, \$1.30. No. 12. Cape Morocco, gilt edges, cut leaves, \$1.75.
 Children's Hymnal.—No. 13. Cloth, limp, cut flush, 5c. No. 14. Harmonized, full cloth, plain, edges, 30c. No. 14½. Harmonized, Cape Morocco gilt edges, 65c.
 Hymnal, With Music, Tonic Sol-Fa Notation—No. 15. Cloth, plain edges, 70c. No. 16. Cape Morocco, gilt edges \$1.15.
 Psalter and Hymnal, Tonic Sol-Fa.—No. 17. Cloth, plain edges, cut leaves, \$1.30. No. 18. Cape Morocco, gilt edges, \$1.75.

Orders for Hymnals from this list may be sent through any Bookseller in the Dominion; or direct to the publishers,
C. BLACKETT ROBINSON,
 5 Jordan Street, Toronto;
 Or, W. DRYSDALE & CO.,
 232 St. James Street, Montreal

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 THE ONLY GENUINE
 UNEQUALLED FOR CEMENTING wood, glass, china, paper, leather, etc. Always ready for use. Pronounced strongest and most durable.
 (IS MADE BY THE) AWARDED GOLD MEDALS.
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 Popular Nos.: 048, 14, 130, 333, 161
 For Sale by all Stationers.
 *MILLER, SOP' & CO., Ag's., Montreal.

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

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

CLINTON H. MENEELY BELL COMPANY
 TROY, N.Y.,
 MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

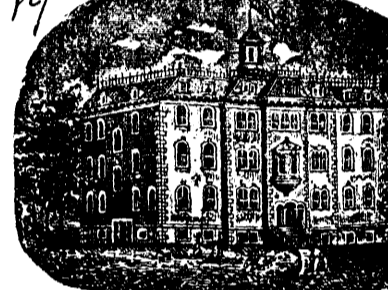
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 WEST TROY, N. Y., BELLS
 Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

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 When Breadmaker's Yeast is the subject before us—
 Mamma tried all the rest,
 So she knows it's the best,
 'Cause her bread is the whitest, her buns are the lightest,
 And we eat all the pancakes she dare set before us.
BUY THE BREADMAKER'S YEAST. PRICE 5 CENTS.

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