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STUFFED EGGS.—A perfect luncheon dish: Work four ounces of boiled or potted ham to a smooth paste; add a pinch of cayennes and a teaspoonful of anchovy paste. Hard-boil six eggs, when cold remove the shells; cut a thin slice off the large end of each; take out the yolks and put them in a mortar with a third of their bulk of table butter, a little salt and nutmeg; add the ham and very little hot soup or water; heat it gently; press the paste into the empty whites, arrange neatly on a dish, small end upwards; garnish liberally to hide the lower end, and serve.

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GEM PUDDINGS.—One cup of flour, pinch of salt, one cup of milk and one egg. Add the milk slowly to the flour, stirring until smooth. Beat the yolk separately and add to the flour and milk, or batter, then put in your white of the egg, beaten to a froth. Now bake at once—twenty minutes will usually bake them. For a sauce I take two great spoonfuls of sugar, piece of butter size of the yolk of an egg, and mix smoothly; add a teaspoonful of flour, have a cup of scalded milk, and pour the mixture into it, stirring all the time until smooth. Flavour with lemon or anything you like. For breakfast cakes, of course, are eaten hot with butter.

SPONGECAKE CREAM.—Take eight or ten small spongecakes, cut them in halves and place them at the bottom and round the sides of a glass dish, and pour over them a couple of tablespoonfuls of brandy mixed with the same quantity of sherry wine; then spread the slices of cake over with a layer of raspberry jelly or raspberry jam warmed and strained through a sieve. Over the jelly place another layer of the sliced spongecakes, and over these pour the mixture of brandy and sherry as before. Have ready made about three-quarters of a pint of cold, boiled custard, and just before serving pour it over the slices of cake, ornamenting the top with a few rings of candied fruit.

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VOL 15.

TORONTO, WEDNESDAY, MAY 5th, 1886.

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Notes of the Week.

THE Central Presbyterian University at Richmond, Kv., has had an additional endowment fund of \$100,000 recently subscribed by Presbyterians of that Synod. Two of the largest subscribers gave \$20,000 and \$30,000 respectively. The amount was raised mainly through the efforts of the Chancellor of the University, Dr. S. H. Blanchard.

THROUGH the conciliatory efforts of France Greece has been induced to listen with less impatience to the demand of the Powers for disarmament. The outbreak of hostilities seems for the present deferred, but so electric is the condition of the European political atmosphere that a bolt may burst out of the thunder cloud at any moment.

MESSRS. JONES AND SMALL have begun revival services in Baltimore. The skating rink has been engaged and fitted up for their accommodation. As arranged it will seat about 4,000 people. A large chorus has been organized for the singing. Ministers of the Presbyterian, Baptist, Methodist, Episcopal, Reformed Episcopal, and other Churches unite in announcing the meetings, and ask "all Christians" to join in the prayer of the prophet: "O Lord, revive thy work!"

IF leaping to the front rank of musical proficiency at one bound be an evidence of success, then the Toronto Vocal Society, by their splendid concert held on Monday week, have achieved that distinction. The success was thoroughly deserved. The programme was in all respects an excellent one, and the rendering of the principal numbers was most effective. The conductor, Mr. Haslam, is an accomplished and painstaking instructor. Mrs. Agnes Corlett-Thompson's graceful singing indicated a decided advance in attainment.

OF Professor Bruce's series of lectures just concluded in Union Theological Seminary, New York, the *New York Evangelist* says. The course has been a very able one, and when published in a volume, will furnish a masterly discussion of its great theme, "The Miraculous Element in the Gospels." Such contributions to theological literature illustrate the value of an endowment like that of the Ely Foundation, which enables a seminary to avail itself of Biblical learning from the other side of the ocean. Dr. Bruce goes to Washington, thence to New Orleans, San Francisco and the Yosemite. He might take a peep at Canada on his way back. He is certain of a cordial welcome.

LAST week the Baptist Union held its sessions in Toronto. The Baptist Union is not a long established institution, but it is growing in vigour and usefulness. Of course our Baptist friends look upon congregationalism as the perfect system of Church government, but they have found from experience that a general union is nearly, if not quite, as useful as a General Assembly. The chief difference is that the Union has no legislative authority over individual congregations. For the promotion of educational and mission work they have found the Union very helpful. The meetings were interesting, and the reports submitted show that the Baptist Church in Ontario is living and progressive.

It would appear that the relation the Roman Catholic Church desires to sustain to the labour movement is somewhat indefinite. Dignitaries have been consulted and the purposes and aims of the Knights of Labour have been explained to them. In Chicago, New Orleans and elsewhere ecclesiastical authorities have declined to interfere with the new labour organization. It is now announced that the Canadian Cardinal has issued a mandement forbidding Roman Catholics to join the order. Workingmen of this generation are better educated than their predecessors, and it is pretty certain that many of them will not refrain from the exercise of private judgment in a matter in which they are vitally interested.

THE Free Churches in Glasgow have a very necessary institution—a stranger's committee—whose duty it is to look after those members of the Church who come to settle in the city. It is stated that hundreds, perhaps thousands, of members of churches have come to Glasgow during the last few years without introductions from the country churches to which they belonged, and in very many cases these persons have gone to swell the lapsed masses. During the past year the stranger's committee of Glasgow Presbytery have had forty-four cases, involving eighty individuals, reported to them; but these probably did not represent one-fifth of the number that ought to have been dealt with by the committee. This seems the right end at which missionary work should be begun.

THE large and commodious temple erected for the Salvation Army in Toronto was opened last week with continuous and varied services. Mr. Ballington Booth, son of the General of the Army, visited Canada on his way from Australia, and was present at the opening ceremonies. The Army has done a confessedly good work and will doubtless continue to do so in the future. In so far as it concentrates its efforts in preaching the Gospel and raising the fallen by practical sympathy and true Christian charity, it will have the cordial approval of all right thinking people. Its methods may not and do not meet with admiring approbation, but the general inclination is to regard these in a charitable light, because of the good the Army has accomplished.

THE boycott of Mrs. Gray, the New York baker, has brought her into fame. The *Jewish Messenger*, which is a little mixed in its Scottish history, says. The name of Mrs. Gray is likely to go down in history with that of the famous Scotch woman who threw a stool at John Knox! It is a sad commentary on the degeneracy of American manhood that it was a woman who first dared to beard the boycotter and take steps to bring him to justice. Her resolute action will do more to bring this boycotting persecution to an inglorious close than all the editorials in the daily press and fiery resolutions in legislative halls. Mrs. Gray's bread will thus compete with Mrs. Hopkins' pies in the esteem of a voracious public; and again is feminine supremacy proved beyond the shadow of a doubt.

THE Hon. David Dudley Field, speaking in Brooklyn, said. We lawyers are overwhelmed with work. The leader of the bar in this city must have 2,000 volumes at least, in his library. That is a great cost in money, and an infinitely greater cost in labour. How many books do you think the lawyers in France have? I asked a French advocate one time, and he said five. Just five. Think of it. In the State of New York there are 11,000 lawyers to a population of 5,000,000 people. In France, with a population of 40,000,000, there are only 6,000 lawyers, while the German Empire, with 45,000,000 people, has but 5,000 lawyers. There are 16,000 decisions in our courts every year, that is 160,000 in ten years, beside the decisions of the English courts. All have to be searched through by lawyers.

THOUGH the feeling of opposition to Home Rule is unmistakably strong among Irish Presbyterians, "Co-

lumbanus," writing in the Belfast *Witness*, says. Our great Irish question has now entered on a new phase. It is evident that Mr. Gladstone has taken off his coat, as well as Mr. Parnell. It may be taken for granted that whatever party may be in power changes are in the future, and the not distant future, which will completely revolutionize the face of Irish society. I need not concern myself at present with the bearing of these changes on Great Britain and the Empire. Affairs in Ireland will be remodelled from top to bottom. Many old abuses will be swept away and, to say the truth, they were not few in number, as we Presbyterians have known too well. Greater abuses may, doubtless, take their place. But in any case the *status quo* will not be maintained. While doing all that in us lies to prevent what we should regard as national disaster—and anything involving or leading to a weakening of the United Empire would mean disaster—we should at the same time keep our heads in the present crisis, and not utter words of needless irritation.

A CASE of religious persecution is reported from Constantinople. A young Jew was converted to Christianity through the efforts of the mission of the Free Church of Scotland to the Jews in that city. All attempts of the Jews to persuade him to change his decision having proved unavailing, they sent to the father of the young convert, who lives in Roumania. The father came, and for the sake of better influence over his son, he brought with him to Constantinople his daughter. The result was that the daughter, too, was converted to Christianity. Upon this, the poor father was fain to return to Roumania in grief. But the Jews of Constantinople would not allow him to leave the city. Obtaining the aid of the Turkish police in their favour, they demanded that as he had brought his daughter into the hands of the Christians, he remain to make an effort to get her away again. By the assistance of the Turkish police they succeeded in getting the girl arrested, and although she is firm in her declaration of belief in Jesus Christ, she has been kept in prison three weeks, notwithstanding all efforts of her Christian friends to have her released under the religious liberty laws. These laws are, it seems, not to be enforced save when it pleases the Turks.

MEN of all shades of thought are bestowing keen attention on the capital and labour problem. The very fact that thoughtful men who from their circumstances belong to neither camp are gravely considering the question, and what it involves, is a hopeful feature. Dr. Randolph S. Foster, of Boston, contributes a valuable paper on the subject in this week's *New York Independent*, in which he says: At bottom there is a question of rights which cannot be settled by force. What the right is on this question of capital and labour is yet to be found. Force cannot repress the question; no power can. God and eternal justice are on the side of right. It must be ascertained and asserted, and must prevail. Anarchism furnishes no solution. The greed of capital furnishes no solution. The dumb cry of wronged labour furnishes no solution. There must be a solution. The elements of the problem are plain, they are simply the rights of labour and the rights of capital. Both these rights exist, the one as much as the other. The problem is to regulate them on principles of equity, not to extinguish them. Labour is poor; capital is rich. The problem is not to make labour rich and capital poor, or how to equalize them, but how to make the two subsist in just relation to each other, so that the one shall not oppress or wrong the other, and so that they may work together for the common welfare. Society is an organic whole, in which the individuals have rights. The thing to be gained is that no individual or class of individuals be allowed to gain what does not belong to them, or fail to gain what does belong to them of right, and so that the rights of each and of the whole may be equally conserved. The majority, who will always be poor, and on the side of labour, cannot, and ought not, be reconciled to anything less than this.

Our Contributors.

CONCERNING PLANTS AND PLANTING.

BY KNOWNIAN.

Spring is the time for planting. It is also the time for spring poetry. We never wrote any spring poetry. We never could make the lines clink at the ends. No heartless editor ever put any spring verses of ours into his waste paper basket. Some of our prose came to an untimely end in that way, but no poetry, vernal or autumnal, ever did. Seeing that we cannot contribute anything helpful to the happiness and prosperity of the season by writing spring verses we would like to say a few things in prose about plants and planting. By so doing we may aid those who are planting good seed. Some of our neighbour men sit on the front verandah in the evenings, and assist the ladies of the household in arranging the flower beds by diligently looking on. We assist powerfully in that way ourselves. The men on our street are useful in planting time. We give our ladies moral support. It is easier to give moral support than to plant. It doesn't strain one's back to sit on the verandah and give moral support. Planting does. Now if we don't plant anything in this spring paper we may, at least, help a little some who are planting.

One of the indispensable things in successful gardening and farming is to have good seed. Let us name several varieties of good seed. The seed of Liberality is good. When sown in the youthful heart it nearly always grows. The boy who has been taught to give his money in the Sabbath school and Bible class is pretty certain to grow into a liberal man. Probably nine-tenths of the wealthy men who never give a good lift to any good cause are men who never were taught to give in their youth. Giving is very largely a matter of education. It goes hard with a man to begin paying at forty or fifty. By that time he may have the money, but if he has not the disposition to give it the money may not be forthcoming for charitable or religious purposes. The man is not solely to blame. His education has been neglected. It is not his fault if no one planted the seed of Liberality in his heart. His parents and his Church are jointly responsible with himself for the fact that he is not willing to support a good cause.

The seed of Kindness is a good seed. It ought to be sown in the heart of every child from the very first. To allow a child grow up with an unkind, cruel, selfish disposition is to do that child the most cruel wrong. If you want everybody to despise your boy, and a good many to hate him when he grows up, just allow him to grow up without any regard for the feelings and interests of anybody but himself. This is a rather rough kind of a world, and if your boy goes out into it with the idea that he can ride rough-shod over everybody, some day he'll come home to you with something worse than disappointment on his youthful face. Teach the selfishness and unkindness out of him if you can. If teaching fails try the judicious use of the slipper. There is but one creature more offensive than a selfish, cruel boy, and that is a selfish, cruel girl.

Kindness is the greatest power in the world. A boy with a fairly good head and a kind, generous heart is sure to succeed. A young woman with a kind heart is very likely to get a good husband and a good home, if she wants them. If she is selfish and unkind she ought to have a dude. She sometimes gets him. Then she is properly punished. There are few sorer kinds of punishment for a woman than to be hitched for life to a dude. If you want your boys and girls to grow up respectable and respected, an honour to yourself and a blessing to society, sow the good seed of kindness in their hearts in the springtime of life.

The seed of Cheerfulness is good seed. Somebody has said that a cheerful disposition is worth ten thousand a year. It is worth a great deal more. The money may go, it often does go, it goes a good deal faster than Mr. Mowat; but the cheerful disposition remains. Hard times don't affect it. It does not need any N. P. to bolster it up. It never goes on strike for shorter hours and higher wages. It is a good thing—next to grace and common sense, the very best thing one can have.

Whilst a cheerful disposition is a good thing for anybody it is absolutely indispensable to success in public life. People will not support a moping melan-

choly man. They may pity him, but pity butters no parsnips. A boy of a melancholy temperament should never be placed in a position in which he must depend on the public for a living. The public won't give him a living. The public shuns a man that whines as instinctively as they shun small-pox. It may be cruel of them to do so—it often is cruel, but they do it all the same. Above all things a man suffering from chronic melancholy should never be made a minister. Apart from the desponding tone it gives his pulpit services it makes him unfit for pastoral work. People in the sick room need to be helped, cheered, braced up, and a melancholy man can't do that. There may be a few people in some congregations who admire clerical melancholy, but they are not the people who support the Church. The men and women who do the work and find the funds want a cheerful, hopeful, stimulating ministry. They like Paul better than Jeremiah. One of the best things that can be done for children is to develop in them, if possible, a sunny, cheerful, hopeful disposition. It is a good thing for a boy. It is absolutely indispensable for a girl if she is ever going to be anything better than a drag on her—well, perhaps, she may some day have a home of her own.

The seed of Courage is good seed to plant in the youthful heart. Competition becomes keener as the country grows older, and a boy needs considerable pluck now to strike out in almost any line with a reasonable prospect of success. There is some reason to fear that this seed does not grow in this country now to as great a degree as it grew many years ago. The men who chopped Ontario out of the woods were plucky, courageous fellows. Some of them had no special love for enactments like the Scott Act, but they were brave men notwithstanding. They cleared up this country in less time than an equal number of men ever cleared up any country. You often see an old Scotchman, or a stout little butt of an Irishman, in the townships who has more genuine pluck in him than all the boys on the concession. He has more real game in him than all his grandsons. You often see an Old Country woman nursing her Canadian daughter or granddaughter, and in severe trouble of any kind she is worth more in the house than two generations of her children. Blessings on those old women. Were it not for their kind hearts, steady nerves, and courageous hands, many a Canadian household would have gone to pieces. Blessings on the mothers, and mothers-in-law, and maiden aunts who got their nerves and their faith in the Old Land. The old pioneers who carried flour for the family forty miles on their backs and never grumbled, were brave, plucky men. Anybody who sows seed that develops into courage like the courage of these pioneer men and women does a good work.

THE LATE REV. WM. HAMILTON, D.D.

The Rev. Dr. Hamilton, whose death took place in this city on the 13th April, in the eightieth year of his age, was born in the town of Garvagh, County Derry, Ireland.

Very early in life he decided to study for the ministry, and ever after kept that end in view. He was naturally of studious habits, and made a good use of all the advantages he possessed. His education was acquired in the Belfast Royal Academical Institution and College. During his college course he formed intimate friendships with many who afterwards became distinguished both in the ecclesiastical and literary worlds. Amongst these might be mentioned Dr. Hanna, the son-in-law and biographer of Dr. Chalmers. Dr. Samuel Davidson, who afterward created such a stir amongst theologians as a Biblical critic, took first place, and Dr. Hamilton second, in their entrance examinations; Dr. Smythe, of Charleston, South Carolina, with whom he kept up a correspondence until death, was also a classmate. Upon graduating, Dr. Hamilton did not at once enter the ministry, but taught for a number of years. When about twenty-eight years of age he married Miss Anna Patterson, of Belfast, and the happy union so formed lasted till severed by his death more than fifty-two years afterward. While a teacher Dr. Hamilton not only took a deep interest in the intellectual but also the moral and religious welfare of his students. For some time he was the successor of Dr. Henry Montgomery, the distinguished and eloquent Arian divine, as head master of the English department in the Belfast Royal Academical Institution. Here he was very

successful as a teacher, and was in an enviable position as to salary and professional standing and prospect for so young a man. He was popular with the students, and although holding and teaching religious views diametrically opposed to those of the authorities of the Institution, he so gained their confidence that it was with great reluctance they accepted his resignation when he determined to enter upon his work as a minister of the Gospel. He was deeply interested in the struggle which was going on in the Church in Scotland, and, when the Disruption took place, he determined to cast in his lot with the Free Church. He resigned his position as head master, placed himself in the hands of the committee of the Free Church, declaring his willingness to labour wherever he would be sent. It was decided that he should come to Canada, which he accordingly did in 1844. The trustees of the Royal Institution would not at first hear of his resigning, but gave him leave of absence for a year, hoping that at the end of that time he might return. Before the end of six months, however, he sent them a letter insisting on his resignation. After coming to Canada he preached in different parts of the country with such acceptance that he received several calls, none of which he felt at liberty to accept until the arrival of his family, who had remained in Ireland, and did not come to this country until he determined to make it his home. Upon their arrival he accepted a call to Picton, where he laboured for three years, until his own health and that of his family compelled him to leave. He went then to the United States, where the greater part of his active ministry was spent. He held important charges in Ohio, Michigan and New York.

For some years he was Professor of Ancient Languages in Hanover College, a well-known institution of learning in the State of Indiana. His eldest son, now the Rev. Edward J. Hamilton, D.D., became a graduate and professor of Metaphysics in this college, and later in Hamilton College, New York. He is the well-known author of two works, "The Human Mind," and "Mental Science."

His last congregation was in Northfield, Ohio, where he remained eight years and resigned, owing to the approaching infirmities of old age. His work in all these fields of labour was blessed by God, and much precious seed was sown. During his pastorate in Ohio there was a revival in the congregation which bore testimony to the earnest prayerful work which had been done by the pastor. During his residence in the United States he formed lifelong friendships with the late Rev. Dr. N. L. Rice, who preceded Dr. John Hall in New York; Dr. James Eels, of Cleveland, and later of Lane Seminary, and others whom he regarded as most estimable men.

Upon retiring from his last charge he came to Toronto, which was selected as the place of residence of his second son and of other friends and relatives, and here he spent the last seven years of his life. This period was not spent in idleness, and it may be that when all our work will be reviewed, as it will be when the Master comes, these years will be found to be amongst the most useful of his life. In his different spheres of labour he had come in contact with Campbellism in its various forms and became deeply interested in the Baptist controversy. Upon retiring from the more active duties of the ministry he devoted a considerable portion of his time to a thorough examination of the question which resulted in his publishing a book, entitled "A Compend of Baptism," in which he combats the view that immersion is the only form of Christian baptism. His book shows not only an earnest desire to further the interests of truth, but also ripe and accurate scholarship and an extensive acquaintance with Hebrew, Greek and Latin literature. This book was well received and has been republished in New York.

He also engaged in mission work in the city and, in fact until within three weeks of his death, he was never idle, his time being taken up in preaching in the different charitable institutions in the city, in visiting the poor and the sick in the district in which he resided, and in interesting himself in every thing that pertained to the moral and religious well-being of the city. During the last four years of his life he worshipped in Charles Street Presbyterian Church, of which, for more than a year, he was an elder. He endeared himself to all the members and adherents by his kind and genial bearing and by his earnestness in seeking the welfare of the congregation. When on

his death-bed he manifested the same spirit he had shown all through life. He spoke of his Saviour to those who stood around his bedside, and sent messages to the Sabbath school children, urging them to take Jesus as their friend when young and He would be their friend through life.

His life has been singularly beautiful and consistent. Never a self-seeker, guided by the Saviour he loved, he had been able to take the right side on all moral and religious questions. From his youth he had been a strong and consistent advocate of temperance principles. He denounced slavery at a time when even the Church as a whole could not see its way clear to come out in opposition to it, and he was all his life firm in his adherence to and strong in his advocacy of the doctrines of grace, although surrounded in his early life by Unitarianism.

He was a man of more than ordinary talents, had received a thorough education, had great freedom of speech and fine elocutionary power which, added to the fact that he was a man of firm convictions, gave him great power as a preacher. He was invariably listened to with interest and profit. His death was a fitting close to his life, and those who were privileged to see him during his last hours were constrained to say: "Let me die the death of the righteous, and let my last end be like his."

Dr. Hamilton was one of three brothers, all of whom became active in Christian work. One came to Brooklyn, New York, where he lived for a quarter of a century and was widely known and respected as a merchant. He was for many years elder in Rev. Dr. Wells' Church. The eldest brother, Hugh Hamilton, remained in Ireland and was a successful merchant.

The Doctor leaves a wife, four sons, two daughters and twelve grandchildren to mourn his departure. They have the heartfelt sympathy of a large circle of friends and acquaintances who all cherish the memory of one who served his Master so faithfully, and who, through a long life, adorned the Christian profession in his walk and conversation.

SNARLEYOW.

BY PHIL. HOE.

Although he may admit a probability that a majority of those who constitute our Church Courts are "just men," Snarleyow will be careful to accompany the admission by a saving clause, that they are not yet "made perfect." If, once in a while, they do something just about right, they are straightway puffed up with the idea that they can easily repeat the phenomenon. How necessary, then, to guard the fathers and brethren against the sin of pride by pointing out to them their continual liability to error. Of course, even a writer in a Church paper may not always be able to put his finger exactly on the spot where a mistake came in; but a very important point in the matter of cultivating the grace of humility is gained by insisting upon the fact that mistakes *do* come in.

Talking about Church papers, Snarleyow is a very valuable contributor in other ways than the one above hinted at. Once persuade people that everything is calm as a summer sea, and they will—or a section of them will—lose interest. But let them scent a scandal—give them a hint of the slipping of distinguished feet—in fact, introduce them to a "row," or the prospect of one, and "deadness" vanishes—they are all alive at once.

The most chronic fault-finder will acknowledge that in this respect, as a quickener of interest in affairs, Snarleyow is invaluable.

Then he attracts the attention of the outside public, even of those who are most careless about religion, to Church matters, as their attention would never be attracted by mere Home and Foreign Mission reports, articles on religious questions, and so forth. What does the world care for such things? But let it be whispered that that smart fellow Snarleyow is on the scent of a piece of crookedness in the working of such and such a committee, or is preparing to unfold a tale about the "engineering" of a certain appointment, and the world will cock up its ears at once. The strong presumption that the crookedness is in Snarleyow's mind, and the engineering confined to the get-up of his story, is quite a minor circumstance, not worth taking into account. The great point is that the Church is made attractive—do we not hear on all hands that this is the need of our time?

Snarleyow also keeps up the Church's reputation for independence. He makes it evident that everybody in the Church is not going to submit quietly to being "run." Mr. Waterbones, who never allows anybody to run *him* (nor runs anything, except it be a race with the sheriff), cannot sneer at a Church which

is blessed with a few vigorous Snarleyows. I tell you, these gentlemen will make it lively for such old foggy notions as the laying of business cut and dried by committees before Church Courts. Just think of it, a whole Assembly dictated to by a small committee! Business brought forward in such a shape, perhaps, that the good brother in the back seats, who has thought the matter all over several nights before he went to sleep, never gets a chance to speak his piece at all.

Then consider the admirable service rendered by Snarleyow as a guardian of our consciences—and of our pockets. Take my own case. I believe the collectors would actually have induced me to approve of, perhaps, even, to subscribe to, certain "schemes" which I could name, had not Snarleyow informed me that they were actually launched before the possibilities of discussion were anything like exhausted. Figure to yourself my remorse of conscience had I discovered when too late that I had expressed approval of a thing which might turn out some day to have been insufficiently ventilated. Calculate the enormity of actually asking people to give cash toward a Scheme which the Assembly might have kept all to itself, to make speeches about it for two, five, or ten years to come, if one of those meddling committees had not cut and dried it before its time! What a waste of money! The very idea is so depressing that I must pause.

The Crossroads, April 7, 1886.

A LETTER FROM CENTRAL INDIA.

MR. EDITOR.—An inward monitor has been disturbing me lately, reminding me that I have not been very punctual in keeping my promise to write occasionally to you. My theory about writing letters from the mission field is very good; but amid the multiplicity of calls on time, I fear my practice is not so good.

You have already had some account of our physical environment. To give you any adequate account of our *moral and social* environment would require a great many letters. But I can only refer to some things in it just now. At this particular time, during the waxing of the moon of this month, it is unspeakably bad, and until the moon becomes full it will become increasingly so. Not that the moon has anything to do with our moral surroundings, but India is just going into her annual mad fit of licentious revelry; and for the next week the lowest and basest impulses of animal nature will hold complete sway over man made in the image of God. All classes and castes of Hindus, men and women alike, give themselves up for a time to wild riot. The Hindus have many vile festivals, but the Holi, which is in progress, is the vilest and most unholy of them all. It is said to be held in honour of Krishna's licentious sports, and is kept as a complete saturnalia. Red powders are daubed on the images of the god; and mixing them in water his worshippers squirt the red dye over one another. None but the most abandoned females venture on the streets, and even those who remain in their houses are insulted by the most ribald and impure exclamations and jests by their own sons, brothers and husbands. Drunken devotees dance in commemoration of Krishna's sporting and dancing with the *gopis*, or female cowherds. Rough sports, obscene songs, loud, coarse music, midnight orgies and excesses of all kinds are the law.

The festival will close on the midnight of the full moon, when a wheaten cake will be baked on a pile lighted in every village, and offered to the god. All this is done in the name of religion.

For a short time our mission work will be brought to a standstill. Boys will not attend the schools, and men will not listen to the voice of the preacher. During the festival of the Holi, India truly seems possessed of an unclean spirit.

O, India! How much thou needst the Gospel of light and purity, and how little thou feelest the need of it! The blinding power of sin is no mere dream of preachers and theologians here. The sick have need of the physician; but the sad thing is that the masses in India do not know that they are sick. Sin, with them, does not mean opposition to the will of a holy God, but merely the omission of some silly, senseless, even impure rite; and salvation is deliverance from repeated births.

One needs to be brought into direct contact with a heathen people to know the dreadful depths to which human nature can fall. A false philosophy, largely pantheistic, has blinded the minds of the people to moral distinctions. When one reasons with the

worshippers of, for Indra, example, and points out that his reputed acts are foolish and sinful, and unworthy of a god, the common reply is: "Such things were not sin to him. To the all-powerful there is no sin."

In reference to their own crimes the excuse of many is "God is responsible for it all. He made me, and dwells in me, and what can I do?"

When we seek to explain God's remedy for the world's evils we are met by all kinds of objections, some of them subtle and some of them silly, and some of them, alas! only too pertinent. Here are the specimens of objections I have met with. One man says: "There are many ways to heaven; you Christians go by one way, and we go by another." Another says: "See! your own people are a better than we are, and some are a great deal worse." While a third seeks to turn the argument by pointing to the altars, crosses, candles, pictures and images in Christian churches, saying: "You tell us image worship is a sin, and yet you worship images in your churches." The people are very quick in detecting our weak points, but very slow to realize that in Christianity, apart from the lives of its professors, there is a soul-cleansing and saving power. But, as a rule, the people listen attentively to the voice of the preacher, and we know that words of truth will not be lost.

A few weeks ago I went to Jawad, a large walled city about nine miles from here. On the way out I met a company of *Brahmin fakeers* carrying water in jars suspended from poles hung over their shoulders—holy water from the Ganges which they were carrying to the Nerbudda, as an act of merit. I dismounted from my horse and told them of the perfect merit of Christ. The only response I got was, "God is one, and His names are a thousand."

In Jawad, a white man standing in front of their chief temple, speaking in poor enough Hindi, awakened much interest, and a great crowd gathered to hear for, probably, the first time that there is a living personal God, who loves men, and who is willing to save them. No opposition was offered, and when I ceased preaching and strolled through the city, a great crowd of men and boys followed at my heels, curiously watching every movement of the padre sahib; and on leaving the place I was invited to return and speak to them again on these things.

This is the time of sowing. The time of reaping will come by and by. The heathen will one day be given to Christ for His inheritance.

While there are many that raise objections to Christianity, there are many, and many more than we know, per se, who are secretly convinced that Christianity is true, but because of caste are afraid to avow it. Almost under our very eyes, however, we see the bonds of caste breaking.

Education and western civilization are spreading, and the way of the Lord is being prepared. Let all who have the welfare of the race at heart labour on, whether in India or Canada, and all shall at last share in the glorious consummation. W. A. WILSON.
Nemuch, Central India, March 16, 1886.

THE VARSITY AND THE THEOLOGICAL COLLEGES.

MR. EDITOR.—In a recent editorial on the elections now impending in the Senate of Toronto University you indirectly charged the *Varsity* with unreasonable hostility against the affiliated theological colleges, and you also assert that on this ground we advocated increased representation of the graduates on the Senate. I assure you, Mr. Editor, that you have been misinformed on both of these matters. We urged that a greater number of graduates should sit in the Senate merely to restore the equilibrium of that body which had been seriously disturbed by the recent affiliations. Then Convocation met and passed a resolution in favour of the scheme, and a delegation was sent to lay it before the Minister of Education. A great petition was also presented to the same effect—a petition signed by hundreds of graduates from all parts of this Province and from other provinces. As yet nothing has been said as to the effect of the proposed legislation upon the affiliated institutions. Yet the heads of the theological schools, in conjunction with Dr. Wilson, were imprudent enough to organize a secret opposition to the wishes of our graduates. They went down in a body to the Minister and succeeded in defeating the measure. This uncalled-for interference naturally aroused the indignation of the graduates. An editorial appeared in the *Varsity* on the matter, warning the University public of the danger to the independence and integrity of our University which this high-handed action indicated. We protested, and we shall continue to protest, against the attempt of any set of men to convert our national University and College into a mere appendage of the affiliated institutions. So that you will see, Mr. Editor, we have been merely acting on the defensive, and the hostility to which you refer did not originate with us.

THE EDITOR OF THE VARSITY.

THE REV. DR. SMELLIE'S JUBILEE.

The Guelph Presbytery of the Presbyterian Church in Canada held a special meeting in Melville Church, Fergus, on Thursday, 15th April, more particularly to celebrate the Rev. Dr. Smellie's jubilee.

The following account of the proceedings has been largely drawn from the Fergus News-Record.

The Rev. George Smellie began his ministry as a licentiate of the Church of Scotland in April, 1835, in the parish of Ladykirk, Orkney, where he was ordained in 1836, and laboured until his removal to Canada in 1843. He was inducted to St. Andrew's Church, Fergus, in December of that year, succeeding the Rev. A. Gardiner, who died in 1841. At that time there was no other Church in the village; but in 1844, Mr. Smellie and most of his congregation throwing in their lot with the portion of the Church favourable to the principles of the Free Church of Scotland, arrangements were made for building Melville Church, though worship, joined in by most of those remaining in their old connection, was continued in the old church until the new church was completed in 1846 and opened by the late Rev. Dr. Burns, of Toronto. At that time Mr. Smellie's regular pastorate included Elora, Alma, Crennock and Douglas (now Belwood); but, as in the case of other pioneer ministers of our Church, his ministrations extended over a much wider field. It used to be a joking remark with him that his charge reached from Fergus to the North Pole, and the elder members of his family have vivid recollections of the accounts given them on his return from long and toilsome journeys, often taken in the depth of winter to insure good roads, through the country north to the Georgian Bay.

When Dr. Smellie was settled in Fergus the communion roll numbered 275. When the congregation entered Melville Church it numbered 361. In subsequent years it soon rose to considerably above 400, the body of communicants occupying the whole available space in the church; but by the settlement of ministers in newly-formed congregations in the neighbourhood, as well as by the opening of places of worship by other denominations, the toll was again diminished, and ever since it has oscillated between 300 and 400. The communicants number at present 345. There have been from first to last nearly 1,400 persons admitted as members of Melville Church. Four elders entered Melville Church with Mr. Smellie; and twenty-eight others have been since ordained, of whom, fourteen are now living, and eleven are still in connection with the congregation.

Dr. Smellie has baptized over 1,400 children during his incumbency, and has married probably 600 couples.

The church and manse have both been enlarged since 1846, and under God's good hand are occupied still to the satisfaction of everybody, by the good old minister, now a Doctor of Divinity. Here a large family has been brought up, now widely scattered; but of the survivors, all within reach, were present in the old house on the occasion of the celebration of the jubilee.

With the exception of the year 1863, Dr. Smellie has enjoyed almost unbroken health, and has been able to discharge the full duties of his office, until the occurrence of an accident which, for ten weeks previous to the jubilee service, had confined him to his room, and which now necessitated his being carried into the church, though his appearance and strength of voice were such as to encourage the hope on the part of all that he might soon occupy his accustomed place.

The Rev. J. K. Smith, of Galt, was chosen Moderator *pro tempore* in the absence of the Rev. J. C. Smith, of Guelph, from sickness. There was a good meeting of the Presbytery, and Dr. Reid, Dr. Gregg and the Rev. D. J. Macdonnell, Dr. Smellie's son in law, from Toronto and Dr. Ure, from Goderich, were present. The Synod of Hamilton and London sent the Rev. W. S. Ball, formerly of Guelph, and the Rev. W. T. McMullen, of Woodstock, as a deputation to partake in the jubilee. A good many letters of apology were read from various ministers and others of high standing in the Church.

About twenty minutes to three the jubilee services were commenced by the Moderator giving out a psalm of praise, followed by reading several passages of Scripture and a very comprehensive prayer offered up by Dr. Torrance, the esteemed and now venerable Clerk of Presbytery.

THE PRESBYTERY OF GUELPH'S ADDRESS.

The Rev. Dr. Middlemiss, of Elora, then arose, and read the following address to Dr. Smellie, from the Presbytery of Guelph:

To the Rev. George Smellie, D.D., Minister of Melville Church, Fergus:

DEAR SIR,—Your brethren, the ministers and elders of the Presbytery of Guelph, believe that their word is not needed to assure you that it is with sentiments of great respect and of sincere Christian affection that they congratulate you on the completion of the fiftieth year of your service in the ministry of the Gospel of our Lord Jesus Christ. For the first time the Presbytery is called to take notice of such an experience, on the part of any of its ministers, and, though some of us are growing old in the ministry, a long time may elapse before it is called again to note a similar experience. It is not, however, the mere fact of the continuance of a ministry for half a century that we are to-day called to record. Unusual and noteworthy as the fact is, it is the character of your long ministry that is uppermost in our thoughts, in the service of thanksgiving by which we celebrate the unusual occurrence of the completion of a fifty years' ministry. For nearly forty-five years your name has been intimately and honourably identified with the Presbyterian Church in this country—your personal exertions and sacrifices having contributed in no small measure to its progress and establishment—and throughout the land, from the time that most of us can remember till now, the mention of your name has been suggestive of all that is exemplary in the Christian pastorate. Coming into the Province on the eve of an event that divided the Church in its early days, and having now many years survived the union of all the branches in this Dominion of the Church of the Scottish Reformation, no differences of opinion in relation to the changes that have taken place, have, at any time, or in any degree, affected the general high estimate of your character as a Christian minister, and of your value to the Church as a counsellor.

Your brethren of the Presbytery, after a season of no little anxiety, rejoice greatly that, having been forbidden by your serious and trying illness to meet with them, according to their desire, on the fiftieth anniversary of your ordination, you are now so far recovered as to be able, on this, the fifty-first anniversary of your licensure, to join with them in their thanksgivings to God for your long and useful ministry, and for the hope, now again, as we trust, unclouded, that, though you have seen some years of the decade that few live to see, your best days are

yet in the future; and that the people who have so long looked up to you may yet experience no little Christian quickening and edification through your ministrations. That you may still bring forth fruit in old age; that Mrs. Smellie may be yet long spared to adorn the place that she has so long filled with an exemplariness, in all respects, worthy of your own, and that both of you may have the ever-growing happiness of seeing your children filling their several places in a manner worthy of their inheritance of a highly-honoured name, is the sincere and earnest prayer of your brethren of the Presbytery.

Signed in the name and by the order of the Presbytery of Guelph, this 15th day of April, 1886, by

J. K. SMITH, A.M., Moderator. A. L. ROBERT TORRANCE, D.D., Pres. Clerk.

The Rev. Dr. Reid, of Toronto, in presenting Dr. Smellie with

A VERY HANDSOME CLOCK,

purchased by the members of the Presbytery, said:

DEAR DR. SMELLIE,—An unexpected honour has been conferred upon me, and an unexpected pleasure is afforded me by the Presbytery of Guelph, in my being asked to be the medium, as the mouthpiece or the hand of the Presbytery, of putting you in possession of the valuable and beautiful timepiece on this table, and which is presented by the ministers and elders of the Presbytery as a token of their respect and affection and of their hearty congratulations on your being permitted in the good providence of God to reach the fiftieth anniversary of your ordination as a minister of the Gospel of the Lord Jesus Christ. I presume I have been selected to discharge this very pleasant duty, on the ground of seniority, as I am the oldest minister present, and one who has been for the longest time connected with you in church and ministerial relations. Not many ministers are permitted to see jubilee services, and not many have the privilege of having had such a long pastorate as you have had as minister of Melville Church, Fergus. I do most heartily congratulate you on this most interesting occasion. I congratulate you on being permitted to see, under very pleasant circumstances, the fiftieth anniversary of your ordination, and I congratulate you on your long, happy and successful pastorate. I most fully sympathize with every sentiment so well expressed in the address from the Presbytery, which has just been read by Dr. Middlemiss, and I can assure you, my dear brother, that I believe every minister in the Church who knows you would most cordially concur in every sentiment and expression. I congratulate you on having an attached and affectionate congregation, which has never gone back, but has always been making progress, and on having around you dutiful and affectionate sons and daughters who have grown up in the manse, and are honoured and useful members of the Church and of society. I trust you and Mrs. Smellie may be permitted to return from the Old Land with increased health and strength, and that you may be long permitted to note the hours on this beautiful timepiece, until the time shall come when you shall enter into the rest which remaineth for the people of God.

In reply, Dr. Smellie said that before attempting to respond to the very kind and brotherly address of the Presbytery, it became him, with all humility, wonder and gratitude, to acknowledge the favour and forbearance of Almighty God in sparing him so long, and permitting him to complete

HALF A CENTURY IN THE WORK OF THE MINISTRY

—a term of service which, though he hopes he may be able to say in the words of a brother minister, "I trust that I have not lived altogether in vain," he is conscious has been characterized by manifold deficiencies and shortcomings. In addressing the Presbytery, he had to say, not only that notwithstanding differences of opinion, which of necessity occasionally arise, a uniform good understanding had prevailed between him and all his brethren. But that on the present occasion, he had to tender his most sincere and cordial thanks to them for thinking of any demonstration of this kind; for condescending to appoint a special meeting in Fergus, for appearing here to-day in such goodly numbers, for the terms of fraternal affection contained in the address just now read; and, above all, for the substantial and handsome gift, by which they had provided the means of perpetuating the memory of their great and brotherly kindness.

THE CONGREGATION'S ADDRESS.

Mr. A. D. Ferriss, accompanied by Messrs. Robert Phillips and Wm. Castell, then came forward and read the following address from the congregation.

Address to the Rev. G. Smellie, D.D., from the congregation of Melville Church, Fergus:

REV. AND DEAR SIR,—As it has pleased the Almighty to spare you to complete the fiftieth year of your service as a minister in His Church, we, the undersigned, on behalf of the congregation of Melville Church, have very great pleasure in congratulating you on this memorable occasion. More than forty-two years of that ministry have been spent in this place, and very many who were present at your induction to St. Andrew's Church, Fergus, have passed away; but we are happy to say that there are still many who were present at your entrance into ministerial life in Fergus. We may safely say that from the commencement of your ministry here, up to this time, there has been unbroken harmony (save at the Disruption in 1844) between minister and people. Differences of opinion there may have been; but, under the good hand of God, no break in the mutual attachment of minister and people has ever taken place. You have baptized many of your present flock, you have united a goodly number in the holy bonds of matrimony, and in the course of Providence you have officiated at the funerals of many. We happily feel assured that your ministrations have advanced the cause of the Master to a large extent, and the Church of Christ has had many recruits from the young people of your flock. Although over the threescore and ten, we hope and pray that it may please the Almighty to spare you yet for many years of usefulness in His Church. Understanding that, God willing, it is the intention of yourself and Mrs. Smellie to revisit your native land during the ensuing summer, we would respectfully request your acceptance of this purse and its contents, along with this short and imperfect address, as a small token of our regard for yourself and Mrs. Smellie, whose unwearied and faithful services are highly appreciated by all connected with Melville Church. We are grateful to the Almighty for so far blessing the means for restoring you to your wonted health and strength after your late serious affliction, and we trust the cure under His good hand may soon be complete. We pray heartily that the good Lord may prosper your journeyings by land and by sea, may watch over and protect you from all danger, and after your anticipated visit to the dear native land shall have been happily accomplished, may restore you again to your home and your attached people in this place.

(Signed)

Fergus, 15th April, 1886.

Dr. Smellie said this was a fresh call for thanks on his part, and though somewhat disconcerted by so much atten-

tion, he wished to say that the address and accompanying valuable gift were just another expression of the good-will and kindness which the congregation had shown toward him during the long course of his ministry among them. He had received many similar tokens of their regard. It was not merely in one case or in two that such had on different occasions been realized; he could count the instances by the dozen. And it was peculiarly gratifying at this stage to be again thus reminded of the good feeling which has hitherto subsisted. "I beg," continued Dr. Smellie, "to take this opportunity of thanking them also for their many kind calls and inquiries after my health during the weeks of my late confinement to the house. And as the present act of the Presbytery is to be regarded as a high compliment paid to the congregation, as well as a mark of respect to their pastor, I am happy to understand that they are ready to show their appreciation of the same by giving a cordial reception to the Presbytery, and an entertainment in the drill shed. I could have wished, did time and other circumstances permit, to give a brief sketch of my ecclesiastical life, and a history of this congregation, with a few statistics; also, some explanations regarding the lengthened pastorate to which reference has been made; for I presume that many outsiders account for it only on the ground that the congregation of Melville Church, Fergus, must be a long-suffering people, or that I never had an opportunity of getting out of this place. But I must reserve this."

Rev. Dr. Wardrope, of Guelph, in addressing the congregation, said: There is a drawback to the enjoyment of this day in the continued illness of our beloved friend, your pastor. It would have been to all of us a great satisfaction had he been among us in his wonted health. But in the affliction with which he has been visited, we recognize the hand of God. He doeth all things well. And by no one is this more heartily acknowledged than by our brother in honour of whom we are gathered here to-day. It is but seldom that an opportunity is afforded us of congratulating a minister on the completion of fifty years' service in the Gospel. It must, from the nature of things, be but seldom that such a jubilee occurs. I have been in the ministry over forty years, and it has never, until now, fallen to my lot to take part in, or even

TO WITNESS SUCH A SERVICE AS THIS.

The same could probably be said by most, if not by all, of you to whom I now speak. Of Dr. Smellie's fifty years' service, over forty-two have been spent in the pastoral charge of this congregation. It will be forty-three years next autumn since I first saw him, when he had just come from his native land. He preached on a certain Sabbath in the town in which I was then teaching, from a text which I remember to this day: The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely. The preaching to you has been in line with what I then heard—the publishing of a full and free salvation through our Lord and Saviour Jesus Christ. There may be some here who remember his first coming to this place, and his entrance on the pastorate. By the circumstances in which we are this day met, you are led to think of many touching and many hallowed scenes which you have witnessed, or in which you have taken part, during the intervening years. You remember the baptism, and the first communion, and the marriage of many still among you, and of many who are among you no more. You remember times and occasions in which your pastor has rejoiced with you in your joy, and sympathized with you in your sorrow. You remember times of joy and times of sorrow and bereavement in his family. You remember what he has been to you amid the experiences, vicissitudes and the trials which these things represent. You remember words in season spoken by him in the ordinary intercourse of life, in chambers of sickness, by dying beds, and by open graves. You remember how, in this place, he has preached to you the Gospel of the Kingdom; beseeching you to be reconciled to God, exhorting and comforting and charging every one of you, as a father doth his children, that ye would walk worthy of God who hath called you to His kingdom and glory. I am not here, however, to pronounce an eulogy upon him, or upon his beloved partner in life, by whom all his efforts for your welfare have been seconded with such affectionate solicitude. I am here to make mention of the loving kindness of the Lord, who has so long kept you together in this relation as pastor and people. It is no common privilege to look back on such a relation, so long continued, with such unbroken harmony, and with so many tokens of the Divine blessing. I am sure your pastor will say that his ministry in the Gospel here has been blessed to his own soul; and I am sure many of you will say that it has been blessed to yours. This is what we all, as ministers of the Gospel, desire. If we come short of this,

WE MISS OUR AIM.

We are in the position that we occupy, not merely that we may be skilful expounders of the word, or wise administrators—although it is most desirable that we should be either, or both of these—but that we may bring souls to Christ, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. We would not have a single Sabbath to end, we would not have even a service like this come to a close, without some sinner being brought to the Saviour, or some believer being built up in his faith. And why may it not be? Why may not some here who are not far from the kingdom even now come in? That would make this a day to be remembered—a jubilee indeed. It would fill with greatest joy the heart of your pastor, whom we hope to see strengthened by God's grace yet to go out and come in among you. It would occasion joy in heaven among the angels of God. It would bring glory to the Father, and to the Son, and to the Holy Ghost. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Rev. W. S. Ball, taking Dr. Smellie for a moment by the

hand, said: I am sent along with my friend Mr. McMullen by the great and powerful Synod of Hamilton and London, to unite with the Presbytery of Guelph, and to bear the salutations and congratulations to you and your congregation, on this happy occasion. Perhaps you ask why this whole Synod should follow this unusual course: it is because we all recognize you as one of the paladins of what is now the Church's olden time—one of a band who were called to do a special work at a special time of the Church's history. There was Dr. Bayne—great, brave, mighty Bayne, who bore the standards to the front in those dark days, when the Church did battle for her King. These days are over, these battles are fought, and great Bayne rests from his toil. There was Mr. Gale, confessedly the Nestor of the Church's councils, when it took the wisest heads to guide the Church in her difficulties. Then there was Dr. Reid, who put his skillful hand to the tangled finances of the Church, and brought order out of confusion, who has handled millions of the Church's money, and never lost a farthing. While to you was left the greatest task of them all—to show how, in a restless and changing age, a pastor and people could stand steadfastly together. Go on and prosper, not only through trying storms; but through calms, more trying than the severest storms, and (turning to the congregation) we are sent to congratulate you on your steadfastness, and the prosperity which has followed it. For, after all the congregations which have hived off from you, you are as strong to-day as in the best time of your history. This is a day to you and your pastor, which few congregations and ministers ever see, and I hope that the expectations of one of your elders may be realized—that Dr. Smellie may be spared to you for some years to come. While I thus discharge my duty to you as a delegate from the Synod, let me add the tribute of my personal friendship and love. You were one of the first committee that examined me when I was a student under the care of the Presbytery of Hamilton, and your kind encouragement then ripened in my mind to the unbroken friendship which has lasted from that time to the present moment. Then too, I first met Mrs. Smellie, ever after dear to me as a friend, with whom friendship has never been for a moment interrupted. There are not many friends of those times now left on earth; but I cannot express the pleasure I have, in being permitted to share the happiness of such a day as this. I wish you and Mrs. Smellie a most pleasant visit to your native land, and a safe return to this; and that you may both be for long yet spared to live in the love of your family and people.

Mr. McMullen, of Woodstock, was then called on, and said: It affords me very great pleasure to be present here to-day, on behalf of the Synod of Hamilton and London, to do honour to Dr. Smellie, and bear witness to the high esteem in which he is held by that large and influential Synod. A resolution of congratulation to Dr. Smellie was adopted by the Synod at Sarma, on Monday night, not only unanimously, but with enthusiasm. In these times, in which the instability of the pastoral tie is a subject of grave concern throughout the Church, Dr. Smellie's record is the more significant and distinguished, and creditable alike to himself and to the congregation. Were I to attempt to express in brief the real explanation of such long continued power, I would say it has been the constant, faithful and fervent preaching of the Gospel of Christ; and to this I can bear personal witness. As I stand here I recall the memories of my boyhood. Here I first professed faith in my Saviour at the communion table, and I desire to bear testimony to-day to the tenderness and faithfulness with which Dr. Smellie, as my pastor at that time, dealt with me when making application for admission to full fellowship in the Church. Many who are still living, and many who have passed away to the Church above, could bear similar testimony.

The services at the church, which were of a most impressive nature throughout, were brought to a close shortly before five o'clock by the pronouncing of the benediction by the venerable Dr. Reid of Toronto.

THE BANQUET.

The ladies of Melville Church had prepared a bountiful spread of good things in the drill shed. The hall was beautifully decorated. Above the speakers' platform hung a life-sized portrait of the Reverend Dr. Smellie, over which in large letters in gold were the words "God Bless Our Pastor"; "50" in large figures stood alongside. Around the walls were the following words also in large gold letters: "Welcome the Presbytery," "Unity the Bond of Peace," "As Thy Days so shall Thy Strength be," "Jubilee" on a flag; also the figures "50" on another flag. Red, white and blue hunting, and British flags of various sizes, together with the foregoing, presented a very fine appearance. Refreshments were served from five until seven, when, the tables being cleared, the Rev. J. B. Mullian, of St. Andrew's Church, Fergus, was called to the chair, and he, with a number of ministers, moved on to the platform. A number of excellent addresses were delivered by Dr. Reid, Dr. Gregg, Mr. McMullen, Mr. Macdonnell, Mr. George Anderson, of Toronto, who had been connected with the congregation from infancy, and others; and the choir, under the guidance of Mr. A. Forbes, the precensor of Melville Church, sang a number of beautiful hymns with great taste and sweetness.

It may be mentioned as an interesting circumstance that Mrs. James Anderson, of Fergus, was present at Mr. Smellie's ordination fifty years ago, came out with him to Canada, has continuously been a member of his congregation for the past half century, and was in attendance at the jubilee service on the 15th inst.

The occasion was one never to be forgotten by any who took part in it. An atmosphere of joy and thanksgiving, as well as of deep and tender emotion, pervaded the whole. The addresses, formal and informal, were such as to stimulate and intensify religious life and Christian feeling, and the remark that fell from many ministers and people was that no such beautiful and impressive service had ever been witnessed by them.

Not less than 50,000 trees were planted in Berks County on Pennsylvania's Arbour Day.

Pastor and People.

MY CLASS.

It is simply called "the infant class"
In a country Sabbath school;
Yet I felt the Master's presence to-day
As I taught the "golden rule."

My little ones are tiny and weak,
And some cannot understand
When I talk to them of Jesus
And the home in the heavenly land.

Each day as I kneel in secret prayer
For strength to do my part,
I find they are twining more and more
Around my inmost heart.

To-day I taught a little hymn,
And it made my heart rejoice
As I thought how the Master's listening ear
Heard each trembling childish voice.

"There is something for even the children to do:"
They sang it o'er and o'er,
And a soft, sweet echo was wafted back
As the last one passed the door.

"You have the easiest class in school."
Was told me by a friend,
Is it easy to train the little ones
For the life that has no end?

Is it easy to make God's Word so plain
That the youngest may understand?
Is it easy to make the story clear
How he clasps each tiny hand?

'Tis not easy, it is hard work,
Training infant minds for heaven;
But in all our work for Jesus
His own strength to us is given.

With my Master close beside me
Easy work I do not crave,
For He will show me how to teach
My "infant class," that Christ will save.

—Sallie C. Day, in Presbyterian Journal.

KEEPING THE SABBATH.

But there are religious people, and some even of the stricter sort, who, while extremely careful to observe the letter of the law, fail to get the better part of what it is intended to bring us. A good father rises on the Sabbath morning impressed, as he always is, with the sacredness of the day. He has no other thought than that he will devote it to God. He therefore says to himself: "I will do no work to-day, and I will remain closely within doors except as I may be called out by imperative duty. This whole day shall be given up to religion. No one about my house shall be permitted to deviate in the least degree from the line that I mark out for him." And so he fixes himself to read his Sabbath books, some of them full of strong meat and sometimes hard and tough, and to rule his house with the same rigour that he has prescribed for himself. He is keeping the Sabbath, of course, and to some extent in an exemplary way, and yet it might be right to ask if it is the best way. Is he not acting under the power of a will that he has trained to this kind of exercise without realizing the better dispositions the day is intended to bring him? This may not be the case, and yet possibly it is. If it be, though it is better for him to thus keep the Sabbath than not to keep it at all—than to keep it as those who turn it into dissipation—he is not finding it the delightful day it is meant to be.

The true Sabbath-keeping brings with it a joy that is its own. The day is God's; He made it. It is His rest day, and the day, therefore, when He calls us to rest with Him. It is the best day of the week, because the calmest, kindest, most genial, and because it awakens in the soul the tenderest feelings. We think of it cheerfully. Our hearts dilate under the contemplation of its holy significance. We sit among its privileges, surrounded by the good angels that come to meet us, feeling drawn by the bonds of increasing charity toward both heaven and earth—toward God and our fellow-men. The feeling of forgiveness possesses us; for how can we have a thought of malice or grudge under such influences and amidst such an environment. The peace and contentment of lives so smiled on are like benedictions, foretastes, or, at least, suggestions of the rest that is awaiting us. It is this kind of Sabbath-keeping that is now demanded, and that ought to be realized. If Christians do not seek to reach it they cheat themselves out of a beautiful part of their heritage.

Unquestionably the kind of Sabbath-keeping that turns the mind toward rigour is not the right kind. It is not a day to make men stern and austere. It is intended to bring them an agreeable awe, a conscious feeling of the nearness of God, who is a father and a friend, and who comes among His children on a day set apart by Himself to assure them of His loving kindness and receive expression of their confiding joy.
—United Presbyterian.

A VACANT CHAIR.

What an appeal is made to our hearts by the sight of a vacant chair in the family room! If it is a chair which was set apart, almost sacredly, for the use of some dear one, for the invalid whom every one loved and thought of, or for an aged father or mother, we cannot look at it without the sense of loss and the reminder of pain. Silent, empty, no longer needed, it is eloquent and pathetic, and the chord it touches is quick to vibrate responsively.

We cannot forget our beloved whom God has taken. It would be strange and unnatural were our lives to go on just as though there had come no change. But we are wrong to nurse grief, and grief only, as we think of household voices hushed in our midst and fold away the garments that are needed no more on earth. Morbid sorrow is pagan, not Christian. We do wrong to the living who continue with us when we do mourn our dead that the home grows gloomy, and the light is excluded, and our sad faces are a check upon innocent mirth. If we could but take into our hearts the full significance of that wonderful phrase, the "whole family in heaven and on earth," we shall realize that God has a right to call some of the children home to rest, while others still tarry that they may work till He is ready to summon them to His immediate presence.

There is great consolation in the thought that the vacant chair in our group is vacant by God's direct agency. His personal will has removed one who was dear as the sight of our eyes. The death, sudden, perhaps, or after long illness, was in either case an accident. It was intended of God and in His time. The absent one is absent from us, but present with the Lord. It happens sometimes that the simple faith of heathen converts accepts this truth, and holds it in a way not always easy to us in our fuller light and longer experience.

Miss Adele M. Fielde, in her interesting record of missionary labour in China, tells that in many instances the native Christians ask that the words "Disciple of Jesus" may be inscribed on their gravestones. Miss Fielde asked an old woman, the first in her community to embrace the new religion, how many Christians there were in her village.

"She said there were twenty, and gave the name, age and place of residence of each. Four of the number were in heaven. I went over the list, and said: 'Then there are sixteen women who are members of the church here.' 'Ay,' said Sui, 'there are twenty.' I remarked that I had seen twelve of the sixteen, and Sui responded, 'Ay, teacheress, you have seen twelve of the twenty.' Like Wordsworth's little maid she had her way, and always counted the sisters who were in heaven."

The best wisdom is to take up our sorrow in a spirit of cheerful, or at least submissive, acquiescence with the divine will. When its first anguish has yielded to the ministry of time, then it is well to look about and see what work we may do for the sake of the dead. Were they forward in the distribution of books and papers among God's poor? Did they look after the prisoner and the sick in hospitals? Did they try to strengthen the weak, assist the tempted, and lead back to the narrow path the feet of the wanderer?

For their sakes let us take up their work which they were doing for Jesus. And He who is their Lord still, as he is ours, will bless the work of our hands and establish it, and comfort us concerning the vacant chair.—Margaret E. Sangster.

LIVE IN THE SPIRIT.

In the life of James Brainerd Taylor we see a man who truly lived in the Spirit and walked in the Spirit. Whenever he went out he stirred all who came in contact with him. Sinners used to fall before his preaching as grass before the scythe. It was spontaneous. He could not help speaking to men; and his words were mighty.

There is one very beautiful incident in his life. One day he was out driving, and he drew his horse up to a watering trough. It so happened that another young man was doing the same thing. While the two horses' heads were met in the trough, he turned to the young man and said: "I hope you love the Lord. If you don't, I want to commend Him to you as your best friend. Seek Him with all your heart." That was all. They turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa. Said the missionary afterward: "Over and over again I wished I knew who that man was who spoke to me at the watering-trough. But I never knew till some one sent to me in Africa a box of books I opened them; saw a little black-covered book; opened it; turned to the title page, and there I saw a portrait—a beautiful face! 'Ah,' said I, 'that is the man. That's the man who preached the Gospel to me at the watering-trough. To him I owe my salvation.' And that of how many more on the Dark Continent!

What we want to-day is to be filled with the Spirit. We are filled with so many other things—pride, selfishness, ambition and vainglory. May the Lord enable us to empty our hearts, and have them filled with a mighty, rushing wind!

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TORONTO, WEDNESDAY, MAY 5, 1886.

A FEW weeks ago we pointed out the shamefully low ground taken by those who asked nothing more about the vote on the hanging of Riel than what effect it would have on the political future of those who voted. It seems there are politicians even in England who are not much better than some of our. In his speech against Home Rule Mr. Trevelyan said:

I have observed—and I may say my sense of political morality is very much shocked at it—that a great number of newspaper correspondents, in referring to the action of my right hon. friend (Mr. Chamberlain) and myself, discuss this question not as being one of right or wrong, but on the effect it will have on our careers. Now, on a question of this kind who cares for a career, and who cares for self? There are other careers open to honest and industrious men and, if there is no other, at any rate there is the career of a private citizen.

All honour to the man who, on a question he considers one of right or wrong, can say: "Who cares for career, who cares for self?" Mr. Trevelyan may or may not be mistaken in his views on Home Rule; but every one will admire his honesty. The trouble with too many politicians is that they look at nothing higher than the "career." There is a worse trouble than this. Some, we fear, look at nothing higher than the pocket. This venal class is almost unknown in England, where a statesman usually looks at nothing lower than his "career." This is low enough, and, bad as the world is, the man who like Trevelyan looks at the right or wrong of a question will have the most successful career in the end. We are not so sure about Canada.

NOW that our brethren of the secular broadsheet are agitating for a reform in the length of speeches we take the liberty of suggesting another reform. Why not have a reform in quality as well as quantity. This reform could easily be brought about if our leading dailies would pursue the same course as the leading British journals. Many of these journals publish, in addition to a report of parliamentary proceedings, a running commentary which is largely made up of criticism on each speaker's style and the effect which his speech produced. This work is sometimes so well done that you know almost as much about the speaker's style as if you heard him. Why could not our dailies have a column of that kind? Fifty people would read it for one that wades through a parliamentary report. If members of Parliament knew that a pen-and-ink portrait of each performance was to be placed before the country they would not speak so often or so long, but they would be at some pains to speak better. The only possible objection we can see is that worthy men who had little opportunity to secure an education in their youth might sometimes have their feelings hurt. There is very little in this objection. Some of the best, yes, even the most accomplished, speakers in the Local and Dominion Parliaments are self-educated men. Some of the most incorrigible bores are college-bred men. In fact the most exasperating bores in every deliberative body are men who fancy that because they have a degree of some kind people should listen to their broken-backed sentences forever. A man who, without being asked, addresses his fellows in any meeting of representative men should be made to understand that

that he is under obligations not only to stop in reasonable time, but to do his work respectably when he is going on.

THE American world wonders that Gladstone should have so much bodily and mental vigour in his seventy-seventh year. People forget that a first-class Englishman is young at fifty, and not old until he comes somewhere near a hundred. The most eminent members of the Royal College of Physicians and the Royal College of Surgeons, the very flower and crown of the medical profession, are about Gladstone's age. Sir William Jenner is seventy-one; Sir William Gull is seventy; Sir James Paget is seventy-two; Sir Thomas Wells is sixty-eight; Sir Henry Pitman is seventy-eight. Sir Andrew Clark, the distinguished specialist whom Sir John Macdonald and many other Canadians consult, is considered a middle-aged man in England, but he is sixty. We would consider him an old man on this continent, and probably if he had spent his days here he would be old by this time. Why is it that people grow old so fast in America? Work has nothing to do with it. Every one of the noted physicians whom we have named has been a hard worker from the beginning of his college days until the present time. All are authors of distinction, and have served many years as lecturers in the first medical institutions in the world. Some of them have patients all round the globe. Somebody who knows something about it should rise and explain to Canadians why so few of them feel frisky at seventy. There is work for a sanitary reformer here. An insane ambition to do everything in a year or less has a good deal to do with our premature decay. The man who tries to do everything in a year generally does nothing but break himself down. Worry does much in the way of making our people old. The English stolidity which refuses to become excited at anything less than an earthquake is not an unmixed evil.

DR. McCOSH, of Princeton, is peculiarly qualified to give an opinion on Home Rule. He is a Scotchman who has occupied a prominent position in Ireland for sixteen years, loves Ireland, and has been long enough in America to look at the question from an unprejudiced standpoint. In Ireland he studied the situation from the inside; in America he has studied it from the outside. In a letter to the press he gives his views, and some of our readers will be surprised to learn that Dr. McCosh favours Home Rule. The first point he makes is that Home Rule is almost certain to come in the end. If Gladstone does not succeed in passing it his opponents will. A combination of Tories, Whigs and Radicals may, Dr. McCosh thinks, defeat him in the House and country; but the next Government will steal his plan and pass Home Rule themselves. Dr. McCosh observes that Tories have often opposed Liberal plans, then stole them and took the credit of passing them. The interests that Dr. McCosh thinks most likely to be assailed are Free Trade, the rights of the Protestant minority and a splendid system of education—a system with which he was closely connected and of which he speaks with all the affection of a father. Still he believes the Imperial Parliament can defend the Protestant minority and Free Trade, and he is not by any means certain that "the Irish Home Rulers will implicitly follow the priesthood in their demands, or that the great body of the Irish people will insist on setting aside the national system of education, which has done so much for Ireland." Dr. McCosh closes his most interesting letter by stating what he thinks the duty of the Irish Presbyterian Church to be under the circumstances.

It seems to me that in these circumstances the Protestants of Ireland, especially my Presbyterian friends, should accept the situation and fight the battle on the new ground which they are constrained to occupy. In doing so they will have the approval of the world, certainly of the American people. England and Scotland will be committed, and be bound, to defend them by all the powers which Great Britain still reserves to herself. I believe the Presbyterian Church is placed in Ireland for a great purpose, and she may find that she is able to propagate the pure Bible truth more effectively under the new system, when the prejudices of the Catholics are subdued, than under the old, when they were all armed against them.

MR. JUSTICE PROUDFOOT decided last week that it is contempt of court for a solicitor, or presumably for any one, to argue cases in the newspapers that are pending in the courts. Apart altogether from the case

then before the learned judge, undoubtedly the principle on which the decision was given is a sound and safe one. Except in very extraordinary cases it is much better for all parties that when a case is before a civil or ecclesiastical tribunal all newspaper comment should cease. If one party in the case is allowed to set his side before the public, the other must in justice be allowed to reply, and where is the matter to end? In a very short time the party journals would go into the warfare on party lines, for party feeling tinges almost everything in this country, more or less. Who wants to see party feeling rampant at Osgoode Hall? Who wants to see the day when it will be said that Chief Justice Hagarty made a bad "move," or that Chancellor Boyd made a very impolitic "move," or that Chief Justice Cameron made an unwise "move"? Should that day ever come our people will have as little respect for the administration of justice as many of them now have for party politics. We have "moves" enough now on the political chessboard at Ottawa to do for the whole Dominion. Newspapers may comment on cases before they come into the courts, and may comment on them again after they are decided. Surely the judges may be allowed to have a quiet little interregnum while a case is being tried. We heartily wish that Justice Proudfoot's decision could be carried out in ecclesiastical courts. It too frequently happens that one side of a case before an ecclesiastical court is printed, buttressed by argument, and put in the hands of the men who are to decide it long before the case is heard. A pamphlet has been published and put in the hands of every member of a church court in the Southern States containing evidence and arguments in one side of a case now pending. Similar things have been done nearer home. There is no use in saying that such proceedings are not intended to influence the jury. What are they intended for? To help the other side? Not likely. To have no effect? Then why published at all? Clearly something is intended. There may be very extreme cases in which an injured man is forced to appeal to public opinion, and in such extremities we should be thankful we have journals through which the appeal can be made, but such cases are extremely rare. It may yet become painfully clear that bringing our judges into the political arena to try election cases and make voters' lists was one of the greatest mistakes ever made in Canada.

EVANGELICAL RELIGION IN RUSSIA.

ALL are familiar with the principal aspects of Russian national life. It is generally understood that it is dominated by an overwhelming military despotism. There is a restless desire for extension of the Muscovite Empire eastward and southward. Russian emissaries are busy in the mountain villages of Afghanistan; they are believed to be pursuing their mission in the Balkan Provinces, and are credited with arousing the unreasoning discontent now spreading terror and dismay in Galicia. The impression is widespread that Russia has been for months preparing for a gigantic war, and is now looking eagerly for a favourable opportunity, and a plausible pretext, for beginning a struggle by which the dream of many years may be realized.

It is also understood that another motive no less urgent is impelling Russia to find relief in war. The social condition of the Empire is such that danger is ever menacing the stability of the throne of the Romanoffs. Nihilism is hateful and hopeless, but it is the fierce and unreasoning expression of an irrepressible discontent. The resources of the Empire fail to extinguish the smouldering fires of anarchy. The Czar can only travel from one palace to another while the line is continuously guarded by soldiers and police, and proposed imperial journeys have to be occasionally abandoned because of the discovery of murderous plots. It is supposed that a great war appealing to Russian patriotism would divert the thoughts of the masses from the wrongs, real and fancied, against which for a number of years they have been chafing. The Greek Church, even though possessed of greater living spiritual energy than it has yet manifested, is looked upon chiefly as a Government institution, as an instrument in the hand of the oppressor, for the Czar is at the head of the Church as well as supreme in the State—and therefore not the friend of the people.

In the arid wastes of Nihilism bright little spots, verdure-clad, occasionally appear. There are evan-

gical Christians in various parts of the Empire, exerting a powerful influence for good. The Gospel is everywhere the true friend of freedom and the uncomprising opponent of lawlessness, whether in regal cabinet or anarchic conclave. The Gospel is what a distracted nation, as well as a restless individual's conscience, requires to bring peace and a promising future. It is not from the throes of revolutionary violence that permanent national prosperity can come. The peace and happiness of a nation are assured when its people accept the principles of that kingdom which cometh not with observation. It is transforming, but not revolutionary in the commonly-accepted sense.

Under the late Czar army regulations were introduced for the instruction of the soldiers. Schools were established in which reading, writing and ordinary elementary branches were taught. The Scriptures were read in these military schools and the result is significant. Many began to think for themselves. They had no difficulty in discovering that serious errors had crept into the doctrines and ritual of the Greek Church. Freedom of thought and worship are much restricted in Russia, and the number of those who dissent from the teaching of the Orthodox Church cannot be approximately ascertained. In the army it is to be expected that such dissenters would be still more guarded in the expression of their religious belief.

A significant illustration of this evangelical movement in the Russian army has recently been given. A retired sergeant, Andreef by name, holds worship in his own house in Kieff every Sabbath. A congregation numbering about fifty, composed of men, woman and children assemble, and good sergeant Andreef reads from the Gospel and expounds it with what ability he can. He seems, from accounts given of his movement, to be a simple, earnest, reverent man, devoid of that arrogance and assumption that leaders of such movements are so often tempted to assume. He and his little congregation accept the Scriptures as the only rule of faith and practice. They reject the rites customary in the Greek Church which they cannot find commanded in Scripture.

They do not cross themselves while praying. They have no holy images and do not pray to saints. They do not recognize marriage nor communion, nor even baptism, as sacraments, but insist upon a public confession as a necessary means for moral purification. They recognize the Czar as the head of civil administration; but they do not admit his authority in religious matters. They earnestly try to comply with the teachings of the Gospel, but admit that, being uneducated men, they can err in interpreting the Book. Therefore they are anxious to hear learned men on the true religion, "as the Apostles taught it in the first century of Christianity."

This little Christian community practise strict temperance principles. They abstain from vodka, and the drink sellers complain to the authorities; but as yet fortunately without any effect in the way of restraining their civil and religious freedom. This ex-sergeant is of opinion that if the law relating to the change of religious profession in Russia were relaxed, many thousands in the Army would avow openly their belief in the Gospel. The existence of this and similar movements, though not bulking largely in public estimation, is nevertheless indicative of a moulding force of the right kind in the present seething social condition of Russia. Much may be hoped from people who desire "the true religion as the Apostles taught in the first century of Christianity."

THE LABOUR QUESTION.

THE capital and labour question is attracting general attention. It is rapidly becoming the burning question of the time. It cannot be solved offhand or disposed of by the utterance of a few general and well-meaning platitudes. The solution will be reached after long and earnest effort, not, it may be, without much suffering and painful sacrifice. The Christian Church cannot be indifferent to a movement so vital as that now in progress. In the Church, as elsewhere, there will be much diversity of opinion; but thoughtful Christian men are considering the subject dispassionately and in the light of Scripture teaching. A writer in the *Lutheran Observer* formulates the following:

1. The Church must treat the various questions of Socialism in the spirit of the Gospel and according to the conditions of life in the present century and generation.
2. The Church must meet Socialism as a living, "burning question" of the day and hour, not in an autocratic, dogmatic, ecclesiastical manner, but in a manner sympathetic, rational and fraternal.

3. The Church has nothing to do with the extreme demands of a certain class of violent men, anarchists, nihilists, and the like, except to utter warning and admonition against their wickedness. The State must enforce law and preserve order against such.

4. The Church must treat with individuals as such, and not with so-called classes, in the consideration of this question, for God is no respecter of persons.

5. The Church must impress upon each and all the fundamental principle of God's Word, as governing the relation of man to man under all circumstances, the Golden Rule.

6. The Church must apply to all alike the Gospel teaching that time, talents, gifts, possessions, etc., are held by each and every one, rich and poor, high and low, *not* in fee simple, but in leasehold, as stewards, the absolute owner alone being God.

7. The Church must seek to abolish all class distinctions within its pale founded upon unscriptural grounds, and maintain the brotherhood of believers, i.e., communion of saints on earth, as men with men; and by its more active benevolent operations, continue to ameliorate their temporal condition.

8. The Church must regain its hold upon the masses, the labouring men and women, the prevalence of ungodly views and practices among them showing how far they have drifted away.

9. The Church must come in closer contact with the hearts of the so-called "moneyed class," so that being thoroughly converted, they may treat their fellow-men of humbler rank and station as having souls, and not as helpless machines.

10. The Church must reiterate the teaching of St. Paul (1 Cor. xii.) that all men are necessary members of a common body in Church and State; that some natural distinction of gifts and abilities will always remain, but that these should never destroy the common bond of unity in love.

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This is a monthly over whose pages the little folks bend with delight.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This indispensable weekly affords its readers the best and most varied presentation of the literature of the day.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This splendid weekly for young readers steadily maintains the high position to which it has attained.

DOMINION CHURCH OF ENGLAND TEMPERANCE JOURNAL. (Toronto: A. C. Winton.)—This new labourer in the temperance field deserves a cordial welcome. The *Journal* will be published monthly. The first number reflects credit on all concerned in its production.

WORDS AND WEAPONS. Edited by Rev. George Pentecost, D.D. (New York: Jos. H. Richards.)—This magazine, specially devoted to the promotion of evangelistic work, conducted by one who has been a wise and successful labourer in this field of practical Christianity, continues its useful career with undivided aim; it contains most varied and profitable reading.

THE THEOLOGICAL AND HOMILETICAL MAGAZINE. (Toronto: S. R. Briggs.)—In the symposium, "Is Salvation Possible after Death?" Dr. Landels has a thoughtful and able paper in the last number of this excellent magazine. The other sections are rich in varied and suggestive sermons, outlines and papers of practical import. This magazine deserves a wide circulation.

KNOX COLLEGE MONTHLY. (Toronto: James Murray & Co.)—This academic monthly shows steady improvement. The closing number of the fourth volume is one of the best yet issued. Important questions are ably discussed in its pages. Thoughtful contributions by Revs. George Burnfield, B.D., R. Y. Thomson, B.D., R. D. Fraser, M.A., G. M. Milligan, M.A., and others appear in the last number for the season.

THE LIBRARY MAGAZINE. (New York: John B. Alden.) This popular magazine which, beginning with the month of May, was transformed from an octavo monthly into a handy, small quarto weekly, has taken other steps in the line of progress. No. 4 of the weekly issue appears in new and larger type, and also with the addition of a handsome cover. In its new appearance it becomes one of the most attractive magazines in the field, while it is beyond rivalry in economy of cost.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The May number opens with an illustrated paper descriptive of the scenery on the Erie Railway by the editor. It is followed by the second paper from the same pen on "Landmarks of History." The Rev. W. S. Blackstock contributes an

interesting article, "Among the Esquimo." John Macdonald gives more "Leaves from the Portfolio of a Merchant," and other contributors help to make the present a very excellent number.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The *Homiletic* for May opens with an able paper by Sir William Dawson on "The Present Status of the Darwinian Theory of Evolution." Professor Stuckenberg writes on "Socialism and the Church," and Dr. T. W. Chambers, in the admirable manner peculiarly his own, discusses "Has Modern Criticism Affected Unfavorably any of the Essential Doctrines of Christianity?" The present is a splendid number of this valuable monthly.

THE PULPIT TREASURY. (New York: E. B. Treat.)—With this month's number this valuable and prosperous magazine enters upon its fourth year, having gained an enviable position for its vigorous orthodoxy, breadth of helpfulness and admirable adaptation to the necessities of pastors and Christian workers in all evangelical denominations. This number is embellished with a fine portrait of Bishop Cyrus D. Foss, D.D., of the Methodist Episcopal Church, and contains an admirable sermon from his pen. A number and variety of contributions by distinguished divines and able writers make up a decidedly excellent number.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The May *Atlantic* opens with a characteristic paper by John Fiske on "Weakness of the United States Government under the Articles of Confederation." W. J. Stillman gives some pungent "Memoirs of London," and Maurice Thompson writes on the "Genesis of Bird-Song." Other papers by noted contributors will be read with pleasure and profit. In fiction the number is unusually strong. In addition to the serials of Henry James and Charles Egbert Craddock, William Henry Bishop begins auspiciously a new work entitled "The Golden Justice." The present issue of the *Atlantic* is fully beyond the high standard maintained by this one of the best literary periodicals of the time.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The frontispiece of a very excellent number is an engraving by Closson from "Faith," a painting by E. Armitage, R.A., one of the illustrations for an article by William H. Ingersoll, entitled "Portraits of our Saviour,"—a beautifully illustrated paper on a subject especially interesting to the Christian reader and to the art-student. The "London Season," a very readable paper, is embellished with characteristic illustrations by Du Maurier, the famous *Punch* artist. The second part of Charles Dudley Warner's "Their Pilgrimage," finely illustrated, appears in the number. "East Angels" reaches its conclusion, and "King Arthur" and "Springhaven" grow in interest. Excellent short stories and poems will be found in this issue, and the various departments are filled with good things.

THE CENTURY. (New York: The Century Co.)—The place of honour in the May *Century* is assigned to Nathanael Hawthorne, of whom two portraits are given. "Hawthorne's Philosophy," from the pen of his son, will be read with interest. Special stress is placed on the profusely-illustrated articles, which in their order are an attractive chapter on "American Country Dwellings," by Mrs. Schuyler van Rensselaer; "The Flour Mills of Minneapolis," by Eugene V. Smalley; "A Californian's Gift to Science," meaning the Lick Observatory, by Taliesin Evans; and "The Breeding of Fancy Pigeons," by E. S. Starr, which is quite remarkable, both for the beauty of the engravings and the special knowledge of the writer. The Rev. T. T. Munger writes on "Evolution and the Faith." The historical war papers continue to be intensely interesting, one being the last article prepared by the late General McClellan. Serial fiction, short stories and meritorious poetical contributions, together with departmental productions, constitute a most excellent number.

IN our advertising columns will be found the fourteenth annual report of the Confederation Life Association. As might have been expected from the solid character of the responsible directorate, and the able management of Mr. J. K. Macdonald, this company has had an unusually prosperous career. It has secured public confidence, and it may be assumed that it will continue to deserve it.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XVI.—ARTHUR'S DREAMS, AND HUCKLEBURY RUN AND ITS PROPRIETOR, COME TO DISSOLUTION.

With a start of forty-eight hours, it will readily be seen that Dan Buck had all the advantage over his pursuer that he could desire. Familiar with travel, and familiar not only with New York, but with its blindest retreats, he had abundant time to dispose of his money and of himself before Mr. Ruggles drove away from his own door. It is therefore needless to give the particulars of the pursuit. Mr. Ruggles found traces of the guilty pair, who had registered themselves by assumed names as man and wife, at different points along the route. He even learned of their passage on the same boat which bore him from Hartford. After arriving in New York, however, every track appeared to be covered. He secured the offices of the police, but they could not aid him. None of Dan's old friends had seen him. His former haunts were visited in vain. The most probable theory was that the villain had arrived in the night, and immediately taken some one of the outgoing lines of travel, and sought for other and more distant hiding-places. This supposition rose into a strong probability, when it was learned that a pair closely corresponding with their description had crossed to Jersey City, and taken passage in the Philadelphia coach.

Still the fugitives were forty-eight hours ahead of their pursuer—nay, more, for considerable time had been wasted in New York. Mr. Ruggles knew too much to be deceived with regard to the relations that existed between his daughter and the man who had enticed her from home; and in the hours of quiet into which his weakness compelled him, the whole subject was measured in all its bearings. Doubtless, at that moment, all Crampton was talking about the flight of his daughter and the robbery. The proprietor asked himself what Leonora could ever be to him, even should he secure her return. Could he have pride in her again? Would not the presence of the girl be a perpetual curse to him? Would it be any satisfaction to have a daughter of whom he would be ashamed—a daughter to hide from all pure eyes?

It could not be expected of a man like Mr. Ruggles that he should be actuated by any higher views than these. He had for her no love that prompted him, for her sake, to save her from a life of infamy. When he saw that in Crampton, where all his interests lay—where his active life had been and would continue to be—she could never again be what she had been—could never again be the object of his pride and the source of his pleasure—his zeal for the pursuit of the guilty pair was extinguished. It is true that he thought how desolate his home would be without her, and how little there was left for him to live and labour for; but as there were comfort and consolation for him in no direction, there was but little choice.

Poor lord of Hucklebury Run! Hundreds had had hard fare at his hands, but few of them all would have withheld their pity from him, could they have looked into his heart during those sad hours.

Immediately on the departure of Mr. Ruggles from home, Arthur, by coming more into contact with the operatives than he had done for several months, found an element of insubordination and mischief among them, to which the mill, under the direct rule of the proprietor, had been always a stranger. He knew that Dan Buck had insulted many of the men and women, especially the older and more sedate; but it was not with these that the disorder seemed to lie. It was with half a dozen young fellows, who had been intense admirers of the fast New Yorker, who had aped him in his dress, learned and practised his slang, grown profane by his example, laughed at his vulgar drollery, and been participants in those carousals which he had delighted to call "conference meetings."

They took particular delight in abusing Arthur. They gathered in the mill, and had long conversations. It was not difficult to see that they sympathized thoroughly with the robber, and that they were anxious that he should escape from the clutches of the old man. Openly they would not justify him in the robbery of his employer, but they professed themselves to be quite satisfied with the fact that the latter had been "bled" a little. They admired the boldness of the fellow in stealing the proprietor's daughter from under his nose, and hoped he would get off with her. The moment factory hours were over, they either went away from the mill, to confer with other cronies of the robber; or went to some private room to consult with one another. In what direction all this was tending, Arthur could not judge. He had not been accustomed to regard the set as a very brave or dangerous one. It was one that Dan Buck could lead into any mischief, but not one, he thought, that would be apt to act very boldly on its own account. Cheek delighted in being Arthur's right-hand man, and brought to him reports of such movements of these young fellows as he became acquainted with. Cheek was very much their superior in natural shrewdness, and they had few meetings that he did not know of. In fact, by conversations with them separately, he had learned that if Dan Buck should be brought back a prisoner, they should "rescue him, or die."

Arthur and Cheek had, of course, a good laugh over this. It was a harmless kind of braggardism, that would do nobody harm, and would help to amuse the valiant young men who indulged in it. They, on the other hand, evidently attached great importance to it. They were mysterious. They conversed with each other by signs. Had the destinies of the world been upon their shoulders, they could not have felt the responsibility more keenly than they did that of being the champions of the honour, and defenders of the person, of their old leader, Mr. Dan Buck.

Cheek had seen and heard so much of this, that, at the end of a week after Mr. Ruggles left the Run for New York, he determined to play a joke upon the doughty young gentlemen. Arthur had sent him to a neighbouring village

on an errand, and returning in the evening, just as the hands were dismissed from the mill, he came driving down the hill at a furious rate, and pulled up before the door of the boarding-house. Calling Arthur to him, he mysteriously whispered, sufficiently loud for all around to hear: "He's got him." At the same time, he gave Arthur a wink, which the company did not see, or seeing, did not understand. Arthur understood it perfectly, and walked off to his room at the house of big Joslyn.

The moment Arthur disappeared, Cheek was taken bodily by half a dozen fellows, and led to the trunk room of the lodging hall, and after the key was turned, was told to reveal all he knew of the matter, or they would "get it out of his hide,"—an alternative which the set kept constantly on hand for all occasions. Cheek did not dare to tell them—they would do something, he was afraid, that they would be sorry for. After receiving from them a very comprehensive variety of threats, curses and promises, he, with great apparent reluctance, divulged the rumour that he had heard, namely, that the old man had been seen at the stage house, with Dan Buck in irons, and Leonora in tears, and that all hands would be at the Run that night.

The group of conspirators was evidently very much excited by this intelligence; and though the idea of bringing Dan Buck back to Hucklebury Run in irons was ridiculous enough to make them suspicious of the character of the rumour, they were in no mood to reason on the subject. It seemed very probable to them that old Ruggles, whom every one believed to be capable of anything when roused, would not only succeed in arresting the robber, but would delight in showing him up among his old acquaintances. The great wonder was that Dan Buck should have allowed himself to be taken alive. They questioned and cross-questioned their saucy informant, who found himself obliged to invent more lies than he had originally calculated for, but he was equal to the occasion. They at last dismissed him, threatening vengeance if he should ever report the interview.

Cheek was glad to be released. His joke somehow looked serious to him. He did not like the appearance of the fellows at all. A bottle was passed around in his presence, and he noticed that they drank deeply; and, even before he left them, betrayed the first effects of their potation. Cheek did not know but they might give Arthur trouble, so he sought for him, and related to him the events of the trunk room. Arthur was not alarmed, and retired to bed.

Cheek did not dream that Mr. Ruggles was really at the stage house, as he had said; but that was the fact. He had given up his pursuit of the fugitives after two or three days spent in New York, and, feeling very ill and miserable, had committed the matter to the police and started on his way home. Arriving at the stage-house, where he had left his horse, he lay down a few hours for rest, preferring to reach his home in the evening. He could not bear to meet the inquiring gaze and words of neighbours. He shrank from the hundred eyes that would peer out upon him from his mill, and witness his disgrace and defeat. The light distressed him. Darkness alone accorded with his depression—his helpless degradation.

As the sun went down, he called for his horse, and started for the Run. The animal was fresh with his week of rest and careful grooming, and went off briskly on his way home. The old man, haunted by his great trial, and feebly cursing his hard fate, wished that he were a horse—anything but the man he was. He was going back, he knew not why. The charm of life was gone. In his weak-minded and vulgar wife he had no refuge. In the love and sympathy of others, he knew he had no right and no place. His life had been selfish and greedy. For many years his heart had gone out in affection toward only one object, and that one was not only taken away from him, but it was for ever ruined.

The distance rapidly diminished that divided him from a home that had no attractions for him and no meaning—from duties that had lost their significance and their charm. At length he arrived upon a hill some five miles distant from the Run, from which, in the daytime, he could see the tall chimney of the mill. He pulled up his horse for a moment's rest, and for such calm reflection as the motion of the waggon denied him. There was no star to be seen. The sky was all obscured by low, dark clouds. As he sat with his eyes in the direction of his home, whither his thoughts had gone, he saw a faint light, as if, through the clouds, he caught reflection of a rising moon. As he gazed, the light grew brighter, then died away, then grew again. It was a strange light—not diffused over a large space—not soft and steady, but fitful—sometimes red, sometimes yellow. He watched it like a man entranced, and wondered, questioning in fact, whether it were not the figment of his own disordered brain. He wiped his eyes, and gazed again; and dimly, but certainly, he caught sight of a tall shaft, and other familiar objects near by.

The pause and the trance were over. He struck his horse a heavy blow, and started down the long hill at a break-neck pace. He relinquished all thought of guiding the animal. The reins hung loosely in his hands, but the whip was grasped firmly, and used freely.

The horse was left to find his own way, while the eye of the driver was fastened upon the distant light that every minute grew broader and brighter. The low clouds before him had all changed to a deep, bloody red. Then little tongues of flames leaped and faded. Then a broad shaft of flame rose, quivered and fell. Then a great spire of fire shot up, and swayed for a moment, and burst in myriad stars of fire, that were swept away, and fell in a crimson rain.

The long declivity was passed, yet the proprietor knew not how. His horse was running fiercely, and breathing heavily, with a short, quick snort at every straining leap. The waggon reeled from side to side of the road, but the rider, with every muscle rigid, seemed to have grown to it, and unconsciously to manage to keep it from overthrow. Soon he began to hear outcries from the farm houses, and to pass men running toward the light, that flamed more and still more intensely. He passed dim faces that stopped and stood still with horror as he rushed wildly past them through

the darkness, and rained, with constantly increasing madness, his blows upon the infuriated horse. Bridges, hills, rocks—all were alike unminded in that terrible ride.

One mile only remained to be passed over, and then the whole country around was alight. Chimneys sprang out of the darkness like ghosts in the reflection of the flames. Trees glowed like gold upon one side, and were wrapped in pitchy darkness on the other. The air was wild with yell, and full of falling cinders, swept off upon the wind. As the proprietor rushed on, growing still more intensely excited, half-a-dozen men leaped from the bushes before him, with the intention to stop his horse. Riding toward the light, both the animal and his driver were seen as distinctly as though the sun had been shining. The men caught a glimpse of the flying animal and the single ghostly passenger, and leaped back into the cover, just in time to save themselves from the resistless wheels, and the vehicle rushed on.

As the proprietor came to the summit of the hill that overlooked the mill, he saw that structure, which he had worn out a life to build, enveloped in flames in every part. The horse, as he rushed down the hill, caught early attention from the mass of men and women that crowded the road, and with frenzied shouts they rushed in every direction to escape him. The hill was descended with the same furious speed that had been maintained from the time the first burst of light was discovered.

Blinded by the blaze, and frightened by the heat, the horse came opposite to the burning mass, and stopped so suddenly as almost to throw the crazed proprietor from his seat. Then he stood a moment, trembling and smoking, in the fiery heat, then staggered, and fell heavily upon the road, stone-dead.

The moment the horse fell, his driver rose to his feet in the waggon, and faced the fire. The tumult all around him ceased. Every eye was turned to where he stood in the blinding glare, his pale face lit up by the roaring flames, and his garments smoking in the heat. Every tongue was silent. The proprietor's sudden and almost miraculous appearance, his wild ride down the hill, the fall of the over-driven animal, and the statue-like, unblinking gaze of those eyes into the glowing furnace, tended to impress them with almost a superstitious terror. His rigid attitude made them rigid; his silence hushed them. They expected to see him fall dead like his horse, or that some chimney would reel over and crush him.

At length one man broke the spell which rested upon the crowd, and ran down the road, shielding his face from the heat with his cap. As he came up to the waggon, he shouted to the proprietor to run for his life. The old man, startled into action, leaped directly for the flames, evidently bent on self-destruction. Arthur Blague—for it was he—leaped after him, and grasping him around the body, dragged him away to where he could gather a single breath, and then lifted him to his feet, and led him like a child to his dwelling. Mrs. Ruggles was at the door weeping and praying, but the proprietor did not recognize her. He allowed himself to be led to his room, and laid upon the bed. His face already was a mass of blisters, and he moaned piteously. Arthur then left him for an hour in the care of his almost helpless wife, and ran off to do what he could to save the property in the vicinity of the mill. In that brief hour, that massive structure, with all its wealth of cunning machinery, dissolved into air, and nothing was left but a heap of red and smoking ruins, and the tall chimney, standing stark against the wall of darkness that moved in as the flames went down, and surrounded the ghastly desolation.

Groups of bare-headed girls were gathered here and there without shelter. Men, whose bread was taken from them by the calamity, stood bitterly apart, and thought of the future. Careless young fellows jested and laughed, or went up to the ruins and lit their pipes with a brand.

Having arranged for a watch, Arthur returned to the house of the proprietor, and found him in a raving delirium. Soon afterwards, Dr. Gilbert, who had been off upon one of his night trips, came in, and administered a powerful opiate. The poor proprietor raved about Arthur as the cause of all his trials and reverses, and then talked wildly of his daughter and her betrayer. At length the dose took effect, and he slept. Arthur, utterly exhausted by the excitements and labours of the evening, dropped upon a sofa in the room, and in a moment was locked in slumber.

How long he slept he did not know, but before his eyes, in all his troubled dreams, the conflagration still raged on. The voices of a great multitude were ringing in his ears. At last, in the centre of the flames which rose and roared so wildly before his dream, there swelled a grand column of fire, following an explosion that seemed to shake the very ground, and to stun his ears to deafness. He was awake in an instant, but the room was perfectly dark. For a moment he did not know where he was. There was a strange sound in his ears—a gurgling, difficult breathing, like that of a man bestridden by an incubus. He rose to his feet and groped his way to an adjoining room, where he found a light burning, and where were gathered a dozen young women who had come in for shelter. They had heard a noise and were frightened into speechlessness. He took the lamp in his hand, and quickly retracing his steps, found the proprietor lying upon the floor, a sheet of blood covering his face, and a pistol lying at his side. He had waked, had drunk in one draught the cup of woe which the events of the week had mixed for him, and, maddened by the mixture, had deliberately risen, and with the weapon which his fears had for years kept at his bedside, had blown out his brains. He was quite unconscious, and a few long-drawn, stertorous respirations finished the life of the proprietor of Hucklebury Run.

It is needless to enter into a detail of the events immediately following the tragic end of this series of calamities—to tell of the coroner's jury, which found that Mr. Ruggles died by his own hand, while temporarily insane; of the arrest of the young conspirators on a charge of incendiarism, their discharge for lack of sufficient evidence to hold them; of the funeral, which called together a crowd from twenty miles around—a funeral with but one mourner, and she not comfortless; of the scattering of the operatives in

all directions in search of work; of a generous subscription gathered in all the region to aid those poor people who had lost their all; of a brace of sermons at the Crampton church, suggested by the events that have been described.

A few weeks passed away, and the cloud was lifted. People ceased to think about the great event of the region and the time. The stream flowed by unused. The tall chimney stood like a monument over dead hopes; over scattered life; over ruined property; over vanished industry. The widow sat in her weeds in her little cottage on the hill, and dreamed of the past and the future. It would be an outrage upon human nature to say that she did not care for what had befallen her; yet she felt that life had something for her yet.

Long years before, she had ceased to love her husband, and long had she felt the galling slavery of his presence as a curse upon her. For her daughter she mourned. She wanted her society. She could forgive everything, if the faithless girl would return. That she dreamed of the future, Dr. Gilbert ascertained early. She had never in her life called for so much medical attendance as in the first month after the death of her husband; and Dr. Gilbert always received a message from her with a wry face, and stayed in her house but a short time. Exactly what she used to say to him will never be known; but he, by some means, ascertained that whatever might be the fate of the estate, she held, in her own right, an amount of bank-stock that would make her very comfortable under any circumstances.

Arthur, of all the operatives, was alone left with work to do. Of all of them, he only had a knowledge of the proprietor's business, and, under legal supervision, it was his task to settle the estate. There were multitudinous accounts to be adjusted, and in the settlement of these complicated affairs there stretched before him a whole year of remunerative labour.

(To be continued.)

JAMES RUSSELL LOWELL'S BIBLE ARGUMENT.

"It is not too much to say that the scene in the room of the Senate Committee on Patents on the morning of Friday, January 29, 1886, was one of the most interesting and significant events of our generation. We refer to the hearing there given by committees of both Houses of Congress to James Russell Lowell, President of the American Copyright League, who presented in person his argument in favour of International Copyright. The journals of the country have already printed Lowell's words, but no report, verbatim or otherwise, could re-create the atmosphere of this remarkable scene. The legislative power, that very power hitherto appealed to in vain through generations of authors and Congressmen, was here confronted in behalf of the intellectual world, in behalf of public morality, and in the name of common honesty and common sense, by one of the chief living exponents of literature—who is also one of the chief citizens of the Republic. Nothing could exceed the tact, good-nature, ready wit and hurling sarcasm with which Lowell took the field. A gentleman well known in the Washington lobby, and opposed to the measure, had been permitted to precede Mr. Lowell. This, as it were, gave for his lance, at the most fortunate moment, an embodied foe; though we doubt whether the subject of his genial and exquisite scorn will ever realize that, like one of the heroes of Dante's 'Inferno,' he was then and there transfixed for all time. The keenest thrusts were accompanied by a wrinkle of the eye, a pleasant falling inflection of the voice, or a smile, that was like the glistening of a Damascus blade, with an edge as sharp as its glitter. It was not only in direct assault that Lowell proved his ability, but throughout the long session by answering quickly and ably the questions coming to him from every side, by turning off queries too vague for answer with, for instance, some quotation from Charles Lamb, and himself asking questions that went to the marrow of the subject. When, in answer to a question, the President of the League answered: 'I do not know of any way in which nations distinguish themselves except by their brains, that is, permanently to make an impression upon all mankind,' those present could not help thinking how the truth of this statement was illustrated by the author of the 'Biglow Papers' and the 'Commemoration Ode,' whose name to-day is known among the cultured throughout the world quite as familiarly as that of any battle ever fought under the American flag.

"But the great value and force of Lowell's argument lay in the fact that he had lifted up the whole discussion from the level of interests and expediencies into the clear air of duties and moralities. While he said with all distinctness and with iteration that, so far as human foresight could determine, the granting of foreign copyright would benefit American literature, would not make books dear, and would be for the good of the whole country, with still greater emphasis he upheld the leading issue. Said Lowell: 'I myself take the moral view of the question. I believe that this is a simple question of morality and justice; that many of the arguments which Mr. — used are arguments which might be used for picking a man's pocket. One could live a great deal cheaper, undoubtedly, if he could supply himself from other people without any labour or cost. But at the same time—well, it was not called honest when I was young, and that is all I can say. I cannot help thinking that a book, which was, I believe, more read when I was young than it is now, is quite right when it says that "Righteousness exalteth a nation." I believe this is a question of righteousness. I do not wish to urge that too far, because that is considered too ideal, I believe. But that is my view of it, and if I were asked what book is better than a cheap book, I should answer that there is one book better than a cheap book, and that is a book honestly come by.'

"The moral question is, and always has been, the leading issue in this controversy, so long left unsettled through the claustrating of narrow and selfish interests—interests too often able to command the degrading subserviency of brains fitted to nobler uses. It is the moral question that has most

interested the thoughtful and honourable portion of the community—which, let us not doubt, is, in fact, the great body of the reading public of these United States."—*Topics of the Time, The Century for May.*

SPRING.

As little children gather round their mother,
And beg her a familiar tale to tell,—
One that is dearer far than any other,
Because so often heard and known so well;

And as they watch her, prompting should she falter,
And any variation quickly see,
And cry: "Don't tell it so, don't change and alter.
We want it just the way it used to be,"—

So do we come to thee, O Nature—Mother,
And never tire of listening to thy tales.
Tell us thy springtime story now, no other;
That hath a wondrous charm, which never fails.

Tell it with all the old-time strength and glory.
Fill it with many a happy song and shout;
Don't miss one bird or blossom in the story,
Don't leave one daffodil or daisy out.

Tell us each shade in all the tree's soft greening,
Don't skip one blade of grass, one bee, one wren,—
Each little thing has grown so full of meaning,
In the dear story we would hear again.

O Mother Nature! thou art old and hoary,
And wonderful and strange things thou canst tell;
But we, like children, love the springtime story,
And think it best, because we know it well.

—*Bessie Chardlers, in May Century.*

PEASANT PROPRIETORSHIP, NORWAY.

Norway presents us with the grandest picture of the effects of peasant proprietorship. There the land has from time immemorial been the property of the labourer who tills it—it has never been poisoned by the foul curse of feudalism. The title deeds of many of these peasant holdings are in a dead language, and the names of the peasants are those of the district. The results are marvellous. Land which no English farmer would or could cultivate under our agricultural system, even if receiving a liberal bounty per acre instead of paying rent, is there made to support whole families, and that by the same race as ourselves, and in latitudes hundreds of miles further north than John o' Groat's House, some of it even within the Arctic circle. Sailing along the Arctic coast of Norway the tourist passes here and there little oases called "stations," where the steam omnibus halts to land and embark a passenger or two. If a careful observer he may learn that in the midst of the rocky desolation there is a deposit of rock fragments and gravel left by an ancient glacier in a hollow formerly filled by the ice. This is cultivated, is a dairy farm and fishing station, farmers and fishers being all freeholders and capitalists, no such class as labourers without property existing there. One of the grandest of the Norwegian fjords is the Geiranger. It is walled by perpendicular precipices from 1,000 to 3,000 feet high. Sailing along the fjord a boathouse is seen here and there at the foot of the dark wall. Looking skyward directly above it may be seen what appear to be toy houses on a green patch. Closer observation reveals moving objects, a field glass shows that they are cattle, goats and children, tethered to boulders to prevent them from straying over the edge of the precipice. A family resides up there, cultivating this bit of ancient glacier ground, backed by craggy mountain tops, with a foreground of precipice above the fjord. The only communication between these eagle-nest farms and the outer world is by the boat below. How that boat is reached, where is the staircase of ledges on the face in the precipice, is incomprehensible to the passing tourist. In most cases no indication of a track is visible. Nothing but absolute proprietorship by the cultivator could bring such land into cultivation. Latitude 62 degrees, altitude 2,000 to 3,000 feet. Summer three to four months long; the ground covered with snow during six to eight months of every year. — *The Gentleman's Magazine.*

MRS. OLIPHANT had a brother who was an English Presbyterian minister in Northumberland, and she herself was at one time a member of the same denomination.

THE Rev. J. Kerr Campbell, D.D., Stirling, has been asked to deliver a lecture on "The United States and Canada" before the society of Science and Art, Kensington.

A WORK on "Medical Missions: Their Place and Power," by Rev. John Lowe, secretary of the Edinburgh Medical Missionary Society, is announced. It will contain an introduction by Sir William Muir, and a medallion portrait of Dr. John Abercrombie, founder of the Medical Missionary Society, will enhance the interest of the volume.

THE Rev. Professor Flint, in opening a bazaar to liquidate the debt on the hall of West St. Giles, Edinburgh, said the Church was on her trial, and just because she was a Christian and a national institution she could not refuse to be tested by her fruits. Recently they had most gratifying evidence that although she might have jealous rivals and perhaps irreconcilable enemies, the general mind of the country recognized that she was still as vigorous as ever.

AT the latest meeting of the western board of the National Bible Society of Scotland there was laid on the table a specimen copy of the Gospel according to Mark in Wen li Chinese, the first Gospel printed at the society's own press in Hankow, from which during the last three months upwards of 30,000 Testaments and Gospels have been issued. The agent in Japan reported the proposed issue by the three Bible societies of a pocket edition of the Japanese Scriptures complete in one volume.

British and Foreign.

THERE are in Europe 4,579,000 more women than men. THE Bishop of Carlisle is about to visit the United States.

THE Rev. Angus Martin has resigned the charge of Snizort, Skye, which he has held since 1843.

THE Glasgow foundry boys' society has now no fewer than eighty-eight meeting places throughout that city.

THE Rev. Dr. Cameron Lees has been appointed one of the royal chaplains and dean of the Order of the Thistle.

A LIST of eight has been selected from the ninety-nine candidates who offered themselves for Stevenston Parish.

THE Rev. H. R. Haweis is to visit Boston again next autumn, and will make another lecturing tour of the United States.

IN Edinburgh U. P. Presbytery there has been an increase during the past year of 300 members and \$30,000 of revenue.

PROFESSOR CALDERWOOD, it is said, will offer Mr. Gladstone's Home Rule Scheme stern and unbending opposition.

THE Methodists of Chicago have planted twenty missions and erected eleven mission churches there within the past ten years.

THE first volume of Rev. A. H. Drysdale's History of English Presbyterianism is to be published in the spring of next year.

A GRANITE monument erected over the grave of the late Dr. Kennedy, of Dingwall, has an excellent marble portrait of the doctor.

A MISSION hall erected in Hopehill Road at a cost of \$15,000 has been opened in connection with Lansdowne U. P. Church, Glasgow.

A LIBRARY of 100 volumes of standard English books has been raised by English friends to present to the Native Mohammedan College in India.

HON. H. B. HILL, of Atlanta, Ga., says that of the 700 criminals he has convicted, 600 committed their crimes while under the influence of whiskey.

FRENCH chemists know how to improve on nature. Not only can they concoct wine without grapes, but they export currant jelly without a particle of fruit in it.

CAITHNESS Free Presbytery by eight to seven refuse to transmit an overture to the Assembly asking it to recall the permission granted to use instrumental music.

A REPORT has been made by Dr. Jules Oppert to the French Academy that a papyrus discovered near Assiout in Egypt contains reference to Jacob and Joseph.

THE late Ann Jane Mercer, of Philadelphia, bequeathed \$100,000 to found a home for twelve aged and disabled Presbyterian clergymen who do not use tobacco.

A STRIKING portrait of the late Sir Henry Moncreiff has been presented to St. Cuthbert's congregation, Edinburgh, by Mr. James McKelvie, one of the oldest members.

LAURISTON PLACE U. P. Church, Edinburgh, has rejected a proposal for the introduction of an organ, only 258 out of a membership of 1,030 voting in its favour.

DR. GEORGE L. FITCH, who was Superintendent of the leper settlement on the Hawaiian Islands five years, says he has never known a case where the disease was contagious.

THE Rev. J. Fairly Daly is moving in Glasgow Free Presbytery to have its meetings held at an hour when the elders and members of the Church may find it practicable to be present.

IT is stated that Mr. Wilson, of the Church of Scotland General Assembly's institute in Calcutta, has been elected a representative of the faculty of arts in the syndicate of Calcutta University.

AN aged clergyman at Lincoln, it is said, who was in the habit of getting up in the night to write poetry, was lately found by his landlady burned to death in his bedroom. He was verging on eighty.

SIR JAMES FERGUSON, M.P., has been appointed a representative elder to the General Assembly by Ayr Presbytery. While Governor of Bombay he attended the Episcopal Church and gave Presbyterianism in India the cold shoulder.

BRITAIN'S last year's drink bill would have found maintenance, at the rate of \$6 per week per family of five, for 7,901,845 persons. It is equal to a tax of two shillings per pound on the total income of the people of the United Kingdom.

MR. J. D. LANDELS, missionary of St. James's Place U. P. Church, Edinburgh, and formerly of the Glasgow city mission, has been appointed as missionary to the New Hebrides. He is the third who goes out in response to the appeal made by Rev. J. G. Paton.

WINDSOR PLACE U. P. congregation, Portobello, Rev. Wm. Paterson, B.D., pastor, recently celebrated its jubilee. Principal Cairns preached to a crowded congregation, and a largely attended social meeting was held, at which Dr. Joseph Brown and others gave addresses.

FOR the vacancy of Glencairn Parish there are no fewer than 102 applicants. Col. Walker, of Crawfordton, the chairman of the congregational committee appointed to take the necessary steps towards a settlement, is an Episcopalian, and some others of that persuasion, taking advantage of the adherent qualification, are interesting themselves in the proceedings.

ONE time the essays of "A. K. H. B." being the subject of conversation in Carlyle's presence, he said: "A spoonful o' guid Bohea is in a guid pat; it will yield ye wan guid cup o' tea. That's a' ye'll get oot o'. Afterwards, ye may pour, and pour, and pour; but ye'll get nae mare than the wan guid cup. Which is parabolical of the writings by the gentleman with the alphabet for his initials!"

Ministers and Churches.

PRINCIPAL GRANT preached the anniversary sermons in Central Church, Galt, on Sabbath last.

THE REV. W. A. Hunter, of Orangeville, is delivering a series of lectures to his own congregation on "Isms." The last was an able discourse on Agnosticism and Positivism.

THE annual concert in aid of the Sabbath School Fund of the Park Avenue Presbyterian Church, London, was given last week. Mr. Robert Reid occupied the chair, and a very interesting programme was pleasingly rendered.

THE Woman's Home Missionary Society of the Presbyterian Church, St. John, N. B., at its last regular monthly meeting in Calvin Church, made grants of \$50 each to eight mission stations within the bounds of the Presbytery of St. John.

THE Rev. Dr. Moffat gave a lecture in the Town Hall in the interest of the Mechanics' Institute on Monday evening last, which was one of the finest addresses ever delivered in Napanee. The subject was the life of James Garfield, President of the United States.

THE new Knox Church, Owen Sound, Rev. A. H. Scott, M.A., pastor, will be opened on May 9. The opening services will embrace three days, viz. the 9th, 10th and 16th. On the 9th and 16th the Principals of Queen's and Knox Colleges will be present.

THE Rev. W. S. McTavish, pastor of the Presbyterian Church, St. George, repeated his popular lecture on "The Catacombs of Rome" in the Baptist Church last week to a large audience. The chair was filled in a very able manner by the Rev. Professor Rae. The lecture was replete with information, the language chaste and elegant, and delivered in his usual pleasant way.

THE Owen Sound *Times* says. About forty members of Rev. A. H. Scott's Bible class took possession of his residence last Thursday evening, while a public meeting was being held at which he was present. On his return the house was found to be filled. The occasion was the presentation to Mr. Scott of a valuable writing desk, and to Mrs. Scott of a handsome silver service.

ON Easter Sunday the ladies of St. Andrew's Church, Montreal, presented some lovely floral decorations which adorned the pulpit and communion table. There were special services of praise both morning and evening, and the Easter lessons were read. The Rev. J. Edgar Hill concluded in the morning a series of sermons he had been giving on "Our Lord's Temptation," his text being St. Matthew iv. 6. In the evening he preached from St. John xx. 16. Large congregations were present.

MRS. HENDERSON, the esteemed wife of the Rev. Alex. Henderson (Presbyterian), of Hyde Park, died suddenly on the afternoon of the 27th ult. On the previous Saturday a slight indisposition was manifested, but nothing serious was apprehended, beyond a slight asthmatical tendency which had been a source of annoyance for the last few years. The deceased lady was highly esteemed for her many Christian virtues and her usefulness in the church and the neighbourhood at large. Mr. Henderson and his family have the heartfelt sympathy of the community at large in this sudden bereavement.

THE Rev. Hugh Rose, in his recent lecture in Knox Church, Elora, which was largely attended, struck upon a subject which proved highly attractive to his audience, and his vivid and pleasing descriptions were made more intelligent by the exhibition of about sixty photographic views, by Levy, of Paris, shown through a fine lens lent for the occasion by Mr. Thomas Cannon. The views were of Vesuvius, its crater, the lava fields, Pompeii, the site of Herculaneum, the Bay of Naples from different points, and the various surroundings which have made this spot one of the most delightful in Europe. It goes without saying that this lecture is one of the best yet delivered by the Rev. H. Rose—and that is according to high praise.

THE Rev. H. Currie, B.A., Presbyterian minister, Thedford and Ravenswood, preached his tenth anniversary sermon on the 25th ult., taking as his text the words, "Except the Lord do build the house the builders build in vain," from which he delivered an excellent sermon. Taking a retrospective glance at the past, there was much that might have been done were it to do over again, still the Lord had dealt very kindly with the Ravenswood congregation. Though it had lost more in membership by death and emigration than any other congregation in the Sarnia Presbytery, it was still in a fairly prosperous condition; it has the largest Bible class of any rural congregation around. Over forty young people meet with their minister each Tuesday night. There is also a Sabbath school in connection.

THE new church for St. Andrew's congregation, Peterborough, was opened last Sabbath. The Rev. Wm. Cochran, D.D., of Brantford, conducted the services morning and evening, and the Rev. D. J. Macdonnell, former pastor of St. Andrew's Church, preached at three o'clock in the afternoon. On Monday evening a tea meeting was held and addresses delivered by the Rev. Dr. Cochran, the Rev. Mr. Munro and the Rev. Mr. Wallace. The window erected to the memory of the late Robert Nicholls is magnificent. It is situated in the southern transept. The plan of the window is that of circles joined together by diamonds, each being about a foot across. The ornamentation fills in with much richness of detail and colour. At the base there is inscribed these words, "Nicholls' Memorial." In the foil in the arch the monogram is neatly set.

By the kind invitation of the Faculty a number of the friends of the Ladies' College, Brantford, recently had the pleasure of spending a very pleasant and enjoyable musical evening in the College parlour. A capital programme of vocal and instrumental music was rendered, under the leadership of Prof. Garratt and the other teachers in this department. Where all the numbers were so well executed it would be invidious to make detailed remarks. This much, however, should be said, that better vocal music has not

been heard in the College for years. The choruses, some of them very difficult, showed clearly the care and culture of a very high order. Professor Garratt is certainly the right man in the right place, and the musical department in his hands should be more popular than ever. The closing concert, to be given in June, promises to be one of unusually high order of merit.

AT Thursday's session of the Synod of Montreal and Ottawa in Perth, Ont., the Rev. W. J. Dey, Dean of Montreal Presbyterian College, reported for the committee on Temperance and submitted the following for the adoption of the Synod as its finding on the subject of temperance. I. The Synod reaffirms (1) its oft repeated testimony against intemperance as a sin against God and a crime against society; (2) its conviction that the traffic in strong drink is one of the greatest hindrances to the progress of the Gospel and destructive of the best interests of mankind; and (3) its desire to see this evil exterminated. II. The Synod expresses its gratitude to God that, through the spread of the Gospel and the advocacy of temperance by the Church, by the press, and by temperance societies, there has been a marked increase of temperance and prohibition sentiment within our bounds during the past year, manifesting itself in increased sobriety and in the adoption and enforcement of legal protection against the evils of the liquor traffic. III. The Synod recommends all our ministers and people to seek, by example and precept, to promote the practice of total abstinence from intoxicating beverages; especially that they continue their earnest efforts to educate the young in this direction, and thus form a healthy public opinion. IV. Inasmuch as the Canada Temperance Act of 1878, wherever faithfully enforced, has greatly reduced the evils of intemperance, the Synod recommends that Presbyteries, Sessions and congregations use the influence proper to them to secure its adoption and rigid enforcement with a view to total prohibition; but, inasmuch as in some places where said Act has been adopted, means for its proper enforcement have been insufficient, the Synod hereby resolves to petition the Provincial Government to appoint for this purpose a sufficient number of officers in thorough sympathy with the provisions of the Act, and the Synod strongly urges our people to support such officers in the discharge of their duty, and, if need be, to adopt other means to give effect to the law, such as appointing vigilance committees. V. The Synod resolves to petition the Senate and House of Commons of Canada to sanction no changes in the Canada Temperance Act of 1878, except in the direction of greater stringency, and to make more ample provision for its enforcement. VI. The Synod being fully convinced of the necessity of legal protection against the evils of the liquor traffic, expresses its hope that electors in their choice of members of Parliament will seek to elect able and good men who are well known to be in thorough sympathy with prohibitory legislation.

MONTREAL NOTES.

MR. JAMES CROIL, editor of the *Record*, with his family, have just left Montreal for a year's absence. After visiting friends in Ontario, they will sail from New York, in the end of May, for Great Britain, and do not expect to return to Canada till the end of April, next year. Mr. Croil has made arrangements for the conduct of the *Record* and his other business during his absence. His many friends will join in wishing him and his family a pleasant sojourn in the Old World.

THE annual closing examination of the Pointe-aux-Trembles Schools took place on Tuesday last, and was most successful. The Rev. R. H. Warden presided, and the following took part: Prof. Coussirat, Prof. Scrimger, Messrs. Dey, Bennett, Duclos, Dewey, of Richmond, Morin, of Massachusetts, and Mr. S. Rondeau. The pupils were examined in English and French, reading and grammar, geography, history, literature, arithmetic, algebra, geometry, Latin, Greek, Scripture history and Bible doctrines. The examination was most satisfactory, reflecting credit alike on teachers and pupils. Prizes were delivered by Mr. S. Rondeau B.A., a former pupil, to the three best scholars in Bible knowledge. These were Miss Vernier, Moise Menard and S. P. Rondeau. To Miss Victoria Schneider, the pupil who nursed a companion sick with small-pox for several weeks in the early part of the session, the committee presented a sewing machine, in appreciation of her noble self-sacrifice. The schools close this week. The session has been on the whole a satisfactory one, though there has been more sickness than for many years. The number of pupils having the ministry in view and the large number who are this summer to be engaged in mission work are most encouraging features.

IT is an open secret that in consequence of the failure of the Church to contribute the amount asked for the Common College Fund, the ordinary fund of the Presbyterian College here is in debt to the extent of \$1,500. It is hoped that the friends of the college may make good this amount, prior to the meeting of the General Assembly.

THE committee appointed by last Assembly on College Consolidation is called to meet next week. The Church will await with interest the result of the meeting in the hope that if a scheme of consolidation is propounded it will be a feasible one, and one that will merit the approval of all friends of theological education.

THE Rev. Hugh McLean, who came out four or five months ago with a commission from the Free Church of Scotland, has been unanimously called by the congregation of Laguerre. The call has been sustained and accepted, and the Presbytery meets in Laguerre on Tuesday, 1st June, to ordain and induct Mr. McLean. The Rev. A. Rowat, of Elgin, will preside, Rev. W. L. Leitch, of Valleyfield, will preach, Rev. J. B. Muir, of Huntingdon, will address the minister, and Rev. J. Turnbull, of St. Louis de Gonzague, the people.

THE session of the Crescent Street congregation have engaged the services of two of the Montreal College students, to do mission work in the city, chiefly in the Griffinton district. They will conduct a Sabbath evening service in the Nazareth Street Mission House.

QUEEN'S UNIVERSITY, KINGSTON.

The closing services in connection with the forty-fifth session of Queen's College commenced on the 24th ult., with the baccalaureate sermon, preached in Convocation Hall by Principal Grant. On the following day the names of the graduates in arts, medicine, law and divinity were announced, also the names of the honour men, winners of medals and scholarships and pass men. In the evening the science lecture was delivered by Dr. Bell, of Ottawa, on the Hudson Bay and Hudson Bay route. On Tuesday evening Chancellor Fleming, elected for a third time, gave his inaugural address. On the same day the representatives of the various graduating classes delivered their valedictories. On Tuesday a brilliant conversation was held, and on Wednesday morning the Endowment Association met, and in the afternoon the laureation of graduates took place.

Honours.—Mathematics: Second year, Patterson, first class; Goodwin, second class; Ross, second class. Third year Findlay, first class. Final year—Horsey, first class; McKinnon, first class. Natural science—First year, Kilburn, first class; Miss Farrell, first class. Geology only—McRossie, first class; second year, Shorey, first class; Gardiner, first class. Zoology—McRossie, first class. Classics—Greek; Clyde, first class. Latin—Logie, first class. Chemistry—First year, Kilborn, first class; McClement, first class. Second year, Shorey, first class—Gardiner, first class. Mental and moral philosophy—Gandier, first class. History and English—Hunter, Nicol, McRae and Elliott, first class; Miller, second class. Moderns—Miss M. Folger and Dunlop, first class; Elliott, McRae and Miller, second class.

Medals.—Gold; Carruthers, mathematics; H. E. Horsey, B.A. Carruthers gold medal, chemistry—E. C. Shorey, B.A. Mayor's gold medal, mental and moral philosophy—A. Gandier, B.A. Chancellor's gold medal, English language and literature—J. F. Hunter, M.A. Silver medals. Prince of Wales, modern languages—Miss M. Folger, Prince of Wales medal, natural science—E. C. Shorey, B.A. Governor General's special prize for general proficiency John Marshall, B.A.

Theological Graduates.—Twelve graduates in theology, of whom R. McKay, B.A., of Pictou, N. S., took the degree of B.D.

Scholarships in Arts.—George Dyde, Foundation No. 1, junior Latin. John H. Mills, Foundation No. 2, junior Greek. Alice Chambers, Foundation No. 3, senior English. T. R. Scott, St. Andrews, Toronto, senior Greek. W. A. Findlay, Toronto, senior Latin, with the honour of St. Andrew's Church, Toronto. T. H. Farrell, Glass memorial, junior mathematics. W. G. Bain and J. M. McLean, Foundation No. 4, junior philosophy. W. J. Patterson, Foundation No. 5, junior physics. John Marshall, Foundation No. 6, chemistry. T. G. Allen and C. A. D. Fairfield, Nickle, natural science. W. H. Cornett, Cataract, history.

Scholarships in Theology.—The Robert Anderson in third year divinity—Robert Gow, B.A., Wallacetown, and John McLeod, B.A., Belfast, P. E. I., equal. In second year divinity—Stephen Childerhose, B.A., Cobden, first year—Johnston Henderson, B.A., Pictou. The Hugh McLennan, in Church history—J. H. Smith, Latona. The Church of Scotland No. 2, in first year Hebrew—Thomas A. Cosgrove, Millbrook. No. 3, second year Hebrew—G. R. Lang, B.A., Beckwith, and Malcolm McKinnon, B.A., Belfast, P. E. I., equal. No. 4, third year, Hebrew—Roderick McKay, B.A., Pictou, N. S. The Mackerras Memorial in Greek Testament exercises—A. Givan, B.A., Campbellford. The Rankin in apologetics—A. Gandier, Fort Coulonge. The Spence for general proficiency in first year's work—W. J. Fowler, M.A., Doaktown, N. B.

Pass list in Theology.—Third year: R. McKay, B.A., A. Givan, B.A., R. Gow, B.A., and J. McLeod, B.A., equal; W. Allan and J. A. Grant, B.A.; N. Campbell, B.A., and A. McAuley, B.A., equal. A. McRossie, equal. Second year—A. Gandier, B.A., S. Childerhose, B.A., J. F. Smith and J. Steele, B.A., equal; H. R. Grant, B.A., J. Buchanan, B.A., A. McRossie and L. Perrin, B.A., equal. First year—W. J. Fowler, M.A., J. Henderson, B.A., and M. McKinnon, B.A., equal; W. J. Drummond, B.A., and J. H. Milne, equal; G. R. Lang, B.A., D. J. Hyland. New Testament criticism—R. McKay, B.A., A. Givan, B.A., J. W. Drummond, B.A., W. Allan, B.A., James A. Grant, B.A., and J. McLeod, B.A., equal; S. Childerhose, B.A., R. Gow, B.A., and J. Steele, B.A., equal; O. Bennett, B.A., W. J. Fowler, M.A., L. Perrin, B.A., J. Henderson, B.A., and G. R. Lang, B.A., equal; N. Campbell, B.A., H. R. Grant, B.A., D. J. Hyland.

Apologetics.—Senior division—H. R. Grant, B.A., J. Steele, B.A., J. F. Smith, L. Perrin and S. Childerhose, B.A., equal; A. McRossie, J. W. Buchanan, B.A. Junior division—A. Gandier, B.A., J. Henderson, B.A., W. J. Fowler, M.A., J. W. H. Milne; M. McKinnon and D. J. Hyland, equal; G. R. Lang, B.A., O. Bennett, B.A. Old Testament criticism—R. McKay, B.A., J. Henderson, B.A.; W. J. Fowler, M.A.; A. Givan, B.A., and L. Perrin, B.A., equal; J. McLeod, B.A., J. A. Grant, B.A., H. A. Grant, B.A., J. F. Smith; O. Bennett, B.A., and W. J. Drummond, B.A., equal; G. R. Lang, B.A., R. Gow, B.A., M. McKinnon, B.A., J. Steele, B.A., N. Campbell, B.A., D. J. Hyland, W. Allan. Church history—R. McKay, B.A., W. J. Fowler, M.A., J. Henderson, B.A., J. F. Smith, R. Gow, B.A., O. Bennett, B.A., J. McLeod, B.A., W. H. Milne, A. McRossie, Jas. A. Grant, B.A., S. Childerhose, B.A., M. McKinnon, B.A., L. Perrin, B.A.; J. W. Buchanan, B.A., and N. Campbell, B.A., equal; W. Allan, H. A. Grant, B.A., A. Givan, B.A., D. J. Hyland, G. R. Lang, A. McAuley; W. J. Drummond, B.A., and F. W. Johnson, B.A., equal; J. Mills, D. Millar.

Hebrew.—Third year—R. McKay, B.A.; W. Allan and J. McLeod, B.A., equal; J. A. Grant, B.A., R. Gow, B.A. Second year—M. McKinnon, B.A., and G. R. Lang, B.A., equal; J. Steele, B.A., H. R. Grant, B.A., D. J. Hyland. Junior Hebrew—T. A. Cosgrove, J. J. Ashton, W. J. Fowler, M.A., P. A. McLeod, J. Henderson, B.A., W. J. Drummond, B.A., R. W. Whiteman, J. G. Potter. Chaldee—R. McKay, B.A., W. Allan, J. McLeod, B.A.

Honorary Degrees -- The degree of LL.D. was conferred on the Rev. S. T. Rand, missionary to the Micmacs, and the Rev. Aneas McDonnell Dewson; while the degree of D.D. was bestowed on the Rev. David Watson, Thorah, and the Rev. Principal Forrest, of Dalhousie College, N. S. The Rev. G. M. Milligan, Toronto, delivered a suitable address to the graduates.

THE ENDOWMENT OF QUEEN'S.

On Wednesday a meeting of the Endowment Association took place in the senate room, the Chancellor in the chair. The first business transacted was the adoption of the constitution, which was done after considerable discussion. Reports from the different branches were received, which showed bright prospects and a membership of about 600 in Ottawa, Kingston, Carleton Place, Belleville and Bruckville, and a guarantee of about \$3,000 per year. Reports were also heard from Montreal. The officers were elected as follows: President—Sandford Fleming, C.M.G., re-elected. Vice-Presidents—Dr. Grant, Ottawa; A. Allan, and Rev. James Barclay, Montreal; Rev. G. M. Milligan and James MacLennan, O.C., Toronto; John Bell, Q.C., Belleville; Hon. G. A. Kirkpatrick and John Carruthers, Kingston. Honorary secretary—R. V. Rogers. Honorary treasurer—Donald Fraser. Assistant secretary—J. B. McKelver. Executive committee—the president, secretary, treasurer, George Gillies, Gananoque; John Carruthers, W. Hart, J. P. Gildersleeve, G. M. Macdonnell, Principal Grant.

The following committees were appointed. Ottawa—Allan Gilmour, Sen., Dr. Robert Bell, W. McCracken, Dr. Thorburn, Miss Grant. Montreal—Miss Mitchell, A. T. Drummond, Rev. R. Campbell, A. F. Riddell, A. G. McBain, T. A. Dawes, Alex. Macpherson. Toronto—Rev. D. J. Macdonnell, G. Macdonald, A. Morris, G. Bell, W. Mitchell, Wm. Henderson, Dr. Geikie, Dr. Thorburn. Trenton—B. N. Davis. Kingston—Dr. Herald, H. A. Calvin, G. M. Macdonnell, J. S. Muckleston, A. P. Knight, Rev. Mr. McMorine, Wm. Hart, C. F. Gildersleeve. Belleville—Dr. Gibson, A. E. McCaul, Rev. M. W. McLean. Ingersoll—W. Bryden. Carleton Place—Rev. D. Macdonald, Robert Bell, J. R. Johnston. Port Hope—W. Williamson. Brockville—Geo. R. Webster, Judge Macdonald, J. J. Bell, Dr. Jardine. Gananoque—G. Gillies. Peterboro—Dr. Kincaid. Picton—P. C. McNea. Brantford—Rev. E. D. McLaren. Cobourg—Rev. D. L. McCrae. Lindsay—Rev. D. McTavish. Hamilton—Miss E. Smith, M.D., Dr. A. E. Malloch, Rev. R. J. Laidlaw, Matthew Legatt. Chatham—Rev. J. R. Battisby. Dundas—J. O. Bisonette. Whitby—John B. Dow. Owen Sound—Rev. A. H. Scott, Duncan Morrison. Cornwall—D. B. McLennan, Miss Fitzgerald, B. A. Almonte—P. C. McGregor, London—Rev. J. A. Murray, Dr. McArthur. Perth—Rev. Malcolm McJillivray, James Gray. Lanark—W. C. Caldwell. Pembroke—Wm. Irving. Guelph—Dr. Wardrope. Sarnia—Rev. Dr. Thompson, G. M. McDowall, Judge Mackenzie.

It was decided to make the subscribers on the five years' list members of the association, and it was recommended that each branch should hold a meeting once a year and have a special object, such as the endowment of a chair, lectureship, or scholarship, or the equipment of the library, museum, or laboratories.

MANITOBA COLLEGE.

The Senate of Manitoba College met and received the reports of examiners at the late examinations. Students to the number of between fifty and sixty took part in the examinations. The results are arranged according to the standing of students.

Senior and Junior B.A. Year.—There are eleven students in this senior B.A. year and nine in junior B.A.

Classical Honours.—Euripedes and Sophocles: Class i., 1 Pitblado. Aristotle and Aristophanes—Class i., Pitblado. Greek Prose Composition—Class i., Pitblado. History of Greece—Class i., Pitblado. Latin Prose Composition—Class i., 1 Pitblado. Virgil and Livy—Class i., 1 Pitblado, 2 Davis, F. L., 3 Harvey, J. Aeschylus—Class i., 1 Pitblado; class ii., 1 Harvey, 2 Davis. Lucian—class i., 1 Pitblado, 2 Harvey, 3 Davis. Homer—Class ii., 1 Harvey, 2 Davis. Greek Prose Composition—Class ii., 1 Davis, 2 Harvey. Roman History—Class ii., 1 Harvey, 2 Davis. Latin Prose—Class i., 1 Pitblado; Class ii., 1 Davis, 2 Harvey.

Natural Science Honours.—Paleontology—Class i., 1 Montgomery, 2 Quigley, 3 Fraser; Class ii., 1 Wesbrook, 2 Thomson, 3 Yeomans, 4 McPhillips, 5 McLeod. Applied Chemistry—Class i., 1 Montgomery, 2 Fraser, 3 and 4 (aeq.) Wesbrook, Thomson, 5 Yeomans; Class ii., 1 McLeod. Meteorology—Class i., 1 Montgomery, 2 and 3 (aeq.) Fraser, Quigley, 4 and 5 (aeq.) Wesbrook, Yeomans; Class ii., 1 and 2 (aeq.) McLeod, McPhillips, 3 Thomson. Zoology—Class i., 1 Montgomery, 2 Quigley, 3 Thomson; Class ii., 1 Fraser, McPhillips. Inorganic Chemistry—Class i., 1 Wesbrook; Class ii., 1 and 2 (aeq.) McLeod, Yeomans. Mineralogy—Class ii., 1 Wesbrook, 2 and 3 (aeq.) McLeod, Yeomans. Chemical Physics—Class i., Yeomans; Class ii., Wesbrook; Class iii., 1 and 2 (aeq.) McLeod, Scott.

Mental and Moral Sciences Honours. Kant—Class i., 1 Taylor, 2 McGillivray; class ii., Davis, J. E.; class iii., 1 Bowman, 2 Smith. Mill—Class i., 1 Davis, 2 Taylor; class ii., 1 McGillivray, 2, 3 (aeq.) Bowman, Smith. Reid—Class ii., 1 Taylor, 2 Davis, 3 Smith; class iii., 1 Bowman, Thomson—Class i., 1 Davis, 2 Taylor; class ii., 1 Smith. Flint's Antitheistic Theories (Theological Students)—Class i., 1 Taylor, 2, 3 (aeq.) Laird, Munroe; class ii., 1 Davis, 2 Fraser, H. W., 3 McGillivray, 4 McLean, 5 Bowman; class iii., 1 Gordon, M. R., 2 McVicar, 3 Steel, 4 Moore, 5 McArthur, 6 Smith, 7 Simpson, 8 McMillan.

Modern Languages Honours. Pope and Cowper—Class i., 1 Saul, J. C., 2 McKercher. Bacon's Essays and Richard III. (Shakespeare)—Class i., 1 Saul; class ii., 1 McKercher. Fenelon—Class i., 1 Saul, 2 McKercher. Racine—Class i., 1 Saul; class ii., 1 McKercher. Corneille—Class i., 1 Saul, 2 McKercher. French Prose Composition—Class i., 1 Saul, 2 McKercher. Schiller—Class i., 1 Saul;

class ii., 1 McKercher. German Grammar—Class ii., 1 Saul, 2 McKercher.

B. A. Pass Subjects. Calderwood—Class i., 1 Montgomery, 2 Fraser; class iii., 1 Quigley, 2 Thompson, 3 Lockhart. Inorganic Chemistry Class i., 1 Smith; class ii., 1, 2 (aeq.) Bowman, McKercher, 3 Davis, J. E., 4 Taylor, 5 Saul, 6 Harvey; class iii., 1 Davis, F. L. Trigonometry—Class i., 1, 2 (aeq.) McKercher, Wesbrook; class ii., 1 Harvey; class iii., 1 Smith. Statics and Hydrostatics—Class i., 1 Wesbrook, 2 McKercher, 3 Davis, F. L., 4 Harvey; class iii., 1 Saul, 2 McLeod.

Previous Year. There are ten students in this year. Greek—Class i., 1 Calder, 2 McCrossan, 3 Milligan; class ii., 1, 2 (aeq.) Campbell, R. D., Langford, 3 Argue; class iii., 1 Campbell, R., 2 Paterson, 3 McGregor. Latin—Class i., 1 Calder, 2 McCrossan, 3 Campbell, R. D.; class ii., 1 Campbell, D., 2 Langford; class iii., 1 Argue, 2 Milligan, 3 Scott, 4 McGregor. French—Class i., 1 Calder, Campbell, D., 3 Milligan, 4 McCrossan, 5 Argue, 6 Campbell, R. D.; class iii., 1 Scott, 2 Langford. Hamlet and Literature—Class i., 1, 2, (aeq.) Campbell, R. D., McCrossan, 3 Calder, 4 Campbell, D., 5 Langford, 6 Argue; class ii., 1 Paterson, 2, 3 (aeq.) McGregor, Milligan, 4 Scott. History—Class i., 1 Langford, 2 Campbell, D., 3 Argue; class ii., 1 Campbell, R. D., 2 McCrossan, 3 Scott, 4 Paterson; class iii., 1 Milligan, 2 Calder, 3 McGregor. Botany—class i., 1 Calder, 2 Campbell, R. D., 3, 4 (aeq.) Langford, Milligan; class ii., 1 Campbell, D., 2 McCrossan; class iii., 1 Argue, 2 Paterson. Algebra—Class i., 1, 2, 3 (aeq.) Calder, Campbell, D., Milligan, Langford, Argue, McGregor. Arithmetic—Class i., 1 Argue, 2 Langford, 3 Campbell, D., 4 Calder, 5 Milligan; class ii., 1, 2 (aeq.) McCrossan, Paterson, 3 Campbell, R. D., class iii., 1 McGregor.

Preliminary Year.—There are six students in this year. Greek—Class i., 1 Beveridge, 2 McKay; Class ii., 1 Urquhart; Class iii., 1 Lightcap, 2 Taylor. Latin—Class i., 1 Beveridge, 2 Urquhart; Class ii., 1 McKay; Class iii., 1 Lightcap. French—Class i., 1 Beveridge; Class ii., 1 McKay, 2 Urquhart; Class iii., 1 Taylor, 2 Lightcap. History—Class i., 1 Urquhart; Class ii., 1 McKay, 2 Beveridge; Class iii., 1 Lightcap, 2 Taylor. Milton—Class i., 1, 2 (aeq.) Beveridge, Urquhart; Class ii., 1 McKay, 2 Lightcap; Class iii., 1 Taylor. Euclid—Class i., 1 Urquhart, 2 Beveridge, 3 Taylor, 4 McKay. Algebra—Class i., 1 Urquhart, 2 Taylor; Class iii., 1 Beveridge, 2 Lightcap, 3 McKay, 4 Scott. Arithmetic—Class i., 1 Urquhart, 2 Taylor, 3 Beveridge, 4 Lightcap; Class ii., 1 McKay; Class iii., 1 Scott.

Junior Year.—Eleven students in this year. Latin Senior—Class i., 1 Burnham, 2, 3 (aeq.) Fisher, Gordon. Junior—Class i., 1 Brown; Class ii., 1 Hoffman; Class iii., 1 Cameron, 2 Girdlestone, R., 3, 4, 5 (aeq.) Black, Girdlestone, G., Lockhart. Greek Senior—Class i., 1 Hoffman, 2 Brown. Junior—Class i., 1 Gordon, 2 Fisher; Class iii., Girdlestone, R. English—Class i., 1, 2 (aeq.) Brown, Fisher, 3 Hoffman; Class ii., 1 Burnham, 2 Girdlestone, R., 3 Cameron; Class iii., 1 Girdlestone, G., 2 Strang, Black. French—Class i., 1 Burnham, 2 Fisher; Class ii., 1 Girdlestone, R., Gordon, A., Hoffman, Strang; Class iii., 1 Brown, 2 Girdlestone, G. History—Class i., 1 Fisher, 2 Brown, 3 Hoffman, 4 Cameron; Class ii., 1 Burnham, 2 Girdlestone, G.; Class iii., 1 Girdlestone, R., 2 Strang, 3 Black. Geography—Class i., 1 Gordon, 2 Fisher, 3 Brown, 4 Cameron; Class ii., 1 Burnham; Class iii., 1 Strang, 2 Girdlestone, R., 3 Girdlestone, G., 4 Hoffman, 5 Black. Grammar—Class i., 1, 2 (aeq.) Gordon, Fisher, 3 Brown, 4, 5 (aeq.) Burnham, Cameron; Class ii., 1 Girdlestone, R., 2 Girdlestone, G.; Class iii., 1 Strang, 2 Hoffman, 3 Black. Euclid—Class i., 1 Fisher, 2 Brown, 3 Gordon, 4, 5 (aeq.) Hoffman, Burnham, 6 Cameron, 7, 8 (aeq.) Black, Strang; Class ii., Girdlestone, R.; Class iii., Girdlestone, G. Algebra—Class i., 1 Fisher, 2 Gordon, 3 Brown; Class ii., 1 Burnham; Class iii., 1 Girdlestone, G., 2 Girdlestone, R., 3 Hoffman, 4 Strang, 5 Black. Arithmetic—Class i., 1 Brown, 2 Fisher, 3 Hoffman; Class ii., 1 Burnham; Class iii., 1 Girdlestone, R., 2 Cameron, 3 Girdlestone, R., 4 Strang.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

May 16, 1886. THE NOBLEMAN'S SON. {John 4 43-54} GOLDEN TEXT.—"Jesus saith unto him, Go thy way; thy son liveth."—John iv. 50.

INTRODUCTORY.

Galilee.—This was the northern of the three provinces into which the Holy Land was divided in our Lord's time. It was divided into Upper and Lower Galilee, the former of which was called Galilee of the Gentiles. It was a very rich and populous country at that time, having over 200 cities and towns that paid large tribute to the Roman Emperor. In it the greater part of our Lord's ministry was exercised. Its freedom from Pharisaic influence and prejudice made it less dangerous and more accessible to the truth.

Capernaum.—This city—the site of which has not been identified—is peculiarly interesting because Jesus called it His own city. (Matt. ix. 1.) He made that the centre of His work after John was cast into prison, because the residence of Herod Antipas was only a few miles from Nazareth, and He would not likely be left unmolested after the king had gone so far as to arrest John.

It was in that city that most of His mighty works were done, and, as they continued unbelieving, on them was pronounced the greatest condemnation. (Matt. xi. 20-23.) The judgment was executed so that the very site of the city is unknown.

EXPLANATORY.

I. Return to Galilee. (Verses 43-46).—He left Sychar after two days, and followed the road which led by the city of Samaria into Galilee. That city was then at the height of its glory—as Herod left it—with its splendid temple, dedi-

cated to Augustus, the Roman Emperor, theatres, arches, baths and colonnades, but the centre of great wickedness. It must have provoked the Saviour's compassion, yet in His wisdom he passed by and came to Cana, where he made the water into wine. He was gladly welcomed in the houses of that family whose perplexity He so wonderfully relieved and of Nathanael and many other friends.

Prophet no honour, etc. (Ver. 44).—Different interpretations.

(1) That He went into Judea to get honour, because He knew that at home—in Galilee—He would not at first be readily received. After winning a reputation he returned.

(2) The simplest explanation is that by His own country He meant Nazareth. He did not go there, but to Cana; because He recognized the principle everywhere prevailing, in human nature, that preference is given to the unknown.

Galileans received Him.—The prejudice of acquaintance did not extend many miles beyond the village. Many of the people had gone to the feast in Jerusalem, and had seen what He did there. Nearly a year had passed; but instead of losing sight of Him their interest was increasing. The news was spreading, they were hearing more and more of His words and works in the interval, and they felt pride in the belief that He was of their own country, so that when He returned there was great rejoicing. With many it was mere curiosity, but with others there was a sense of need, which hoped for the help He was so generously dispensing elsewhere.

II. The Nobleman's Appeal. (Verses 46-49).—The news of His arrival penetrated the palaces of the great as well as the cottages of the poor.

Nobleman.—What he was we are not told. It has been by some supposed that this was Manaen, Herod's foster brother, mentioned in Acts xiii. 1 as a disciple. By others that he was the steward whose wife Johanna, amongst other devoted women, ministered to Christ.

Whoever he was, he was in distress, and he did what we are told to do in every time of need.

Besought Him.—His earnestness appears in this word. His son was at the point of death, a little longer delay and it would be too late. He therefore beseeches—implores Him to come and heal him. A similar importunity is seen in the prayer of Jairus (Matt. ix. 18) when his little daughter was in the agony of death. They felt that it was now or never, and spoke with unmistakable earnestness.

How much more earnest we should be in asking Him to heal the souls of children and others who may be at the point of a worse death! Would that God would impress the value of souls and the shortness of time. We should give God no rest. (Isa. lxii. 1.)

Come down.—He thought Jesus could not answer his prayer without coming to the bedside. So Mary and Martha seemed to think with regard to the recovery of Lazarus: "If Thou hadst been here my brother had not died." (John xi. 32.)

How wonderful the thought that His power can be exercised without regard to time or space! "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand uphold me." (Psa. cxxxix. 7-12.) How good for us that it is so! We can individually claim His attention.

Except . . . will not believe. (Ver. 48).—This is a rebuke. The man had altogether too low and unworthy an estimate of Christ and His work.

(1) In what has been seen above, that he thought it necessary that Christ should be personally present, thus classing Him with ordinary miracle workers;

(2) But chiefly that he did not appreciate Him as the Healer of the soul—the One who can give help in every time of need. That is the complaint of Christ. "You would not come to Me, if this sickness had not driven you. You ought to be so conscious of your soul's need, and so regard Me as the bread of life, as to come to Me without such pressure and believe in Me because I satisfy the soul, without seeing miracles." He does not find fault with the request for a miracle. But He says, as He often did on other occasions, that it is the lowest kind of faith.

How often He still sees ground for the same complaint! We come when driven by trouble, at other times neglect Him.

Signs.—This word points to some deeper truth, of which it is a symbol.

Wonders.—Regarded as to the impression made upon the beholder.

III. Importunity Rewarded.—He was not discouraged by the apparent repulse and rebuke. He with more fervency than ever besought Him to come ere it was too late. That is the persistency that Jesus often taught and rewarded when exercised. There is no limit to the treasures available by the persevering in prayer.

Believed the Word. (Ver. 50).—That is the natural conduct of the sincere seeker. But we are often very unnatural. We come and then when He speaks we do not believe. Let us believe His word of forgiveness. His word, guaranteeing protection—food, guidance, heaven. "If we only believed Him we would ever be radiant with confidence and hope. But as we do not accept His word we grope in the dark.—"According to our faith is it unto us."

Miracle Verified.—The next day, as He was returning home, his servants met him with the glad news that his son was well. On inquiry it was found that at the very hour Jesus spoke the word, the fever left. Not a gradual, but instantaneous, cure.

Whole house.—This affliction and cure were blessed to the whole family. They all became believers on and disciples of Christ. The father's faith was strengthened and his estimate of Christ enlarged, but the others believed for the first time.

PRACTICAL SUGGESTIONS.

- 1. We should not cast aside great gifts because they grow in our own country.
2. Be more careful about the healing of the soul than of the body.
3. Do not get discouraged in prayer.
4. Believe His word.
5. When parents seek Christ themselves they may hope to see their children walking in their footsteps.

PROCEEDINGS OF THE FOURTEENTH ANNUAL MEETING OF THE CONFEDERATION LIFE ASSOCIATION.

The Fourteenth Annual meeting of the Confederation Life Association was held at the General Office of the Company, Toronto Street, Toronto, on Tuesday, April 13, 1886.

A large number of policy holders and others interested in the Company's affairs were present.

On motion, the President of the Company, Sir W. P. Howland, was called to preside, and Mr. J. K. Macdonald, Managing Director, to act as Secretary.

The advertisement calling the meeting having been read, the minutes of last meeting were taken as read and confirmed.

The Secretary was then called on to read the Fourteenth Annual report, as follows:

THE DIRECTORS REPORT.

The uniform success of this Association has made it an agreeable task for the Directors to submit the Annual Report, and to meet the Policy holders and Shareholders from year to year. The experience of the past year, 1885, has only varied from that of previous years in so far as the results in some very essential points have been even more satisfactory.

Your Directors regret that the apparent determination to secure business at any cost, exhibited by many competing Companies, and which arose probably to a large extent, at least in the first instance, from an apparent determination on the part of foreign Companies to crush out native institutions, and from the introduction of plans which relieve the Companies working them from the responsibility of paying immediate profits, has led to a degree of extravagance in the securing of new business, which must have a serious effect upon the balance sheet of the Companies. Your Directors conceived that a due regard to the interests of existing Policy holders would not permit them to pay for business more than it was worth, and that a smaller new business, with a well cared for balance sheet, would be better for both existing and incoming Policy holders. The result has been a slightly decreased volume of new business, but, on the other hand, the large sum of \$108,757.68 as the surplus for the year, and with the ratio of expenses to income again reduced.

1,491 Applications for Assurances, amounting to \$2,497,012, were received and considered. Of these, 1,385, for \$2,289,012, were approved, and 7 lapsed Policies, for \$8,026, were revived, making the total approved 1,392, for \$2,297,038. 103 Applications for \$205,000 were declined, and 3 for \$3,000 stand deferred.

The year closed with 8,363 Policies, for \$13,009,716 of Assurance, on the books. The Death Claims continued to bear testimony to the care exercised in the selection of the risks. There were 47 Deaths, calling for (including Declared and Interim Bonuses) the gross sum of \$87,525.33; under fifty-three Policies. \$5,000 having been re-insured made the net Death Losses \$82,525.33. It is worthy of mention that no less than \$20,977 was paid on Deaths due to accidental causes, and that Claims to the amount of \$24,157.40 were reported in or for the month of December, and though the proofs in a number of cases were only received at a considerably later date, all were placed and provided for in the year to which they belonged. No claim to our knowledge, arising in 1885, remains unpaid or unprovided for.

The Financial Statements which accompany and form part of this Report do not call for any remark. They exhibit the transactions of the Association in a thoroughly clear and simple manner.

The two Auditors have continued to give close attention to the monthly audit, and it must be a cause of entire satisfaction to all concerned in the Company's affairs that two capable gentlemen have been appointed with such remuneration as will admit of their giving sufficient time to the thorough and complete checking of the operations of the Association.

It will also be a source of sincere gratification that the Fourteenth Annual Report shows that the Association possesses a cash income from premiums of \$390,733.15, and a cash income from interest and rents of \$85,968.78, forming together \$476,701.93, while the cash assets have reached the large sum of \$1,676,334.68, and if the subscribed, but unpaid, capital be added, as some companies are now doing, the assets are \$2,596,344.68.

It will be no less gratifying to the Policy holders to observe the magnificent surplus of \$282,199.11 over all the liabilities, including current unpaid accounts; but if the subscribed, but unpaid, capital be included, and the liability to the Stockholders excluded, following the practice of other companies, as above, the surplus, as security to Policyholders, is \$1,282,199.11.

Your Directors have decided to further popularize the policies of this Association by changing the quinquennial period from the arbitrarily fixed year to that of the quinquennial year of the policy itself. This change will make the quinquennial advantages apply to each policy at regular intervals of five years, without waiting for any particular year, and thus do greater justice to policies passing out of existence in the interim.

It affords your Directors great pleasure to bear testimony to the continued faithfulness of the office staff, as well as of the present staff of general and local agents.

J. K. MACDONALD,
Managing Director.

W. P. HOWLAND,
President.

J. K. Macdonald, Esq., Confederation Life Association, Toronto.

DEAR SIR,—The following is the result of the valuation of the Policies of your Company as at 31st December, 1885. The Institute of Actuaries, H. M. Table of Mortality, with 4 1/2 per cent. interest, was employed in the valuation of the Policies and Bonus additions; in computing the values of Annuities, the Government Annuity Tables, with 4 1/2 per cent. interest, were used.

NO.	AMOUNT.	VALUE.
Policies.....8,436.....	\$12,971,084 00.....	\$1,256,053 59
Bonuses.....508.....	38,631 00.....	17,752 76
Total.....	\$13,009,715 00.....	\$1,273,806 35
Less re-insured.....	138,403 50.....	16 66 1/2 32
Eight Annuities.....	\$12,871,311 50.....	\$1,268,499 75
		11,357 41
	\$12,871,311 50.....	\$1,268,499 75

Yours truly,
W. FITZGERALD,
Supt. of Insurance.

The President, in moving the adoption of the report, said:

GENTLEMEN.—We have again the pleasant duty of placing before you the usual statement of the business of the Company, and it is one which we feel confident will be satisfactory to our policy holders, and which will further add to the confidence and good feeling which the public have hitherto evinced in the Company.

Soon after the last general meeting our General Manager submitted for the consideration of the Board the question of what our policy should be in the conduct of our business. He informed us that other companies were taking measures by which the cost of obtaining business was unduly enhanced, and he considered that unwise. He desired the opinion of the Board. The Directors first asked for the benefit of his own views. They were expressed in short terms. He said he believed the true policy for this Company was to keep its Balance Sheet right, and avoid unnecessary, unwise, or extravagant expenditure for the sake merely of increasing new business. These views the Board fully concurred in. The policy of other companies was not only to increase the cost of business beyond what was prudent and wise, but they were doing this in the face of a state of things which made it more undesirable than it would be otherwise. We had had a general reduction in the rate of interest; consequently, less return would be received from funds coming into the hands of the Company, and we feel that we ought to be more cautious as to the basis upon which our business was done than it had been necessary to be heretofore. Now, notwithstanding our adoption of the policy suggested, and no doubt it has tended to some extent to limit the amount of new business the Company has obtained during the year, yet we have not been standing still but advancing, as you will see by the statement.

The President then referred to the increase in the various items, and went on to say: Then our assets, gentlemen, at the end of 1884 stood at \$1,475,944.03, and at the end of 1885 at \$1,676,334.68, an increase of \$200,390.65.

It will be observed that the item of real estate shows an increase of \$31,256.59, which arises chiefly from the taking over of a vacant lot on Princess Street, Winnipeg, and the erection thereon of two substantial warehouses. Before going on to build these warehouses, the Board made careful inquiry as to the probability of our being able to let them to suitable tenants, and the result has fully justified the anticipation, as they are under lease to two first-class wholesale firms at a rental which, after the payment of fire insurance and taxes, will yield within a fraction of eight per cent., not only on the cost of the building, but on the full charges at which the lot was taken over. [Applause.] We considered it better to take this course than to have the land lying unproductive.

Ever since the Company was organized the views of the General Manager and of the Board have been that our first duty was to pursue such a course as would ensure the stability of the Company and the security of policy holders, and that purpose has been steadily kept in view and acted upon, and I think the statement which we have been able to lay before you will prove it has been successful. If any special information is desired, I or the General Manager will be most happy to furnish it. I beg, therefore, to close by moving, seconded by my friend, the Hon. Wm. McMaster, "That the Report of the Directors, the Financial Statements, and the Reports of the Auditors, Actuary and the Trustees of the Savings Bank policies be received and adopted."

Hon. Wm. McMaster, Vice-President, did not think he need say anything in support of the motion: after the reading of the Report comment was unnecessary. He desired, however, to bear testimony to the zeal and energy which had characterized the management of the Company from its inception, and especially during the year now last closed, to which was attributable the very favourable position of their affairs. The position of the Company, as regards stability, was second to none in Canada, and he congratulated the shareholders upon its present position and future prospects. [Cheers.] He had great pleasure in seconding the resolution.

Mr. J. K. Macdonald, the Managing Director, said: Mr. President and Gentlemen,—I have a remark to make in connection with the Report, and perhaps I had better state now what I have to say while the motion for its adoption is before you.

First, then, as to the outstanding premiums. These may, at first sight, seem to aggregate a large sum. I may say, in explanation, that a large proportion of that sum is in the shape of short date notes, which have been taken to accommodate policy holders, some of whom were not prepared to pay their premiums, which fell due about or at the close of 1885. These premiums are, of course, backed by the surrender value of the policy, and are at the same time bringing in a fair rate of interest (for the notes bear interest), and are a perfectly good security. We adopt this course in many cases, as our policy holders find their difficulty is only of a temporary nature, and prefer to give a note rather than borrow permanently upon the policy.

Then, as to "interest," another item which aggregates a considerable sum in the report. This is made up of "interest accrued" and "interest due." I may say that it has been the practice of our Finance Committee, when requested, and where the security upon which the loan was made admits of its being done, to allow the interest to stand over until such time of the year as it might be most conveniently paid by the borrower.

The item, therefore, is made up of interest allowed to stand over, and also interest which happens to accrue due, either at the close of the year or not very long before that date, and in that way it happens to aggregate a considerable sum. However, by a mere trick of bookkeeping the item could be so changed that it would appear in a very different shape. I have been told it is the custom of many companies to deal with such items as paid, putting the amount through the books as cash received, and charging it on the other side to the mortgage account. It would also be quite possible to change the character of this item by accepting from borrowers notes, and passing them through cash into the bills receivable account, and in that way hide the nature of the transaction. We might also treat as not due, interest which has been allowed to stand over, but it has been the practice of this Company to deal with matters just as they actually are. We therefore count this interest as overdue, and accordingly it stands as such.

The report was then adopted amid applause. On motion of Mr. C. E. Hooper, seconded by the Rev. W. Frizzell, a vote of thanks was passed to the General and Local Directors, Mr. W. S. Lee acknowledging the resolution.

Mr. Wm. Elliot then moved, seconded by Mr. E. Hooper, a resolution conveying the thanks of the meeting to the Medical Examiners, Solicitors, Office staff, and to the General and Local Agents of the Association. Mr. H. J. Johnson, Provincial Manager for Quebec, and Mr. W. A. Lamb, replying on behalf of the general, and Mr. S. Cornell, of Theford, on behalf of the local, agents.

On motion of Mr. W. H. Gibbs, seconded by Mr. W. H. Beatty, a vote of thanks was passed to the Auditors, Messrs. John Langton and John M. Martin, who were re-appointed. Mr. Beatty, in seconding the resolution, said that he desired to add a few words to the remarks made by the Vice-President, in seconding the adoption of the report. The Hon. Mr. McMaster had said that the report was a good report for the shareholders. Now he (Mr. Beatty) was not a stockholder or a shareholder in the Association—simply a policy holder, and as such he desired to say that he considered the report was an extremely good report for the policy holders also. [Hear, hear.]

On motion, Messrs. C. E. Hooper and Wm. Macdonald were appointed scrutineers of the ballot, which resulted in the re-election of the retiring Board. The meeting then dissolved.

The new Board met for organization immediately after the close of the Annual Meeting. The Hon. Sir W. P. Howland was re-elected President, and the Hon. Wm. McMaster and Wm. Elliot, Esq., Vice-Presidents, for the current year.

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Sparkles.

"WE must draw the line somewhere," said the vigilance committee to the horse thief.

SAID a small boy: "Ma, make Bob behave himself. Every time I hit him with the hammer he hollers."

"MISFORTUNES never come singly," remarked Jones, when a young man sat down to play his own accompaniment to a song.

ONE DOLLAR AGAINST FIVE HUNDRED.—Isaac Brown, of Bothwell, Ont., was afflicted with chronic humour in the blood. He says one dollar bottle of Burdock Blood Bitters was worth more than \$500 paid for other medicines. It is a reliable blood purifier.

IN order to distinguish one from the other, the dinner plates must be made smaller or the fashionable button affected by the ladies must be slightly enlarged.

A YANKEE, describing a lean opponent, says: "I tell you what, sir, that man don't amount to a sum in arithmetic; add him up and there's nothing to carry."

THE village editor wrote that the railroad magnate was "a man of unbounded capacity"; but when he saw it printed in the paper "a man of unbounded rapacity," he concluded not to send around a marked copy and ask for a pass.

A PLEASING DUTY.—"I feel it my duty to say," writes John Borton, of Desert, P. Q., "that Burdock Blood Bitters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing, painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did."

AT last we know why "uneasy lies the head that wears a crown." A newly arrived chiropodist from the old country announces himself as late corn-doctor to the court of Germany, and tells us he has removed corns from several of the crowned heads of Europe.

EUGENIA (to Fogle): "Dear me, Mr. Fogle, you're such a help to one reading the current literature. I want your aid again. In the missionary society's report I find the words *bonum est*. Now, what do they mean?" Fogle (confidently): "It's Cannibal Islander for 'young and juicy.'"

"WHAT names will you call them?" inquired the minister of a coloured mother of twins. "Cherubim and Seraphim," replied their mother. "Why?" he asked, in astonishment. "Because," she replied, "de pra'r book says, 'de cherubim and seraphim continually do cry,' an' dese yere chil'en do nuffin' else."

Horsford's Acid Phosphate.
In Sea-sickness.

Prof. ADOLPH OTT, New York, says: "I used it for sea-sickness, during an ocean passage. In most of the cases the violent symptoms which characterize that disease yielded, and gave way to a healthful action of the functions impaired."

"My dear, I do not wish to appear stingy, but don't you think \$20 is pretty steep for a mere bunch of ribbon and feathers called a bonnet?" Young wife (throwing a thick package of pool tickets on the table): "Don't you think \$5 apiece is rather an extravagant price to pay for these?" Total eclipse of young husband.

A COUNTRY minister who, in addition to his clerical duties, followed the profession of a photographer, was called upon to perform the marriage ceremony. "Now, then, young man," he said to the groom, who was nervous and excited, as all grooms ought to be, "just keep your eye on that crack in the wall, and try and look pleasant."

A DOUBLE BENEFIT.—Harry Ricardo, of Toronto, certifies to the benefits received from the use of Hagar's Yellow Oil as a cure for rheumatism and deafness, his affliction with these combined troubles being a severe one.

"DOCTOR," said the grateful patient, seizing the physician's hand, "I shall never forget that to you I owe my life." "You exaggerate," said the doctor mildly. "You only owe me for the fifteen visits. That is the point which I hope you will not fail to remember."

CONSUMPTION CURED.

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



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No Subscription for Stock will be considered binding, and no call will be made until \$20,000 is subscribed, when 20 per cent. will be payable.

OBJECT.

This Company is to be formed for the purpose of acquiring the property known as Lorne Park, and making it a first-class summer resort.

The property consists of 75 acres of elevated woodland, and commands a splendid view of Lake Ontario. It is 14 miles from Toronto and 26 from Hamilton; it is equally accessible by rail or water, and is one of the healthiest places in Ontario. The G.T.R. track runs within 300 yards of the Park gate, and there is a substantial wharf on the lake front of the grounds. There is also a hotel on the premises, with 12 good bedrooms, large dining, ice cream and lunch rooms, kitchen and servants' apartments, bowling alley, ice-house, etc.; two open-air pavilions for the accommodation of picnic and other gatherings.

It is proposed to fit up the Hotel for the accommodation of summer boarders, and run it on the European plan, so that persons occupying cottages or tents on the grounds need not have the trouble of cooking their own meals, but pay for what they get. NO INTOXICATING LIQUOR of any kind will be allowed to be sold on the Property, or on the Steamboats plying between the Park and the City.

Power will be asked for in the charter to own, or charter, and run one or more first-class steamboats, which will run to and from Toronto at regular hours daily through the season (Sundays excepted).

A morning and evening train service will also be arranged.

SHAREHOLDERS WILL BE ENTITLED TO TICKETS for themselves on the Steamer plying to the Park, at a reduction of thirty per cent. on the regular fares.

It is proposed to lay out 150 building lots of say 50x100 ft., which will be leased for a term of 99 years, with proper regulations as to style of building and occupancy. These lots to be put up at \$100 each; shareholders to have choice in order of their subscription.

Subscribers to the extent of \$500 of stock will be entitled to a building lot free.

Arrangements have been made for a supply of tents of all sizes, which will be supplied at cost, or rented at low rates to parties requiring them.

A proper system of water supply, drainage and lighting will be arranged for, and everything done in order to make this charming spot the most attractive of any picnic ground or summer resort in the vicinity of Toronto.

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PARIS.—In St. Andrew's Church, Ingersoll, on Tuesday, May 20 at two p.m.
LINDSAY.—Next regular meeting at Cannington, on Tuesday, May 25, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday, May 17, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of May.
CHATHAM.—At Chatham, on the 13th July.
BRUCE.—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.
GUELPH.—Adjourned meeting in Knox Church, Galt, on Tuesday, May 4, at three p.m. Next regular meeting in Chalmers Church, Guelph, on Tuesday, May 18, at ten a.m.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.
QUEBEC.—In Sherbrooke, on the 6th July, at ten a.m.
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BARRIE.—At Barrie, on the last Tuesday of May, at eleven a.m.
MAITLAND.—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.
TORONTO.—In St. James Square Church, Toronto, on Thursday, May 20, at ten a.m.
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BIRTHS, MARRIAGES, AND DEATHS.

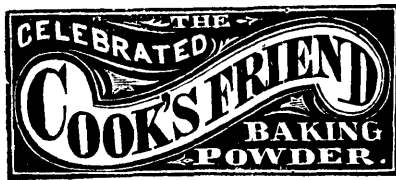
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