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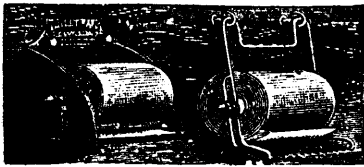
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STARTLING YET TRUE.—In the midst of the great political battle now raging so fiercely throughout our fair Dominion, it is certainly a startling fact that no amount of politics to the square foot will prevent the suffering caused by general debility or nervous and blood diseases, now so common among us. It is true though that these ailments and many others, especially those common to the female sex, can be cured by the use of a new and cheap device just introduced into Canada by the Oriental Medicated Electric Belt Company. This consists of an electric belt, so simple in its construction, that it can be worn at all times without the slightest inconvenience, and so cheap that it is brought within the reach of all. The company's headquarters are at No 3 King Street West, Toronto, where they invite inspection of their electrical appliances, and give the best of references.

To remove stains from a white cloth get a package of chloride of lime from your druggist or grocer. Dissolve a small quantity in lukewarm water; then strain it into a tub with hot water. Be sure there are no specks of the lime, for they will eat the goods. When ready, put in your garment, and every few minutes raise it to the air.

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THE TURKEY'S FAREWELL.—Put the remains of a roast turkey into a stew kettle, cover with boiling water; and let it cook till the meat remaining on the bones slips off easily. Lift the bones out with a skimmer, leaving the water in the kettle, and scrape them with what patience you possess, and you will be surprised at the amount that will be found. Return the meat to the kettle with the remainder of the stuffing and the gravy, boil up once and pour over nicely-toasted slices of home-made bread laid in a well-heated platter.

WARM GINGERBREAD.—One cupful each of sugar, molasses, butter and "loppered" (or curdled) milk or cream, four and a half cupfuls of flour, one teaspoonful of soda, sifted twice with the flour, one tablespoonful of ginger, one teaspoonful of mixed mace and cinnamon, three eggs; beat together molasses, sugar, butter and spices until they are very light; put in the milk, beaten eggs and finally flour. Stir vigorously for five minutes and bake in a "card." Break instead of cutting it.

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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, MAY 4th, 1887.

No. 19.

Notes of the Week.

ONE of our Southern exchanges, says the *Interior*, which is very much opposed to reunion, points with horror and alarm at the speech-making women in the northern country, and charges that our branch of the Church tolerates and encourages feminine orators. The poor fellow is not a philosopher. If he were, he would know that eloquence, like murder, "will out";—and that it is a great deal better to widen the channel, and let it flow broadly and placidly, than to confine it into a swift and angry domestic torrent. Our Southern editorial contemporary would not be so afraid of a feminine Cicero, if he had ever seen one of them working freely and naturally in abundance in a room.

IN the discussion of the Sunday Laws in Massachusetts Senate, the following remarks were made by Senator Morse: But what about the Sunday newspapers, the street and steam cars? I affirm there is no necessity for a Sunday newspaper, that the supply creates the demand, that it keeps people from the house of God, and bodes no good to the community; that most of those I have seen, which would carpet a small room (when spread out), are, with one exception, filled with recitals of crime, and with trivial-sensational matter by the yard, and after a person has read these papers, the size of a bed blanket, he has lost information; and I affirm that no harm would come to the public if the police commissioners of this city should issue the same edict against the printing and selling of the Sunday papers that they have in the matter of barber shops and drug stores.

ACCORDING to the census of Jan. 1, 1881, there were in the Principality of Bulgaria 2,007,919 inhabitants, of whom 1,027,803 are men, and 980,116 women. According to religion, there are 1,404,409, 718,615 men and 685,794 women in the Greek Orthodox Church; 578,060, 296,168 men and 281,892 women, Mohammedans; 14,342, 7,102 men and 7,240 women, Israelites, and 11,103, 5,918 men and 5,190 women, other religious denominations, namely, 5,562 Catholics, 3,476 Gregorians, and 359 Protestants. The Protestants are to be found only in the districts of Rustchuk and Sophia. According to language, there are 1,345,507, 688,101 men and 657,406 women, who speak the Bulgarian tongue; 527,284, 269,781 men and 257,503 women, the Turkish; 49,064, 24,957 men and 24,106 women, the Wallachian; 37,600, 10,342 men and 18,258 women, the Gypsy, and 48,464, 25,622 men and 22,843 women, who speak other different languages.

THE religious statistics of Prussia, taken in December, 1885, have been published. According to these the Protestants number 18,243,587 persons, or 64.42 per cent. of the total population; the Catholics, 9,621,624, or 33.97 per cent., of these 1,437 being members of the Greek Orthodox Church; 83,020, or 0.3 per cent. belonging to other Christian denominations; 366,543, or 1.30 per cent, Jews; 155 confessing other religions, 3,529 making no statement of their religious views. Of the "other Christians" 4,711 are Brethren, 13,022 belong to the Apostolic Church, followers of Edward Irving, 27,228 Baptists, 13,948 Mennonites, 2,321 Methodists, Quakers, or Presbyterians, 1,372 members of the Established Church of England, 23,918 called themselves Dissenters, members of Free Churches, Christian Catholics, Mormons, etc. According to statistics published by the Seventh Day Adventists, that Church is now working in America, Switzerland, Norway, England and Austria. They publish twenty-three religious periodicals in English, German, French, Danish, Swedish, Italian and Roumanian. More than 200 ministers are in their employ.

HERE in Canada many a faithful minister knows what it is to go on with his work from year to year on an utterly inadequate salary. It does not make mat-

ters any better when it is known that affairs may be even worse elsewhere. The following remarks by the *Belfast Witness* show that in rich, progressive Ulster the duty of maintaining the Gospel ministry is but imperfectly understood: We are glad to see that the idea of signaling the jubilee year of her Majesty by establishing a Queen Victoria Fund for the augmentation of the smaller stipends of the Irish Presbyterian Church—say those under \$250 per annum—is taking root. Several Presbyteries have this week signified their approval of it, and resolved to urge its adoption upon the General Assembly. There can be no question that the existence in the Church of so many miserable stipends, so many under \$250 a year, so many very much indeed under that figure—some even at the miserable figure of \$50—is a standing disgrace, and a great source of weakness to the Church. Vigorous efforts to cope with the evil should have been made long ago. It is a wrong and heartless thing to close our eyes to the privation and suffering which are wearing out precious lives in many a manse, and, worse still, in many a parish where there is not even a manse to eke out the miserable stipend.

THERE is a bill pending before the Legislature of New York State, says the *New York Independent*, which provides for the commitment of "idle, truant, vicious and homeless children" to the Catholic Protectory of this city, and also provides that "the schools established and maintained by the New York Catholic Protectory shall participate in the distribution of the common school fund in the same manner and degree as the common schools of the city and county of New York." It is well known that one of the main objects, if not absolutely the main object of this protectory, is to propagate the Catholic faith among the children committed to its care. It is virtually a recruiting agency for the Catholic Church, and is notoriously used for this purpose. The bill referred to proposes to place the sectarian schools of this protectory on exactly the same basis as that of the common schools of the city and county of New York. This fully concedes the point for which Catholics have long contended, namely, that they should be permitted to share in the school fund of the State for the purpose of supporting their sectarian Catholic schools. If this may be done in respect to the Catholic Protectory of this city, then it may just as well be done all over the State. This bill, if passed, would be the entering wedge for the destruction of our common school system as now organized. The State itself, through its taxing power, would become a propagator of the Catholic faith, and all taxpayers in the city would be compelled to share in the expenses of Catholic propagandism. We trust that the Legislature will at least think twice before giving its sanction to such a bill.

DR. AHLFELD, of Leipzig, one of the most popular of German preachers, told theological students recently that sermons taken from others are not the product of our experience; often they lack the seal of truthfulness and personality. He reminded his hearers that many sermons by Gerok, Brueckner and himself were preached by others, and once while on a journey he heard one of his own sermons from a stranger. Even a poor sermon that is original is preferable to the memorized sermon of another. He also opposed the repetition of old sermons, common in the rationalistic period. Frequently then ministers had two courses of sermons on the Gospels and two on the Epistles, which they would repeat, some indeed taking the trouble to prepare new introductions to them. These sermons were then handed down from father to son. When he entered the ministry, his father, a carpenter, expressed regret that his son would inherit from him no sermons. The very best rule in homiletics is found in the words of Paul: "I believe, and therefore have I spoken; we also believe, and therefore speak." This testimony does not dispense with most careful preparation. Ahlfeld himself wrote every word and memorized it, and he urged students

to do the same. He advised them to begin the sermon for the next Sunday immediately after preaching, the mind then taking special delight in the work. The text should be studied, paper should be placed at hand for noting thoughts as they occur during the week, and particularly is prayer commended as a means of preparation, without which holy things are touched with impure hands.

IT is not only in China, says the *Christian Leader*, that the Jesuit emissaries are being found out and submitted to drastic treatment as an invading political army, dangerous to the independence and welfare of the State. The Turkish Government has discovered the difference between the motives of the ultramontane French priests and of the Protestant missionaries; and one of the consequences is a signal victory for the Evangelical cause in Syria. The schools of the Jesuits are being closed right and left; the Turkish authorities refuse to recognize the medical degrees given by the Jesuit College in Beyrout; whereas the American College at Harpoot has at last been recognized by the Government, which promises to shut up no more American schools, and to facilitate the re-opening of those that were recently closed. The latest reports of the American missionaries are extremely interesting and hopeful; 153 additions were made to the membership of the Church last year, the total now reaching 1,440, and the contributions of the native Churches have risen to nearly \$5,000. The scholars are in a flourishing condition, and the work of the press in Beyrout has been largely increased, and no less than 33,000,000 pages having been printed in 1886. Another printing establishment, under Protestant auspices, produced last year at Beyrout nearly a score of million of pages; and when we consider that this is the literature for the great Arabic-speaking world, we see the importance of the work. To show that they have no concealed designs underlying their operations in Syria, the American missionaries lately sent a copy of every separate publication they have printed to the Turkish authorities at Damascus; and earnest prayer has been made that God may incline the rulers of the land to set the seal of their approval upon these Christian books.

THE Executive Commission of the American section of the Pan-Presbyterian Council, to be held in London in 1888, met in New York last week. There were present Revs. Drs. Chambers, Ormiston, Briggs, Schaff and Hamilton of New York; Rev. Dr. Jenkin, of South Carolina; Rev. Dr. Darby, of the Cumberland Presbyterian Church; Rev. Dr. Waters, of Newark; Rev. Principal Caven, Drs. Cochrane and Mathews, of Canada; with Mr. W. F. Jackson and Mr. George Jenkins, the treasurer of the Commission. Dr. Chambers occupied the chair, with Rev. Dr. Mathews as secretary. The principal business before the meeting was the programme for the Council of 1888. After prolonged deliberation, a list of subjects to be discussed was agreed on, and ordered to be sent to the European section of the Commission for their approval. When these are returned the programme will be definitely fixed at the meeting in October. Reports were received from the treasurer, Mr. George Jenkins, showing a balance in hand of \$1,070, and also from members of the Foreign Mission Committee and the Committee on aiding Evangelical Continental Churches. It was agreed to ask the Executive Commission, in London, to change the proposed date of the Council, making it one or two weeks later, so that delegates from Canada and the United States might the more conveniently attend. A committee, consisting of Drs. Chambers and Schaff, were appointed to prepare a minute having reference to the lamented death of Professor Hodge, of Princeton. Dr. Patton was elected a member of the Commission, as was also the Rev. Mr. Somerville, of New York. The Rev. Drs. Breed, Briggs and Mathews were commissioned to represent the Executive Commission at the Belgian Synod, and any other Evangelical bodies in fellowship with the Alliance that may be in session during the coming summer.

Our Contributors.

EVICIONS ON THE ESTATES OF LORD ALCOHOL.

BY KNOXONIAN.

Lord Alcohol has many tenants. In Canada, or the United States or Great Britain, his tenants outnumber the Irish peasants and Scotch crofters ten to one. They may be counted by tens of thousands in almost any highly civilized country. You find them in all parts of Canada—in the cities, in the rural districts, in the new settlements, anywhere, everywhere you go you are sure to find some tenants of this most ignoble Lord.

Lord Alcohol is most cruel and tyrannical in his dealings with his tenantry. He has turned more families out on the road than all the landlords in Ireland and Scotland put together. He thinks nothing of turning a delicate, poorly clad, poorly fed wife out in the cold, or of driving barefooted children into the snow. He has done this very thing ten thousand times. He is doing it every day.

The most mysterious thing about Lord Alcohol is that notwithstanding his double cruelties he is popular with many of his tenants. Even the tenants that he has evicted like him. He drives them out of their homes, kicks them through debt, disgrace, disease and delirium into a dishonoured grave, and yet many of them stand by him to the last. It is said that when the poor Irish peasants are driven from their cabins they often unite in heaping curses upon those who have driven them out. Small wonder if they do. Lord Alcohol's tenants rarely curse at him. Some of them curse the Scott Act inspectors vigorously enough, but they are seldom, if ever, heard cursing at the ignoble Lord who evicts them. One point of difference between some evicted Irish peasants and some of Lord Alcohol's evicted tenants is this. The evicted Irish tenants swear at the landlord; the evicted tenant of Lord Alcohol sometimes swears for him—in the police court.

Let us sketch two or three specimen cases of the evictions that are taking place on Lord Alcohol's estates every day.

Mr. Pusher got a good commercial education in the Old Country. Fired with a praiseworthy ambition to rise in the world, he came out to Canada, got a good situation, and by honesty, industry and good business ability soon won the confidence of his employer. Having saved a little money he went into business for himself. He was successful from the start. As the business grew, young Pusher began to think that it is not good for man to be alone.

Now let us introduce ourselves to Mrs. Pusher as she sits in her drawing room going through that peculiar process known in modern civilization as "receiving calls." She is rather handsome. She talks fairly well, but on light subjects. A very brief conversation starts the fear in your mind that she is hardly the material out of which a solid, useful, influential woman—God's noblest work—can be made. But as you have seen several rather flighty girls round off into splendid women, you hope for the best, finish your call, and go home thinking that Mr. and Mrs. Pusher are a rather promising couple.

Pusher never was a total abstainer. He "took something" occasionally during his clerkship. When he kept bachelor's hall, after starting in business, he took a little more just to help on the business. Some of the customers liked a drink, and Pusher took a drink with them even in business hours. The commercial travellers often treated him, and soon found out that after two or three drinks he gave a larger order.

The question, "Shall we keep liquor in the house, put it on our table, and give it to our friends?" soon came up for solution in the new home of Mr. and Mrs. Pusher. Pusher voted "yea," and Mrs. Pusher, having very little character, was quite willing to do anything that would set her up in what she called "society." "Society" in Pushertown consisted of a few families that were noted chiefly for insolence and impecuniosity. They never paid anybody until sued, and never paid a tailor even then. It was easy enough to beat them in court, but a man who could beat them on an execution had to rise pretty early in the morning. After a place in this "set" Mrs. Pusher bankered considerably. One way, the one way that never fails, to get a place in a "set" of this kind is to

give them plenty to eat and drink—especially drink. Mrs. Pusher was not highly endowed in an intellectual way. Nature had not dealt very generously with her when brains were being distributed, but, with woman's unerring intuition, she soon discovered that the way to Pushertown society lay through a champagne basket, and she had little trouble in coaxing her husband to get the champagne. About the same time, they suddenly discovered that they needed a larger house, more fashionable furniture, and a great many other things that cost money. They entertained freely. The champagne flowed. Mrs. Pusher dined with the dukes, and as Pusher could not dance in modern style, he played cards and drank. They were asked out quite frequently, and on the morning after a "swell" party was given by one of the noble army of the impecunious, said impecunious was always certain to call at the store, and borrow some money from Pusher—which he was equally certain never to pay.

Pusher had been brought up a Presbyterian. Mrs. Pusher had been brought up in the go-as-you-please style. For some time after their marriage, they attended the Presbyterian Church, but latterly had not been going regularly. About this time Mrs. Pusher was seized with a strong liking for the Episcopalian form of service. She said she did "dearly love" that form, though she could not have found the place in the prayer book if Pusher had been made a millionaire the moment she found it. Pusher at first refused to become an Episcopalian, but constant nagging on the part of his wife brought him round, and he consented for the sake of peace.

Meantime Pusher drank heavily. His business was neglected, his best customers left, and his creditors became suspicious. It was whispered among the wholesale men that Pusher, of Pushertown, was drinking hard and giving extravagant parties.

One morning, after Pusher and his wife had been entertained by one of the impecunious, their host of the previous evening came into the store, and slapping Pusher familiarly on the back, said, "Say, old fellow, I want your autograph." Pusher demurred, for he had never been in the habit of endorsing. "What's the matter with you this morning?" said the impecunious. "Come out, and have something." They adjourned to a neighbouring bar, and Pusher endorsed a note for several thousand dollars.

Soon afterward, Pusher's store was closed. A few months later on, the family were turned out of their fine new house.

Pusher is a confirmed sot.

The eldest daughter is trying to make a living by giving music lessons.

The eldest boy is in the reformatory.

Mr. Pusher is living on her relations.

Lord Alcohol evicted that family—didn't he?

In a future issue, we may describe the evictions of a slightly different kind that often take place on his estates.

THE PRESBYTERIAN PULPIT.

REV. S. H. KELLOGG, D.D.

Among recent additions to the Presbyterian pulpit of Toronto the Rev. S. H. Kellogg, D.D., holds a distinguished place. The congregation of St. James Square Church, built up and consolidated by the faithful and unremitting labours of Principal King, of Manitoba College, has been exceedingly fortunate in securing as pastor one endowed with so many ministerial gifts and graces as Dr. Kellogg. He fully realizes the great responsibilities pertaining to his sacred office. The great and fundamental truths of evangelical Christianity have in him a profound and sincere believer, and an earnest, able and intelligent exponent. His defence and advocacy of the truth is not the result of customary and unreasoning tradition, but the outcome of patient investigation, searching and scholarly analysis, and devout and prayerful study. In the work of pulpit preparation his every sermon bears abundant evidence of conscientious and painstaking effort. Rich variety and freshness characterize his discourses, because equal concentration is bestowed on each theme selected as the object of discourse.

On a recent Sabbath, in St. James Square Church, Dr. Kellogg preached on "The First Sin," taking for his text Genesis iii. 1-6, of which the following is an abbreviation:

Speaking in a general way, there are two beliefs current in the world as to the course of human history, the one

ancient, the other comparatively modern. The former is that which is set forth in this record in this ancient book of Genesis. It is to the effect that man began his life on earth as a moral agent, in a state of sinless perfection and conscious communion with God, but fell from that high estate by wilful disobedience, since which all his natural tendencies have been not toward God; but ever away from Him. The other view is the exact reverse. Many tell us in these days that man began very low; was, in fact, at first, scarce above a brute, in either intellect or moral character, knew no God and had no religion; that the history of man from that day on to this has been, on the whole, a record of progress from better to better, and will be to the end. It is easy to see that the two views are in direct contradiction. If one is true, the other is false. The Bible says, "Man began high, and has come down;" this modern philosophy says, "Man began low, and has ever been coming up." The Bible teaches that man's free will has cast him down from his original high estate and ruined him, this philosophy asserts that man's own power has raised him up from an original low estate, and that he is rising still. The Bible tells us that man began by being God-like, and has ended by becoming beast-like—"earthly, animal, devilish." The modern philosophy declares that he began by being beast-like, and has raised himself to something God-like. And this latter is now the fashionable view. Even among those who cannot yet quite receive it, there are many who feel that it is almost impossible to believe any longer in the record in Genesis, and that all presumption, at least, is against its truth. It cannot therefore be amiss at the threshold of our exposition to pause a moment to glance at the evidence of the story of the fall.

Let us mark first of all, to prevent misconception, that the question is not as to man's material and intellectual progress. As to that there is and can be no debate. No one denies that since the beginning there has been great material advancement. There is no doubt that we know many things of which Adam was ignorant. But material and intellectual progress is not the only progress, nor is it the highest type of progress. To know God is a greater thing than to know nature; to know the Creator a vastly higher thing than to know the creature. A man may know much of nature, and, alas, know nothing of the God of nature. He may make great advance in knowing the world, and, be, as it were, an idiot in the things of God. So, while we are far from denying that man has made great progress in knowing nature, it by no means follows that he has made progress in the knowledge of God. Material development is one thing, spiritual development is quite another thing, and we are not now concerned with the former, but with the latter only. As regards this latter, I affirm that the Word of God and the new philosophy stand in irreconcilable contradiction. There can be no possible compromise between them. If man began without a conscience, and a moral law, and knowledge of God; if the little that he has was slowly evolved merely through the natural development of his faculties, then Moses is wrong, for he taught the opposite; and, what is more, Jesus Christ was wrong, in that He endorsed the word of Moses as the Word of God. It is a weighty matter. For if the new doctrine is the truth, then we must give up belief in Moses and renounce our faith in Christ, and as frankly as sadly, admit that sinners have after all no Saviour!

What, then, are the facts? I affirm, without any fear of successful contradiction, that the doctrine of modern unbelief on this subject is absolutely without evidence. More than that, not only is it contradicted by the Bible record,—which goes for very little with most men in these days,—but by all the ascertained facts of science, and by the unanimous traditions of the human race touching their origin and early history. As for the former, it is the fact that up to the present time not so much as a bone of any ancient race has been found which gives the slightest reason for believing that in the earliest ages men were any less intelligent moral agents than at present. No scrap of any ancient tongue has yet been found which has not had its words for "God" and "moral law" as now. As for the positive traditions of the race, many of them indeed are dim, and often quaintly distorted, yet as regards the central fact of man's high and blessed spiritual beginning, his sin and consequent degradation and ruin, they tell one story. They all bear witness to the essential truth of this narrative in Genesis, and not a solitary voice has come down in any nation to tell us that fair tale of modern philosophy, that man began in beastliness, and has, by his own native powers—to his exceeding credit—come up to be like God! Nations the most widely scattered, the most diverse in intellectual culture, and as remote as possible in race, differing in a thousand other traditions, agree in this: that man began in a likeness of God and communion with Him, which he has not now; that he fell by apostasy from God, and hence has come the misery and the sin and the death.

Illustrations are numerous. When Pizarro went to old Peru, he found that the story of the fall was there before him; for the Incas knew it, and the still more ancient Amates, whom the Incas had in their day subdued, also had the same old story, which they told in this quaint fashion: "Because God was all alone, He longed for some one to love Him, and so He made Kuru, the first man. And Kuru had a son, and the son died. And God said unto Kuru, 'Thy son shall rise again from the dead: eat not therefore of the fruit which groweth from his grave.' But Kuru disobeyed God; he ate of the fruit which God had forbidden him. And God said unto him, 'Because thou hast not obeyed Me, thou shalt have toil, and thou shalt die, thou, and all men with thee.'"

"There was a fall," again say the wild cannibals of West Africa. And they tell the story in this fashion: "When God created the world he rested the seventh day, and gave man a commandment. And in those days God was very near to men; and when they needed anything they would ask Him and He would give it, and would rain for them bread and fishes from heaven. But once a woman treated Him ill, and He withdrew into heaven, and since that time men have seen Him and heard His voice no more."

"There was a fall," said the old sages of India. For

first, they tell us, was the Satya Yug or "age of perfection"; but after that came three ages of sin, each one worse than the one before, till at last this stern, dark Kali Yug or "age of perdition," has come, in which we live; and at the end of this cometh the great destruction of the wicked. But the further back we go, the fuller and more distinct becomes this story of the fall. Thus, when almost 4,000 years ago those Hindus entered India, they found there a yet older race before them, many of whom still remain in the mountains and the jungles. And this ancient people also tell us there was a fall. Long, long ago, they say, God made one man, Pilchu Haram, and one woman, Pilchu Budhi; and he placed them in a goodly garden, and they served Thakur, the living God, who made them, and they were good, and were happy. But after a while came the evil spirit, Marang Buru, and persuaded them to make of a fruit that grew in the garden an intoxicating drink, and they drank and were drunken, and were naked and were ashamed, and they made themselves garments of leaves. But God had left them, and He came no more back, and from that time on to this, they have been the servants of the evil spirit, Marang Buru, who deceived their first parents, and so worship only him, and the wild demons of the mountains and forest who wait upon him.

Older yet than the tradition of the Hindus is also that of the ancient Persians. And they have the old story in their sacred books after this manner. "In the beginning Ahuramazda, the good God, reigned over the creation, and Yima, the first man, lived in a fair garden, and there was no old age and no sin and no death. And men then said, 'Lo, it is Ahuramazda, the good God, who has given us water, the earth, the trees, the beasts and all blessings.' But Angromainyus, the spirit of evil, in the form of a mighty serpent, descended to earth, and he deceived men, and they began to say, 'Lo it is Angromainyus, the great serpent, who has given us the water, the earth, the trees, the beasts and all blessings.' Therefore Ahuramazda cast Yima and his children out of paradise, and He gave men up to the rule of the serpent, that he might rule on earth and work evil for 6,000 years, till Ahuramazda shall appear to destroy the serpent, raise the dead and reward his faithful worshippers."

Even the very stones bear witness to the same story. In the Sandwich Islands, Kotzebue tells us that he found in the enclosure of a temple, a group of statues, a man and a woman who plucks a fruit from a plant, which the man is taking from her hand. On the other side of the world, in the Kullu land, deep in the Himalaya mountains, stands an ancient stone temple, on which is carved a man and a woman and a tree and a serpent. In the British Museum is a cylinder from the ruins of old Babel, on which is engraved a man and a woman in the act of plucking a fruit from a tree, while beside the woman a serpent raises its head on high. I might add much more, but this will suffice to show how the traditions of the nations, and even the very stones, unite in testimony to the solemn tale of Genesis, that there has been on earth a fall.

Disregarding minor details in the story, these traditions commonly agree as to the following essential facts.

1. Man began on earth, not as a beast, a kind of man monkey, but as a moral agent, in full and free communion with his Maker, without sin and without sorrow.
2. That he fell away from God by voluntary sin, and thereby lost his holiness and all fellowship with God, and thus brought upon the race its inalienable heritage of sin and pain.
3. And the most of these traditions further agree that man fell through the temptation of a malignant personal spirit, who is very commonly represented as appearing in the form of a serpent.
4. Finally, they usually agree that the special outward form of the first sin was the indulgence of the appetite in a forbidden food or drink.

Now you will observe that these facts mightily confirm the story that we have in this book of Genesis. For it is plainly in the highest degree improbable that all these diverse races, many of whom have had no intercourse within historic times, should have all had these same traditional beliefs, except there had been some kind of foundation for them in fact. If these traditions had no such common basis of historical fact, then of course they were made up. But the 7, what conceivable motive could any one have had for making up a story so utterly discreditable to man in the past, and so disheartening for the present and the future? And if, nevertheless, it was made up, yet how came it to pass that all men accepted the story for true, when it was the exact opposite of the truth of man's amazing development, a fact—a fact—so exceedingly creditable to man in the past, and so full of hope for his future? And then, again, if the story of the fall be false, and the story of the original beastliness of man be the truth, why is it that no race has preserved a tradition embodying the true history of the case, and distinctly rejected this very discreditable story of the fall?

But I well know that however such considerations may deservedly have much weight with some, and help us all to answer those who charge Christians with superstitious reverence for a "book," yet many of us need no such testimony. We are Christians; we believe in Christ; and because we believe in Christ, we believe that when He endorsed the words of Moses, as God's infallible truth, He could not, being what he claimed to be, have been mistaken; and He spoke the truth, and not falsehood. We believe therefore in that dark and terrible mystery, the fall! No story of the Scriptures can be of more weighty import to us all, except that other story of the redemption from the fall! Let us, therefore, attend and learn from this what God would teach us. And we are told here of three things: 1. Of the tempter. 2. Of the temptation. 3. Of the sin.

And, first, of the tempter. Sin, we are told, did not begin with man, but with the devil. In this Sadducee age, which believes not in the resurrection, neither in angel nor spirit, many tell us that Satan, the old serpent, is only an Oriental figure of speech, and simply denotes the evil principle that is in us. Every man's heart, they say, is all the devil there is. But you can see at once that this narrative

absolutely shuts out that explanation. A person Satan is, the Scripture tells us, of power and craft and subtlety far transcending ours: in a word, exceeding powerful, exceeding crafty, but pure evil; as boundless in malignity as he is mighty in power and angelic wisdom; "a liar, and the father of lies;" "a murderer from the beginning," intent on bringing every one of us to that unending woe which is his own irreversible doom. And it is this mighty, invisible spirit of evil, who, this narrative tells us, is the primal author of all the sin and the agony and the death, which have filled the earth with woe through weary millenniums of pain. This is a very momentous and terrible fact in any case; but it becomes far more so, in our day, that through his consummate art, Satan has brought many, even of Christians, blindly to deny that he exists!

Next we have to note the temptation. It is well worthy of the tempter. His first utterance is hypocrisy. In the guise of friendly interest in the new created pair, he thus speaks: "Yea, hath God said, Ye shall not eat of every tree of the garden?" And in his next word he impudently charges God with falsehood. The woman had answered: "God hath said, Ye shall not eat of the fruit of the tree that is in the midst of the garden, neither shall ye touch it, lest ye die." And the serpent said: "Ye shall not surely die." That is, what God has said is not true, and He knows it. You may break His commandment if you will, and not die, nay, be better off than before. For Satan's next word is more audacious still. He charges God with a miserable jealousy of his creatures, and thereby blasphemously denies His goodness as he had before denied His truth. "So far from dying, God Himself doth know that in the day ye eat thereof, ye shall become as God. God knows well the virtue of this fruit, and He will not have you rise. He will keep you down, down in the dust! For He knows that it is in you to become quite like Himself." And with this miserable traducing of the blessed God he appealed to Eve's pride, ambition and self-love. "Eat this! a new world will then open unto you, poor foolish creatures! Your eyes shall then be opened, and ye shall be as God, knowing good and evil." And it sounded fair and promising. So temptations always seem.

And then you are to note the sin. It has often been scoffingly objected that, according to the Bible, God must be a very tyrannical ruler to visit such tremendous and lasting penalties on something so trivial as the mere eating of a certain fruit. But the objection utterly misrepresents the whole case. To eat or not to eat a certain fruit is in its very nature an action which has in itself no moral quality. That was not the essence of the sin. But it was a sign and symbol of revolt.

The first sin, men commonly say, was eating the forbidden fruit. In a sense this is true; that is, as regards the outer act. But in another sense, and that the deepest, truest sense,—this is not true. For when Eve reached out her hand to take that fruit, she had already fallen, and man was lost. For sin had already begun when the free will determined to have its own way against God. And the purpose, of course, preceded the act, and in that free determination she fell.

In the region of the intellect the first sin consisted essentially in not believing God. God had said: "In the day that thou eatest thereof thou shalt surely die." Eve did not believe this; if she had, she would not have eaten, and man would not have fallen. Instead of believing God she believed the devil, who said, "Thou shalt not surely die."

In the region of the affections the first sin was supreme self-love. Before man two paths lay open—to exalt God by denying self; or to exalt self by disobeying God. Of the two, Eve chose the latter. She would rather exalt herself than have God exalted; and thereby declared not merely that she loved self, which is not sin, but that she loved self more than God, which is of the very essence of sin.

From the very nature of the fall, we may learn the only possible way of recovery from the fall. For the first sin began in refusing to believe the testimony of God. It lies, therefore, in the very nature of the case, that return from sin must begin by believing God. Men sometimes object to the doctrine of salvation by faith, that the condition is arbitrary, and ask with incredulity, why so much is made of faith? But the way is not an arbitrary way. For if it was by unbelief that man departed from God, then it is plain that his return must be by believing. There absolutely is and can be no other way back to God than the way of faith. We must go back by the same door through which we came out. Do you talk of works? "This, this is the work of God that ye believe on Him whom He hath sent." As unbelief in God is the root of all your sin, faith in God must be the root of all your righteousness. We must believe the testimony of God. We must believe that God is true and shape our lives accordingly, or we must perish eternally. We must follow God's warnings. He tells us that, unrepentant, we are all "condemned already"; it is a heavy word, but we must believe it with our heart, or be lost. God tells us that we are ruined, and that, if unrepentant, His wrath abideth on us; it is not pleasing tidings, but we must believe it, or we must be damned. Then only shall we be ready for that other word of God, "the record which God has given of His Son;" and this too we must believe, or perish; we must believe Christ and the blood of the cross to be, as God tells us, man's only hope, or we must be lost. We must believe that Christ is able to save us, or perish. We must believe that He is willing to save us, or we must perish. No questionings are allowed in these matters. Not to believe all or any one of these is still to stand on the old ground of the first sin, and persist in making God a liar. Lost as we are by unbelief, we must, every one of us, the best and the worst alike, return to God by faith, or never return at all, and so perish miserably, and without remedy.

But if we believe then all else follows. As the self-love and self-will followed hard on the original unbelief, so with faith in Christ will love to God come in, and faith and love to God will dethrone self-love to put God on the throne, and take His holy will as the blessed law of life. So shall we learn in happy experience how it is that "where sin

abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

Dr. Kellogg was born at Quogue, Suffolk County, Long Island, September 6, 1839. His father, who is still living, is a minister of the Presbyterian Church in the United States, and his mother, Mary P. Henry, died in 1861, the year in which he began his theological studies. Dr. Kellogg commenced his literary course in Williams College, where he attended during the session of 1856-7, proceeding in 1858 to Princeton, N. J., where he completed his arts studies, graduating as B. A. in 1861. After a full course in theology he completed his term in 1864. During the last session of his course he was appointed mathematical tutor in the College of New Jersey. Deeply interested in missions, he offered himself for foreign service, and on the 20th of April, 1864, he was ordained as missionary to India by the Presbytery of Hudson. On his way to the field of labour he had an adventurous voyage. The vessel on which he embarked sailed from Boston on the 20th of December, 1864. Two days after sailing the captain was lost during a storm. His successor in command was incompetent, and life on shipboard during a tedious voyage round by the Cape of Good Hope was by no means monotonous. There were mutinous attempts on the part of one of the officers and crew, and the young missionary's scientific attainments were called into requisition by the new commander in making the daily calculations of the ship's course until her arrival at Pointe-de-Galle, Ceylon, in May following.

Dr. Kellogg began his missionary work at Futteh-gurh, North West Provinces, in 1865, where he continued to labour with unremitting energy until his health was impaired by overwork. The Home Committee suggested his return for rest and recuperation. He only remained in his own country for a year, and returned again to India, making Allahabad, the capital of the North-West Provinces, his home, and the centre of his labours. With unabated zeal he continued his missionary journeys into the surrounding country, and made daily visits to the bazaars, where he found opportunities for preaching the Gospel. In addition to laborious missionary duties, Dr. Kellogg taught some years in the Synod of India's Theological Training School. During these years he was also engaged in the preparation of the first grammar of the Hindi Language and Colloquial Dialects, which was published in Calcutta and London in 1876. He was at the same time a member of the North India Bible Society's Committee for the revision of the Hindi New Testament.

Early in 1876 Dr. Kellogg was called on to suffer a sad bereavement. His wife died suddenly. For the sake of his children he felt constrained to return to America. In the opening weeks of 1877 he was called to the pastorate of the Third Presbyterian Church, Pittsburg, Pa., and on the appointment of Dr. A. A. Hodge to the Chair of Systematic Theology in Princeton College, Dr. Kellogg was chosen as his successor in the Western Theological Seminary, Allegheny, Pa., which position he occupied with distinction till 1886. He did not content himself exclusively with the discharge of his professorial duties, but was actively engaged in preaching the Gospel, having temporary charge successively of East Liberty and of the First Presbyterian Churches in Pittsburg.

Dr. Kellogg also wields a facile pen, and has been a frequent contributor to magazines and reviews; he has also given to the world more elaborate and prominent works. Besides the Hindi Grammar above referred to, he is the author of "The Jews, or Prediction and Fulfilment," New York, 1883; "The Light of Asia, and the Light of the World," London and New York, 1885; "From Death to Resurrection. or Scripture Testimony Concerning the Blessed Dead," New York, 1885; "Are Premillennialists Right?" Chicago, 1885.

In 1872 Dr. Kellogg was elected a corresponding member of the American Oriental Society, and Associate of the Victoria Institute or Philosophical Society of Great Britain in 1885. In 1887 his Alma Mater conferred on him the honorary degree of Doctor of Divinity.

On the 20th of May, 1886, Dr. Kellogg was inducted to the pastoral charge of St. James Square Church, Toronto. Since his settlement, what was before a prosperous congregation has received a new impulse, and in every respect has continued to ad-

vance. The attendance on ordinances has increased, and large audiences fill the capacious building at morning and evening service. The pastor possesses the happy faculty of educating the working capacity of the people, old and young. The various organizations of the Church are in a prosperous and flourishing condition. Missionary zeal, both in contributions and actual service, has been greatly quickened, Sabbath school work has been extended, contributions for all purposes have been largely increased, and the membership of the Church has been greatly augmented, as the following statement shows. Total number of communicants, May 20, 1886, 469; since then received, on profession of faith, 54, by certificate, 104, total accessions since May 20, 1886, 158, removals, May 20 to date, 20, deaths, May 20 to date, 6, total losses since May 20, 26; net increase of membership during the year, 132; total communicants at present, 601. Activity, zeal, devotedness, high spirituality and rare and discriminating tact have secured for Dr. Kellogg, the affectionate esteem of an attached congregation.

WINNIPEG—II.

The coming meeting of the General Assembly was much talked of in Presbyterian circles, and steps were being taken to arrange for the entertainment of the delegates during the sittings. Professor Bryce is Convener of the General Committee, and any one who is aware of the learned professor's capacity for work knows that it could not be in better hands. It is not too much to say that the Assembly will be greeted with a *ced mille falthe*, and in Knox Church it will find suitable accommodation.

The gentleman prominently before the Church for the Moderatorship bears a name honoured in Presbyterian history. Should the choice fall on him, he will bring to the discharge of the duties of the chair remarkable ability, ripe experience, kindness of heart, and an affability and suavity of manner rarely to be met with. By his abundant labours during the course of a long ministry he has placed the Church under deep obligations.

Presbyterianism has taken a firm hold in Manitoba and the Territories—a sufficient proof, were it needed, that the system is, above all others, well adapted to the wants of a new country, though its origin can be traced to Apostolic times. In order to further and extend the kingdom of Christ, neither novelty nor sensation is necessary; only the faithful preaching of that Gospel, of which it is said, when heard on one occasion, "that there was great joy in that city."

It is somewhat remarkable that, of the candidates in thirty-five Manitoba constituencies in the past Provincial elections, twenty-two were Presbyterians; and of the eleven candidates for the Dominion Parliament, five belonged to the same denomination.

The congregations in Winnipeg are large and respectable, and with two such ministers as Rev. Messrs. Gordon and Pitblado, the cause of Presbyterianism is safe in Winnipeg, which in reality means that it is safe and secure throughout the great North-West.

St. Andrew's Church congregation still worship in Selkirk Hall, which has lately undergone extensive repairs, and is about the best substitute for a Church I ever saw. There was a large congregation present, and on the occasion the pastor (Rev. C. B. Pitblado) delivered a telling discourse.

Knox Church congregation presented a good appearance on Sunday, the large, handsome church being well filled with an attentive audience. The musical portion of the service was well rendered and the discourse of the pastor, on "Witnesses for Christ," was calculated not only to edify the body of Christ, but to stir up those who may be said to be at *h. ease* in Zion.

The Sabbath school is held in Knox Church Hall. Mrs. D. M. Gordon and Mrs. Fisher, formerly of Stratford, are among the teachers.

The wave of evangelistic effort seems to have spread from Halifax westward. It had reached Winnipeg, and extended as far as Brandon, where the Rev. Mr. Douglas had a most blessed time, resulting in a large addition to the membership. Brother Douglas evidently has lost none of his old-time power, and is most effectively sustaining our cause in that important field, and that too in the face of many difficulties.

As was to be expected, Manitoba College, under the able administration of Principal King, is doing splen-

did work, and will far more than repay all the labour and money expended. Even the services which the students render in supplying vacancies during the college session are worthy of all praise.

Emerson, the "gateway city," which, although suffering financially from the blighting results of the "boom," and the chilling effects of floods, remains steadfast in the Presbyterian faith, and under the pastorate of the Rev. Mr. Quinn, is enjoying solid and steady growth. Mr. Quinn is not only a sound Presbyterian, but is sound on temperance principles, which with characteristic force he is pushing in the new country.

On the return journey, we had a pleasant stop at Fort William and Port Arthur, only a few miles distant. Here a pleasant and profitable Sunday was spent, by listening to two excellent discourses by Rev. Robert Nairn, who is labouring with zeal and devotedness in that field.

The cause is making steady headway, and Mr. Nairn has the sympathy and support of an affectionate people. This congregation was established by the late Rev. Mr. McKerracher, and with it is coupled Oliver Station, now supplied by Rev. Mr. Ross. It promises to be an important point in the near future. Mr. Kirkland, the manager of the Beaver Mines, secures the expenses of the missionary.

PORT ARTHUR.

This is one of the most important towns on the C. P. R., and has a population of about 3,000. It is beautifully situated, and, besides many other good buildings, has a first class hotel.

ST. PAUL'S CHURCH

was organized in 1874, by the late Rev. Mr. McKerracher, whose self-denying labours are still fresh in the memories of the people. Mr. McKerracher was succeeded by Rev. W. Herald, formerly of Dundas, who vacated the charge in 1886, and was succeeded by the present pastor (Rev. James Pringle, formerly of Georgetown).

The church is a new and handsome edifice, and cost about \$10,000. It is neatly finished inside, and has all the appearance of comfort and convenience.

There are 120 families connected with the congregation, and a membership of ninety. One of the prominent elders is Dr. Snellie, a brother-in-law of the Rev. D. J. Macdonnell, Toronto.

The pastor (Mr. Pringle) is a native of Prince Edward Island and a graduate of Morrin College. He was called from Georgetown, Ont., to Kildonan, Man., and in 1886 was installed pastor of his present charge.

The communion plates used in this church are of solid silver, and were manufactured from the first fruits of the Rabbit Mountain Mines, and presented to the congregation by Captain McFee, and like the doctrines preached in this pulpit, they have the "right ring."

STEADY PROGRESS.

Whilst the other Evangelical denominations have all done well, Presbyterianism has made steady progress, and, with continued liberality on the part of the Church, the next five years will accomplish still greater results.

In 1871 there were nine congregations and mission stations; now there are 351. There were no Sabbath schools in that year; at present there are 145. We have now eighty-seven churches and twenty manses.

The sons of our ministers, elders, merchants and the very flower of our yeoman farmers are going there, and finding homes in that distant region, and whilst they are making such exertions—laudable in their place—to secure the earthly treasure, let the Church give them an opportunity of obtaining the pearl of great price.

COMBINED MISSIONARY EFFORT.

I talked to a number of ministers on this question, and whilst a good many were slow to give an opinion, a number of our younger men are opposed to making any change. Probably it is well for each denomination to be represented.

The whole subject is surrounded with serious difficulties. Although it may seem somewhat strange, still the fact remains that a large number of our Presbyterian people do not care to listen to the Gospel as supplied by the Methodist Church, but no doubt there are a great many in all congregations who do not care where they go on Sunday, supposing they can pass an hour pleasantly.

OTHER DENOMINATIONS

are faithfully labouring in their respective spheres. And so far, Judah and Ephraim do not seem to vex each other; the only seeming rivalry is to provoke one another to love and good works. In many cases, when the Presbyterian minister or missionary is obliged to leave for a Sunday, his place is filled often at inconvenience by the Methodist or Baptist brother, a fact which speaks well for the good feeling that exists. K.

April, 1887.

MISSIONARY CHURCH OF BELGIUM.

FIFTY YEARS OF EVANGELIZATION.

The Missionary Church of Belgium celebrates this year her jubilee. Belgium was always, and is at the present time, one of the strongholds of Roman Catholicism. Fifty years ago no effort whatever had been made for spreading the Gospel of salvation among the populations, which were, at that time, entirely held under the control of the Roman Catholic clergy.

Some seventy years ago a revival of religion took place among Protestants in France and Switzerland, and, as a consequence, several evangelical societies were formed for the purpose of carrying the Gospel to regions where it was entirely unknown; Belgium had its share in the movement.

The British and Foreign Bible Society having sent in 1834 an agent to Brussels, that godly man, Mr. W. P. Eddy (now a retired minister in London), soon felt the need of sending, along with the Bible, colporteurs, preachers and evangelists. To that effect, in 1837, a small committee, composed of a few foreign gentlemen, was formed in Brussels. This was the beginning of the Belgium Evangelical Society, which in later years became the Missionary Church of Belgium. That Church, composed almost entirely of former Roman Catholics, will (D.V.) commemorate her fiftieth year of existence at her annual Synod, to be held in Brussels next July. She will then solemnly render thanks to God for the blessings bestowed on her labours during this lapse of time.

The work was organized and developed by the Rev. Leonard Anet, who was for more than forty years the general secretary. He died two years ago, being therefore deprived of the joy of seeing the present jubilee. His son, the Rev. Kennedy Anet, is now at the head of the work.

Belgium is not a large country, its population scarcely amounts to 5,000,000, but its territory is an important point in the warfare against the popish empire. Some parts only of the country are really accessible to evangelization, agricultural districts and numerous towns being still maintained under the firm grasp of the priesthood. The Evangelical Society has, at the present time, but twenty-seven Churches and stations. This may be counted little, but these Churches are as so many centres from which the light of the Gospel truth spreads its rays far around. They include fifty-six annexes, and the Gospel is regularly preached in eighty-three different places. In about sixty other places the work is carried on by means of occasional meetings, open-air preaching and house to house visitations. Colportage circulates the Scriptures, and prepares the soil in a great many other localities.

Belgium has a Flemish and a Walloon population, and, consequently, the Gospel has to be preached in two languages, Dutch and French. The Flemish stations are Antwerp, Brussels, Ghent and Ostend.

Most of the congregations are very active. Seven thousand meetings are held during the year, the pastors and evangelists being helped in their labours by the members of the Churches. Some are holding meetings, others in great numbers visit Roman Catholic families, distribute tracts and daily bear witness of their faith among relations, neighbours, fellow-workmen, and so help most effectively to the progress of the work.

The influence of the Gospel spreads itself far beyond the circle of the disciples and converts gathered into and around the Protestant congregations. Thousands of persons in the country have more than once heard the glad tidings. They read tracts or possess even the Holy Scriptures, which are now found in a great many houses. Many who do not actually join the Protestant Churches confess that if they keep aloof it is often through fear of being molested, or be-

cause they find our religion too difficult, too excellent, for them, feeling they cannot practise it. However, many have been secretly won, having been for years under the influence of the Holy Spirit, but remaining secret disciples. It is often only at their death-bed that their faith comes to be known.

In some districts especially people are eager to hear the Gospel whenever they can do it without getting into difficulties with the priest, with their relations or neighbours. Crowds flock round the speakers at funerals, open-air and cottage meetings, a good part of which are Roman Catholics. When going from house to house the colporteurs and evangelists see people gather in small companies to listen to them and converse with them.

There is a strong feeling against Roman priests and their teachings, even among those who still adhere to them. Alas! thousands are so much disgusted with religion that they fall into doubts and atheism, and even curse the name of the Almighty. The chief aim of the evangelistic work is, at present, to rescue such people from their irreligion.

Much more could be done, and in many places the Gospel might be preached with success if means were not lacking, and the time of the workers was not already full.

It is difficult for those abroad to form an exact notion of our position and financial resources. The following figures will give a clearer idea of the need we are in, to have the support and aid of our sister Churches.

In Belgium we have only about fifteen persons out of our Churches who help us with donations, and these do not amount altogether to \$400.

As regards our Churches there are not ten members possessing a fortune, and our list only shows twenty-five donations of from \$20 to \$40, and only fifteen above \$40.

At the present time a heavy burden hangs upon the work; our deficit amounts to \$6,500. Our prayer to God and to our brethren is to make us free of such an impediment, and to enable us to continue with more courage and more efficiency our efforts to answer the ever-growing demands for the spreading of the Gospel far and wide among the surrounding populations. May our prayer be heard and be changed into praise and gratitude. ALBERT BROCHER, *Pastor.*

Member of Executive Committee.

FOR WESTERN ASSEMBLY COMMISSIONERS.

MR. EDITOR,—Let me inform your correspondent that the Commissioners to the General Assembly, from the West of Winnipeg, have not been overlooked. The rate from Victoria, for a return ticket, is fixed at \$45, Vancouver, \$40, and Banff, \$30. In Manitoba and the North-West Territories, all ministers and missionaries are granted clergymen's permits for the year, and hence the company thought that they were liberally enough dealt with. Your correspondent can see that since the Assembly is to meet in Winnipeg, the important matter was to get rates from the East low. The terms are the same for ministers and elders. JAMES ROBERTSON.

April 22, 1887.

THE Ontario Mutual Life Assurance Company, with head office in the town of Waterloo, has had, since its establishment seventeen years ago, a most satisfactory career. The report submitted at the last annual meeting, recently held, made a most satisfactory showing. If managed with the same prudence and enterprise as in the past, this institution has a bright future before it.

IN former times, when there was more leisure than can be found now, some ministers may have led easy lives. That is not possible in these days. The burden of hard and incessant labour is laid upon them. At an evangelistic service recently held in London, at which Dr. Thain Davidson presided, the following letter from Mr. Spurgeon was read: Dear Friend,—With difficulty I stagger on under my load; and I cannot bear up if another fly should light upon it. Between now and May I have all to do arranged for that one man can and more, and there is not an interstice. Yours is a good and great work. I owe my debt to you, and my delight to pay it would be great; but I am a drudge, for whom there are no leisures in which to work abroad.—Yours heartily, C. H. Spurgeon.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

WHY THE FATHER LOVES THE SON.

BY WILLIAM MURRAY, HAMILTON.

My Father loves Me because I lay down My life that I may take it again. *Christ.*

A PARAPHRASE.

My Father loves Me for Myself;
Because I am His Son;
Because I do His wondrous work;
Because Our wills are one.

He loves and honours Me because,
Before the world began,
I covenanted to redeem
The ruined race of man.

He loves Me specially because
I now lay down my life,
That I may take it up again
And conquer sin and strife;

That I, victorious over death,
Triumphantly may lead
To glory and eternal life
The men for whom I bleed;

And prove that God the Lord is love,
And gave His Son to die,
That those redeemed by Him may live
And reign with Him on high.

April, 1887.

FIRST PURE, THEN PEACEABLE.

The climax of sectarianism is to call your own body the Church of Christ, and look down upon other believers as sectarians. Those Churches which hold the head Christ Jesus, and are quickened by the Holy Ghost, are all parts or members of Christ's body; or in other words, they are sections or sects of the one great Church. Hence we ourselves, in using the word "sect," do not imply the least censure; but when that word falls from certain lips, it has a meaning full of contumely and condemnation. If the various Churches dwell together in peace and love, they act according to the spirit of union; but if any one of these portions claims to be the whole, and begins to monopolize for itself the title of the Church of Christ, it breathes the spirit of discord, and is not working toward unity, but toward division. The tendency on the part of those who listen to arrogant claims is to answer indignantly: "Who are these that they should give themselves such airs?" "What is there about them that they should push us on one side and say, 'Stand by, for I am more Christian than thou?'" It needs a great deal of grace to keep one's spirit calm when persons are pushing you down in the name of brotherly love. The offensive claim is greatly to be regretted, for the raising of even self-defensive questions is not helpful to love and concord. It may serve the ends of those who are introducing another denomination where there are enough already; but to talk of creating unity by it is vanity of vanity.

The most sectarian of all the sects are those which boast that they are not sects. This witness is true, and every candid observer will confirm it. These are not the men to foster unity, these whose hands are against all who do not agree with them. We are not now referring specifically to Campbellites, or Plymouthites, or Ritualists, or Romanists, but to any and all of these who proudly venture to urge peculiar claims to be the Church. One of the first steps to unity will be for these exclusives to become decently humble, take their own places and cast away once for all the delusion that they are anything in particular. When men are content to be on a level with all who love our Lord Jesus Christ in sincerity, and are able to see Christ in every part of His mystical body, as well as in their own limb of it, they will be further advanced upon the way to unity than they are now in exalting themselves into the papal position. Each Church will have enough to do to fulfil its own obligations to the Lord; it need not be ambitious to school its fellows into a sense of inferiority.

Even in controversy against pretensions which must be opposed we must avoid falling into the error which we assail. Those who call us sectarians must not be allowed to conquer us so far as to make us retaliate. So far as there is anything opprobrious in the term of "sect," let us not use it even toward the very sect of sects. These good people, even in their

venacious claims, are aiming at an ideal which is commendable. It is true, they are destroying what they desire to build up, yet it is well that they wish to build it. Their failures serve to show us how perplexing is the problem of Christian union, and how great the difficulty of working it out. Possibly it may be better worked out incidentally than by any distinct effort. It is evident that other questions also demand attention, and perhaps some of them must first be answered before we can touch that of unity. Let us seek after unity in its proper relation to other desirable objects of pursuit. Let us be first pure, then peaceable. Let us seek truth, and be ready to die for it, yet let us seek peace and aim to live in it. How far we can be loyal both to love and truth is the question which only the Spirit of God can help us to answer. To be loyal to both should be our endeavour, but the path is one of such extreme difficulty that we must wait on the Lord for daily guidance, or we shall soon miss our way. We must not sacrifice conscience to run with a denomination, neither must we forsake our erring brethren out of personal pique or private ambition. Above all, we must not aim at unity by setting ourselves up as the Church, and styling all others "sectarians." This is to cement our walls with dynamite, and lay the foundations of peace upon barrels of gunpowder.—*Spurgeon.*

HIS LOVE TO ME.

To an invalid friend, who was a trembling, doubting believer, a clergyman once said: "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing that I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me. For I love that child with unutterable tenderness.

"But the fact is she does not love me; or, to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead, she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in this world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to God, but God's love to me I ought to be thinking about; and I do love Him now as I never loved Him before."

From that time his peace was like a river.—*Lights and Shadows.*

HOME FIRST.

Let home stand first before all other things! No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, build up a true home before everything else! Be not its slave; be its minister! Let it not be enough that it is swept and garnished, that its silver is brilliant, that its food is delicious, but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land. Is this an overwrought picture? We think not. What honour can be greater than to found such a home, what dignity higher than to reign as undisputed, honoured mistress? What is the ability to speak from a public platform to large, intelligent audiences, or the wisdom that may command a seat on the judge's bench, compared to that which can insure and so preside over a true home, that husband and children may "rise and call her blessed"? To be the guiding star, the ruling spirit, in such a position, is higher honour than to rule an empire.

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EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, MAY 4, 1887.

UNUSUAL pressure on our space necessitates holding over several communications. The forbearance of correspondents is respectfully requested.

COMMISSIONERS to the General Assembly will see, by advertisement in another column, the rates, etc., arranged for by the C. P. R. Company.

GOOD people who are ready to say about every abused man "he ought to clear himself," very frequently do not know what their words imply. Nine out of every ten who speak in this way might find it very difficult to prove that they did not murder their grandmothers. It is very difficult to prove that one *didn't* do something. At times it is utterly impossible. Why should any man be asked to prove he *didn't* do something charged against him by an enemy? The logical and, we believe, scriptural way is to compel the person making the charge to produce the proof. No man should be asked to prove a negative.

M. LEMIEUX has withdrawn his Crucifix Bill out of regard, he alleges, for Protestant opinion. Probably he never intended that it should become law. Having satisfied Protestants by withdrawing the bill one would suppose that the honourable gentleman must now have a little controversy to settle with the habitants of his own Province. The bill proceeded, as far as it went, on the assumption that the habitants were not any too likely to tell the truth when sworn on the evangelists without a crucifix in sight. If M. Lemieux's co-religionists do not complain against this assumption of course others need not do so. It is an unpleasant assumption all the same.

FROM the days of Martin Luther down to the present hour, every good cause has suffered more from the folly of its friends than from the opposition of its foes. Home Rule, in one form or another, has a good many friends in Canada. The great majority of our people are ready to say, "If legislation of any reasonable kind can lessen the ills of Ireland, by all means let Ireland have the legislation." If Mr. O'Brien comes out here, and tries to get up an agitation against the Governor-General, he will furnish another telling illustration of the fact that a cause supposed by many to be good has been seriously injured by one of its professed friends. We venture to predict when the Scott Act is submitted a second time in some countries the folio of some of its friends will tell more against it than the opposition of the liquor-sellers. One reflected, popularity-hunting clergyman, exhibiting his vanity and ignorance, or worse, on the high pedestal afforded by some public question, can do more to bring the ministerial profession into contempt than can be done by all the agnostics in Ontario. Every good cause suffers more from its professed friends than from its opponents.

SINCE its conversion from party journalism, the *Mail* occasionally shows a fine turn of quiet humour.

Not long ago it was reported that a French family in Quebec had been miraculously preserved from a fire. The head of the household fought the flames in vain. The "devouring element," as the youthful reporters say, destroyed the barn and threatened the house. When the head of the family had given up all for lost, the good wife, "acting under divine inspiration," threw her rosary and scapular into the fire, and extinguished it at once. The *Mail* innocently observes that

A still more remarkable case of happy preservation is recorded of the Casgrain family. Dr. Casgrain, of Windsor, has just been raised to the Senate; his eldest son is the law agent of the Dominion Government at Quebec; another son is a surgeon in the Mounted Police, and a third has recently been appointed to a good position in the Civil Service.

As a specimen of mild, quiet sarcasm, the foregoing is first class. We know nothing of the facts, but no doubt they are as stated. The families that like this happy and effectual kind of preservation are not by any means confined to Quebec. We have too many of them in Ontario.

THE publication by the London *Times* of the letter alleged to have been written by Parnell raises a question of some interest to ministers and all other men who are anxious to preserve a stainless reputation. Parnell solemnly denies the authorship of the letter. Is he bound to do anything more? His friends say "no." His enemies contend that he is bound to bring an action against such a power as the *Times* newspaper, and spend thousands of dollars and much time and labour in vindicating his character. Generalizing the question, is a man, conscious of his innocence before God and conscience, bound to enter into worrying and expensive law-suits with every slanderer and libeller that may assail him? A certain number of people are always ready to shout "He ought to clear himself." This means that he ought to go to the worry and expense of proving his innocence. Most emphatically do we assert that the *onus* of proof lies on the person making the charge. The person charged should be held innocent until proved guilty, and the person making the charge should be held a slanderer unless he produces his proof. To say that every man assailed should fight his assailant or be considered guilty, is simply to put time, labour, peace, reputation and money of every decent man in the community at the mercy of any slanderous ruffian who may attack his neighbours. Life would be intolerable if one were under moral obligations to wrestle with every sweep.

THE Fishery negotiations at present going on between Great Britain and the United States furnish some fine illustrations of how easy it is for good men to take diametrically opposite views of a question. Many of our Canadian people consider Salisbury's proposals a complete surrender of Canadian interests. The *Christian at Work*—a journal usually fair—does not think they go far enough. Our contemporary says:

Lord Salisbury has put forth a declaration that the old status as to the Canadian fisheries can be restored, the indemnity exacted of the United States being remitted. Lord Salisbury evidently considers the fisheries troubles a question of hard cash. He attributes American resentment of repeated violations of treaty law, and countless outrages on the Dominion seaboard to the hard bargain which Canada drove at Halifax, when the United States was mugged out of \$5,000,000. But it is something more than a question of money. The national honour has been compromised by the wanton conduct of Canadian officials. To restore the old condition of affairs would by no means be a reparation for the outrages of which we complain. Our complaints are based upon the "unfriendly conduct and treaty violations affecting American fishermen," to which President Cleveland referred in his letter to Mr. George Steele, of Gloucester. The question of reparation is first to be considered. The dollar-and-cent question is of minor importance.

Perhaps it would be as well for journals on both sides of the line to keep cool over this question. No matter what religious or other journal say, the politicians and diplomatists will settle this fishery business just as they please. Discussion in the press is a good thing when you can thresh out the solid facts and come to a fair understanding in the end; but discussion does little good when what one party calls an "abject surrender" is considered by the other a proposal not going far enough. Discussions between Colonel Sanderson and Mr. Healy don't throw much light on the Irish problem at present.

A NEW WORK ON THE SCOTTISH COVENANT.*

MAN'S life consisteth not in the abundance of the things he possesses. Neither does a nation's life entirely depend on its geographical position and material resources. Without a local habitation and a name it certainly could not exist. The development and diffusion of material wealth is eminently laudable, but that is not necessarily the highest and noblest aim a nation can propose for itself. Patriotism is usually defined as the love of country; but there are not wanting those whose avowed sentiments are more in accord with Dr. Johnson's savage sarcasm that patriotism is the last refuge of scoundrels. It is not impossible in these days, when many are inclined to recognize only what can be weighed or measured, and estimated by dollars and cents, to encounter some who sneer at love of country as a sentimental dream. It is surely a low level of existence when the ultimate appeal is to the bread and butter argument. Many men are successful in money-making, but some there are who in the process succeed in unmaking themselves. These are not the kind of men that make history. What has been most ennobling to nations is unpurchasable with money, and has been obtained mainly by heroic self-sacrifice. Civil and religious liberty have ever and always been achieved by people who have been willing to die for their country. These precious gifts cannot be reckoned in any known currency—paper or metallic.

Scotland has not been exceptionally favoured in the matter of natural resources, though not destitute of these. She has, however, made for herself an imperishable name in history. Her people have for centuries been noted for their love of country, and for their devotion to free institutions. The Reformation in the sixteenth century found her people in a great measure prepared to enter on the struggle for emancipation from the spiritual bondage of Rome. If, as it is sometimes asserted, not altogether correctly, the English reformation was a courtly movement, there is no room for doubt that the great moral and spiritual awakening that swept over Scotland was from first to last a mighty popular impulse. The real leaders were men of the people. George Wishart, Patrick Hamilton and John Knox were not courtiers. They both led and voiced the sentiments of the people. The love of freedom, kindled by the heroism of Wallace and Bruce, raised and purified by the reformers, was never afterward repressed. Reactionary efforts only brought out in clearer relief the stern determination of the Scottish people to retain the valuable privileges they had secured in 1638, when the Solemn League and Covenant was signed amid demonstrations of enthusiasm unwonted in those days, and not paralleled since, till, on the final expulsion of the Stuart dynasty the mass of the people adhered unflinchingly to the principles for which they contended. The blue banner of the Covenant was raised to the breeze. It was rent to fragments in the life and death conflict, but it was never lowered. In the end it floated over a free people—a people who deserved their freedom.

Through the long weary years the struggle continued. The outlook was often very dark. The "Killing Time" tried the courage and constancy of the Covenanters, yet they never wavered. They knew how to take the spoiling of their goods, to be hunted like wild beasts through the glens and morasses of the country, they knew how to die on the battlefield, or to be shot down, like John Brown of Priesthill, or to be placed within high water mark, and to perish in the waves like the Wigton heroines; but they knew not how to yield. It is to be wondered at that when more peaceful times came, the memories of the Covenant were amongst the most fondly cherished of Scottish possessions? In the events that transpired between 1638 and 1688 successive generations have found an inspiration to maintain and extend the principles of civil and religious freedom, which earnest devotion and self sacrifice had secured.

The story of the Scottish Covenant has often been told. Writers, widely differing in opinion, have given narratives of the events to which it gave rise. It finds a place in Macaulay's graphic pages, and Sir Walter Scott, though he failed to catch the meaning and spirit of the movement, found in its incidents much

*TREASURY OF THE SCOTTISH COVENANT. By Rev. John C. Johnston, Dunoon. (Edinburgh: Andrew Elliot.)

that was picturesque and suitable for his Waverley series and his historical volumes. Others with a truer insight into the meaning of the movement, have placed the chief personages and incidents in a more favourable light; yet it seems to us that the true history of the Scottish Covenant yet remains to be written. The highest genius is none too good for the accomplishment of the task. There is no reason why, in capable hands, it could not be made as interesting as "The Rise of the Dutch Republic," or "The Short History of the English People."

In the work before us Mr. Johnston, who has not aspired to write a history of the Covenant, has rendered the task much easier either for himself or another to produce a work for which there is yet a vacant place in Scottish literature. Mr. Johnston's purpose has been to present in succinct and methodical form all the material essential to an intelligent and comprehensive knowledge of the religious movement in Scotland from the days of the Reformation to our own times. In this he has been very successful. His completed work bears evidence of intelligent and judicious care. Both in what has been omitted and what he has given there is evidence of sound discretion and a just appreciation of what is due to historical perspective. A large part of the work is devoted to Historic Documents. Some of these appear in full, and from others relating to every successive event copious excerpts are given. The perusal of these alone will give the reader a clear and concise view of all that is most memorable in the stirring years to which they relate. The second part of the volume is devoted to the Bibliography of the Covenant, and here the reader will find a guide to all that has been written noteworthy or otherwise on the subject. The concluding division of the work tells of the Prisons of the Scottish Covenanters, their tombstones and monuments, the Reliques of the Covenant, and, lastly, its treatment in art, the volume closing with a Retrospect and Forecast, written in an excellent and charitable spirit. As a whole the work is most valuable, and all into whose hands it may come will be sure to prize highly the "Treasury of the Scottish Covenant."

A CENTRAL INDIA HIGH SCHOOL.

Now that our prominent educational institutions have concluded their season's work with brilliant celebrations, it may be interesting to cast a glance at a somewhat similar ceremony in Central India. The *Central India Times*, a well-edited paper, recently established at Mhow, contains an interesting account of the prize distribution at the Canadian Mission High School, Indore, which took place on the 10th of March. There was a large gathering of the friends and well-wishers of the school, and the chair was filled by Dewan Bahadur R. Raghuneth Rao, minister to the Maharaja Holkar. The Rev. J. Wilkie gave a short address in which he detailed the progress of the school. A most interesting programme was gone through, which, from the very favourable remarks elicited at its conclusion, must have made a most excellent impression on the audience. A number of original musical compositions were rendered. There were declamations, original dialogues in Urdu, Mahratti and English, a conversation in English, on newspaper politics, specimens of writing, map-drawing, etc. In some of our Canadian high schools enterprising pupils conduct literary magazines. These Indian schools are not behind their Canadian compeers in this respect. In the Canadian Mission High School at Indore there are two rival papers, the *Progress* and the *Advance*, between which, no doubt, the usual editorial courtesies are exchanged. The reading of those papers formed a part of the programme of the evening's entertainment. There were also gymnastic exercises, which must have been very creditable, and, judging from the subsequent remarks of more than one native gentleman, considered by them an important part of the school curriculum. One of these gentlemen was so pleased with this feature of the exhibition that he made it the subject of special eulogy, and announced his intention of awarding prizes at his own expense to the boys who had taken part in the gymnastic exercises.

In his concluding address, thanking the assemblage for the interest displayed in the progress of the school, Mr. Wilkie gave special thanks to the Indore Jubilee Committee for a contribution to the general

funds of the school. In one sense this was all the more acceptable, as it was entirely spontaneous on the part of the committee, composed, as it was, entirely of native gentlemen, none of whom were professed Christians. Several native gentlemen took an active part in the examination, and spoke appreciatively of the missionaries who had "disinterestedly left their homes and friends for ameliorating the condition of the people of India." Others of them afterward sent letters to the *Times* in which the work done at the school and its management were highly eulogized. One of these letters, written entirely of his own accord, by Sardar Gurdatt Singh, attaché to the acting Governor-General, says:

Great credit is due to the Rev. Mr. J. Wilkie, the missionary in charge of the school, for the practical manner in which he imparts moral and secular instruction to his pupils, and the excellent management of the school. He is ably assisted by a competent staff of teachers and assistants. Praise in particular is due to Mr. Wilkie for the way he arranged his programme for the distribution of the prizes, as he thoughtfully provided amusement with work, which much pleased the audience and gave a chance to the boys to go through their exercises in certain branches of knowledge before an appreciative audience. I wish all school managers would follow this plan, and thereby actually show to the public the results of their teaching, and save the visitors the monotony of dry proceedings incident to mere prize distribution.

From all this it appears that the educational work of the Central India Mission is gaining for itself a place in the affection and esteem of the people of Indore. It must be peculiarly gratifying to the mission band there, as it is to their many friends throughout Canada, that instead of persistent opposition they have now the cordial support of those in official positions. This will afford them a new incentive, as it gives a more hopeful aspect to their self-denying labour in the work of the Master.

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: Russel Publishing Co.)—The May number is bright, beautiful and good.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* for May is bright, varied, interesting and instructive, well and profusely illustrated.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—From week to week this standard eclectic supplies all that is noteworthy in the realm of current literature.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This high-class weekly for young readers continues, with unflinching regularity, to supply them with literature of superior excellence, and with illustrations by the foremost artists.

THE CENTURY. (New York: The Century Co.)—For frontis the May *Century* presents its readers with an excellently engraved portrait of Washington Irving. Recent Egyptian discoveries have suggested two most interesting papers, "Finding Pharaoh," by Edward L. Wilson, and "Pharaoh, the Oppressor, and His Daughter in the Light of their Monuments," by John A. Paine. Karl Blind contributes "Personal Recollections of Louis Blanc, with Notes Concerning Alsace-Lorraine." With the continuation of the Lincoln history, war papers, the serial novels and short stories, poetry and miscellaneous papers, the May number of this favourite magazine is decidedly attractive.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The *Atlantic* for May is an excellent number. "The Courting of Sister Wisby," a New England study drawn to the life, by Miss Jewett, a long and notable poem on an episode in French history, by Thomas Bailey Aldrich, and a paper by Mr. J. Elliott Cabot, "A Glimpse of Emerson's Boyhood," will be read with interest. Dr. Holmes' "Our Hundred Days in Europe," and also the two serials, "The Second Son," and "Paul Patoff," are continued as usual; and Mr. Hamerton adds another instalment to his "French and English" series. In "China and the United States" some popular fallacies about our diplomatic, business and missionary standing with the Chinese are discussed by A. A. Hayes; and a valuable study of Italian politics is contributed by Rev. William Chauncy Langdon, in the form of a sketch of Marco Minghetti. An able article on "The Decline of Duty," by George Frederick Parsons, discusses the indications of the prevailing want of conscientiousness in the worlds of labour, politics and theology. Poetry, reviews of Browning's and Tennyson's new volumes, etc., and the usual departments, conclude a number which is of unusual value.

THE MISSIONARY WORLD.

TRINIDAD.

The following is from Miss Copeland's report of San Fernando Indian School for 1886.

Another year has passed quickly away, and looking back we see many pleasing results, for which we feel very thankful.

Our school the average attendance has increased. We have had as many as 130 present at one session, and at an examination in October, 140; but the average for the year was 106.

Our plan at the beginning of the year was to run the school with monitors, under myself. This plan was adhered to for some time; but, from the number of children, the variety of subjects and diversity of language, it was found necessary to divide the school into three departments, each having a responsible head. This increased the monthly expenditure, but doubtless added to the efficiency of the work. These monitors are some of our brightest boys who have come in from the country schools. There are about a dozen of them, and they give promise of being useful as teachers and Christian workers, being able to read and write equally well in English and Hindi. Their parents generally are poor, and although all promise to contribute toward their keeping, yet I know that in some cases this promise held good only for a short time; two lads were entirely dependent on Mr. Grant for eight months, but through the kindness of a few ladies in Toronto, he was able to keep them in school. If some good friends would remember this department of the work we think it would be money well expended.

They have worship together in Hindustani in the school room, when Rev. Lal Behari gives them systematic instruction in the Word of God, each takes his turn in reading the Scriptures and leading in prayer. On Sundays, they go out two by two to preach the Gospel to their own country people in their own language; they are all desirous of doing good. Some go out to the estates, to hospitals, to the market place, or any place where they can get a little crowd to hear them, and they tell to them the wonderful words of life.

At one house which I visit very often, there is an old woman who, when I commenced to sing a Coolie Bhajan, would invariably begin to make a noise, talk loudly, and try to draw away the attention of the young people around me; but when I was in, one afternoon not long ago, she handed me a hymn book and asked me to sing, then she spread rice bags on the floor and told the others to sit down and listen, and sing with me; she sat down too, and did not say a word until I finished, then she said: "That good, sing another."

In our Sabbath school we follow the Westminster course of lessons. Mr. Grant sent for a hundred penny Testaments, so now at our Bible lessons in school, we read together the home readings in connection with the lessons. Our lessons this year in the Gospel according to St. John have been the most interesting, and a number of the children can tell what is contained in each chapter. They like to read their Bibles, and are very attentive to our lessons. We have learned a number of Hindustani hymns, and sing them at the Hindi service on Sabbath mornings. At first we used the harmonium with them, but the people said they would prefer singing them without it; they are more accustomed to sing to the beating of drums and cymbals. The singing at this service has improved very much since we have commenced these new tunes.

Every Monday morning, the children of the higher classes bring a short written essay on some subject they have had during the week, and they have improved considerably in their composition. We have also commenced the study of British history, and Mr. Grant has still his Latin class every morning. We have enlarged our schoolroom lately, and have in addition a nice classroom underneath the main building, so that we have now ample room for seating all the children, who had been very much crowded before.

It is becoming evident that while Mr. Beecher collected a large congregation in Plymouth Church, Brooklyn, he did not constitute the people into a strong, compact and abiding church. It is reported that Mr. Shearman told the congregation recently that if they deferred the calling of a pastor to the autumn there would be no church left for a new pastor to greet. Disintegration is rapid in an assembly held by the attraction of a single name.

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER XII.—Continued.

When Florence went home she told everything to her sister, who undertook to get her father's opinion. He indicated in a quiet smile his full acquiescence in the proposal; and next afternoon his younger daughter went to Altbreac for a longer stay, as it proved in the sequel, than she either intended or expected it to be.

The old House of Altbreac had at one time been occupied by the proprietor. It was a square castellated building, standing on rising ground a little above the river; and by the side of the long garden in front a noisy watercourse fought its way persistently to lose itself in the broad stream. Carrie's room was over the front porch, on the top of which a little window garden had been formed. Beneath the lead truant swarms of bees had at various times found a refuge and a home. There they lived and multiplied undisturbed, sipping the honey from the sweet flowers above them, and paying a visit at times through the open window to the sick girl's chamber. Florence had not been a day installed in her new sphere before she effected little shor of a revolution in the room. To the ordinary comforts, of which there was no lack, she added many small luxuries and objects of beauty which her tasteful ingenuity suggested, and which mitigated—Carrie could scarce say why—the sense of ailment and seclusion. The relations between patient and nurse was most cordial, for there was much in common between the two girls. Even in face and figure they were not unlike; the same buoyant temperament distinguished both; and each found in the other, more than she had ever done before, an exuberance and sprightliness of spirit which harmonized with her own. In Carrie's case that natural gaiety was chastened by suffering; in that of Florence it was tempered by Christian principle. The hand of God and the grace of God drew very tightly the bonds of their mutual interest and love.

We need not detail the various stages of Carrie's illness. At times she was prostrated by severe pain, and more than once there were symptoms of serious danger. She had, however, her intervals of comparative ease and quiet; and after she was put under Florence's care, made progress which amazed the doctor, though Carrie herself declared she knew the whole secret of the change. A tender heart, a watchful eye, a wise judgment, combined with a noiseless step and skilful hand—these had wrought wonders. Carrie grudged to detain Florence longer than the few days which was all her father proposed at the first, but the days ran into weeks, and by and by no one either thought or spoke of her leaving Altbreac.

As the time sped by, and the two girls were often alone for hours at a stretch, there were two themes which came to the surface again and again in their loving converse, during the intervals of rest and relief from pain which Carrie enjoyed. One of these was the fortunes of Archie Graham and of the young student who had gone to find him. Of that subject the invalid never wearied. She told her nurse the whole story of her relations to Archie—what girl in the circumstances could have kept the secret to herself?—and eagerly questioned and cross-questioned Florence as to every detail of his case. There was much to make her sad respecting her lover, yet she was able, in a degree which surprised her companion, to forget the shady side of things and conjure up a brighter future. Florence humoured her in all her confidences, and entered with a heartiness, not, perhaps, very real, but surely pardonable, into all her speculations and whims. Carrie more than once detected (as none but a girl like her could) faint shades of misgiving in Florence's references to her brother, but these were quite exceptional, and at all events not hard to explain. The sick girl tried on these occasions to make things easier for her friend by expatiating on the fine manly qualities of Roderick McKay. It was delightful to tease and banter Florence on such a theme, but she little dreamt how thin was the ice beneath her feet. It was only the untailing self-command and good humour of her friend which averted more than once an unfortunate plunge which would have caused sorrow to them both. So entirely, however, did Florence keep herself under control that in general she was able under the merry torture of her teasing to parry without a symptom of uneasiness every feint and assault. This was all the harder a task, inasmuch as allusions to Roderick caused her pain of a kind more exquisite and acute in some respects than that caused by references to her brother.

One sunny afternoon Florence wheeled round the bed so that Carrie might see from her pillow the golden gleam with which the sinking sun was swathing the rocky mountain sides on the opposite side of the glen. The air was still and balmy; and not a sound was audible save the continuous murmur of the river and the fretful buzz of a bee which had tarried too long within the window pane.

Florence drew the attention of her invalid to the little fringe of flowers and leaves which peeped over the window sill; but Carrie showed that, for the time at least, her thoughts were further away.

"Look, Florie dear, at the sunshine on these hills. I am sure I can actually see among the stones in the corrie. And there, I declare, is the old woman's cottage where some people I know used to visit at times. You must take me there some day, won't you, like the dear, good creature you are?"

"Perhaps I may," replied her nurse, "when you are able for it, and proof against all enchantment and spells."

"Oh dear! I wish I could go this minute," sighed the invalid, as if a fresh accession of pain had arrived. "People say it's very wicked and all that, but, upon my word, I don't see it. It would be such jolly fun. I suppose the old body burns incense, and fills the place with

smoke, and puts things in vases, and looks at the lines in one's hand, doesn't she?"

"I never saw or knew her do any of the things you mention," was the matter-of-fact reply; "unless it be about the smoke, and it isn't incense; it's decayed vegetable matter, commonly called peat."

"Oh stupid! she's not the proper sort of witch at all," cried Carrie. "Anyway, I know what I should ask her. Let me see—ever so many things! When Archie is coming home, and if he's getting better, and what our future is to be, and all the rest of it. And then—what a selfish creature I am, to be sure!—there's all about you and a tall, fine looking young man, and a manse, and happiness, just as it's all going to happen, you know."

"If you're so sure about it," said Florence, sceptically, "what would be the use of consulting old Meg on the subject?"

"Oh, just to confirm it all, and throw a fine mysterious air about it, and help us to enjoy it beforehand. But have you heard anything to-day?"

"Nothing whatever; that is, nothing definite. But, you know, Carrie, I often guess at things. Your uncle has been very busy this day or two getting letters and writing letters; and to-day there came a lawyer, or some such body, all the way from Inverness, and there have been consultations and so on."

"What of all that?" replied Carrie. "My uncle has always such a lot to do. I'm sure I'm glad I'm not a lawyer, and never likely to marry one. It must be awful prosy work; don't you think so?"

"But supposing," said Florence, busily dusting the toilet table, and not even turning as she spoke, "supposing it had reference to a pretty young lady and a sighing lover far away, and that sort of thing?"

"You don't mean it! Do you think it is about Archie? What has put that into your wise noddle, my dear nurse?" exclaimed Carrie.

"Well, for one thing, your uncle has such an arch knowing look about him any time I have met him to-day. It just seems as if he would say, 'Wouldn't you like to know something, Miss Florie?' I'm sure there's something under it."

"You might try to get it out of him, Florie. He couldn't refuse to tell you, I'm sure."

"No, no," answered Florence. "I can't ask; we must just wait. Remember Pandora's box."

"Very well. But, Florie, I want to ask you to do something. Will you fetch me that little box—the one with the ivory mounting; and bring me my keys too; you know where they are; there's a good girl."

The young lady did as desired; and then, on a suggestion from Carrie, looked to see that the door was closed.

"Now," said the sick girl, "I'm going to do this." As she spoke, she took Archie's ring, and put it on the third finger of her left hand. "And more, it's going to stay there. Now, how do you like it?" she continued archly, holding it up to the sunlight.

"It's so pretty," said her companion; "but—you're not going to keep it there."

"Of course I am. Why not? I like to have it on; it's so jolly!"

"Perhaps it is, but is it quite safe? What if some one were to see it?"

"No one shall see it but you; and you wouldn't tell, surely. I'll slip it off when anybody is coming. I mean to keep it on at night too: it will help me to sleep. A morphia pill would be nothing to it. So! there it is, and there it shall be."

"I have another objection, if you don't think me rude," said Florence. "These pale fingers are going to get fuller and fleshier by and by. What if you cannot get it off some fine day?"

"Oh, how jolly! That would be a rare lark," cried Carrie merrily. "And then the whole plot would be out. I declare I must write a novel some day. What should we call it? 'The Hidden Ring,' three volumes, 31s. 6d. But seriously, I hope some one else will bring a ring when he comes home, even a prettier one than this, if that is possible."

"What do you mean," said Florence, a little embarrassed, and suddenly discovering a fold of the coverlet which required to be smoothed down.

"Just as it you don't know," cried Carrie. "Some people are very stupid to-day. I must develop your faculties, Miss. Suppose it were Roderick McKay, student of divinity; and suppose he brought one for Miss Florence Graham, sick nurse, presently residing at Altbreac House, Glenartan. Is that plain?"

"More plain than practical. You were right to say 'suppose' and 'suppose.' I don't want love in a hypothesis, especially one that has no foundation."

"No foundation! Whom else could he love but you? After knowing you, to whom else could he give his heart? Tell me that, I pray."

"Yourself, for instance," said Florence, for lack of any better loophole of escape.

"Me! me! He couldn't love me! I'm not good enough for him. Besides he knows—I mean, he thinks—that Archie and I have a common stock of that affection some where between us. No, no, I wouldn't steal him from you for anything. All the same, if you had seen us together on the top of Blackford Hill one fine evening, I verily believe you would have been jealous. It was so interesting-looking, you know."

"Yes; and who gave you the ring, I should like to know? You have no proof whatever that it came from my brother. Perhaps it's only a clever ruse on McKay's part to turn your thoughts to himself."

"You wicked thing! I could eat you up, only there would be one sweet creature the less in the world. I'll tell you my mind very plainly, and you mustn't be stupid this time. You are often thinking of Roderick McKay. I see it when your elbow is on the window-sill, and you are gazing intently out, but seeing nothing. And he is thinking of you as often, perhaps oftener, and when he comes home you will meet, and it will all be settled in

an hour or two. That's my creed on the subject; and wouldn't it like to be behind the scenes just to hear the lull!"

This brilliant picture was too much for Florence Graham. She turned her head aside to hide a fast-forming tear. Then in a moment Carrie saw what she had done, and tried to make amends as best she could. She held out her arms, and Florence sunk in her penitent embrace. Carrie was first to recover speech.

"Florie, my dear Florie, forgive me. I am so wicked, so awfully wicked. I'm sure I didn't mean it. Do forget what I have said. I will never, never speak so again."

The summer shower was soon over, and the sun shone out again. Carrie was a better patient than ever that night; and Florence looked carefully to see that the magic ring was on the finger ere they went to sleep.

The other subject which often formed the staple of their conversation was personal religion, a theme into the sacred enclosure of which it is not our province to enter in such a narrative as this. This much, however, we must record, that in the highest and best sense the visit of Florence Graham to Altbreac proved a blessing to Carrie Craig. After sore battling for a time with fears and feelings, she emerged at length into the broad sunshine of faith and hope; and her affliction was made an instrument in God's hand for her rapid advancement in knowledge and holiness. In the society of Florence also she reaped the sweet benefits which flow from the communion of saints, for even in spiritual things they kept no secrets from one another.

One evening they had a long talk together on the blessed privilege of being kept by God. They dwelt long upon the words, "As the apple of the eye," and "Graven on the palms of My hands"—as expressions denoting the absolute and happy security of the saints. Next evening Carrie called Florence to her side, and quietly handed her a sheet of paper on which were the following verses:

"KEPT."

Kept! It was the Master's prayer,
For His loved ones ere He died.
Kept! It is the Master's promise,
Word of Him who never lied.

Kept from falling, though I stumble
On the rough and slippery track,
Yet will He, my faithful Shepherd,
To His bosom bring me back.

Kept from fainting. Though the struggle
Often fierce and fitful prove,
Through it all my Lord upholds me
In the strong arms of His love.

Kept from fretting. Though the worries
Of this weary life assail,
He who loveth careth for me,
That assurance cannot fail.

Kept from fearing. Though the dangers
Crowd around my pilgrim feet,
He will bear me bravely onward
Till I tread the golden street.

Kept for ever! Safe in heaven,
All my sins and sorrows past,
Unto God be all the glory,
While eternal ages last.

For the time at least all that came of the verses was this, that Florence insisted they should be inserted in the pages of her album by the hand of her who first wrote them; and there they are still to be found.

(To be continued.)

THE SHOOTING OF ARCHBISHOP DARBOY.

The days of a Friday and Wednesday, the 23rd and 24th of May, 1871, were anxious days at La Roquette, but there were no very striking incidents. About six o'clock on Wednesday evening a detachment of forty of the National Guard, belonging to the "Vengeurs of the Republic," as they were called, arrived at the prison with a captain, first and second lieutenants, a commissaire of police, and two civil delegates. They all wore bright-red scarfs. Entering the office of the jailer, these civil delegates demanded of the director of the prison the release of the hostages, saying that they were commanded to shoot them. The director at first refused to deliver up the prisoners, saying that he would not consent to such a massacre of men confided to his care without more formal orders. A long dispute thereupon arose, which finally ended in the director's giving consent to deliver up six certain victims who had been designated. The men awaited the decision impatiently in the court, and as soon as the delegates had got the consent of the director to give up the prisoners they all mounted the staircase peil-mell to the first story, where the hostages were then confined.

In the presence of such a contemplated crime a silence came over these assassins, who awaited the call of the names of the victims. The President Bonjean, occupying cell No. 1, was first; the Abbe Deguerri, occupying cell No. 4 was the second; and the last called was Monseigneur Darbois, Archbishop of Paris, who occupied cell No. 23. The doors of the cells were then opened by the officer of the prison, and the victims were all ordered to leave. They descended, going to the foot of the staircase, where they embraced each other, and had a few words, the last on earth. Never was there a more mournful cortege, nor one calculated to awaken sadder emotions. Monseigneur Darbois, though weak and enfeebled by disease, gave his arm to Chief Justice Bonjean, and the venerable man, so well known in all Paris, Abbe Deguerri, leaned upon the arms of the two priests. A good many straggling National guards and others had gathered around the door of the prison as the victims went out, and they heaped upon them the vilest epithets, and to an extent that aroused the

indignation of a sub-lieutenant, who commanded silence, saying to them: "That which comes to these persons to-day, who knows but what the same will come to us to-morrow?" And a man in a blouse added: "Men who go to meet death ought not to be insulted; none but cowards will insult the unfortunate." Arriving in the court of La Roquette, darkness had already come on, and it was necessary to get lanterns to conduct the victims between the high walls which surrounded the court. Nothing shook the firmness of these men when they were thus being marched to assassination. The Archbishop was the coolest and firmest, because the greatest. He shook each one by the hand, and gave him his last benediction. When they arrived at the place where they were to be shot the victims were all placed against the walls which enclosed the sombre edifice of the prison of La Roquette. The Archbishop was placed at the head of the line, and the fiends who murdered him scratched with their knives a cross upon the stone in the wall at the very place where his head must have touched it at the moment they fired their fatal shots. He did not fall at the first volley, but stood erect, calm and immovable, and before the other discharges came which launched him into eternity, he crossed himself three times upon his forehead. The other victims all fell together. The marks of the bullets after they had passed through their bodies were distinctly visible. The Archbishop was afterward mutilated and his abdomen cut open. All the bodies were then put in a cart and removed to Pere Lachaise, which was but a few squares off, where they were thrown into a common ditch (from which, however, they were happily rescued before decomposition had taken place) —E. B. Washburne, in Scribner's Magazine for April.

HENRY WARD BEECHER.

No man lived more in the public eye and for the public than Mr. Beecher. In his speeches and sermons and writings he took the public into his confidence with a freedom that was characteristic and natural in him, but which would have been extraordinary in any other man. He could not pass through the street without universal recognition, and no man in the two cities was so well known to everybody as he. At public meetings and at dinners where he was to speak, he came late amid smiling and expectant applause, with the air of saying: "Where MacGregor sits, there is the head of the table." He had the right to that air, for wherever he was to speak he was the chief orator. But he was no niggard of generous praise and sympathy, and no man spoke with more fervent eulogy and eloquent approval of other men. Doubtless, like an actor or singer, the long habit of receiving applause had made it pleasant to him, and as is the fact with all extempore speaking, the greater the applause the higher the eloquence of his strain. It is a reciprocal action. Of Mr. Beecher's late platform speeches the most remarkable was his political address at the Brooklyn Rink, in 1884, which was delivered amid a storm of enthusiasm, while in the delivery he was himself wrought to the highest feeling.

His power over the emotions of an audience was unsurpassed in this country, probably since Patrick Henry, Thomas Corwin and Sargent Prentiss, perhaps, were as great masters of humour and patriotic appeal upon the stump; but Beecher added to these a pathos and sentiment and poetic tone, in which the others did not excel. He had not the fine, glittering, incisive touch of Wendell Phillips' fatal sarcasm and vituperation. Phillips stood quietly and played his polished rapier with a flexible wrist, but his point was deadly; Beecher smote, and crushed. One was the deft Saladin with his chased and curving cimeter, the other was Richard with his heavy battle-axe. In the great controversy in which both were engaged, upon the same side, indeed, but under different banners, and wearing different colours, Beecher and Phillips, amid a chorus of eloquence, were the two chief voices. Garrison was not distinctively an orator, while Phillips was the especial and distinctive orator of the cause, and his fame as a public man belongs to that cause alone. But Beecher had many interests and relations, and his oratory had other strains. They were friends always, and Phillips spoke often in Plymouth Church, and uttered many a glowing word of his fellow labourer.

His profession was the preaching of peace and good will. But how often he must have felt that his Master came not to bring peace, but a sword! His buoyant temperament, his perfect health, his love of nature and of man, of children and flowers, of the changing sky and landscape, his abounding sympathy, his rich and sensitive humour made his life joyous and often happy. But it was none the less a stormy life, ending at last, amid the sorrow of a country, in happy rest and the good fame of a great orator for human welfare.—George William Curtis, in Harper's Magazine for May.

PROGRAMME MUSIC.

Sir Charles Grove defines programme music as "music in which the endeavour is made to represent a given scene or occurrence by the aid of instruments only, without the help of voices," a definition which is sufficiently inexact, including as it does any piece to which the composer chances to give a descriptive title, and, what is of more importance, excluding any work in which the programme is given to a singer instead of being printed on the score. The fact is that the definition should be made to cover every case in which the hearer is told what emotions he should feel while hearing it, no matter by what means the information is conveyed. Sir Charles remarks of the military movement which introduces the third of the vocal numbers in "Beethoven's Ninth Symphony," that it evidently alludes "to the 'heroes' and the 'victory' in the poem" of which a stanza is to follow the long orchestral introduction, yet it does not occur to him that this is really describing it as a programme music. The truth is that in strict logic all vocal music—save, perhaps, those trivial compositions in which what is called the instrumental part is a trifling and paltry accompaniment, of no place or value

—is programme music; since whatever we may have been accustomed to consider to the contrary, poems and words set to songs or longer works are practically, from a musical standpoint, nothing more than explanations of the emotions the sounds are intended to represent or convey. Take, for instance, the imitative music of the "Creation," who can suppose that it would be intelligible without the words; and who, it may be added, can pretend that music should be thus dependent upon explanations for its effects? Works written from what may perhaps be called the musical, in distinction from the literary, standpoint convey their meaning to any understanding ear without verbal interpretation. The whole cycle of Wagnerian operas might be intelligently performed in pantomime, the vocal parts given with musical syllables, before a cultivated audience, with no more comment than is often printed on the bills in elucidation of the intention of a piece of descriptive music and it is in Wagner's operas that the union of poem and music is most complete. His musical genius, however, overmastered his heavy concern for the place of the words. If this is less true of any other works, it is so chiefly in the same proportion as they are less effective when rendered in their present manner. The libretto, whatever it might be alone, is, by the exigencies of musical composition, forced into the subordinate place of becoming practically a running commentary, even with a composer, one of whose highest canons it was that it should hold equal rank with the score. The place to look for the realization of the ideal is, if anywhere, on the comic stage, where in opera bouffe, vaudeville and their ilk, music is pressed into the undignified service of Thalia.—From "Words and Music," by Arlo Bates, in Scribner's Magazine for May.

WORD.—SWORD.

A very little thing
It seems to me—a word;
A thing of might, how great!
Appears the warrior's sword?

How hard it is to bear
The bitter, cutting word?
Less cruel seem the wounds
Inflicted by the sword.

No power on earth so strong
As truth shined in a word;
It shrinks not from the great,
It fears no tyrant sword.

How soothing to the heart,
Pierced through as with a sword,
The comfort that it bears—
The gentle, loving word.

O'er all the world we trace
The evils of the sword;
But that will yet give place
Before Christ's quickening word.

'Twill hurl the tyrant down,
In pieces break the sword;
All wrongs shall melt away
Before truth's conquering word.

God speed the happy day,
When changed shall be the sword
To ploughshare in the field,
Through Christ—the mighty Word.

When men shall cease to sing
The glory of the sword;
But all the earth shall ring
With the triumphs of the word. B.

ARTISTIC CONCEPTIONS OF THE SAVIOUR.

There is no saint too holy to be "painted." But when it comes to picturing, or attempting to picture, One, "whom not having seen," men "adore" as of unique heavenly perfection, it is quite too much to intrude upon their vision what is so sure to fall immeasurably below the ideal of a body suited to such a character, and to be utterly disappointing, even if not, as it well-nigh needs must be, actually repulsive, because so miserably inadequate. It is in the very nature of the case that it should be so, and every attempt, I care not by how perfect an artist, to realize a portrait in these circumstances which can gratify more than the unthinking, the shallow hearted, must be a failure.

My "hope" is that however Christianized art may become, nay in proportion as it does so become, it will give over every particle of desire and effort to represent the well-beloved Son of God upon the canvas, and upon dramatic boards; yes, even upon the printed pages, except in such a way as to leave no figure, no "bodily form of God" before the imagination, but only a life of holiness and love, depicted in choice and tender words, which the heart, but the heart alone, can understand and appreciate. No; let art leave Him who is so nearly of the nature of God, that the minds of multitudes hold Him in thought, and the hearts of multitudes hold Him in love, as "God with" them, to be by those to whom it can be any pleasure or help imagined; but let Him save in this, the inner, spiritual way, be forever unportrayed by human hand and implements; and all the sooner, I believe, the blessed time will come—it will come now, and it will come forever—when we shall see Him as He is.—Rev. Albert Biglow.

THE Rev. W. Beckett of Rutherglen's jubilee is to be celebrated at the end of the year. He was ordained in St. Paul's Street, Aberdeen, in November, 1837, and is the father of the Glasgow South United Presbyterian Presbytery. He was Clerk of the Relief Synod, and afterward of the United Presbyterian Church, which office he still holds *emeritus*.

British and Foreign.

THE membership of Broughton Place U. P. congregation, Edinburgh, is now 1,370.

FOR a new church in Robert Street, Westminster, the Duke of Westminster has given a freehold site worth about \$125,000.

THE income of the congregations in the U. P. Presbytery of Edinburgh was \$141,025 in 1862; last year it was \$303,705.

SINCE the cession of Lagos to England the liquor traffic has assumed tremendous proportions; 1,231,000 gallons were imported last year.

DR. STEWART of Ballachulish, "Nether Lochaber," is to conduct the next quarterly Gaelic service in Crown Court Church, Covent Garden.

DUBLIN Presbytery has unanimously nominated Rev. R. McCheyne Edgar, M.A., as a candidate for the chair of Christian Ethics in Belfast College.

THE Falkirk Free Church congregation, of which Mr. Adamson is pastor, has resolved to erect a new church at a cost of between \$20,000 and \$25,000.

THE Rev. J. W. Whigham, ex-Moderator of the Irish Presbyterian Assembly, and Dr. and Mrs. Black, of Inverness, left recently on a short visit to Spain.

THE Rev. R. M. Davies, of Oldham, on account of the pressure of pastoral and other duties, declined to be nominated for the chairmanship of the Congregational Union.

THE Edinburgh Lord Provost's committee recommend that the first Mondays in May and October be held as holidays in place of the fast-days, to begin in October next.

THE Belfast theological faculty have conferred the degree of D.D. on Revs. A. B. McCay, Castlemaine, Victoria; J. H. Orr, Antrim; W. Irwin, Castlerock; and Thomas Hamilton, Belfast.

PRINCIPAL CUNNINGHAM had his church at Crieff adorned with flowers on Easter Sunday. In the evening he preached a sermon to the volunteers in regard to the iniquity of war.

THE Rev. John S. McPhail, Free Church, Kilmuir, has accepted the call to Benocula. He says he will sacrifice \$500 a year by the change, but he finds the work at Kilmuir too heavy for him.

IT is stated that Martin F. Tupper will write no more. He is entirely broken down in health, and can neither read, write nor speak intelligibly. He is reduced almost to actual want in his dying days.

THE only British hospital in Palestine is situated at Jaffa. It can admit only forty patients owing to the want of funds. It is superintended by a Christian lady, the daughter of Mr. C. E. Newton of Micklevor.

MR. SCRIMGEOUR's overture about the co-operation of Presbyterian Churches for Christian work has been accepted by Glasgow Free Church Presbytery, though Dr. Adam said he did not think it was practicable at present to attain the object aimed at.

THE Free Church Presbytery of Biggar and Peebles has transmitted an overture about the Confession of Faith being made a subject of popular study, so that question will be brought before the Assembly. It was moved by Mr. Banatyne of Culter.

THE Rev. David Waters, Burghhead, the oldest minister in the Free Church in respect of years, has died in his ninety-fifth year. A native of Cuthness, he became a teacher in his seventeenth year, and after sixteen years' service was appointed parish minister of Burghhead in 1826.

DR. COLIN VALENTINE, on his arrival at Agra to take up his duties as superintendent of the medical training institute, received applications from forty native Christian young men and thirty-five native Christian women to be examined as to their ability to undertake the work of medical evangelists.

ROSEHALL United Presbyterian Church, Edinburgh, of which Mr. Munison is pastor, is conducted on the purely voluntary principle. There are no collectors or seat rents, only free-will offerings. The seats are allocated to applicants, who may pay the treasurer quarterly whatever they see fit.

THE Rev. William Graham, of Newhaven, died recently. A native of Lechmaben, he was ordained at Wallacetown, Ayr, in 1846, and removed to Newhaven in 1850. He took a great interest in the fishing population, and was an ardent supporter of the reconstruction of the Scottish Presbyterian Church.

IN some of the old feus of the Shaw-Stewart family, at Greenock, there is a clause running thus: It shall not be lawful (lawful) to erect on the said ground a tanwork, soap, or candlework, kirk of relief, or Sunday meetinghouse, playhouse or any other kind of nuisance whatever, under pain of forfeiture.

MR. WILLIAM CONNALL, Glasgow, has placed a stained-glass window in the West Church, Stirling, in memory of his father and grandfather, the latter of whom was provost of Stirling. Last week a dedication service, mostly choral, was held; and Mr. Connall was afterward presented with the freedom of the burgh.

THE historic church of Bethelsfield, Kirkcaldy, has been celebrating its third jubilee. Principal Cairns and Professor Johnston assisted Mr. Marwick. The congregation was formed in connection with the Secession Church in 1737. The first minister was Mr. Nairn, Abbotshall. His successor was Mr. Shirra, the well-known pulpit humorist.

MR. JOHN A. SMITH, teacher evangelist at Livingstonia, at present home on furlough, returns to Africa early in May; and in accordance with the request of the Assembly's Foreign Mission Committee, who desire that all teacher evangelists at Livingstonia should also be office-bearers, he was ordained an elder in Pollokshields Church after an appropriate discourse by Mr. Wells.

Ministers and Churches.

THE Presbytery of Quebec has nominated the Rev. Dr. Burns, of Halifax, for Moderator of the next Assembly.

THE congregation of Three Rivers have extended a unanimous call to the Rev. George R. Maxwell, of St. Sylvester, Que.

THE Rev. Dr. Moffat, of West Winchester, moderated in a call to a minister to Morewood on the 25th. The Rev. William Shearer, late of Alywin, was unanimously called.

ACKNOWLEDGMENTS.—Dr. Reid has received from A Member of Ch. Quacousy First Church, \$5, for Foreign Missions; A Friend, Queen Hill, \$4, equally for Home and Foreign Missions; Friend, Scarborough, St. Andrew's, \$5, for Home Missions; W. R., Cobourg, \$1, for Aged and Infirm Ministers' Fund; A Friend, \$5, for Jewish Missions; A Member of Gorrie Church, \$5, for Foreign Missions; Reader of Jacob Bear's Letter, 50 cents, for Ronde Lake.

THE Rev. J. Kirkpatrick and his people are much encouraged by the substantial progress of Westminster Presbyterian Church, Philadelphia, for the year ending March 31. Forty-two names have been added to the roll, and the receipts for strictly congregational purposes exceed those of the previous year by more than \$1,000. The church is thoroughly united and harmonious, and its contributions to missions and other benevolent objects show a marked improvement. The pastor has administered the rite of baptism to fifteen persons, has personally conducted thirty-one funeral services, and delivered 127 sermons and seventy-six addresses during the year. The young people have been organized for more effective Christian work, and have now a flourishing society of fifty-eight members.

THE first meeting of the Brandon Presbyterial Woman's Foreign Missionary Society was held in Brandon, Manitoba, on October 19, 1886, five auxiliaries being represented, viz.: Brandon, Charter, Humesville, Portage la Prairie and Rugby. Each auxiliary has, since then, proved a source of strength to the general society, not only in the united money contribution of \$97 40, but also in circulating information on the aims and objects of the society, and assisting the Indian women and children under its charge. The officers are Mrs. MacTavish, Charter, president; Mrs. MacKay, Portage la Prairie, and Mrs. Douglas, Brandon, vice-presidents; Mrs. McDiarmid, Brandon, treasurer; Mrs. Patterson, Humesville, recording secretary; Mrs. Irwin, Brandon, corresponding secretary. The society owes its existence to the representations made by Mrs. Donald McEwen, now of Cornwall, Ont., to some of the ministers of that Presbytery who heartily approved, and leave was granted by the Presbytery to organize.

THE Sabbath school teachers and a very large number of the members and adherents of the Presbyterian Church, Gravenhurst, assembled lately at the manse, and took possession. A large committee of kind ladies having previously arranged a good programme of recreations and a bountiful supply of the good things of this life; and during the progress of an exceedingly pleasant social entertainment another surprise burst upon the occupants of the manse. Mr. A. P. Cockburn rose, and said that on account of the unavoidable absence of the superintendent, Mr. W. R. Tudhope, he had been requested by the Sabbath school teachers and ladies assembled to present a well-filled purse of money to Mrs. Dawson for her long-continued and excellent services as organist and leader of praise in the Sabbath school, and for her unwearied devotion in training the children to sing those beautiful songs of praise. Though surrounded by the surprises of the evening, Mr. Dawson made an eloquent and suitable reply. He said that he could only heartily thank the Sabbath school teachers, and the ladies and members and adherents of the Presbyterian Church for their very thoughtful and substantial kindness of this evening.

MONTREAL NOTES.

The conversazione given by the Board of Management of the Presbyterian College, in honour of the Synod of Montreal and Ottawa, on the 21st ult., was most successful. In the unavoidable absence of Mr. D. Morrice, the chair was occupied by Rev. Principal MacVicar, who made a brief statement as to the growth of the college, and especially as to the work of its alumni. Rev. R. H. Warden, on behalf of the Synod, thanked the College Board for their entertainment, and suggested as a jubilee offering the endowment of an additional chair by the congregations in the Synod. Rev. M. H. Scott responded on behalf of the graduates of the college, who were enthusiastically loyal to their Alma Mater. Select music was furnished by a band, and a quartette sang several pieces in fine style. Refreshments were served in the dining room and also in the reading room and one of the class rooms.

At a public meeting held on Friday evening in Knox Church the Presbytery of Montreal licensed to preach the Gospel Messrs. N. Waddell, J. E. Duclou, G. A. Thompson, S. Rondeau, A. Groulx and H. O. Loisselle. The three last named were also ordained. Rev. James Fleck presided, Rev. C. A. Prudict addressed the newly-ordained missionaries and Principal MacVicar the people present. Mr. Rondeau has been appointed ordained missionary at Sudbury, on the Canadian Pacific Railway; Mr. Groulx to St. Martin, etc., and Mr. Loisselle to St. Jude.

The Rev. L. H. Jordan having resigned his commission as member of the General Assembly, the Rev. F. M. Dewey has been appointed in his stead. Messrs. Gow (Montreal) and Tail (Georgetown) have also been appointed in room of two elders who were unable to go.

A largely signed call from Vankleek Hill to Rev. D. McEachern, of Dundee, was before the Montreal Presbytery last week, and it was agreed to cite the session and congregation of Dundee to a meeting to be held in Knox Church, Montreal, on Tuesday, May 10, at half-past ten

o'clock a.m. At this meeting calls will be considered from Melville Church, Cote St. Antoine, and from Russeltown and Covey Hill.

The Rev. James Robertson, Superintendent of Missions, was in the city last week and went west to Winnipeg on Friday evening. While here he received \$1,000 from Sir George Stephen to be used in making good in part to missionaries the loss sustained by them because of the inability of the people to implement their engagements.

The Rev. Dr. Campbell, of Renfrew, only returned home from the Synod last Friday, having been detained here in consequence of a severe cold and bronchial affection contracted while at the meeting of Synod. He is now much better and will, it is hoped, be able for work in a very short time.

We have had another experience of flood, causing great damage to property and great suffering to many of our citizens in the lower section of the city. The water has again abated, and the river is now open. We have had a long and severe winter; the snow, however, has now all disappeared, and the street cars have been running for several days.

Mr. James Croil and family sailed from Glasgow on Friday last for New York, and are expected here about the 11th or 12th inst.

The annual convocation of McGill University, for conferring degrees in Arts, Applied Science and Law, took place on Saturday afternoon. The chief honors were carried off by Presbyterian students having the ministry of our Church in view. Four of the gold medals were won by them, viz.: Logic and Metaphysics, Mr. W. L. Clay; Classics, Mr. W. M. Rochester; Physical Culture, Mr. Nasmith; and General Proficiency, Mr. R. Johnston. Mr. Nicholson, another of our students, was within two per cent. of the gold medalist in English Literature, and received a special prize of \$25; and still another of our men, Mr. M. McLennan, gained the Neil Stewart prize for Oriental Literature. Ten of the graduates in Arts, this spring, at McGill, enter Theology in our college here next fall. That class will number some sixteen or seventeen in all, and will be one of supreme excellence.

A canvass is now being made in the city for the renewal of the special subscriptions for a term of five years, on behalf of the Presbyterian College. In addition to interest on endowments and congregational contributions, the sum of about \$5,000 per annum is required for the efficient maintenance of the college. The canvass has opened well, and it is hoped that the amount required will be forthcoming. The success of the college and its rapid growth entail additional expenditure. Already, upwards of twenty new students have intimated their intention of being present next session, a number that will doubtless be largely increased before the session opens.

The annual report for 1886 of St. Gabriel Church (Rev. Dr. Campbell, pastor) has just been published. There are eight elders and twelve trustees, 185 families and 368 communicants. Reference is made to the changed circumstances of the congregation during the year, consequent on its removal from the venerable old church to the new one on St. Catharine Street. The ordinary receipts for the year were \$2,770, and for all purposes, including the Schemes of the Church, \$4,961. The scholars enrolled in the Sabbath school number 232, with twenty-two teachers and officers. The school gave \$89 for missions last year. There are in active operation in the Church, a Ladies' Aid Society, a Young People's Association, and a Temperance Association, with upwards of ninety members. The report contains the names and addresses of all heads of families, etc., and the front cover has a picture of the new church, the spire or tower, which is not built; but which, the hope is expressed, may ere long be erected, through the liberality of those who have had historical connection with the old church in St. Gabriel Street. The pastor is to be congratulated on the honour just conferred upon him by his Alma Mater. He is the only acting pastor in the large Presbytery of Montreal, who is a Doctor of Divinity. Dr. Campbell is also the senior Presbyterian pastor in Montreal, having been settled in the city for a considerably longer period than any of our other pastors here.

The closing meeting for the season of Erskine Church Young People's Association was held on Monday evening and took the form of a conversazione. The lecture hall was crowded. In addition to music from members of the choir and others, an address was delivered by the Rev. L. H. Jordan. A couple of hours were spent in pleasant, social intercourse. Ice cream and cake were supplied by the ladies of the congregation.

Sabbath last was the twenty-first anniversary of the opening of the present Erskine Church building. An appropriate discourse was delivered by the pastor (Rev. L. H. Jordan, B. D.), in the course of which he states that, during these twenty-one years, the congregation had contributed about \$150,000 for missionary purposes, or an average of \$7,000 per annum.

SYNOD OF MONTREAL AND OTTAWA.

The above reverend court commenced its annual sittings in Knox Church, Montreal, on Tuesday evening 19th ult.

The attendance of members and the general public was fair, considering that there were other attractions in the city at the same time. The delegates were comfortably provided for—a characteristic feature of the hospitality of the Presbyterians of Montreal.

The Synod was opened by an appropriate discourse by the outgoing Moderator, the Rev. J. McLean, at the close of which he made becoming reference to the announcement in the papers of that day that Sir George Stephen and Sir Donald A. Smith had decided to give \$1,000,000 to erect a hospital for the poor of Montreal.

The Moderator was heartily thanked for the ability with which he had discharged his duties during his year of office, and for the eloquent discourse he had just delivered. After thanking the Synod for the honour conferred on him, he requested the members to proceed to elect a successor.

On the motion of Rev. Dr. Campbell, seconded by Rev. A. Lee, the Rev. R. H. Warden, of Montreal, was unanimously chosen Moderator. Mr. Warden took the chair amidst applause, and delivered a succinct address, in which he gave a cheering account of the prospects of Presbyterianism in the eastern portion of the Church, which contrasts with some pessimistic views which are stated from time to time.

THE REV. R. H. WARDEN.

the new Moderator, has been rather a prominent figure in ecclesiastical matters in the Canadian Church for some years, and is extensively known throughout the entire Church. He has managed portions of the Church finances entrusted to him with carefulness and ability. He is a native of Scotland, having been born in Dundee, and educated at the High School there, and afterward at St. Andrew's University. He graduated in Theology at Knox College, Toronto, in 1866. When licensed, Mr. Warden had several calls, among others one from the Church at Columbus and Brooklin, the charge first held by Principal King, but having accepted Bothwell, then the headquarters of the oil interests, he was ordained in November, 1866.

In 1876 he was appointed secretary-treasurer of the French Evangelization Scheme, secretary of the Home Mission Committee, treasurer of Montreal College and agent of the College Fund of the Church. His father was a prominent merchant in Dundee, and author of several important works, including one on the linen trade.

There are several other ways in which Mr. Warden renders important services to the Church and, taken altogether, he is probably one of the busiest ministers in the Church.

The Synod got through a large amount of work in a business-like manner, and the tiresome prosy speeches which we are sometimes doomed to hear were conspicuous by their absence.

THE CRUCIFIX BILL.

which seems to be "sat upon" everywhere, engaged the attention of the court, and a petition to the Legislature was carried against it. The subject was discussed in a vigorous speech by the Right Reverend Bishop Ussher, of the Reformed Episcopal Church, who was heartily thanked by the Synod for his address, on motion of Mr. Walter Paul.

"The next place of meeting," which usually calls forth a discussion and a competition, was not the cause of any heated remarks, and, by a unanimous vote, Ottawa was chosen.

The Rev. James Fleck, indulging in a little pleasantry, hoped the Ottawa ministers would all attend the sittings.

Missions in the North-West were spoken to by the Rev. James Robertson, the Superintendent, who thoroughly understands the whole subject and who seems to have got the whole field completely under control, and now only requires more money and more men in order to carry on the work more successfully in that rapidly-extending country. Mr. Robertson does not favour united action with other denominations. The Baptists will not sit at the Lord's table with us, and the English Church repudiates our ordination, consequently he thinks we cannot unite with either. Mr. Robertson spoke approvingly of the zeal and ability of our missionaries generally, but referred specially to a few who are very successful ministers, and from whom he expects still more eminent services in the future.

The entire proceedings of the Synod were harmonious and interesting, and the conduct of the Moderator throughout was the subject of general commendation.

Montreal, April 23, 1887.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met in St. Andrew's Church, Chatham, on the 25th ult. Rev. Mr. Burson, St. Catharines, preached the opening sermon to a very large congregation. Rev. W. S. Ball, of Vanneck, was unanimously elected Moderator and gave a short address of thanks for the honour conferred upon him. The retiring Moderator, Rev. Mr. Burson, was tendered a hearty vote of thanks for general urbanity and efficiency. The first hour next morning was spent in devotional exercises.

The report of the Committee on the Buxton Fund was submitted by Mr. Battsby, showing that the sum of \$239.99 had been received during the year, and paid over to the Rev. Mr. King. On motion the report was received, and the committee reappointed for the ensuing year. Mr. King was heard in reference to his work in the past in connection with the Buxton Mission.

A petition from the Presbytery of Bruce was read, asking the Synod to agree to the transference of Balaklava from that Presbytery to the Presbytery of Sauguen. On motion of Mr. Cutbertson, the prayer of the petition was granted, subject to the approval of the General Assembly.

There was read and considered an overture from the Chatham Presbytery to the General Assembly, asking that the Assembly should appoint or enjoin the appointment of one or more ministers or members to canvass the Church for the increase of the Aged and Infirm Ministers' Fund. The overture was supported by Mr. Beckett and Mr. Gray. On motion of Rev. D. H. Fletcher, seconded by Rev. George Burson, the Synod adopted the overture and transmitted it to the General Assembly, and decreed that Dr. John Thompson and Mr. John Gray, ministers, with Mr. J. A. Young, support the overture before the Assembly.

Dr. Cochrane, the Clerk, read a report transmitted by the Board of the Brantford Young Ladies' College, giving particulars as to the present encouraging condition of the institution and its prospects for still greater usefulness, and asking the continued patronage and support of the members of the Synod, and that a visitor from the Synod be appointed for the ensuing year. The Principal of the College, Dr. T. M. MacIntyre, addressed the Court, pressing the claims of the institution upon the attention of the ministers and elders within the bounds of the Synod and Presbyterian families generally. After questions had been asked of the Principal in regard to the working of the college, brief addresses, strongly commending the institution to Presbyterians, were made by Dr. Thompson, Dr. Cochrane, Mr. Wright and others, and the following resolution, on motion of Dr. Laing,

seconded by Mr. Beckett, was unanimously adopted: That the Synod receive the memorial and express pleasure in receiving the statement of the directors of the Brantford Ladies' College, and is gratified to learn through Dr. MacIntyre, the Principal, of the good work which is being done by this institution for the cause of Christian training, and for its power of good in the Presbyterian Church; that the Synod commend the institution to the members within the bounds, and earnestly urge them to take an active interest in promoting in every way the success of such a centre of influence within and under the supervision of the Church; that the Synod has pleasure in granting the petition of the memorial, and nominates the Rev. W. T. McMullen, Woodstock, as a visitor from the Synod of Hamilton and London for the ensuing year.

Mr. W. A. Mackay, of Woodstock, Convener of the Committee on Temperance, presented the report for the year, and gave a summary of the returns made to the questions sent down by the General Assembly's Committee to Kirk Sessions and Presbyteries. The opinions elicited showed a large preponderance of sentiment in favour of the Canada Temperance Act, despite of certain localities where it is violated, and indicated a growing sentiment in favour of Prohibition. A very spirited debate followed on the report submitted, and on Mr. Mackay's address, in which Dr. Thompson, Mr. McMullen, Mr. Robertson, of Waterdown, Mr. Paradis and others took part. Different views were expressed as to the ripeness of the country for Prohibition and the working of the Scott Act, while some advocated a stringent license law in preference to the free trade in intoxicating liquors that was common in certain districts. At the close of the discussion the report and its recommendations were unanimously adopted. The recommendations are as follows: 1. That in advancing this work we give ourselves with increased earnestness to the preaching of Christ. Faith in Christ can alone save society, and make a temperate, peaceable, orderly people of God. Let us therefore hold up Christ in our pulpits, in our prayer meetings, Sabbath schools, Bible classes and families as the only foundation of temperance and social reformation. 2. That we persevere in our conflict on the platform of civil law until we obtain through the whole land a law that will prohibit instead of sanctioning and protecting this great evil. 3. That we express our gratification at the intention of the Provincial Government to impart temperance instruction in our public schools. 4. That our people be advised, in accordance with the repeatedly expressed mind of our General Assembly, to support at the polls only efficient men who are known for their Christian temperance principles.

At the evening sederunt, several reports were submitted and considered, that on the State of Religion, by Mr. Alexander Henderson, of Hyde Park; on Sabbath Schools, by Mr. Rutherford, of Hamilton; and on Sabbath Observance, by Mr. John Gray, of Windsor. A very large congregation was present and great interest manifested in the very encouraging facts presented by the respective conveners as to the progress of God's work in the churches within the bounds during the year. The evening's proceedings were concluded by an inspiring address from Mr. Goforth, of Knox College, on "Missions."

The following standing committees were appointed—On the State of Religion, Mr. A. Henderson, Convener; Temperance, Mr. W. A. Mackay, Convener; Sabbath Schools, Mr. George Rutherford, Convener; Sabbath Observance, Mr. John Gray, Convener, and the Buxton Mission, Mr. Battisby, Convener.

Leave was granted to Presbyteries to license Messrs. McQueen, Rae, McGillivray, Orr, McLennan, Browne and Dobbin.

On motion of Dr. Archibald, the Sabbath Observance Report was adopted, and Presbyteries and congregations enjoined to use all diligence for the lessening of the flagrant desecration of the Sabbath by railways, and in other ways.

The Synod agreed to meet next year in St. Andrew's Church, London.

An overture regarding the relation of ordained missionaries and other labourers, designated to foreign fields, was submitted by Dr. Laing and adopted, and Dr. Cochrane and Mr. Burson appointed to support it before the Assembly.

Dr. Cochrane, Convener of the Home Mission Committee, addressed the Synod on the present state of the funds, urging the absolute necessity of increased contributions to both, or otherwise the work would be greatly imperilled. Dr. Laing and others followed in the same line.

Thanks were tendered to Mr. Rutherford, of Hamilton, the treasurer, for his services, so cheerfully rendered for so many years.

An overture regarding the examination of students by Presbyteries was submitted by Dr. Laing, and adopted and Dr. Archibald and Mr. Burson appointed to support it before the Assembly.

The Synod was then formally adjourned by the Moderator, who addressed the court in solemn and fitting terms.

QUEEN'S UNIVERSITY.

At the close of the examinations in connection with Queen's College the list of graduates, prize, honor and pass men was announced as follows:

GRADUATES.

Bachelors of Arts.—W. A. Burns, Brampton; W. A. Cameron, Perth; T. A. Cosgrave, Millbrook; D. Cunningham, Kingston; C. A. D. Fairfield, St. Catharines; John Findlay, Cataraqui; D. Flemming, Halifax, N. S.; Joseph Foxton, Kingston; H. S. Folger, Kingston; W. J. Kidd, Carleton Place; W. A. Logie, Hamilton; J. W. A. Milne, Maxwell; M. Mackenzie, Tiverton; T. M. McLean, Strathlora, N. S.; J. J. McLennan, Port Hope; P. A. McLeod, Dundas, P. E. I.; F. R. Parker, Stirling; H. A. Pirie, Dundas; J. Rattray, Kingston; R. J. Sturgeon, Bradford; E. Ryan, Kingston; H. W. Townsend, Sydenham; N. L. Wilson, Brockville; S. H. Gardiner, Kingston; John McEwan, Frankton.

Masters of Arts.—C. J. Cameron, B.A., Kingston; W. Clyde, B.A., Petrolca; A. Gandier, B.A., Fort Coulonge;

H. E. Horsey, B.A., Kingston; E. C. Shorey, B.A., Cataraqui.

Doctor of Science.—S. W. Dyde, M.A., Fredericton, N.B.

M.D. and C.M.—A. G. Allen, Kingston; J. J. Anderson, Winchester Springs; J. V. Anglin, B.A., Kingston; W. C. Beaman, Burrill's Rapids; J. W. Begg, Kingston; Miss Ella Blaylock, New Carlisle, N. B.; D. Cameron, Perth; A. J. Errett, Merrickville; A. G. Ferguson, Keewatin Mills; A. J. Fisher, Kingston; A. E. Greeman, Wilmar; Miss Ada A. Funnell, Trenton; M. Gallagher, Harlem;—Gibson, Iowa; J. F. Hart, Osnabruck Centre; M. W. Hart, Osnabruck Centre; J. E. Heslop, Port Dover; Miss Livingston, Kingston; Ewen McEwen, Frankton; J. E. Mabee, Odessa; M. Mabee, Odessa; W. D. Neith, Kingston (Jamaica); A. F. Pirie, Dundas; W. Ranstead, Ottawa; T. Scales, B.A., Kingston; S. H. Thorne, Brighton; A. F. Warner, Walton; Dr. Dunlop, Alpena; M. James, Centreville.

MEDALS.

Gold Medals.—Prince of Wales (Classics), W. A. Logie, Hamilton; Carruthers (Mathematics), J. Findlay, Cataraqui; Carruthers (Chemistry), O. L. Kilborne, Leeds; Mayor's (Philosophy), John Marshall, B.A., Cobden.

Silver Medals.—Prince of Wales (Political Economy), P. A. McLeod, Dundas, P. E. I.; Prince of Wales (Classics), F. R. Parker, Stirling.

SCHOLARSHIPS IN ARTS.

Foundation No. 1 (\$50), Junior Latin, John Miller, Millertown; Foundation No. 2 (\$50), Junior Greek, F. Heap, Lindsay; Foundation No. 3 (\$50), Senior English, Jennie Farrel, Kingston; St. Andrew's Church, Toronto, close (\$50), Senior Greek, G. J. Bryan, Richmond, Que.; Toronto, close (\$60), Senior Latin, D. R. Drummond, Almonte, with the honour of Foundation No. 3; Glass Memorial, close (\$35), Junior Mathematics, Neil Macpherson, Bowmanville; Foundation No. 4 (\$50), Junior Philosophy, W. J. Patterson, Maxwell; Foundation No. 5 (\$50), Junior Physics, F. King and R. S. Minnes (equal) Kingston; Foundation No. 6 (\$60), Junior Chemistry, J. G. Allen, Brockville; Nickle (\$50), Natural Sciences, H. S. Folger, Kingston; Cataraqui (\$50), History, T. B. Scott, Morris and H. A. Givens (equal), Kingston.

SCHOLARSHIPS IN THEOLOGY.

Anderson No. 1 (\$50), Second Year Divinity, W. J. Fowler, M.A., Doaktown, N. B.; Anderson No. 2 (\$30), Junior Divinity, J. McKinnon, Belfast, P. E. I.; Anderson No. 3 (\$20), Third Year Divinity, J. F. Smith, Latona, and H. R. Grant, Stellarton, N. S.; Hugh McLennan (\$25), Church History, Orr Bennett, Peterboro'; Church of Scotland, No. 1 (\$40), Second Year Hebrew, W. J. Drummond, Toledo; Church of Scotland, No. 2 (\$40), Third Year Hebrew, W. J. Mills, Lindsay; Mackerras Memorial (\$25), New Testament Criticism, S. Childerhose, Cobden; Rankin (\$55), Apologetics, A. Gandier, Fort Coulonge; Leitch Memorial, No. 4 (\$80), Greek, Hebrew, Apologetics and Divinity, J. Steele, Pinkerton. The Senate awards a special scholarship in Arts to N. R. Carmichael, of Strange, on the ground that he is first in Junior Mathematics, the scholarship in which is close, and a second in Senior Latin, though a freshman, and second in Junior Greek.

TESTAMURS IN THEOLOGY.

J. Steele, Pinkerton; H. R. Grant, Stellarton, N. S.

A GIFT FROM MR. CARRUTHERS.

John Carruthers has presented \$10,000 to the trustees of Queen's University for the erection of the new science hall proposed in connection with the jubilee schemes.

The prize essayists were announced for the first time. They were as follows: The Sir David Macpherson prize, for the best essay on the influence of the British in India, J. G. Dunlop; the prize for the best Latin composition (\$10), W. A. Logie, of Hamilton; the Governor-General's prize for winning the most distinction in the Arts course, James Rattray, of Kingston, with H. S. Folger, of Kingston, as a close and almost equal second. The affiliated colleges then presented their medals, after which the laureation proceeded amid the usual applause and enthusiasm. Honorary degrees were conferred; that of LL.D. on John G. Bourin, Clerk of the House of Commons, and Mr. John Fraser, of Maitland, New South Wales, and that of D.D. upon Rev. A. J. Campbell, of Geelong, Victoria, Australia, and R. v. R. Campbell, of Montreal.

At a conference of the friends of the college Dr. Wardrop, of Guelph, in the absence of the Hon. A. Morris, occupied the chair, and there was present a number of distinguished men from a distance. Judge Macdonald read the report of the committee appointed to revise the Principal's circular. A number of changes were made, the chief one touching the objects for which the money was to be devoted thus: Endowment of the principalship, \$50,000; endowment of chairs of physics, mineralogy, chemistry and modern languages (\$33,000 each), \$100,000; new science hall, \$10,000; assistant professorships in English, philosophy and biography (\$13,000 each), \$40,000; tutorships in mathematics, French, German and chemistry (\$2,500 each), \$10,000; endowment for the theological department, \$50,000; total, \$260,000. Some slight changes were made as to the mode of perpetuating the names of the donors to the "Jubilee Fund." Speeches followed by Rev. J. Barclay, of Montreal; D. J. Macdonnell, of Toronto; R. Campbell, Montreal; Dr. Preston, M.P.P., Newboro; Judge Fralick, Belleville; Judge Macdonald, Brockville; Dr. R. J. Laidlaw, of Hamilton, and others, all endorsing the attitude of Queen's on the federation scheme, and promising to see that the requirements of it were fully met.

It has been announced that over \$13,000, in addition to donations already mentioned, have been received, and it is expected that Kingston will contribute about \$50,000. The historic university of the Limestone City can rest on solid achievements, and look forward to yet more brilliant prospects.

Sabbath School Teacher.

INTERMEDIATE LESSON.

May 15, 1887.

THE CALL OF MOSES.

Exodus 3: 1-12.

GOLDEN TEXT.—"I will be thy mouth, and teach thee what thou shalt say."—Ex. iv. 12.

SHORTER CATECHISM.

Question 21.—There is and can only be one Redeemer. The Lord Jesus Christ alone is the Redeemer of men. For this office he is specially qualified, co-equal, co-eternal with the Father. He became man in order to redeem man. At His incarnation He became perfect man, and continues to be perfect God and perfect man in His exaltation. In Christ the divine and the human natures are mysteriously united, yet perfectly distinct, while He maintains His one personality.

INTRODUCTORY.

Moses lived in the royal family of Egypt until he was forty years of age. The oppression of the Israelites had become almost unendurable. Moses could not be indifferent while his own people were suffering such hardships. He saw a taskmaster treating a Jewish workman cruelly, and he was so indignant that he killed the oppressor, and buried his body in the sand. Next day he found two Hebrews quarrelling and sought to reconcile them, but they taunted him with the slaughter of the Egyptian. Fearing the consequences, he fled, and took up his abode with the Midianites in the Arabian peninsula. Here he continued for forty years, at the end of which period the memorable incident mentioned in the lesson occurred.

I. God Appears to Moses.—Midian, from whom the Midianites were descended, was a son of Abraham. Jethro, whose daughter, Zipporah, Moses married, was head of a tribe, and was recognized as a priest of Midian, a worshipper of the true God. Moses, who had lived amid the splendour and luxury of a court, does not put on airs in the wilderness of Midian, but engages in the useful, though humble, occupation of a shepherd. All these years he quietly went about his daily work. His circumstances were greatly changed, but he had the happy faculty of adapting himself to the place in which Providence placed him. He was old enough, it might be thought, to undertake the deliverance of the Israelites when he had reached his fortieth year. He had to spend another forty years in the wilderness before he was fully equipped for his great work. He had time to allow selfish ambition to die out. In wandering through the desert he would come to know it thoroughly and, best of all, he could commune daily with God. Thus was he fitted to enter on that great work to which his remaining years of life were to be devoted. Leaving the lower parts of the country, he led his flock to the neighbourhood of Sinai, here called the Mountain of God, even Horeb, because of what he now witnessed, and the memorable events that occurred here two years later. Sometimes the range to which Sinai belonged, and sometimes another mountain of that range, is called Horeb.

II. God Calls Moses.—In the desert and around the base of Sinai a species of acacia, a tall shrub, grows. Moses beheld one of these on fire, but, strange sight, it remains unconsumed! The Angel of the Lord, the Angel of the Covenant, that is the Son of God, appears to him in the flame. As Moses draws near the voice from out the bush twice calls his name. Like Samuel when a child, he answers, Here am I. Then he is told to put off his shoes, as he stands on holy ground, made holy by this wonderful manifestation of the divine presence. For the last four hundred years, at successive intervals, God had made repeated declarations of His purpose made known in covenant to Abraham and his descendants. Now Moses receives the communication anew. I am the God of thy father. God keeps His promises to His children and to their children's children. Long had the Hebrews toiled wearily and despondingly in Egypt. Often, no doubt with groans and tears, had they imagined that God had forgotten them. But God never forgets. He had seen their affliction and had heard their cry, and now their time for deliverance had come. The burning bush, symbolic of the divine holiness, also typified the preservation of the Israelites in the severe persecutions to which they were subjected. It has also been employed as the emblem of the Presbyterian Church.

III. God's Commission to Moses.—Moses had a glorious vision of God in the burning bush. He had received direct the precious promise not for his mere gratification, but as a preparation and incentive to the special duty now assigned him. "I will send thee to Pharaoh that thou mayest bring forth the children of Israel out of Egypt." "Who is sufficient for these things?" is the cry that instinctively rises to the lips of those who are called to work for God. It is the cry of humility, and is most becoming. Those who most realize their own weakness are the better prepared to receive divine strength and guidance for their task. Thus there comes to Moses the encouraging assurance, "Certainly, I will be with thee." God never sends any one a warfare on his own charges. The promise is given that where Moses had seen the impressive symbol of God's presence he should, with the liberated people, serve God upon this mountain.

PRACTICAL SUGGESTIONS.

It was Moses, the shepherd in Midian, not Moses, the courtier in the Egyptian palace, that God called to be the deliverer of his people.

Every revelation of God is to be reverently received. God sees the afflictions and hears the cries of His people.

THE Rev. Dr. Hay of Inverkeiller has been granted three months' leave of absence. Owing to enfeebled health he has applied for the appointment of an assistant and successor, to whom he will give the manse and two-thirds of the stipend.

Sparkles.

LIFE is short, but it isn't half so short as some men are all through life.

THE types last week made a contemporary say that the showers were "not sufficient to meet the wants of the milkmen," etc., instead of millmen.

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

"OWING to the death of the editor there won't be any leader to-morrow, but look out for a ripper the day after," is the announcement made by a western journal.

Figures Cannot Lie.

This has been said by a great many, and believed to be truth. But we are sometimes a little sceptical when the distance of some remote planet is given, and never in the least doubt when JOLLIFE & CO., 67 467 471 Queen Street, West, say they have the largest and best stock of Furniture and Carpets in the city.

GRANDMA: Johnny, I have discovered that you have taken more maple sugar than I gave you. Johnny: Yes, grandma, I've been making maple candy. There was another little boy spending the day with me.

A THREE inch nail has a holding capacity of about four hundred pounds. A steel pen of Esterbrook's, with a strong hand to guide it, will hold the attention of millions.

"ORDER, young man," said Mr. Johnson, gazing severely at the littered desk of his clerk, "is heaven's first law." "Yes, sir," innocently responded the clerk; "but you know this isn't heaven."

A FAIR OFFER.—For many years the proprietors of Haysard's Yellow Oil have offered to refund the money to all purchasers of that medicine, where it failed to give relief in case of pain or painful affections, such as rheumatism, neuralgia, sore throat, deafness, burns, bruises, sprains, stiff joints and cords, and internal or external inflammation.

WIFE: Miss Smith is a very slovenly woman. She leaves everything to the servants, and her three children run wild. It's a shame. Husband: How do you know all this, my dear? Wife: How do I know it all? Am I not over there half the time?

If the Sufferers from Consumption

Scrophula and General Debility, will try Scott's Emulsion of Cod Liver Oil, with Hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrophula and Wasting Disease, it is very valuable. Put up in 50c. and \$1 sizes."

TALLEYRAND, the Prime Minister of Napoleon, was disliked by Madame de Staël. It so happened that Talleyrand was lame and Madame de Staël was eyed. Meeting one day, Madame said: "Monsieur, how is that poor leg?" Talleyrand quickly replied: "Crooked, as you see."

A JUSTICE was recently applied to for a warrant by a father who desired that his son should be put under bonds to keep the peace. The justice declined to issue the warrant, and told the father that his son would not injure him, even if he had threatened to do so. "I don't know about that," said the father, "he's a bad breed."

IN A BAD CONDITION.—"I was so had with dyspepsia that I could not take food of any kind without distress, and could not take a drink of water for a month at a time. I have been a great sufferer from liver complaint and dyspepsia for many years," says Mrs. Nelson W. Whitehead, of Nixon, Ont., whom two bottles of Burdock Blood Bitters cured.

MR. MINKS: I met an old schoolmate to-day for the first time in forty years, and we had a grand old talk about old times. Mrs. Minks: It was a man I suppose. Mr. Minks: Oh, yes, and as long as I've lived I never saw such a perfect example of contentment and earthly happiness as he is. Mrs. Minks: Did he marry any one I know? Mr. Minks: No, he never married.

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

CANADIAN PARTY FOR EUROPE.

The favourite steamship, *State of Nebraska*, of the State Line, which sails from New York on the 19th May, will, in all probability, have a large Canadian party on board. Mr. A. F. Webster, General Canadian Agent, Toronto, will personally conduct the party to New York, leaving Toronto at twenty minutes past twelve o'clock on the 18th May.

Providing the party is large enough Mr. Webster will charter a special car to go through without change. This will be a grand opportunity for ladies or to those unaccustomed to such a trip, as an agent will go through with the party and attend to all baggage transfers at New York.

MISS ETHEL: Have you seen the new American book of heraldry? Miss Blanche: No. Have you? Miss Ethel: Not yet; but I have sent for it. You ought to get one, too, and see if your name is in it. Miss Blanche: That would only be a waste of money. I know it is in. It is in every book. Miss Ethel: Is it? Miss Blanche: Yes. My name is Smith, you know.

NEW DEPARTURE.

The Revised Edition of Humphreys' Specific MANUAL, so long and widely known as the Medical Guide of thousands, announces that "Dr. Humphreys has used in his extensive practice for many years 'SPECIAL PRESCRIPTIONS' which have proved so uniformly curative that he has been induced to put them up in popular form with full directions for use." This strikes us as a particularly wise and commendable act. In this way the learning and experience of a life time are not lost, but utilized and extended beyond the original design, and additional thousands are made happy by its results, while it secures to the originator a return for his discovery, labour and skill.

The "Prescriptions" are catalogued as for "Chronic Cough," "Lung Disease or Bronchitis"; for "Chronic Eruptions," "Eczema," "Tetter," "Salt Rheum"; for "Nasal Catarrh," "Diseases of the Kidneys" and of the "Urinary Organs"; for "Convulsions," "Epilepsy" and "St. Vitus Dance," and for the "diseases of the Bones and Glands." We do not understand that infallibility is claimed for these several "Prescriptions," but that their use has proved so uniformly successful; while the conceded professional skill of the author and the known reputation of the house is a guarantee of good faith. The MANUAL bound in CLOTH and GOLD, with list of "SPECIAL PRESCRIPTIONS," is sent FREE on application to the Humphreys' Homeo. Med. Co., 109 Fulton St., N. Y. City.

"Now," said the bridegroom to the bride, when they had returned from the honeymoon trip, "let us have a clear understanding before we settle down to married life: are you to be president or vice-president of this concern?" "I want to be neither president nor vice-president," she answered; "I will be content with a subordinate position." "What is that?" "Controller of the currency."

"Some said, 'John print it,' others said, 'Not so.' Some said, 'It might do good,' others said 'No.'"

if the discoveries of Dr. Sage's Catarrh remedy had shared the senseless prejudices of a certain class of physicians he would have refused to print the good news, to proclaim to the world the glorious tidings that an infallible remedy for that most loathsome disease, catarrh, had been discovered. But he advertised liberally, and the result has justified him in the course he pursued. Dr. Sage's Catarrh Remedy never fails. All druggists.

SERVANT: If you please, mum, I'd like you to come and look at the bread. I don't know whether it's done or not. House-keeper: I wish you wouldn't bother me with such things. I know nothing about cooking, and besides, I'm busy writing my weekly letter of household recipes for the Budget.

SNUG LITTLE FORTUNES

may be had by all who are sufficiently intelligent and enterprising to embrace the opportunities which occasionally are offered them. Hallett & Co., Portland, Maine, have something new to offer in the line of work which you can do for them, and live at home, wherever you are situated. Profits immense and every worker is sure of over \$5 a day; several have made over \$50 in a single day. All ages; both sexes. Capital not required; you are started free. All particulars free. You had better write to them at once.

"THERE is a man, Mr. Spicer," said a piazza promenader, indicating an untrifling conversationalist who was wearing the ears of a patient victim, "who is a mine of information, a perfect encyclopaedia." Waiting until out of earshot, wary Seth replied, "Yes, I know he is, but I prefer the encyclopaedia in book form. You can shut that up, you know."

STOMACH ACHÉ.—We all know what it is; we acquired a perfect knowledge of the "Pet" in our youth, after a raid on the green apples we were expressly forbidden to touch. Our mother gave us Perry Davis' PAIN-KILLER then, and, strange to say, no other remedy has been discovered to this day to equal it.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Disorders, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his 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. NOYES, 120 Power & Block, Rochester, N.Y.

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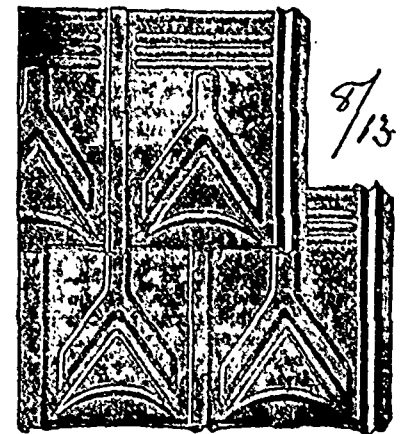
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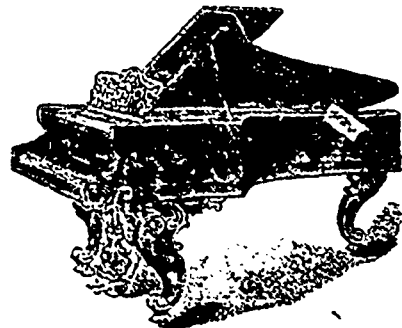
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