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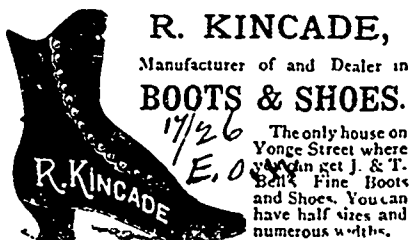
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SPICED HASH.—Take bits of cold beef, or any other kind of roasted or boiled meat, and hash fine. Mix with potatoes mashed well; as much potatoes as meat. Add two beaten eggs, season with salt, pepper, sage or summer-savory. Shape into a loaf, and bake brown. It is good hot; or as a relish, cold.

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POTATO SOUFFLE.—Beat two cupfuls of hot mashed potatoes light and soft with warm milk and a little butter, add the yolks of three eggs, pepper and salt, and turn into a greased pudding dish, set into the oven until it begins to brown, spread with the meringue of the whites whipped stiff, with a little salt and pepper; drop tiny bits of butter on the top, and when this has coloured slightly take from the oven. Serve at once before it falls.

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 Ontario 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.

MUSH BISCUITS.—Take say a quart of hot cornmeal mush, and stir in either Graham or white flour till it is quite stiff. Add cold water till the mixture is cooled to blood heat. Then stir in two or three tablespoonfuls of fluid yeast, then more flour, forming a tolerably stiff dough, knead well, and set it to rise over night. In the morning mould into small biscuits, oil the edges to keep them from running together, and set to rise a second time. When light, bake in a good even oven till done.

A COMMON OCCURRENCE.—Many bad joints, by which people are crippled for life, are made by neglected or badly treated rheumatism. Ida Plank, of Strathroy, Ont., was afflicted with rheumatism in her fingers so that she could not bend them. Yellow Oil cured her, and is a prompt cure for all painful complaints.

A QUICKLY MADE VEGETABLE SOUP.—Boil turnips, onions, carrots, cabbage and celery, chopped fine, in quantity desired, in two parts of water, with a piece of butter the size of a large walnut, and a little salt. A few minutes before dinner, add a quarter of a forty-cent jar of extract of beef, stirring it until dissolved, and add salt and pepper to suit. Those who like rice in the soup with vegetables should add two or three tablespoonfuls, when the vegetables are half cooked. This quantity is enough for six or eight persons, but should, unexpectedly, more be needed, some more boiling water and a little beef extract added, will, in a moment, make all the soup required without changing its quality in the least.

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Notes of the Week.

SPEAKING of the first Sabbath after the meeting of the Dominion Parliament, the *Ottawa Citizen* says: The attendance at several city churches was increased by the addition of Senators and members of the House of Commons. Many honourable gentlemen did not seem devotionally inclined, however, as they spent the hours of service in the buildings attending to private correspondence, reading the newspapers and in the library.

THE first concert of the Toronto Tonic Sol-fa Society was held in Shaftesbury Hall last week, and the impression produced was decidedly favourable. The programme contained a varied and tasteful selection, and was admirably executed. The choral renditions, under the direction of Mr. Cringan, were pleasing and effective. Miss Anna Howden, J. M. Elwell, and Mr. E. W. Schuch contributed greatly to the evening's enjoyment.

IN connection with the Victorian jubilee the memorial schemes proposed are numerous and varied. So far as Canada is concerned, one of the most gratifying is that begun by two of Montreal's most worthy citizens. The donation by Sir George Stephen and Sir Donald Smith of \$1,000,000 for the erection and endowment of the Royal Victoria Hospital in the city of Montreal is an act that merits present appreciation, and which in years to come will excite kindly feelings for the memory of men whose names have during their lifetime been representative of enterprise and benevolence.

A PETITION signed by 590 parishioners has been presented to the Edinburgh Presbytery, asking the removal of the images from St. Giles. It is alleged that many of the names have been adhibited to the document without authority, and that direct misrepresentations were made by the canvassers regarding its nature. Rev. Robert Thompson, Ladywell, is to direct the attention of Glasgow Presbytery to the subject at next meeting. Rev. Jacob Primmer, Dunfermline, sent a circular to Cupar Presbytery asking them to support his overture to the Assembly protesting against the use of idols in St. Giles. It was allowed to lie on the table.

E. W. ALEXANDER, of the Presbyterian mission in Persia, notices a great change in Hamadan in a single year. Hostility to us and our work, he writes, seems to be a thing of the past. He says Armenians, Jews, Kurds and Persians, seldom less than twenty, attend evening service and follow one another in prayer. There are many cases for medical treatment. This dispensary at Tabriz is thronged with sick; sometimes a hundred cases are treated in a single day. Dr. Holmes has been appointed consulting physician to the heir apparent. A Mohammedan count was recently baptized openly in Tabriz, a significant innovation.

THE great historical library of Dr. Leopold Von Ranke is to come to America, it seems, the Government of Prussia having declined to buy it at the price the heirs set upon it. No contract has been drawn, but Professor Bennett, who was a pupil of the great historian, has verbally accepted the library for the Syracuse University, the money being provided by a rich man, who will not have his name published. The exact price is not stated, but it is somewhat less than \$25,000. Another remarkable American purchase of the sort is the library of Wilhelm Scherer, the philologist and historian, which comes to the Adelbert College at Cleveland. The Scherer library numbers 30,800 volumes, that of Von Ranke about 15,000, besides many old manuscripts.

Is the ballot box after all the true register of the people's will respecting legislation? When opinions

as to men and measures are pretty evenly divided, and a popular vote taken, it invariably happens that grave accusations are made that cunning and trickery have been employed to secure a triumph. The defeat of the Prohibitory Amendment in Michigan has given rise to the most extraordinary charges of corruption, bribery, intimidation and general crookedness in order to defeat the proposed measure. In constitutionally-governed counties the free and unfettered registration of the popular vote ought to be secured. If legislation is corrupt at the fountain, all else will be impure. It may be a characteristic of the unsuccessful party to soothe the soreness of their defeat, that they seek the most telling excuses for what must be distasteful to them. But charges should not be recklessly made, and when serious imputations are uttered, they ought to be probed so that they may as speedily as possible be refuted, or, if true, the parties guilty of corrupt acts punished as they deserve. A corrupt ballot is as dangerous as a corrupt judiciary.

A CONTEMPORARY says: A bill introduced in the Nova Scotia Legislature by the Hon. Daniel McNeill, a member of the Government, entitled "An Act to Incorporate the Nova Scotia Benefit Company," turns out to be a grand lottery scheme. It looks as if some enterprising Yankees were seeking to transfer the Louisiana lottery business to Nova Scotia. This act provides that the incorporation shall be given thirty years' monopoly of the lottery business in Nova Scotia, free from all taxation, in return for which the promoters promise to present the Province with \$60,000 a year—\$4,000 each to the charitable institutions, as follows: The Asylum for the Blind, Halifax, the Infants' Home, the Provincial Hospital, \$2,500 each; the Art School, \$2,000, and \$1,000 each to eighteen high schools and county academies, "to be devoted to the assistance of higher education and charitable purposes." The \$60,000 is to be divided between Dalhousie College, Acadia College, Mount Allison College, St. Francois Xavier College, King's College, St. Mary's College, the Protestant Orphans' Home and the Catholic Orphanage. The incorporators are Cornelius Beard, Frank B. Weir and Henry Banks. The proposed capital is \$1,000,000. The bill is being "lobbied" by Mr. Vanslooten, famous for his attempt to get a monopoly of Nova Scotia's iron mines. From the fact that the bill was introduced by a Cabinet Minister, it evidently has the support of Premier Fielding and his secession Government.

THE *United Presbyterian*, Pittsburg, says: Mr. Joseph Cook has closed his Monday lectures for the season in Boston. Short reports of them have been given in many of the papers, so that the general public has been kept familiar with their drift, and all kinds of opinions have been published as to his success as compared with that of other years. It is said the lectures were "well attended," that there was a "great falling off in the audiences," that many "seats were empty," that "not a vacant seat was to be found," that his views "were as fresh as ever," that he had "grown somewhat stale," that the people were awed by the "dignity of his discussions," that his travesties greatly "shocked the audiences," that his references to Mr. Beecher "were a malicious attack," that what he said on the Plymouth preacher was "marked by a wise discrimination"—with very much more of the same sort. The money returns were certainly not large, which only shows that in Boston as in every other place, people are willing to get what they will not pay for if they can help it. As to the lecturer, he has lost some of his freshness and spontaneity. He is no longer looked upon as infallible. He has lost his temper sometimes, and has descended to the level of a critic instead of remaining upon the high plane of judicial dignity, and for these reasons, and because he has taken a violent part in the New England religious controversies, he has become less interesting to the public at large. With all this said, it is still true that he is a great moral force, the effect of which is

felt in all parts of the country. We need him as a speaker who gives time and great ability to the study of questions which require a wise discussion.

ADVICES from Sydney give the latest particulars regarding the attempted assassination of Premier Baker, of Tonga Island, by converted Wesleyan natives. The correspondent of the *Sydney Herald*, at Suva, Fiji Islands, writes, under date of February 17, that Baker believed that the attack on him was meant to be an organized conspiracy of the Wesleyans to overturn the Government. He sent for soldiers, and a large number of indiscriminate arrests were made. Baker put the prisoners through a form of trial, condemned them to death, and the sentences were executed. The same night, before the executions were carried out, the British Acting Vice-Consul, W. E. Giles, used the utmost exertions to stop them. Things were growing quiet when the newly appointed Vice-Consul, R. B. Keefe, arrived at Tonga, and after an inquiry, decided that he had no power to interfere. The storm again burst forth with redoubled fury. The Wesleyan Mission College was invaded by an armed mob, who brutally beat the Wesleyans and wrecked their houses. Mr. Keefe was again appealed to, but again refused to intercede. Among six of those earliest condemned to death was an ordained Wesleyan minister, David Finan, a man of the highest position and repute. Six executions were to take place the day after the departure of the steamer which brought the above news to Suva, and thirty more on the day following. The French and Germans have sent for men-of-war, and urgent representations have been made to the Fiji governor to interpose and depose either Mr. Baker or Mr. Moulton, the Wesleyan Missionary. A *Sydney Herald* special from Auckland, N. S. W., says further news from Tonga states that the Wesleyans are being mercilessly plundered and maltreated by the King's soldiers. The Premier does not anticipate any difficulty about French interference in Tonga, and is of the opinion that German jealousy would be aroused by the appearance of the French so close to Samoa.

A LETTER to the Providence *Telegram*, signed by E. J. Morgan, offered to give \$2,000 to Father Chiniquy if he would make good before any fair jury of men four statements which Mr. Morgan said were made in Father Chiniquy's lecture in one of the churches the day before. Father Chiniquy has accepted the challenge in the following letter: I accept with pleasure your offer to have a jury composed of intelligent and honest Americans, before whom I will prove (1) that the late American war was brought about by the instigation of Rome; (2) that the assassination of President Lincoln was ordered or suggested by the priests of the Pope of Rome; (3) that the church incendiaries of the Church of Kankakee County, Ill., for which Mr. Chiniquy or his admirers were about to be imprisoned, was ordered in the confessional by a priest or priests of that State. Here Mr. Morgan will allow me to correct him. I have not said that the church was ordered to be burned by the priests, but I have said that the perjured witnesses had been advised by their confessor to swear falsely that I was guilty of that crime, and I will prove it to the satisfaction of Mr. Morgan and his jury. (4) That the gathering of priests at Mrs. Surratt's was ordered by the Pope to decide upon the assassination of President Lincoln. Here Mr. Morgan will allow me to correct him again. What I said is That the house of Mr. Surratt was the rendezvous of the priests of Washington who were not only the intimate friends, but the father confessors of Mrs. Surratt and Booth; that those priests could not ignore the plot which was going on; that then they were not only accessory to, but their very position made them the advisers in, the plot. Not only I am ready to prove before a jury with my proofs in hand, but I have presented those facts with the irrefutable proofs before the whole American people in the pages from 668 to 736 of my book, "Fifty Years in the Church of Rome," which will be sent to every one who will order it.

Our Contributors.

THE NIBBLERS WHO STAND ON THE BANK, LOOK ON, AND NIBBLE.

BY KNOXONIAN.

One day last month a most distressing accident took place in a town in Western Ontario. A mill dam broke away, the rushing waters carried a row of houses from their foundation, and five lives were lost. From a well-written description of the accident in a local paper we clip the following in regard to the search made for the bodies of the drowned.

Willing hands rendered valuable assistance, but it was astonishing how many there were just as willing to stand aside and look on, wondering why some of those who were up to their knees in water and slush, working like nailers didn't do so and so, without ever taking into consideration that they were just as much entitled to do it as those who were doing the best they could. In such a crowd you will always find plenty of fault-finders and men who are ever ready to give directions, but, they are the last to soil their boots or hands in real work.

Yes; you can always find that crowd without any difficulty. They always talk so loud that it is easy to find them. They stand on the bank, find fault, give orders, shout "Why don't you do so and so?" "Didn't I tell you so," and other equally sensible things, but take precious good care that they do nothing themselves.

Let those men who are searching for the dead bodies in the water represent the people who are working in the Church. Let the men who stand on the bank represent the large number in, or hanging on the sides of, the Church, who never do anything, never pay anything worth mentioning, and whose chief business it is to nibble at those who are doing the work. Let us listen to these nibblers for a moment as they nibble at the workers.

One nibbler shouts, "Why don't you do so and so?" It never occurs to this nibbler that it may be just as much his duty to do the thing as the duty of the worker he nibbles at. Oh dear no! Perish the thought. His business is to cross-examine the workers. The best work he can do for the Lord is to bombard with impertinent questions the people who are doing their best. So he says to the elder, Why don't you do this? and to the manager, Why don't you do that? and to the Sabbath school superintendent, Why don't you do the other thing? and to the minister, Why don't you do everything possible and impossible? How long would it take a thousand such nibblers to build a church, or endow a college, or send a missionary to the heathen? They wouldn't do it in 10,000 years. The lean nag that carries one of our student missionaries between his stations in Muskoka is worth more to the Church than 10,000 nibblers whose best work is to shout "Why don't you do so and so?"

Listen to nibbler number two as he stands on the bank, and yells, "Didn't I tell you so?" His little soul is ecstatic. He hasn't felt so glad for a long time. He has seen somebody fail when trying his best to do a good thing. A man with a heart as large as the head of a mosquito always feels bad when he sees a good worker fail in his attempt to do a good thing. This nibbler rejoices at the failure because it gives him a chance to say, "Didn't I tell you so?" One peculiarity of the "didn't-I-tell-you-so" nibbler is that he has very little regard for one of the best-known incidents in the history of the United States. He too frequently forgets that little story about George Washington and his hatchet. When he says "Didn't I tell you so?" he means you to infer that he *did* tell somebody what was going to happen. Quite frequently he didn't do anything of the kind. He knew no more about it than any body else—perhaps not half as much as the man who tried to do the work and failed. The "Didn't-I-tell-you-so" nibbler need never fail. His work is easy. Anybody can do it. All he does in his department of industry is stand on the bank, open his mouth, wag his unruly member, and out comes "Didn't I tell you so?" How many years of that kind of work would it take to evangelize the world?

The most provoking of nibblers is the *fault finding* nibbler. He takes good care he never does anything himself. His business is to look on, and find fault with anybody and everybody. For this class of work he expects to hear the welcome, "Well done, thou good and faithful servant." One of two things is absolutely certain; either that nibbler will never hear that

welcome, or Paul was sadly astray in his views on Christian duty.

The fault-finding variety of nibblers may be divided into a number of classes according to their specialty. One class makes a specialty of nibbling at the church music. The less they know about music the more persistently they nibble. Those who know nothing at all stand on the bank, and shout vociferously. Another class takes the session in hand. A third makes a specialty of finance and devotes all its energies to the managers. Those who never pay anything nearly always belong to this class. A fourth deals with the Sabbath school. Sometimes all the classes unite, and attack the preacher. There are various other specialties in the nibbling business. One man makes a specialty of nibbling at the Augmentation Fund, another at the Aged and Infirm Ministers' Fund, another at the Colleges, another at the Home Mission Committee and so on, every creature after his kind.

Viewed in regard to the *manner* in which they do their work, nibblers may be classified as the *grave*, the *acute* and the *circumflex*. The *grave* nibbler does his work in a heavy, half-melancholy sort of style. He is very likely to pelt you with misquoted passages of Scripture, and consign you to a bad place, if you decline to do what he wants. He tries to make you believe that he carries the keys.

The *acute* nibbler puts in his work in a bitter, venomous sort of way. It pleases him to give anybody pain. The youthful Nero loved to see flies tortured to death slowly; the *acute* nibbler loves to torture human beings. He says he is a Christian.

The *circumflex* nibbler works all round on general principles.

DISCOURAGEMENTS AND ENCOURAGEMENTS IN WOMAN'S FOREIGN MISSION WORK.*

In order that our meeting may be successful in helping the workers to be helpers of one another by comparing notes and experiences, I propose giving my small fraction to this end. 1. On discouragements, and how to meet them. The small meetings are a source of discouragement to the earnest worker. The place, time and hour of the monthly meeting are announced from the pulpit. The pastor urges the ladies to attend, and speaks a kind word in our behalf. We usually meet at the different homes. The lady who has the privilege of the meeting in her house makes preparation, has the room light, bright and warm. Bibles, hymn-books, letter-leaflets (not forgetting the flowers when they can be had), with plate or box for the contribution envelopes at the treasurer's place. We invite all whom we see of our women. The president and others come prepared, expecting to have a good time, and so we have, but alas! how small the number! How few avail themselves of this hour with Jesus, to consider the interests of His kingdom! He says, Pray ye the Lord of the harvest to send forth labourers, and the harvest is great. Prayer is a law of the kingdom. Ask, and ye shall receive, but to receive we must ask (I will be enquired of, saith God), and ask unitedly, as they did for the Pentecostal blessing, and be agreed; for, If two of you shall agree to ask in My name, it shall be done.

The duty of meeting is plain and scriptural. Now, after the preparation and the promises, is it not discouraging to the workers to have so few come out and join in prayer and consultation for the advancement of the kingdom? Yes! but if Christ had to say, What! could you not watch with Me one hour? when He agonized in prayer, should we not expect to say, Could you not give one hour a month to the missionary meeting? and often be disappointed? Let us remember we get the blessing for ourselves, and often portions for those who do not come.

Last summer I was visiting in the country, and heard on Sabbath at the village church the woman's missionary meeting announced. My friend and I drove seven miles to attend it, and found only four women convened in the church for this hour. Yet, in that same church, hundreds met every evening, and that evening too, to have a good time singing, "Where are the Reapers?" and such. A revival was

*Paper read by Mrs. Blair, Prescott, at the annual meeting of the Woman's Foreign Mission Society of the Presbyterian Church in Canada.

going on, but the practical part had not yet commenced.

What is the cause of the small meetings? Once I heard this said. O! it is only a woman's meeting! A few women! True, but it was at a woman's prayer meeting that the Gospel was first preached in Europe.

Paul, the greatest missionary of his time, was hurried by the Spirit from place to place, and not permitted to stop till he came to the woman's resort for prayer. Perhaps Lydia, in her commercial relation, heard from Palestine of Jesus and His Gospel, and she and her companions were praying God to send the light to them. Did not God honour this woman's prayer meeting?

Again, the remark, They are small, these women's meetings. Yes, but the promise is, Where even two or three are gathered in My name, there am I, and call to mind that meeting of only two (long ago) and its results. One of the two was the missionary that came the longest way, and made the greatest sacrifice, even our Lord Jesus, the risen Saviour, and the other was the woman Mary. At first she thought it was a common person, the gardener, but when Christ revealed Himself in the word, "Mary," she bowed in adoring worship. O! what a joy came into her life! In that short meeting she learned that she was a child of God, a sister of Christ, and a missionary to the brethren, all personal blessings, and she carried in her hand a lighted torch, containing the message: "Go, tell," to her sisters all down the centuries, which is now in this nineteenth century flashing brighter and wider than ever.

The couplet,

Take my feet, and let them be
Swift and beautiful for Thee,

was quickly exemplified in Mary. "She ran for joy." What seemed at first to be a common meeting was a meeting with Jesus. Let not then our meetings be despised. If we are ministering women, going out to do real service for Christ, as did Mary, our meetings will bring blessing to ourselves and others.

Let us willingly and gladly go on with this part of the missionary service, *even* the small meetings. Another objection I have heard named was: "I can't hear them, they don't speak out." Well, yes, but we are learning to speak out, and when we get training institutions for this work there will be a growing improvement in that too, for the good we would do we cannot, unless we speak out clearly and distinctly.

Another discouragement to the workers is the few that will engage in leading prayer in the meetings. I believe that is one cause of many absenting themselves from the meetings, the fear of being called to lead in prayer.

That is a cross that Presbyterian women have to take up; I know it from experience.

Why should this be a cross? Simply because in our early days we were so oft reminded of Paul's saying to the Corinthians, "Let your women keep silence in the Churches; it is a shame for women to speak in the Church." The fire might burn within us, but our tongues cleave to the roof of our mouths for fear we should be breaking Presbyterian doctrine or rules, and instead of this faculty of speech being let out, *educated*, it was shut up, for we were women. But now the Sun of Righteousness has sent forth His brightness, and dispersed these clouds that enveloped us. The women who laboured in the Gospel with Paul are brought into notice, and the uncovering of that precious prophecy, for woman's recognition in her Lord's service, is indeed a garment of praise. "The Lord giveth the Word (it is ours), and the company of women that publish it are a great host." God grant that our women may lay hold (with a firm grasp) of their title deed, so long hid away. We are entering upon ancient inheritance. Let us go in to take possession.

One more—the contributions. Of these it has been said. "We have enough to do at home without going abroad. We have to support our own Church, and we have the elbow heathen around us." It is true we have our own Church ordinances and home heathen to work for. Is this *all*? Is this only the Church's mission? Begin at Jerusalem, at *home*, certainly, but go tell, preach, teach, heal to the uttermost parts of the earth. "The world for Christ" is our motto, our mission. Our example is Christ. "As the Father sent Me, so send I you," are His words.

God the Father placed the Son (the Great Intercessor) between Himself and a perishing world. He (the Son) placed His people between Himself and a perishing world, that *they* also may be intercessors, that through His accomplished work of redemption, and through His high priestly censer, we may present our intercession for the world, and for the advancement of His kingdom. Go ye into all the world, is the commission He placed in the hands, first of woman, then of man, both one in Christ, to tell and to preach the Gospel. Are we the poorer for giving to Foreign Missions? Study the experience of God's givers, and find that where five talents were traded with for Him they were doubled; where two were used they were multiplied sometimes to a hundredfold, whereas the one talent hid away only brought condemnation. We must either go or send. Money is needed, and giving for God's cause is an act of worship, as well as is prayer.

Now, what do our discouragements amount to? They are to the encouragements as the feather in one scale and the gold coin in the other. Let us turn them into encouragements. To do this, let us take a retrospect of the last decade, of our increasing numbers in auxiliaries, in mission bands, in presbyterials, of our contributions, of our knowledge of the field and the work at home and abroad. Compare 1877 with 1887. In 1877, auxiliaries, eighteen; in 1887, 251; three mission bands in 1877; in 1887, seventy-six; no presbyterial in 1877; in 1887, eighteen; contributions in 1877, \$1,005.39; in 1887, \$18,581.05. Shall we not take courage, and go out with our spices of prayer, and work, money and talent, to minister to the Lord's body, which is His Church? Shall we not go out in faith, knowing from His Word, whatever obstacles may be in the way, we shall yet come upon a complete and living Saviour, Christ? What may we not expect when another decade comes around? Where now there are ten, there will be 100, where 100, 1,000, and so on in progression.

Let us take up a few of the points of encouragement. There is a growing spirituality among our women. I have felt this in my visits: a desire to do missionary service to our Lord, a laying aside of the old reserve, and a stepping out to join in the missionary ranks; and I believe when their interests will be enlisted by knowledge of the work, through literature, addresses, or whatever means pastors and missionary women can bring before them, there will be an outcome from our Presbyterian women that will work marvels, because when they do move they move. Woman's courage in her Lord's service is growing and encouraged from many sources. First, she is searching, as never before, for her title records in the registry of God's Word, and finds that the Saviour took up His abode on earth, first with a woman; His first miracle was performed at the request of a woman; His first recorded lesson in prayer was to a woman; His first revelation of Himself as the resurrection and the life was to a woman; His first appearance after His resurrection was to a woman; His first Gospel commission was given to a woman. In all woman's relations Christ busied Himself in clearing away the obloquy and separation that was heaped on women by man, after that first act of disobedience to God, and Christ has replaced her in more than her former honours, side by side with man, for the inner circle of His presence in His public teaching was accorded to woman. Notice that when they brought their children to Christ, He caused the mothers to have the nearest place to Himself; also the women who sat at His feet and washed His feet, and the woman who touched the hem of His garment (contented to be concealed), Christ encouraged her to speak before that mixed multitude, and she was rewarded by a gracious recognition for so doing. True she trembled, as many of us do, to speak for Jesus; but Christ regards even such with loving personal favour. Thus woman is encouraged by her birthright privileges being restored. Again, the Church is aroused to recognize the importance of the co-operation with woman in Church work; also to the necessity of training for woman, as well as for man, in all the branches of Christian work. Notice, for example, the action of the Mother Church in last year's Assembly at Edinburgh—the unanimous carrying of a motion for a woman's guild, having three grades of training, and restoring the ancient order of deaconesses. Observe, the highest men in the Church fathered this resolution, and were dumb with grateful astonishment

at the unanimous passing of it without a dissenting voice. They expected opposition, but instead received the quiet answer to earnest, anxious prayers. Will not our Canadian Zion, whose Dominion is from sea to sea, or from ocean to ocean as we say, and from the river to the end of the earth, will she not take up this advance work, and organize training houses and institutes for all parts of woman's agency in Christian work? Then we will be enabled to take up more confidently meetings for prayer and discussion on ways and means for the kingdom. We will get more accustomed to our own voices, and those around us. We will be able to work the shares we have taken with more intelligence and success, and the Holy Spirit, the essential, will work through these for the glory and advancement of the kingdom. Further, we are encouraged by the sympathy of the brethren. In our presbyterials we are brought to learn this more and more. Formerly our affections clustered round our own pastors; now they are enlarged to take in all the Presbytery for their gentle sayings and kind, encouraging words, which confirm to us their strong sympathy in our work. At our Brockville Presbyterial meeting in March, after the addresses of the brethren, and the affectionate prayer of the father and Moderator, as he so earnestly commended our mission work and ourselves to the Head of the Church, my heart was stirred with gratitude, I thanked God, and took courage.

We are also encouraged by the annual gatherings. It is an inspiration to come and look in the faces of so many women of the kingdom, assembled for this grand missionary cause. We feel that we are part of a great sisterhood in Christ's service. We get new views, and stronger impetus in the work. We are lifted to a higher outlook in the field, and we are learning deeper lessons of the fatherly care of Him who knows our frame and our needs more than any other. He, our Father, is restoring the old landmarks for His ministering women. These yearly gatherings, so long lost sight of, intended for greater unity in the Church, for greeting and gladdening one another, are given to us now. May each woman carry away a blessing for herself, and portions for those who are obliged to tarry at home.

We are encouraged, likewise, by the number of sister organizations engaged in the same cause, many of them older and stronger than we are, all rejoicing in the welfare and success of each other, one in Christ seeking the world for Christ. Woman's missionary societies. Many! Let us clasp hands with all, and say, God speed; also that Gospel Temperance Union of women, of all Christians, that has outstepped all in their progressive work. She is the forerunner, taking the cry, "Prepare ye the way of the Lord; make straight in the desert a highway for our God; cast ye up, prepare the way, take up the stumbling-block out of the way of my people; gather out the stones." Yes, every obstacle that retards the Gospel chariot. This preparatory work is now encircling the globe. God bless and prosper the Woman's Gospel Temperance Union.

Finally, crowning higher and greater than all else, is the encouragement in prospect from Him who trod this earth a lowly missionary, and knows what every discouragement is by experience—He who will yet sit on the throne of His glory, and before His Father and the holy angels, before an assembled universe, will say to each faithful ministering woman, "She hath done what she could," "Well done, good and faithful, enter into the joy of your Lord." Oblessed work for Jesus! Shall we not seek to work out the fulfilment of the dream, that at the close of this nineteenth century, over all nations, Jesus will rule, Jesus will reign, that the world's anthem may be sung to crown Him Lord of all. This nineteenth century has been called woman's century for growing privilege—hand in hand with privilege goes responsibility, and beckoning before is possibility. Ask, and ye shall receive gifts unlimited and ungrudging. Seek, and ye shall find Him, the Leader, the Captain, the Way, the Door. Knock, and it shall be opened unto you; walk in to endless possessions, infinite treasures. Let us then, dear women, take up our privileges, our responsibilities, our possibilities for Jesus and his kingdom, to prepare the way for His coming; for when He comes, it is to take His bride home to the palace he has prepared for her.

May His loving, gentle presence enter into and abide upon this meeting. May refreshing and bless-

ing go forth with us during the coming year. May we receive fresh anointing of the Holy Spirit, and O grant, dear Lord, that the beauty of the Lord God, even Thy beauty, may rest upon us every one, to Thy glory and praise evermore! Amen.

THE WELLAND CANAL MISSION.

MR. EDITOR, As many of your readers are shareholders in this Christian enterprise, and doubtless many others would like to be when they know the rich dividends declared, permit me to state its aims and objects and the means in operation to attain these. Its aim is to hold forth the word of life in the midst of our sailors and workmen employed on our inland lakes who pass through the Welland Canal, by the means of the distribution of Bibles, books, tracts and Gospel periodicals; also by the preaching of the Gospel and personal conversation; not only sprinkling the truth amongst them as sacred salt, but rubbing it in by close personal application of it to the heart and conscience; as one sailor remarked once at a public meeting. I always liked to see our missionary with his nice little books and papers come along; but I did not like him to take hold of me by the hand and question me about my soul's welfare (and there are more that way than those sailors), but this I find to be the most successful and important part of the work, as another sailor said to me one day: "Why I have learned more of what true religion is within the last hour by your talk with me than all my life before." As in nature so in grace. Hand-picked fruit is best. May I give you a sample? One dear boy, with whom I had a conversation one evening, and who was brought to decision for Christ, writes. "Dear brother, I am still clinging to my Gospel armour, and by God's strength I am going to hold on to it forever. I will soon be twenty-one. If I had been left out in the dark till this time where might I have been? But I thank Him for what He has done for me. I have been prospering ever since I gave myself to God both in temporal and spiritual things. I am happy to say that most of your fruit buds are living and doing well, but sorry that some seem to be dead. Yours in Christ, P. C." Did space permit, other samples might be given of God's blessing resting upon personal dealing as a means of bringing souls to Christ and also of building up weak believers in the faith. In regard to the need for this mission, there is no room for doubt. The men employed on our lakes are deprived of the ordinary means of grace, and can only be reached by going to them. And where is a better place to reach them than on the Canal? They must needs pass through it who come from the upper to our lower Lake Ontario. A marked change has taken place since the opening of the new canal, both materially and morally; large steam barges, towing from three to four barges behind them, are supplanting the sailing vessel. The steam tug has taken the place of horse-towing, and that has removed a great evil from the canal banks, that is, "cruelty to animals." Also another important change for the better, the removal of the drinking saloons. None are permitted now on Government ground on the new canal; consequently a very great amount of immorality and drunkenness has been banished by the removal of the temptation, the men now are sober and quiet, and are more accessible and susceptible to Christian influences. During the past year I have been enabled to make 1,231 visits to vessels, 553 to shanties and houses, ninety-two to factories and public works, twenty-eight to the hospital, twenty-two to the city market, and twenty-three addresses delivered.

Such is a brief outline of labour done on our mission field, not including evangelistic and collecting work in the winter, which has also been abundantly blessed by God. As this noble mission work has been carried on under the auspices of the Upper Canada Religious Tract and Book Society, the missionary accounts to the society for the moneys he receives for this special mission work. Any of the Lord's stewards who have means to spare would do well to invest in this good work for the Lord's sake. Yours in the service of the King, T. BONE.

THE report for the United Church of Christ in Japan, missions of the American Presbyterian, American Reformed and Scotch United Presbyterian Churches, shows that the total number of members in October last was 5,115, a gain of 1,103 during the year.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

NOTHING FORGOTTEN.

A THOUGHT FROM THE "ALLOW FIELD."

BY REV. GEORGE BRUCE, B.A., ST. JOHN, N. B.

When the disciples were entering upon their work, our Saviour spoke words of chastening admonition: "I sent you to reap that upon which ye bestowed no labour. Other men laboured, and ye have entered into their labours."

His eye did not rest only upon the white fields ready to harvest. He saw the past; the early springtime when the ploughman made ready the ground, often stubborn and uncongenial—when the sower went forth to sow, after weeping as he scattered the seed for a harvest which he never should see. Now the reapers have come; but while they fill their arms with the sheaves of the abundant harvest, gladly and perhaps with self-complacency, scarcely asking how it had come, He, whose the harvest was, remembered the plougher and the sower as worthy of equal honour with the reaper. Their work was of equal importance; without their labour there would be nothing to reap. He knew that it was easier to reap, seeing the grain, and gathering the golden-topped sheaves, than to plough the dry, bare ground, and sow in faith. The toil of the reaper has its own reward in itself. There is a wealth in the very weight of the sheaves, which stimulates the heart and nerves the arm for the needful effort of the ingathering, and turns that into a grateful exercise which else had been a toil. The ploughman and the sower can only see this afar off, and need therefore a strong faith, a deeper consecration.

And God knows this. Men may not have seen, or they may have failed to understand, or they may have forgotten, those who went before; but Jesus does not forget them, even in the joy of the ingathering. Let us remember this. Sowing and reaping will both be found in every faithful life. How arduous the one, how joyous the other. Yet it may be in the sowing, rather than in the reaping. You were near to Jesus, and gave Him joy in fair, faithful self-consecrating service. It cost you more, far more to do the one than the other.

And so to some it is given to be reapers, to others is appointed the toil of the plough and the seed-bag. They see but little of the fruit of their labours. They preach and they teach, and pray for some token, for some moving: but men come and go, and there is little change. Prayer meetings are small and heavy; a terrible silence falls when prayers are waited for, or the meeting is thrown open. Brethren, asked by name, pray as a machine moves when it is set on, the same sentences, the same monotonous length. Singing God's praise is like a grim struggle on the part of the few who, somehow and sometime, have learned to open their lips in their fashion, so dead, so dead. One would almost welcome the ripple of some activity, of some vitality, even if it were evil; for oh! this toil, this silent ploughing, this casting of seed, watered with tears and placed into the ground, this giving, with no receiving, it tries a man?

Yet all the time the seed is growing, and by and by there will be a harvest. Who should rejoice most? They who reap or those who sow. God says that they who sow and they who reap shall rejoice together, and no service is so small as to be unworthy of His notice. Among the rivers which run to the sea, some are great and some are small. Some move down upon the ocean with mighty resistless impulse, cleaving their way so that their waters can be traced for leagues; others flow quietly with many a sinuous bend along the few miles of their course, till they steal silently across the seaside sands, and are lost in the heavings of that mighty bosom. Such are men's lives, some are mighty and cleave their way for centuries into the ocean of human influence; others steal forth silently beneath the shade. Yet, to God, one is known as well as the other. He knows how the little stream watered yonder garden, laved the roots of the shade tree, and quenched the thirst of the traveller. A cup of cold water shall not lose its reward.

Let us learn to work for God, and, whether we sow or reap, whether our influence be large or small, He will remember our work amidst the solemnities of

that august harvest day. We may not be well known harvesters, but we can all be "other men," we can labour.

"SHUT IN."

Shut in, shut in, from the ceaseless din
Of the restless world, and its want and sin;
Shut in from its turmoil, care and strife,
And all the wearisome round of life.

Shut in with tears that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
And with the bitter knowledge of failing powers.

Shut in with dreams of the days gone by,
With buried joys that were born to die;
Shut in with the hopes that have lost their zest,
And leave but a longing after rest.

Shut in with a trio of angels sweet,
Patience and Grace all pain to meet;
With faith that can suffer, and stand and wait,
And lean on the promises, strong and great.

Shut in with Christ! Oh, wonderful thought!
Shut in with the peace His sufferings bought;
Shut in with the love that wields the rod;
Oh, company blest! Shut in with God.

THE HOME HEART.

"Stay, stay at home, my heart, and rest."

The home heart, what should we do without it, when in the toil and stress and fever of life we meet a moment, when like a little child we hasten to be folded close, so that we can hear each strong beat of love for us? And yet there are those who, through every fibre of their sensitive nature, feel that there is for them no home waiting as a sweet and sacred refuge.

There are lonely souls who walk as strangers among their kindred, not from any will or wish of their own, but simply because the impulses of their souls can find no answering rhythm in those whom they must name the nearest by natural ties. Few of these go on bearing their loneliness without reaching out beyond the family, feeling to find, if possible, a something which shall satisfy their craving for sympathy, blest are such indeed if they feel when missing the human touch, that of the divine hand promising in its thrilling warmth a guidance to the all-embracing heart.

The home that keeps no heart of deep, inspiring sympathy for its loved ones is a home only in name. Thousands have, when sitting in the midst of luxury by the side of wives beautiful and accomplished, felt in their inmost souls that they had no home. After the day's toil, temptations and trials were over, how much would any of these have given if they could without stint have laid open their experience before an adequate sympathy—a sympathy that would have patience with weakness or failure, that would have discovered for depression a germ of hope in a seeming defeat, that would promise love, protection and loyalty, though the whole world should forsake, and would glory in thus proving itself. Oh! if our business men were sure of this home heart, would there be so many departures from old-fashioned honesty as now? Would there be such mad impulses to throw away the life as now? The home heart has always help for its own; it has advice for perplexity, forgiveness for sin, and hope for despair. It has that something which is so unexplainable, but which for want of a better word we call rest, to offer.

There was a home down in Bethany where One "who came to His own, and His own received Him not," found the home heart. Much has been written of the comparative merits of Mary and Martha, the sisters in that home, many have been the speculations with reference to Christ's regard of their separate offices, and of the relation of these to His comfort and happiness, yet do we not instinctively decide that He found in Mary the home heart which made the spot a restful tarrying place to Him?

Oh! while the women of our day are opening their eyes to the possibilities that seem to be unfolding before them, are they realizing as they should the awful responsibility that is resting upon them to fulfil themselves? To fulfil themselves according to an old-time fashion that under the light of to-day's glare may seem very colourless, but a fashion, thank God, who in His wisdom made woman complete in her womanliness, having as it were a sex of soul, a being toward whom man, in his unperverted state, lifts expectant, reverent eyes, exclaiming, as did the lover in "The

Princess". Look up, and let thy nature strike on mine," can never be so outgrown that it will not have followers that shall glorify their womanhood and their homes by that sympathy which shall be at once inspiration and rest to those who are to prove their manliness before the world.

I see the long procession
Still passing to and fro,
The young heart, hot and restless,
And the old, subdued and slow!

As the long line passes before my imagination as I sit in the twilight, I wonder how many, after the day's toil, will meet the home heart.—*Christian at Work.*

THE CHRISTIAN MORALITY.

When Paul first announced the great principle of Christian liberty it was by a large number of his contemporaries wholly misunderstood. The bonds of law seemed loosed. Its restrictions were withdrawn. A wide and effectual door was opened, whereby men who could ill bear restraint might practise their vices under the plea of Christian liberty. Nor has this notion ever been wholly dispelled. There has been a stream of Antinomianism running all down through the Church's history, which has had its rise in these doctrines of the Apostle Paul. Christian liberty has been taken to mean greater freedom to sin. That Paul never meant it to be so interpreted may be assured from the whole tenor of his writings. He was not one of those who believed that the eternal laws of God could be limited to one age or people. He had no sympathy with the doctrine that conscience is but the product of climate and constitution, and can be relaxed or extended according to the amount of heat or cold. He would have been the first to acknowledge that there were fixed and unalterable laws of God that neither Jewish nor Christian dispensation could change. These remained in force, whatever doctrines men might believe. If the Christian conscience did not accept these laws, so much the worse for the Christian conscience.

Christian liberty, when rightly interpreted, makes the laws of God not less, but more binding. It throws a man upon his honour. It delivers him from a multitude of petty rules and infinitesimal restrictions, such as made the yoke of the Scribes too heavy to bear. But it leaves a principle in man's heart that leads him out to the eternal laws of God with reverence and love. The sphere in which the Christian conscience has most authority lies in those actions that in themselves are neither right nor wrong. There is a vast number of things that are not absolutely right nor absolutely wrong. The great question in the days of Paul was, whether the Christian should eat meat that had been offered to idols? Some felt that to do so would be a great sin. Others rejoiced in such an opportunity of displaying their Christian liberty. Paul took neither of these views. To the one party he said: It is not a sin, for an idol is nothing, and meat offered to idols is as if naught had been done to it. But to the other party he said: There are more things to be considered than your liberty; there are tender consciences to be thought of; do not you by your actions be a cause of stumbling to a weak brother.

Christian morality is thus a much wider thing than merely obeying the eternal laws of God. It takes within its sweep the thousand actions that the laws of God do not touch. It declares that nothing is indifferent, but that as a Christian man you shall be justified or condemned upon such questions as the manner in which you keep the Sabbath Day, the amusements you will engage in, the associations you shall form, the attitude you shall take up toward the drinking customs of our country—upon all such matters you must exercise your Christian liberty. But do not think that it is a matter of indifference which side you take. The difference to a man's soul may be the difference between heaven and hell. The Christian conscience must take up each occasion by itself, and determine how it ought to be dealt with. Each must ask—how am I, in the light of the cross of Christ, to act in this matter?

Paul gives two considerations that ought to guide the Christian conscience in times of difficulty. The first is "All things are not expedient." We have not simply ourselves to think of. *Charity* will dictate to us to beware of trampling upon tender consciences. It is a much nobler thing to respect the

prejudices of others than rudely to trample them under foot. The better Christian a man is the more mindful will he be of the feelings of other men. Except in a clear case of duty, he will find it more blessed to give than to receive. *Regard for the welfare of others must influence us.* How will my action affect other souls? Will it help them toward self-restraint and manly endeavour? or will it cast over them the shadow of evil? Many a Christian has denied himself much because he felt that by his action he might lead weak souls astray. That is a nobler way than to pursue our path indifferent to all such thoughts. It is nearer the spirit of the Apostle when he said, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother offend."

The other consideration that Paul gives to guide the Christian conscience is: "I will not be brought under the power of any." There are many things where the sin lies not in the doing, but the over-doing. Following along the track of Christian liberty, many a man comes to lose his freedom. Habits get control over him. Carried away, it may be, in the whirl of pleasure, he comes to live a mere butterfly existence. That man is not free. There can be no freedom where the will of God is not supreme. Whatever else determines our actions has turned us into its slaves.

We will carry out best the law of Christian conscience if we think less of mere liberty, and learn better how to obey. The Corinthians made the mistake of wishing to be masters without first learning to be servants. True freedom will come only by obeying. When we have learned to govern our own will, and to count all things but loss for the excellency of the knowledge of Christ Jesus, then we may begin to rejoice in that liberty wherewith Christ hath made us free.—*Rev. D. Woodside, B.D., Glasgow.*

READING THE BIBLE FOR ONESELF.

Much is said nowadays, and very properly, about reading the Bible, becoming familiar with its history and doctrines, and being able to quote it correctly and pertinently. Ministers, theological students, Sabbath school teachers, parents, all Christians and everybody else, are urged to read and study the Word of God. The Scriptures cannot be perused and investigated too much. Because of the want of a thorough acquaintance with them a good deal of preaching that is orthodox is destitute of weight, force and flavour, and the personal piety of many is irresolute and feeble. But it is particularly in reading the Bible with a view to personal religious edification that we so often come short. We study its history, its blessed doctrines, its pure precepts, the high duties to which it calls us, and the glorious glimpses it gives us of the future; but we fail to apply it to the states of our own hearts, our feelings, our desires and the ordering of our lives. Eminent saints have always feasted much upon the Word of God. To them it has been "profitable for doctrine, for reproof, for instruction in righteousness." It has been with them a prominent characteristic to desire the sincere milk of the Word that they might grow thereby. A soul not fed by God's truth will not be rich in grace.—*Presbyterian Banner.*

A BRAHMIN'S QUESTION.

Mr. Lewis, a missionary of the London Society at Bellary, was not long ago asked by a young Brahmin: "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?" "Why, yes; to be sure they do," was the reply. "What I mean is," continued the Brahmin, "do they, in their heart, believe that the Hindus would be better and happier if they were converted to Christianity?" "Certainly they do," said Mr. Lewis. "Why, then, do they act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the civil service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and 150 miles away is another, and 100 miles in another direction is a third. How can the Christians of England expect to convert the people of India from their hoary faith with so little effort on their part?"

Our Young Folks.

CALVARY.

O, what a mournful, tragic scene,
When on the tree the Nazarene,
The Son of Man, was crucified—
The Lamb of God for sinners died.

Distressed by cruel, angry foes,
He bore the burden of our woes;
Our sins and guilt on Him were laid,
He for our crimes atonement made.

For us the crown of thorns He wore,
For us the law's dread curse He bore,
For us He shed His precious blood,
To reconcile us unto God.

His life a sacrifice He gave,
From endless death our souls to save;
Since Thou, O Christ, hast died for me,
Constrained by love, I'll live for Thee.

GOLDEN GRAIN BIBLE READINGS.

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

"BEHOLD!"

This word is used to evoke special attention.
The "Behold"

- Of God's Presence, Gen. xxviii. 15.
- " Providence, Ex. xvi. 4.
- " Keeping, Ex. xxiii. 20, Psa. xxxiii. 18.
- Of Christ's Herald, Mal. iii. 1, Matt. xi. 10.
- " Birth, Isa. vii. 14, Matt. i. 23.
- " Second Coming, Rev. xxii. 7-20.
- " Waiting for Repentance, Rev. iii. 20.
- Of the New Creation, Rev. xxi. 5.
- " Judgment, Acts xiii. 11, Rev. xxii. 12.
- " Divine Love, 1 John iii. 1.

By this word God draws our attention to these great facts in His government of the world. He would write these things on our hearts as with the point of a diamond. "Behold" is God's protest against our listlessness, our thoughtlessness. By it He would arouse our souls to thought.

DOING THE FATHER'S WILL.

Josepha was not in a very good humour that Sunday, though it was her birthday, her tenth birthday. In the first place a Sunday birthday was a dull sort of a thing, she thought; and then baby Fritz had been so sick that mamma had not had a chance to get any little present ready for her. It was true that was only put off—the present was to come—but still Josepha felt out of sorts; and when mamma called her to get her Bible verses she broke out into a regular pout, and grumbled out that it was a hard case she couldn't have any fun at all on her birthday, not even a holiday from Bible verses.

Mamma at once shut the Bible, and laid it on the table.

"I can't let you learn your verses while you are in a bad humour, daughter," she said, "so I will preach you a little sermon instead. 'Once there was a little boy who used to beg his father every morning to keep him away from the bees; but instead of helping his father to keep him, he went straight out and played with their hives, and of course they stung him again.'"

"Well, what next?" asked the little listener.
"That's all," said mamma.
"All? Why, I don't call that a sermon."
"Yes, it's a sermon," answered mamma, "but it is a short one, and it has my daughter for a text."
"Now, mamma, you know I never do anything like that!" exclaimed Josepha.

"I think I can show you that you do something very much like that every morning. When you are repeating the Lord's Prayer what do you say after 'Thy kingdom come?'"

"Thy will be done on earth as it is in heaven," repeated the little girl briskly.

"That is, you ask God to make you do His will just as the angels do it. How do you suppose the angels do God's will?"

"I don't know," said the listener slowly.

"Of course we don't know exactly, but of some things we may feel confident; I am sure they do it promptly; I am sure they do it cheerfully; I am sure they do it perfectly."

"The angels know just what God's will is, but I

don't," answered Josepha, who felt as if she needed somehow to defend herself.

Her mother pointed to an illuminated text on the nursery wall: "Children, obey your parents."

There was a long, quiet time then, in which mamma drew her little girl to her knee, and kissed her tenderly.

"I won't give you any verses to get to-day," she said, gently, "but I will give you this little sermon to 'learn by heart.' Every time you say, 'Thy will be done on earth as it is in heaven,' remember that you are asking God to make you do what you are told—promptly, cheerfully, perfectly. And then you must help the Lord to answer this prayer."

A WORD TO THE BOYS.

Dear boys, God wants you in His kingdom. He wants you just as much as He does your father and mother. He wants your heart, your love, your service. He wants you to honour Him and live for Him. Christ died for you, boys, as much as for any one. His invitation, "Come unto Me," means you. You boys can serve Him just as faithfully and just as acceptably, and just as easily, as older persons. Serve and honour Him in your own boy-life and way; be boy-Christians. Being Christians will not make you any less happy and joyous; it will add new joys.

Christ wants you now. Do not wait to become older. It is easier to give your hearts to Jesus, and to commence to live for Him now, than it will be when you are older. Every day of delay may take you farther from the Saviour. Those who "seek early" have special promise of success in finding. Christ wants you now—every one of you who read this. Ask Him to forgive your sins, however small they may be; for every little sin needs forgiveness, and He alone can give this. Give yourselves to Jesus now; and when you have done this, help your companions to do the same.

HOW GOD USES LITTLE THINGS.

A nut once saved the life of a German count. A plot had been laid to murder him, and the murderer lay hid in his castle through the day. Before going to bed the count drew some things from his pocket, and a nut fell on the floor which he did not notice. That night the murderer entered the bedroom, but stepped on the nut, which, breaking, cracked loud enough to waken the count, and the murderer fled. Who would say that all this was mere accident? In God's providence the man might have stepped just beside that nut, or the count might have picked it up, or he might not have let it fall, or one of a dozen other things might have been; but we know what was, and this was not by chance. All things are in God's hands.

LEAVING THEM TO GOD.

In West Africa a society in England has started a school for native children. One day in that school a little girl struck her schoolmate. The teacher found it out, and asked the child who was struck, "Did you strike her back again?" "No, ma'am," said the child.

"What did you do?" asked the teacher.
"I left her to God," said she.

A beautiful and most efficient way to settle all difficulties, and prevent all fights among children and among men. We shall never be struck by others when they know that we will not return the blow, but "leave them to God." Then, whatever our enemies do, or threaten to do to us, let us leave them to Him, praying that He would forgive them, and make them our friends.

BETTER THAN GOLD.

"I will give that to the missionaries," said little Billy, and he put his fat little hand on a tiny gold dollar, as he counted the contents of his money-box.

"Why?" Susie asked.

"Cause it's gold. Don't you know the wise men brought Jesus gold? And missionaries work for Jesus."

Susie said, "The gold all belongs to Him anyhow. Don't you think it would be better to go right to Him, and give Him what He asks for?"

"What's that?"
Susie repeated, "'My son, give Me thine heart.'"

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
(C. BLACKETT & ROBINSON),
AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

ADVERTISING TERMS:—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$2.50. No advertisements charged at less than five lines. None other than objectionable advertisements taken.

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TORONTO, WEDNESDAY, APRIL 27, 1887.

THE Legislature of Ontario passed a bill the other day making it more difficult to bring libel suits against newspapers. At the very time the Legislature were passing the bill a large portion of the English-speaking world were declaring that the only way Mr. Parnell can save himself from everlasting infamy is to sue the London *Times* for libel. Several members of the Dominion Parliament declared that if he did not clear himself by a libel suit he must be branded as an associate of murderers, if not an actual murderer himself. To tell a man in one country that he can save himself from destruction by using the law against libel and in that way only, and in another country to make it difficult to use substantially the same law, seems a strange sort of procedure, to say the least of it.

At first blush it would seem that witnesses are the persons chiefly affected by the proposal to set up a crucifix in the court rooms of Quebec. There are others, however, concerned in the administration of justice, to whom the crucifix must be offensive. It is not at all probable that Protestant judges, sheriffs and other officers of the law would take kindly to the proposed arrangement. Then the effect on the administration of justice should be considered. Would a jury of twelve French Catholics, sworn before the crucifix, be likely to attach much importance to the evidence of a Protestant witness who refused to swear in presence of the symbol? If they attached much importance to the crucifix themselves, they would not be likely to attach much importance to the testimony of the witness who was sworn without it. One cannot help asking how was it that the need of the crucifix has never been felt until now. Are the habitants becoming less truthful? Are the lawyers experiencing more difficulty in getting the whole truth out of them in the witness box? Of one thing the promoters of this bill may rest assured. Every word spoken or written in its favour gives aid and comfort to the demagogues of Ontario, lay and clerical, who try to keep their names before the public by posing as the self-elected champions of Protestantism.

THE proposal of the Irish Home Rulers, or some of them, to send O'Brien, editor of *United Ireland*, to Canada, to work up public feeling against Lord Lansdowne, for alleged severity to his tenants, is one of the most foolish ever made by the party, and that is saying a great deal. Considered from any point of view, it is supremely absurd, so absurd that one can scarcely discuss it with patience. Supposing O'Brien convinced everybody in Canada that the Governor-General is a severe landlord, what difference would it make to anybody? Lansdowne is not elected by Canadian votes, nor is he in any way amenable to Canadian public opinion. The British Government sent him here and can keep him here as long as it pleases, even though he turned every one of his Irish tenants out on the roadside. So far as we know the facts, the Governor General does not seem to be a severe landlord. He is probably one of the most merciful of the many absentee landlords that hold estates in Ireland. But supposing he were a Nero

and a Shylock rolled into one, we Canadians have nothing to do with his private business. Home Rule for Ireland has many warm friends in Canada; but the presence of O'Brien on any such mission may make the number less and cool the ardour of those that remain friendly. Should O'Brien come, the proper way to treat him will be to let him severely alone. Any attempt to prevent him from speaking will do him much more good than all the speeches he can deliver, while violence will instantly make him a martyr. The right thing to do with him is to do nothing at all.

THE *Mail* has the following highly suggestive paragraph:

The average salary of a clergyman in the United States or Canada, is probably a good deal less than \$1,000, and he does not always get the whole of it. The average salary of a male teacher in this Province is \$25, of a female teacher \$20. "Billy" Emerson, the negro minstrel, is said to get \$500 a week, with a private palace car for himself and wife; Boston recently paid \$10,000 to secure the services of Mr. Kelly, the eminent base-ballist, who gets a salary of \$5,000 a year. Mr. "Adonis" Dixie, an actor whose sphere is not much above that of the variety stage, makes more money in a week than a very large number of his fellow countrymen do in a year. There is a moral in these facts which can be extracted without the aid of a derrick.

Yes, there is, and our contemporary and other secular journals might render excellent service to the cause of truth and righteousness, by frequently and forcibly discussing the moral. When ministers and Church papers "extract" the moral they are by many suspected of personal or professional motives. The most suspicious of men cannot accuse secular journals of acting from such motives. We know of no more effective assault, of a popular kind, that could be made against religion than that which could be made by a clever man, who would make a list of the immense sums paid by godless people for amusement, or for drink, and compare the amount with that paid by many professing Christians for the support of the Gospel at home and abroad. There is no reply to that kind of an assault. It must be endured in silence and in shame.

IF M. Lemieux, of the Quebec Legislature, has as much sense as a legislator ought to have, he will either drop his crucifix bill or insert a clause providing for the removal of the crucifix when Protestant witnesses are being sworn. The bill provides that a crucifix be placed in front of every witness box, and requires a witness "to lift his right hand in front of the crucifix, and to place his left hand on the book of the Evangelists, and to cause him to swear before the crucifix and upon the Holy Evangelists, to tell the truth and the whole truth in the cause in which he has to be heard as a witness." The object aimed at, we understand, is to induce the habitant to tell the truth. The object is a good one. For anything we know, the new arrangement may be much needed. If the presence of the crucifix ensures the telling of the whole truth, we would respectfully suggest that one be attached to some of the desks in the Local Parliament of the Province of Quebec. Perhaps they are as much needed there as in front of the witness box. If it can be shown that the habitants are more likely to tell the truth with the crucifix before them than without it, few Protestants will object to its use while the habitant is giving evidence. What Protestants do object, and shall continue to object to if the bill passes, is the presence of the crucifix while they are giving evidence. The crucifix may help a habitant to tell the whole truth, but its presence is exasperating to the average Protestant, and he should not have his feelings outraged in any such way. We hope the Government of Quebec will not allow this bill to pass in any shape; but if the French Catholics must have a crucifix, then let provision be made for its removal when Protestant witnesses are being sworn.

POPIISH ENCROACHMENTS.

LEO XIII., the infallible head of the Roman Catholic Church, has restored the Jesuit order to all their former privileges and immunities, which his infallible predecessor, Clement XIV., suppressed in 1773. This action of the Holy See is given as a reason why the Legislature of Quebec should grant them all the advantages which in that Province pertain to incorporated bodies. A measure for the incorporation of the Society of Jesus, introduced by the

Premier of Quebec, is now before the Legislature. It is well known that Jesuitism has a chequered history with not a few shades that, despite modern attempts at critical whitewashing, are like the blood-stained spot on Macbeth's hands—they will not out. If they have not aspired to mould the education of every country where they had the chance; if political intrigue has not been constantly employed to accomplish their own ends; if they have not, when opportunity served, endeavoured to direct the course of statecraft, and all by any and every means within reach, then they are a deeply-maligned body of men. There have been men in the order, distinguished for their virtues and their great learning, but the order has not had many such members as Francois Xavier. The general feelings of distrust with which Jesuitism is regarded cannot be ascribed to Protestant antipathy. Even that would not be sufficient to account for their expulsion from Protestant States. It is not however from Protestant communities that they are expelled. There is scarcely a Catholic country in Europe where the order has not at some time been suppressed. When driven from France a few years ago they found a safe asylum in Protestant England, in the Channel Islands, among the Welsh mountains, or wherever they chose to betake themselves. They also found shelter in Canada, where none sought to interfere with them. They have rested sufficiently long to gather strength for a forward movement, and this they begin by asking for incorporation.

The course followed hitherto by this peculiar organization has caused it to be regarded with deep distrust. It aspires to a control to which it has no claim. Its very existence is incompatible with free institutions. Taking shelter under the freedom that Protestant principles have so largely helped to secure, it either seeks only to dominate or destroy the liberty that modern nations prize so highly. Judging from past experience, Canadian Legislatures would be justified in hesitating to confer favours on a body from whom public confidence is so generally withheld.

The Council of Constance, in its fifteenth decree, pronounced an anathema only on such assassins as had not previously procured an ecclesiastical mandate for the deed. Distinguished leaders of the Jesuit order inferred from this that assassination is laudable when perpetrated under direction of an ecclesiastical tribunal. No wonder that in 1614 the Parliament of Paris committed the work of Suarez to the flames because, under certain circumstances, it defended the assassination of sovereigns. It may be that the Jesuits of our time would not proceed to the extremes reached by their predecessors; but it must be remembered that the principles of the order remain unchanged. Its spirit and its discipline continue unmodified. If eternal vigilance is the price of liberty, certainly when the Jesuits approach our legislatures they will bear watching.

Another piece of most offensive legislation is asked for in the Quebec Assembly. One of the members has introduced what has been called the Crucifix Bill. Its principal provision is that "in all her Majesty's courts of justice in the (Quebec) Province, a crucifix shall be placed in a conspicuous place, opposite the witness box." Then, every witness on being sworn, shall "lift his right hand in front of the crucifix, and place his left hand on the Book of the Evangelists," and "swear before the crucifix." The member who introduced such a bill is either grossly ignorant, or actuated by the most intolerant bigotry. A truly Christian man does not need the addition of an oath to induce him to tell the truth either in a court of justice or anywhere else. Most people, however, conform to the law that requires the imposition of judicial oaths. Intelligent Protestants in the Province of Quebec, cannot, without violating their consciences, and without a sense of degradation, take the oath under the conditions that Mr. Lemieux's proposal would impose. Whatever Roman Catholics may think, it does seem strange to Protestants that any one can suppose that an image of the cross can give a higher sanction to an oath than one taken on the infallible Word of God alone. To all Protestants that sacred Book is the highest sanction known. They simply cannot submit to any other. Should the Crucifix Bill pass, and Protestants be compelled to comply with it, it can only be regarded as the imposition on the Christian conscience of a free people a yoke of antiquated bigotry and intolerance which

no legislature, civil or ecclesiastical, has a right to decree.

Yet another instance of Popish aggression on the rights of the minority remains to be mentioned. The Council of Quebec Bar have passed resolutions seriously affecting the rights and privileges of Protestants, in the matter of professional examinations. The examinations of McGill College, according to recent proposals, would no longer be accepted as a test of qualification for entering on the study of law. Only an examination based on the system of education pursued in the French colleges is to be accepted, should the resolutions of the Quebec Bar Council be carried out. Unfortunately, at present, there seems to be a tendency in Quebec Province to ride roughshod over the Protestant minority. In general, that minority has been liberal-minded and considerate, not disposed to take alarm at imaginary inroads on their rights. But when we see proposed, simultaneously, such measures as Jesuit Incorporation, the Crucifix Bill, and the suppression of the rights of McGill University and other Protestant colleges, it is time to speak out in the language of firm remonstrance.

BISHOPS AND PRESBYTERS.

THE Episcopal Council which met in Chicago last autumn, discussed the question of union with other Churches. Heavy respect and affection for all who love the Lord Jesus Christ in sincerity was expressed, and a solemn purpose avowed that it was their duty to formulate some practical plan for bringing about the union of the several branches of the Church of Christ. Four essentials to reunion were adopted, viz., the recognition of the Scriptures as the Word of God; the Nicene Creed, as a sufficient statement of the Christian faith, as against certain forms of error; the two sacraments, baptism and the Lord's supper, with elements and administration as ordained by Christ; and the historic episcopate. Whether these four fundamentals, received by all Evangelical Churches, can be accepted as a sufficient basis of union, they have formed an admirable basis of discussion, and in so far have secured an important purpose.

The other week the Presbytery of New York took up the subject, and after full deliberation, adopted a deliverance in response to the appeal of their Episcopal brethren. The New York Presbyters, while giving expression to a fervent desire for the unification of the body of Christ, take a dignified stand. They greet the bishops in this wise: "The General Assembly of bishops and elders of the Presbyterian Church in the United States of America hail with gratitude to God the declaration of the House of Bishops of the Protestant Episcopal Church, as a sincere effort to heal the wounds of Christ's Church, and an earnest venture in the direction of Christian union." The New York Presbytery's deliverance, intended also as an overture to the approaching General Assembly, proceeds to state that in accepting the first of the four articles in the bishops' proposed basis of agreement, adds that in recognition of the Sacred Scriptures they must be regarded as the only infallible rule of faith and that the Holy Ghost speaking in the Scriptures is the supreme judge of all questions of religion, doctrine and morals. In addition to the Nicene Creed the deliverance affirms that Presbyterians regard it as a duty to hold fast to the Westminster Confession, as the symbol of their own faith, believing that it contains the system of doctrine taught in Holy Scripture.

In accepting the article formulated by the bishops relating to the sacraments, the following gloss is added. They regard it as their own duty also to affirm that there are only two sacraments ordained by Christ, and that the divine grace is not conferred in these sacraments by any virtue in them, or in them that do administer them, but by the Holy Spirit, who uses them as a means of grace for worthy receivers. As to the historic episcopate the overture says: "They themselves adhere to the presbyter-bishops of the New Testament and the apostolic times. They find this presbyter-bishop in all ages of the Church in unbroken succession until the present time. They have endeavoured to adapt this presbyterial-episcopate to the needs of the American people, and are ready to make any further adaptations that may seem to be necessary or important, and that do not conflict with the teachings of the New Testament. At the same time, they deem it their duty to testify against any

claim of the diocesan episcopate to the exclusive right of ordination, as without warrant from the Word of God, and as one of the chief barriers to Christian union.

Perfect harmony on these points between Episcopalians and Presbyterians, however anxious they may be to secure it, cannot be reached speedily. These points submitted will require leisurely deliberation, marked by Christian forbearance and a sincere desire to reach a satisfactory conclusion. Too great eagerness for hasty results would imperil success. The overture concludes with a proposal for the appointment of a committee to confer with similar committees to be appointed by other Churches. Their task will be one of grave responsibility. They will be actuated by the desire to see union, if attainable, accomplished without making unworthy sacrifices. They will also realize that failure to achieve the grand result longed for is almost certain to render subsequent efforts all the more difficult, if not impossible, for many years to come. Among the signatures appended to the overture there appear those of Drs. John Hall, Philip Schaff, C. A. Briggs, Howard Crosby, Mervin R. Vincent, W. G. T. Shedd and R. D. Hitchcock, men whose influence extends far beyond the bounds of their own communion. The fate of this overture will be watched with interest.

Books and Magazines.

FEATHERS FROM AN ANGEL'S WING. By the Author of "Within the Pearly Gates." (Toronto: S. R. Briggs.)—This is a little work containing nineteen chapters on various themes. The book opens with a commendatory introduction by Rev. A. C. Courtice, M.A., B.D. Some of the subjects are of a specially practical character, while others are of a more meditative cast. The writing is clear, fervid and interesting, and the evident mission of the book is to do good.

LAND, LABOUR AND LIQUOR. A chapter in the Political Economy of the Present Day. By Rev. William Burgess. (Toronto: S. R. Briggs.)—The volume is introduced by a brief commendatory note by Mayor Howland, of Toronto. Mr. Burgess is well known as an earnest and energetic advocate of the temperance cause. In this work he presents a mass of carefully arranged facts on questions of stirring interest, and shows how the drinking customs are related to them. His work is one of great practical value.

THE THEOLOGICAL AND HOMILETIC MAGAZINE (Toronto: S. R. Briggs.)—The subjects discussed in the symposium of the April number of this ably conducted monthly are: The Reunion of Christendom, by Dr. Richard Littledale, and Positivism, a Religion, by Rev. J. Radford Thomson, M.A. The contributors to the Expository Section are Drs. Oswald Dykes, James Morison, and Rev. A. F. Muir, M.A. The other contents of the number are varied, attractive and instructive.

THE RULING ELDERSHIP. Its Nature and Functions. By Edward P. Durant. (Albany, N. Y.: Brandow & Speed.)—Mr. Durant, at the request of his Presbytery, read a paper on the eldership which is characterized by clear insight as to the special position and duties of the eldership. So pleased were his brethren with the manner in which he discharged the duty assigned him that they urged its publication. The readers of the pamphlet will respect the conclusion arrived at. It is written in a most excellent spirit.

EXPERIENCES OF A BACKWOODS PREACHER. Facts and Incidents culled from Thirty Years of Ministerial Life. By Rev. Joseph H. Hilts. (Toronto: William Briggs.)—Works of the class to which this one belongs are doubly valuable, when in addition to their own merit they contain copious references to circumstances of the country at the time when the early settlers set themselves to the stern task of conquering nature, and laying the foundations of future prosperity. Graphic accounts of early life in what were not so very long ago the wilds of Canada are not yet by any means too numerous. Mr. Hilts in a plain and unpretentious style tells in his own way and that most interestingly, the story of his ministerial life among the early settlers. Many stirring incidents are recorded, and the reader will derive profit from the perusal of this contribution to a necessary part of our Canadian literature.

THE MISSIONARY WORLD.

A MOURNING INDIAN MOTHER.—NO HOPE.

One morning in the cold season, with a heart sore from recent bereavement, I wandered into a little village near our camp to try and do some work for the Master. Through the open gateway of a small enclosure, seeing a woman sitting on the ground clasping her knees before a smouldering fire of dead leaves, I entered and said, "Salaam!" She neither arose nor noticed me, but, pulling her *chaddar* more closely about her, continued to stare into the fire with a sullen, intense gaze. Accustomed to the polite and cheerful salutation of the village women, in astonishment I asked a man standing near: "What is the matter with this woman?" He sorrowfully replied "Oh, Mem Sahib! yesterday the funeral pile of our only child, a boy, was lighted, and since then she has neither spoken nor eaten, but has refused to be comforted."

I looked at the poor creature. Her coarse, scant garments were indescribably filthy, her dishevelled hair was in the wildest disorder; but as she sat there, with that stony, pitiful expression in her poor eyes, I felt she was my sister "in the fellowship of suffering," and my whole heart went out to her as I said: "Just a fortnight ago our only child was laid in the grave." Instantly her eyes sought mine, as she anxiously inquired, "And you mourned?" "Yes, but with the hope of meeting her again." A variety of emotions, perplexity predominating, passed over her countenance, and she silently waited an explanation of this, to her, wonderful statement. I tried in a brief way to give her an idea of our Christian belief, and its blessed assurances concerning the future of children. It must have been a marvellous revelation to her, whose paganism taught that the spirit of her child was, even now, in some living creature, perhaps a loathsome reptile or vile insect, and that it must pass through countless transmigrations, until, at last, losing all personality, it would be absorbed in the deity.

Before I left she seemed somewhat comforted, though she sadly exclaimed: "I never, never expected to see my boy again! I thought he was gone for ever." I have frequently thought of this incident, and nearly always in connection with the verse, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope." I never fathomed the meaning of "no hope" until I beheld the dumb agony of that Hindu mother! No wonder the kind heart of the apostle hastened to enlighten the once heathen Thessalonians concerning "them that are asleep," that the dark cloud of sorrow might be bright with hope on the heavenward side. If death is known amongst us as the King of Terrors, what dread title will convey what he is to heathen India?

Here the ghastliness of death, under the ministry of loving hands, gives place almost to the semblance of natural sleep. Beautiful flowers adorn the satin-lined casket, and reverently the dear form is conveyed to its last resting-place. The mourning heart is not only sustained by loving Christian sympathy, but, what is infinitely better, may confidently claim the consolations of Him who has said: "As one whom his mother comforted" so will I comfort you." As our sainted missionary, Mrs. McHenry, wrote me after the death of her little daughter: "Oh, how He can comfort! The Lord revealed to me by His spirit, the day Aimée died, that she had not gone far from me, but just withdrawn from sight. Afterwards I found it written in the Word, in Heb. xii. 22-24. Read it. We are come not shall come. I have not lost a sense of my glorious companionship since."

How different in India! The body, often in a horrible condition from lack of attention during an entire illness, is placed on the bare ground until the low-caste men arrive with a small cot to carry it to the burning-place. With but a sheet thrown over it, they put the bed on their shoulders, and move off as carelessly, and are as unconcerned about jolting as if they were carrying a dead dog. The family and community generally, if not always, regard the bereavement as a mark of their god's displeasure, and, incited by fear of still greater calamity, use every endeavour to propitiate it. Who can picture the sorrows of bereavement under such circumstances! And the dear one is gone for ever. "No hope! No hope!"—*Heathen Woman's Friend.*

Choice Literature.

HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER XI.—Continued.

On a calm sunny day, when land and sea alike were wrapt in a gauzy mantle of gray haze, the two young men sat on one of the terraces between the Casino and the sea. Many loungers passed along the broad walk, by the side of which they sat. An English gentleman and his lady with a romping boy and girl, a French *bonne* following with an infant in her arms; a Parisian swell, very near to the type of an English "masher," plying the arts of animated converse with a gay beauty who seemed more than his match; a stout lady, nationality uncertain, age the same, dress very "loud" but tasteless and tawdry; a middle-aged gent, with hat "hard-a-starboard," as a sailor might say, swinging a cane by its narrower end in various parabolic curves, now on the right, now in front, as an expression of his easy and joyous nature; such were some of those who flitted by, but Archie and his companion hardly noticed them, and exchanged not a word of criticism. The subject of the smuggling and Graham's flight had not yet been broached between them, except in a very general way. Roderick had resolved that he should not be the first to moot it; but on this occasion Graham himself started the theme. Having rolled and lit a cigarette, he turned to the student and said—

"Well, Roderick, I want to hear more about the smuggling. Be frank and tell me what you know. You say Andrew Ross is likely to get better?"

"I have every hope he will," responded McKay. "The doctor expected, when I left, that a few weeks more would bring him around. Of course anything affecting the brain is very serious."

"What about Donald and the others?" (He shrank from the use of the word "prisoners.") "Are they likely to be tried soon?"

"Immediately, I understand. They have refused to say a word to criminate one another or anybody else. The authorities waited for a time to see if any more evidence turned up, bearing on the facts of the case."

"Or if I were turned up, I suppose?" said Graham, with a grim laugh.

"Well, yes," said the student, "I daresay that had something to do with it as well; but I hope that will soon be over. At all events, they are to wait no longer; I shouldn't wonder if the trial is over already."

"And what about me?" said Archie, looking him hard in the face.

"I really can't say," replied Roderick; "I suppose your case will just stand by itself, if they ever take it up at all."

"Don't you think they'll try to bring me in?" said Archie anxiously.

"Perhaps they may; but they have got to prove your presence there that night. If they think they could not only do that, but establish a charge against you regarding the excise-man as well, it would be more serious."

"Now, McKay, I just wanted to speak about that. I suppose I am suspected at least of having fired the shot at Ross."

"Certainly you are—by many," was Roderick's decided yet modified reply.

"And by you?" said Archie, laying his hand on McKay's knee.

"No, I'm persuaded you are guiltless in that matter."

"You don't say so! How is that! How do you know?"

"Never mind the 'how.' I believe it; and I hope you will be able to clear yourself. In fact, I fully expect you will."

"Well, you're a good honest fellow after all, and have been passing kind to me since you came. I want to clear myself with you first. Here goes."

"All right, but remember I don't press you to it any way."

Graham then narrated to McKay his own share in the stirring events of the night, including the loss of his pistol and the shot afterwards fired at his side. He wound up by saying—

"Who that beast of a stranger was, I can't tell. I only wish I could lay my hands on him. I have more than one crow to pluck with him."

The story of the unknown smuggler was entirely new to McKay, and awakened profound interest in his mind. He and Archie discussed various conjectures as to his identity, but for lack of information came to no conclusion. At length, Graham went the length of declaring—

"I know no way we could find out unless we were at home. To find and grab the fellow would make it almost worth while for one to go back."

"I wish you would," was all that Roderick could venture to say in reply; but he was cheered, for it was the first ray of hope for the success of his errand which had come from the farmer's son. Another followed sooner than he expected.

"The truth is, besides, I am getting short of cash. I won't and can't write home, and I have tried several times to get some kind of employment out here, but there is none to be had. What can a fellow do among people in a place like this, when he hates their ways and knows nothing of their gibberish? I thought I might raise a few pounds up there (his thumb indicated the Casino over his shoulder), but I'm cured of that. 'Shameless swindle' is my verdict on the whole 'ing."

"Have you been playing?" asked McKay in an easy, careless tone.

"Oh, a little bit—not much. I haven't lost more than a few pounds, over all, but I see the sham of the whole business. I tell you it's a big swindle. No one has any chance except by the rarest good luck, and I never was lucky in my life except once. But would you like to hear how my eyes were opened?" said Graham, who seemed to have some lively story to tell, of which he longed to be unburdened.

"No objection at all," replied the student, "if you don't mind; but I fear that I shall not understand it if you go

deep into the matter. I only went in yesterday to see the place. Perhaps I wouldn't have gone if there had been anything to pay."

"That's squeamishness, pure and simple!" interrupted Archie keenly.

"Call it so if you like, but go on with your story; I am ready to listen."

"Well, it's this," said Graham, drawing a long breath before beginning. "I was standing one night behind the chairs at one of the roulette tables. I had laid one or two five-franc pieces on some of the numbers down the centre of the cloth. Round went the ball and dropped into twenty-three. The conductors drew in with the rakes what some body has called the 'golden harvest' off the table. They then paid those whose stakes were on twenty-three, and some of the other divisions which I don't understand. Again the players laid on their money; but none on twenty-three this time. You see, they thought there was almost no chance the ball would fall into that number again. But it did; and again the board was swept. A third time the stakes were pushed on to their places, and the little ball was sent whirring on its career. Not a penny on twenty-three. I remember something of probabilities in Algebra, and I dare say knowing ones could calculate what chances there might be of twenty-three turning up a third time. A good lot of figures it would take to tell I should say. Very well, would you believe it? The ball fell into twenty three once more; and again the reapers did their work. You should have seen the faces all round; and such a gabble as the creatures did make, especially the old women! They won't catch me try it again, anyhow."

"A very pretty story indeed," said McKay; "I should think things like these might open other eyes as well as yours. It's quite in keeping with what they say in French about the place."

"What is that?" asked Graham.

"It's a sort of proverbial saying," replied McKay. "*Soit il rouge, soit il noir, c'est toujours Blanc qui gagne.*"

"I think I see what you mean, but you'd better translate," said Archie.

"Well, there's a play upon a word in it," responded the student. "Blanc is white, and Blanc is the name of the man who, after having reigned at Homburg, became some years ago lessee of the Casino here. You can see it now. Be it red, be it black, it is always Blanc (white) who gains."

"I see; and I believe it's the plain downright truth."

"But look here, Graham," continued Roderick. "You don't need either to ask or work for money at present. I shall give you what you want whether you go home or no. There need be no more word about that."

"You give me what I want! that's a good one," said Archie hotly; "no, no, I must settle with you about coming here. I can do that yet, and then—I don't know what."

"My dear fellow," said the student, "do you think it's my money? I would give it if it were, and I were able—hundreds if you needed them—but it isn't. Mr. Craig supplied me—you can settle with him some day or other."

"All right, my chum, I'm glad you told me. It will make me feel easier certainly. I shall square up with the old boy when I can. One must keep sweet with a possible uncle, you know," said Graham, with a knowing laugh.

Their further talk had reference to a certain young lady, whose name had been suggested by Archie's last remark. McKay gave an account of his stewardship, and told Graham he had received an informal and incautious receipt in the form of a letter from Carrie, which he had unaccountably mislaid somewhere, and could not find. The forgiveness he asked for this carelessness was readily granted; and the subject dropped.

By this time the sun, which had been sloping down in yellow and gold over the Estrelles, had disappeared in the burning west, and it was high time for Graham at least to be indoors. But lo! Away to the far south, tinged with exquisite pink, were the serrated mountain peaks of Corsica, a full hundred miles away! They stood gazing for a time in mute admiration. Graham wondered if it would be possible for them to visit the island, and if there was good shooting to be had; Roderick's thoughts turned insensibly to a sunny land that is "very far off." A chill wind recalled them from their diverse musings, and they returned with rapid steps to the hotel.

The same evening, Dr. Hammond, from Mentone, called. He pronounced his patient decidedly better, but urged strongly that they should remove to Mentone. The journey would do no harm; the air of the West Bay there would hasten Graham's recovery; and he himself would be able to give more frequent attendance and better attention to the case. At first, Graham firmly objected for prudential reasons which we can understand; but after a private chat with Roderick, in which the latter declared his conviction that there was no longer any danger to be apprehended from the tender attentions of the police, he gave way. A hurried consultation between McKay and the Doctor ended in the latter engaging to find a suitable place where they might live *en pension*, and to send his own carriage next afternoon for the two young men. Before going to rest the student wrote Mr. Craig informing him of all these circumstances—particularly of Graham's declaration of innocence as to the pistol shot, and the hope he now entertained that Archie might ere long be persuaded to accompany him home.

The following afternoon the doctor's carriage, with Graham and McKay, left Monte Carlo, went round the bay under rugged Roccella, crossed the promontory of Cape Martino with its sad-looking olives, and landed them at the door of a commodious *pension* on the West Bay of Mentone. In that delicious resort—most beautiful of all in the Riviera—we must leave them to revel for a time, and turn our thoughts again to wild and cloudy Glenora.

CHAPTER XII.—FAST FRIENDS.

If it were right that we should pass Florence Graham by without any further notice than we have already given to her name and character, it would be in full accordance with the desires and instincts of her own modest and retiring

nature. She had qualities beyond her bright face and airy form which fitted her to shine in company; but she neither courted the society, nor yearned for the admiration, of others. Her delight was to minister to the comfort and happiness of all around her, yet to obtrude herself as little as possible on the notice of those whom she so served. God, in His providence, prepared for at this very time just such a temporary sphere as suited her kindly and unselfish nature.

It was at Altbreac House, and came about on this wise. Carrie Craig, though little the worse at the time for her long journey from London, was seriously ill afterwards, so ill that the Colonel her father and Richard her brother—the latter after no small difficulty in shaking off professional engagements—came north, early as the season was, to see her. The complaint, an affection of an inward nature, required not so much medicinal treatment as careful nursing. Neither the servants, or one or two women, called in on special recommendation, were found suitable, and her father and uncle had all but made up their minds to send for a professional nurse from Edinburgh. But affairs took a new turn. Florence Graham had one day come over to see Carrie, and to spend an afternoon by her bedside. The two young ladies were left alone; and so magical was the effect of the gentle art with which Florence anticipated and satisfied every want, that Carrie declared to her father that she had been under the ministry of an angel. The Colonel, thinking only or chiefly, as was natural, of his daughter, bluntly asked Florence if she could not stay with them some days—a proposal for which his brother, remembering the claims of the young lady's father, deemed it right to chide him sharply. The suggestion bore fruit, however; Florence knew that with the simple wants of their household—all the fewer and simpler, alas! in Archie's absence—Martha was really able to give almost her whole time to her father. Mr. Graham, too, was slowly improving, and seemed somehow to prefer the services of his elder daughter. Knowing all this, Florence gave her consent, conditional on the full and free approval of her father and sister.

Before going home, she had occasion to call at the Free Church Manse, and told Mr. and Miss Morrison of the proposal which had been made. The news awakened conflicting feelings in the minister and his sister. The latter could not forget the startling letter which she had seen and was keeping against McKay's return, nor indeed could her brother; but the remembrance of it had caused in Margaret Morrison's breast a profound distrust of the young student, and a sense of what she regarded as base unfaithfulness on his part toward the very young lady now before her. Hence the stiff, the chilly, reception she gave to the idea of the proposed visit, temporary though it was intended to be.

"You may say what you like, Florence," said Miss Morrison, "but I think it is not your duty to go. You have your father to think of; he has a first claim upon you; and you must not allow your sister to be worn out. The Craigs are quite able to get a trained nurse if need be, and to pay for her too. That's my mind, and I wonder that you, of almost anybody, should think of anything else."

These sharp words cut Florence to the quick. She felt them unkind and unjust. If she could, she would then and there have told the Colonel that she must withdraw her consent to his proposal. As it was, she only could raise her hands to cover her burning cheeks; and then burst into a bitter flow of tears. Miss Morrison looked on unmoved, her lips only knit a little closer than before; but her brother came to the relief of Florence.

"You shouldn't speak that way, Margaret," said he; "know more about the state of matters at the farm than you seem to do. Miss Martha is equal to almost anything, and not only looks after her father constantly, but cares for the house and its affairs as usual. I don't think either Mr. Graham or she would care to have either the one line of duty or the other delegated to Florence. If they don't object, and I don't think they will, Miss Florence may do the Craigs a signal service such as no one else I know could render; and besides, you and I have little say in the matter." He had risen as he spoke, and now gently laid his hand on Florence's shoulder. Then he added—

"Don't mind these hasty words, my girl. My sister will think better of it some day. You must just ask your father and sister."

Florence raised her glistening eyes, ran them swiftly past Miss Morrison, and then gratefully looked into the minister's face. Gaining confidence by the kindly interest with which he returned her anxious glance, she said firmly—

"If I thought for a moment that either my poor father or my sister could not spare me, I should sooner die than leave them for an hour."

Miss Morrison was not satisfied. She had much that she could say but would not. The utmost revelation of her mind she could now summon courage to make was to say, and she said it decisively—

"Have your own way. As Alexander says, he and I have no business to interfere. But I know, and he knows, that for you to go and wait on Miss Craig may bring you into relations with that family that may prove neither pleasant nor good for you. The Persians say our life is woven with a shuttle of adamant; but we can rather keep, and ought to keep, the threads of our own acacia distinct from the fortunes of others."

"Hush, Margaret, you are much too hard," said the minister. "Your part, Florence, is to lay the whole matter before a throne of grace. As to further duty, I should say that if your father and sister give their consent, I think that you may take it as an indication in God's providence that you ought to go."

Florence rose to leave, and Mr. Morrison accompanied her down the shady line of trees to the highway. As he grasped her hand and bade her good-bye, he tenderly said—

"Don't be cast down, Miss Florence. My sister has had many things in her experience to make her take a hard view of men and of life. If you get their consent at home you may have a new and grand sphere of usefulness among the Craigs. You may be a good angel to Carrie in more ways than one."

(To be continued.)

FRANCES RIDLEY HAVERGAL

In the vine-clad rectory at Astley, Worcestershire, England, this noble woman first saw the light, December 14, 1836. Here her father, William Henry Havergal, went out before his people for more than a score of years. He was a poet and a musician, and after his death his mantle fell on his youngest child, Frances.

Outwardly her childhood was one long summer day, but underneath this smooth surface there ran a current of unrest—a desire to possess the peace that passeth all understanding. These unsatisfying thoughts were often called forth by a sermon, a book, or more frequently by a lovely sunset, a gentle breeze swaying the boughs in the forest, or even a delicate violet peeping through the shadow-mottled grass.

The one great sorrow of her life was the loss of her mother, when only eleven years of age. Into the darkened chamber of death she crept many times during those sad days. Drawing aside the curtains, she rained tears and kisses upon the dear, cold face, half expecting to see the lovely eyes open and smile upon her, or the pale cheek grow warm under the caresses lavished upon it. It was not until she saw the funeral procession wind slowly out of the rectory gate and turn into the churchyard, that she realized that she was indeed motherless. "Oh, mamma! mamma! mamma!" she wailed.

In that desolate heart there was no room for any word but that one, "mamma."

Though the earnest longings after something better than earth could bestow were ever present, it was not until February after she had completed her fifteenth year that she found that blessed rest for which she had been striving.

So great was her passion for unselfishness that her sweet Sabbaths of rest only came when she was confined to her couch by sickness.

When, by the burning of a large publishing house, she lost her appendix to "Grace and Glory," she recognized that God had a "turned lesson" for her to learn, in resignation, doing old work instead of taking up new.

"Thy will be done!" was to her "a song" and not "a sigh."

Often there would be a stop put to her work by the withholding of the gift of song. She says: "The Master has not put a chest of poetic gold into my possession, and said, 'Now use it as you like.' But He keeps the gold and gives it me, piece by piece, just when He will, and no more. My King suggests a thought, and whispers me a line or two, then I look up and thank Him delightedly, and go on with it." "Tell it out among the heathen" came to her like a flash, being suggested by the title hymn of her prayer book. "Consecration Hymn" was written in a thrill of rapturous thanksgiving, when dear friends, for whom she had been praying, came trembling to the mercy seat.

Year by year she came to realize more fully her closing words, "Ever, only, all for Thee!" Her wish, "to glorify Him every step of the way," found abundant fulfilment in her peaceful endurance of the intense sufferings appointed her, as well as in the triumphant death that crowned her victory over the last enemy.

More than her consecrated life could have wrought, her precious memory will accomplish in all the long years to come. She, "being dead, yet speaketh."

THE OPIUM HABIT.

But few outside of the medical profession have any conception of the vast amount of morphia and chloral consumed by persons who have become addicted to their use.

The universal testimony of those unfortunate men and women is, that the habit once formed, it is next to impossible to escape from its thralldom. The effect of these drugs is so exhilarating that the tired, overworked mother, in the new life coursing through her veins, imagines herself ready for any conflict; while the poor besotted youth, who has lost all traces of the noble manhood upon which he was just entering, is intoxicated with the splendours of the kingdom which his intoxicated brain asserts to be his own.

One of the saddest cases of opium eating that has ever come under my observation was that of a young gentleman, Lee Adams by name, a descendant of the renowned family, which twice occupied the highest seat in the gift of the American people. He brought with him, to our college town, rare qualities, both as an orator and author. I can give you no impression of the eloquent addresses to which we were treated. Suffice it to say that his audiences went away charmed with his grandeur. No terms were too extravagant to express the admiration of his hearers. The college faculty engaged him for a series of lectures, and while in the very zenith of his popularity, a clap as from a clear sky, caused the people to pause suddenly, and shed tears over their shattered idol.

It was a beautiful, still Sabbath morning, while the villagers were assembling for morning worship, that officers of justice from the city arrived with papers for the arrest of one Lee Adams, on the very grave charge of robbery; and much to the amazement of the populace, the missing diamonds were found in his trunk. It all came out then—the fact that he was an inveterate morphia eater, and the people held the secret of his moodiness, which the physicians had kept secret up to this hour. He acknowledged his guilt, declaring that the theft was committed while under the influence of the powerful narcotic. He delivered the jewels to the officer, but asked that he might be permitted to enter the infirmary asylum, instead of being carried to prison. Through the influence of prominent men, his request was granted, and though several years have passed away since that morning, we have never heard anything concerning him. He said he could take seventeen grains of morphia at a single dose, and this, considering that a quarter of a grain is the amount usually prescribed, was sixty-eight times as much as a person not addicted to its use could bear.

I have in mind a young physician, who, during his last year at the medical college, contracted the habit of using chloral. He was highly gifted, and to his natural fine abilities were added all the graces of an accomplished educa-

tion. During the three years that he remained at his chosen profession, through his kindness of heart and acknowledged skill, he won hosts of friends. Still the fatal thirst was consuming him by inches, and time after time his brethren physicians laboured for hours to snatch him from the very jaws of death. But there came a time when even their power was useless, and, before he had reached the close of his twenty-fourth year, the clouds of the valley had covered the form we had all learned to love forever from our view.

I might add many other instances of the fatal power of these drugs, but my note of warning has been sounded, and that is all for which I lifted my pen.—*A Doctor's Wife, in the Woman's Magazine.*

THREE THOUGHTS.

Come in, Sweet Thought, come in;
Why linger at the door?
Is it because a shape of sin
Defiled the place before?
'Twas but a moment there;
I chased it soon away;
Behold, my breast is clean and bare—
Come in, Sweet Thought, and stay.
The Sweet Thought said me, "No;
I love not such a room,
Where unclean inmates come and go,
And back, unbidden, come.
I rather make my cell
From ill resort secure,
Where love and lovely fancies dwell
In bosoms virgin-pure."

Oh, Pure Thought, then I said,
Come thou, and bring with thee
This dainty Sweetness, fancy-bred,
That flouts my house and me.
No peevish pride hast thou,
Nor turnest glance of scorn
On aught the laws of life allow
In man of woman born.
Said he, "No place for us
Is here; and, be it known,
You dwell where ways are perilous
For them that walk alone;
There needs the surer road,
The fresher-sprinkled floor,
Else are we not for your abode"—
And turned him from my door.

Then, in my utmost need,
Oh, Holy Thought, I cried,
Come thou, that clearest will and deed,
And in my breast abide.
"Yea, sinner, that will I,
And presently begin;"
And ere the heart had heaved its sigh,
The Guest Divine came in.
As in the pest-house ward
The prompt Physician stands,
As in the leaguered castle-yard
The Warden with his bands,
He stood and said, "My task
Is here, and here my home;
And here am I, who only ask
That I be asked to come."

See how in huddling flight
The ranks of darkness run,
Exhale and perish in the light
Streamed from the risen sun;
How, but a drop infuse
Within the turbid bowl,
Of some elixir's virtuous juice,
It straight makes clear the whole.
So from before his face
The fainting phantoms went,
And, in a fresh and sunny place,
My soul sat down content;
For—mark and understand
My ailment and my cure
Love came and brought me, in his hand,
The Sweet Thought and the Pure.

—Sir Samuel Ferguson.

AT WESTMINSTER ABBEY.

Of course we saw all the sights of the Abbey in a hurried way, yet with such a guide and expositor as Archdeacon Farrar, our two hours' visit was worth a whole day with an indiscriminating verger, who recites his lesson by rote, and takes the life out of the little mob that follows him round by emphasizing the details of his lesson, until "Patience on a monument" seems to the sufferer, who knows what he wants and what he does not want, the nearest emblem of himself he can think of. Amidst all the imposing recollections of the ancient edifice, one impressed me in the inverse ratio of its importance. The Archdeacon pointed little holes in the stones, in one place, where the boys of the choir used to play marbles, before America was discovered, probably,—centuries before, it may be. It is a strangely impressive glimpse of a living past, like the graffiti of Pompeii. I find it is often the accident rather than the essential which fixes my attention and takes hold of my memory. This is a tendency of which I suppose I ought to be ashamed, if we have any right to be ashamed of those idiosyncrasies which are ordered for us. It is the same tendency which often leads us to prefer the picturesque to the beautiful. Mr. Gilpin liked the donkey in a forest landscape better than the horse. A touch of imperfection intensifies with the beauty of an object, and lowers its level to that of the picturesque. The accident of the holes in the stone of the noble building, for the boys to play marbles with, makes me a boy again, and at home with them, after looking with awe upon the statue of Newton, and turning with a shudder from the ghastly monument of Mrs. Nightingale.—*O. W. Holmes, in April Atlantic.*

British and Foreign.

DR. MILLER, principal of the Madras Christian College, is to visit Britain on sick leave.

THE Presbyterian Church of Otago, with 11,000 members, has a revenue of \$145,000.

THE Queen's pension to the widow of Principal Tulloch is to be continued to her unmarried daughters.

PRINCIPAL RAINY preached at Hampstead, and introduced Rev. J. R. Gillies, M.A., the new minister.

THE re-introduction of the Bible into the schools is to be the test question at the next election in New Zealand.

A NUMBER of the London Presbyterian ministers publish a monthly list of the psalms and hymns that are to be sung in church.

DR. WILLIAM BEGG, Falkirk, has been presented with an address from his Presbytery congratulating him on attaining his jubilee.

THE Otago Synod has sent down to the Kirk Sessions an overture in favour of deacons and other office-bearers not signing the Confession.

THE excavations in Rome have revealed not only relics of the worship of Isis and Osiris, but hidden sanctuaries dedicated to Mithras, the Persian deity.

THE new church at Windsor, Belfast, seated for 700 and which has cost \$38,500, was opened on Sabbath week by Dr. R. S. Drummond, of Glasgow.

IN the Otago Presbyterian Synod, only two out of the fifty-nine ministers who replied to the question, Are you an abstainer? answered in the negative.

MR. ALEXANDER KILPATRICK, of Allanshaw, Hamilton, has bequeathed \$10,000 to the Sustentation, and \$2,500 each to the Home and Foreign Mission Funds.

PERTH Presbytery has agreed to co-operate with the U.P. Presbytery, in the endeavour to have the practice of paying road money in public houses discontinued.

THE Rev. John Tait, Dumbarton, has sent a pastoral letter from France to his congregation, in which he reports a decided improvement in health and strength.

THE sum of \$1,600 has been apportioned by the English Presbyterian Synod Committee, between the eleven Continental churches which receive annual donations.

A GENTLEMAN has offered \$5,000 towards the building of an Assembly Hall, in Belfast, should this mode of commemorating the Royal Jubilee be adopted by the Church.

MR. HERBERT SPENCER has relieved the tedium of his winter of inaction at Brighton by jotting down reminiscences of his early days that may grow into an autobiography.

ON the motion of Dr. Donald Macleod, Glasgow Presbytery has agreed to arrange for a religious service in the High Church, on 20th of June, to celebrate the Queen's Jubilee.

MRS. F. BAIRD has filled in the east window of St. Matthew's Church, Glasgow, with Munich stained glass, in memory of her husband, the youngest son of Mr. Robert Baird, of Bellfield.

PROFESSOR WALLACE, of the Irish Presbyterian Church, who has entered his eighty-seventh year, asks the General Assembly to appoint an assistant and successor in the chair of Christian Ethics.

SUSI, Livingstone's faithful servant, who brought his master's body half-way across Africa, has confessed himself a Christian and adopted the name David, the Christian name of the great African missionary.

THE Rev. W. Balfour, of Holyrood, Edinburgh, wishes the Assembly to secure the training of students in the Romish controversy, and the Free Presbytery has agreed to the transmission of his overture on the subject.

A DESIRE has been expressed on the part of some members of the St. John's Wood congregation to start a Scheme by which the young men in their midst might be assisted, who desire to devote themselves to the ministry.

THE minority of Dunbar congregation, which opposed the settlement of Mr. Agnew as pastor, have published a narrative of their proceedings, and say they have found green pastures by the quiet water in the Secession Church.

PRINCIPAL ROBERTSON, of Calcutta, has been presented by the students at Aberdeen Free Church College, with an illuminated address, acknowledging his services in the Church History chair, vacant through the death of Dr. Hinnie.

THE White Memorial Church, Glasgow, of which Rev. Alexander Andrew is pastor, began in November, 1884, with no organized membership and no staff of office-bearers; now it has 495 in full communion and thirty-one elders and deacons.

MR. PETER M'LAGAN says that when he went to the House of Commons, twenty years ago, the wine bar was crowded at from four to five o'clock. Now, at that hour, very few go to the bar, but it is difficult to obtain a seat in the tea-room.

AT the Congregational Total Abstinence Association, held last week in North Wales, Dr. Thomas said he had carefully ascertained facts in his possession showing that within his own experience fifty of their own ministers had been ruined through drink.

DR. SCOTT, of Edinburgh, opened the new church which has been erected by voluntary contributions at Peebles at a cost of \$50,000. The organ has been provided by the sons of the late Mr. Walter Thurburn, of Springwood, one of whom is M.P. for the county, and they have also erected a stained glass window in memory of their parents.

DR. WHYTE, of Edinburgh, preached in the Aberdeen music hall the sermon in connection with the annual conference of the Free Church guild. Mr. Ferguson, of Kilmundy presided over the conversation. Addresses were delivered by Rev. J. M. Sloan, M.A., of Glasgow, on "True Culture," and by Rev. James Stalker, M.A., Kirkcaldy, on "Public Spirit."

Ministers and Churches.

THE Rev. A. A. Drummond, Newcastle, who has been granted leave of absence to recruit his health by a trip to Great Britain, was recently given a handsome present by his congregation and friends.

A FEW Sabbaths ago the Rev. Mr. Boyle, pastor of Dumfries Street Presbyterian Church, Paris, appealed to his congregation in aid of the mission about to be undertaken by Messrs. Smith and Gosforth to China. The amount asked for was \$100, and on the next Sabbath \$135 was contributed. This speaks well for the missionary spirit among the Presbyterians of Paris.

THE Rev. J. A. R. Dickson writes: In "The Memoirs of Rev. Walter Inglis," just issued, and so exceedingly well done, I note one typographical error, which makes a reminiscence of mine pointless. It is found on page 125, and is printed "fairness." It ought to be "fairies." "There's nae fairies noo." The force of the change will be felt at once. I am glad to have such a well executed, beautifully-printed memorial of my old friend.

THE Rev. George Cuthbertson closed his tenth year as pastor of Wyoming and Plympton on Sabbath, the 17th inst., preaching in the morning from 1 Cor. ix. 10, and in the evening from Ephesians vi. 19. The close of the congregational year showed that the receipts for 1886 were \$1,117. The contributions for the current year are about \$50 in excess of last year, and more than any former year for the Schemes of the Church. The country section of the charge is numerically stronger, and represents a greater amount of wealth. It is less exposed to change than the village. By direction of the General Assembly, congregations are directed to close their accounts on the 31st of December. The country charge thus shows for nine months \$666.45, which for the year would bring the total offerings for religious purposes up to \$2,000. The liberality of a congregation is one of the safest measurements of its spirituality. Mr. Cuthbertson commences his eleventh year under promising circumstances.

THE special evangelistic meetings which were begun in Osgoode Presbyterian congregation on the 14th of February, were brought to a close on the 7th of April in Kenmore, which is another station of the congregation. We have reason to praise and bless the Lord for a marked outpouring of the Holy Spirit upon us during the present year. The sacrament of the Lord's supper was dispensed in Kenmore on the 3rd inst., when sixty-four new communicants commemorated with us for the first time the dying love of our Lord. Since the special meetings began we have added to the communion roll 114 new members and twenty-eight through the ordinary means of grace, making in all 142 new members since January, 1886. Mr. John William McLeod helped the pastor at all the meetings and presented the truth as it is in Jesus in a plain, forcible and practical manner. He is a young man, and calculated to do much good in the work of winning souls for the Lord Jesus Christ.

A CORRESPONDENT sends the following: The Rev. J. M. McIntyre has been conducting evangelistic meetings in St. Andrew's Church, Brighton, for five weeks. From the very first night the church was crowded with a most orderly and attentive audience. The deep interest and earnest inquiring spirit after the "truth as it is in Jesus" was constantly on the increase. Every night witnessed from 250 to 300 people in the inquiry room, seeking to be prayed for, and talked with about the only way of salvation. Apart from many sinners being brought to the Saviour, God's professed people have been stirred up to greater zeal and activity in the Master's work. Mr. McIntyre is accompanied by Mr. C. Sinclair, who has charge of the singing. During the last two weeks of their stay in Brighton, Mr. Sinclair was assisted by D. A. McKee, of Galt, Ont., a sweet singer of the songs of Zion. We have seldom or ever heard the Gospel preached with more sweetness and beauty than when declared in song by the said gentlemen, whose singing talent cannot be easily surpassed, and judging from the many requests coming from the people to have certain hymns repeated, we believe that a deep impression has been made. The meetings were brought to a close on Sabbath, March 27, when about 200 persons gave their names as having decided for Christ, these numbers ranging from twelve to sixty years of age. Mr. McIntyre preached Christ, and His crucifixion, every night for five weeks with great force, ability and power. He is a good speaker, a distinguished scholar and a most devoted man, wonderfully well qualified to place the way of salvation before the mind of the sinner. Indeed it would be well if our Church not only opened her doors, but employed and encouraged men thus gifted for this important department of Christian work. We hear cheering reports of evangelistic meetings carried on by our ministers in different corners of the Lord's vineyard, and we hope that the Church is receiving only the droppings of what will yet become showers of blessings. We are often grieved to see large numbers of professed Christian men and women whose gifts and graces are covered over by prevailing worldliness, and who are powerless to help in the Lord's work either by word or deed while in this unhappy state. Let them pass through a series of genuine evangelistic services, and these people will be the first reached and influenced to action. They will become expert soul-winners, and earnest and faithful workers, whereas they have been before but cold and half-hearted in their work. It is evident the Church is about to awake to this great work, and we may well predict a bright and prosperous future for the Presbyterian Church.

PRESBYTERY OF MIRAMICHI.—An adjourned meeting of this Presbytery was held at Redbank, on 29th of March. Mr. McKay was appointed Moderator *pro tem*. Mr. McCarter's resignation was the first item of business. He reported that the usual citation in case of resignation had not been read on two successive Sabbaths; and moreover, that no commissioners had been appointed from the congrega-

tion to represent the case before the Presbytery. In view of these facts it was agreed to instruct Mr. McCarter to serve the edict again, and to call a congregational meeting for the purpose of appointing commissioners, to appear at another adjourned meeting of this Court to be held at Newcastle, on Tuesday, the 12th of April, at two o'clock p.m. The reports on the State of Religion, Sabbath Schools and Temperance, were read and adopted; and their respective Conveners were thanked for their diligence, and instructed to forward these reports to the Assembly's Conveners. The report on Systematic Benevolence, which had been previously considered and tabled, was again taken up, and Mr. McKay was instructed to forward it to the Synod's Conventer. A letter from the Rev. Isaac Baird was read, asking to be excused from attending the meeting; his papers were examined and found to be satisfactory, and he was appointed as stated supply to Charlo until after his reception into the Church by the General Assembly. The Clerk was instructed to issue the usual circulars in his reception, and forward to the various Presbyteries of the Church. The applications for grants from the Augmentation Fund were considered and recommended as follows:—Blackville and Derby, \$200; Redbank, \$250; Black River, \$200; New Carlisle, etc., \$210; Douglstown and Nelson, \$200. Another adjourned meeting of this Presbytery was held in the hall of St. James' Church, Newcastle, on Tuesday, 12th of April. The Rev. Wm. Aitken was appointed Moderator *pro tem*. Commissioners from Redbank, Messrs. J. D. McKay and George Sutherland, were heard. Thereafter it was resolved, that as Mr. McCarter still adheres to his resignation, it be accepted by the Presbytery, to take effect on and after this date, the 12th of April. Mr. Aitken was appointed Moderator of the Session of Redbank. The Clerk was empowered to instruct the first preacher appointed to the field to declare the pulpit vacant. Mr. George H. Smith was nominated for Redbank during the summer months. The committee of supply for Douglstown and Nelson stated through their Conventer, that no definite appointment could be made for those congregations until after the meeting in Douglstown on 29th inst. Messrs. James Flett and James Robinson reported that Nelson could guarantee \$175 per annum. This report was referred to the committee with the Presbytery's decided opinion that, in view of a union with Douglstown, they should be urged and encouraged to bring up their subscription to \$200 per annum. The committee to advise with the Session of New Carlisle, in reference to certain difficulties at Port Daniel, reported that in their judgment the Presbytery should meet at Port Daniel, and deal with the matters referred to on the spot. The report was received and adopted, and the Presbytery resolved to meet in the Church at Port Daniel on the 1st of June, and that all parties interested be requested to meet with the Presbytery there. It was unanimously resolved to memorialize the Provincial Board of Education to provide a text book on the physical effects of alcohol, to be used in our public schools. Rev. Neil McKay, Conventer on Temperance, read the memorial, the terms of which were adopted, and ordered to be transmitted to the Chief Superintendent of Education. The Presbytery adjourned to meet at Port Daniel, Que., on Wednesday, 1st of June, at three p.m., of which public intimation was made, and this sederunt was closed with the benediction.—G. WALLACE WAITS, Pres. Clerk.

PRESBYTERY OF ROCK LAKE.—The regular meeting of this Presbytery was held at Morden, on the 15th of March, at ten o'clock in the forenoon. There was a fair attendance of members. After routine business, conveners of committees appointed to visit augmented congregations, gave in their reports, which were approved of and the thanks of the Presbytery tendered them for their diligence. Messrs. Northwick, Ross and McKenzie, ministers; and R. S. Thompson, M. P. P., Thomas Duncan and Richard McKnight, J. P. elders, were appointed commissioners for the ensuing General Assembly. A petition from Swan Lake group of stations was received and left in the hands of the Clerk for transmission to the Synod's Home Mission Committee. Mr. Townsend drew attention to the new station at Laviere, with a view to supply. Deputations from the stations at Lintrathoe, Miami, Nelson and Cleggs appeared and spoke, urging the union of these stations. The request of the deputies was unanimously agreed to. Moderation in a call was also granted, and Mr. McKenzie appointed to moderate when convenient, and a guarantee given that a sum of \$700 be raised for stipend. Mr. McKenzie was appointed to represent the Presbytery on the Synod's Home Mission Committee. Mr. Waddingham, deputy, stated that the Darlingford congregation wished to retain the services of Mr. Burthwick. Mr. McKenzie reported that he had ordained elders in the Boissevain congregation, and received the thanks of the Presbytery. The Assembly's remit on marriage with a deceased wife's sister was approved of. The remit on ecclesiastical co-operation was disposed of by the following resolution: "That the Presbytery is most anxious to carry on Church work in such a way as that men and means may be used to the best advantage, and that there may be no want of effort or money in advancing the cause of Christ; but that in the opinion of the Presbytery the work will be better conducted by leaving it in the hands of the Presbyteries of the districts concerned." The Presbytery agreed to recommend that the Synod's Home Mission Committee be retained. The Treasurer was requested to communicate with various congregations in the matter of the Presbytery Fund. Congregations were also enjoined to take up collections for the Augmentation Fund, and send the same to the Treasurer. McQuane and Smith's stations in the Maringhurst group had their names changed to "Dry River and Craigielac." The report of the committee appointed at a former sederunt to deal with statements made in a letter to the Winnipeg Free Press on the "Cost of Living" in the North-West, reflecting upon the Superintendent of Missions and other officers of the Church, was read. It is as follows: "That your committee beg to state that they cannot in any way sympathize with the statements made in the letter of Dr. Bryce in the Winnipeg Free Press of March 7, that they are misleading in so far as they impute 'cruelty' to the Assembly's Home Mission Committee, the members

of which have with great self-denial given their time and energies to the launching and carrying on of the Augmentation Scheme a successful issue; further, that the \$3,500, of which Dr. Bryce speaks, cover a larger area of work than the mere oversight of mission congregations and other machinery, inasmuch as the varied duties of the Superintendent are not confined to Manitoba and the North-West alone, but that, for one quarter of the year at least, he is engaged in work purely benevolent, in obtaining means in the older Provinces for carrying on work in the North-West, notably the Home Mission and Augmentation Schemes. To him the creation of the Church and Manse Building Fund is almost entirely due, without which so many congregations would still be destitute of places of worship and houses for missionaries. Your committee would express their entire confidence in the General Assembly's Home Mission Committee, and believe that their intention in referring the matter to the North-West Presbyteries (i.e., Cost of Living) was not prompted by 'cruelty,' but was for their own guidance and in the interests of justice to all concerned. The report was agreed to. The report of the committee on the "Cost of Living," which stated that the cost of living in Manitoba was at least 35 per cent. higher than in the Eastern Provinces, was read and adopted. The various grants for Augmented and Mission congregations were struck and ordered to be transmitted to the Synod's Home Mission Committee. The Moderator then announced that the next meeting would be held at Manitou, on the first Tuesday in May, at three o'clock p.m., and closed with benediction.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa met on Tuesday evening in Knox Church, Montreal, when the retiring Moderator, Rev. D. J. McLean, M.A., of Atmport, preached an earnest evangelical discourse on the words, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." The sermon had the right ring in it, and was an admirable keynote for the several sederunts of the Synod. After the calling of the roll by Rev. Jas. Watson, Clerk of Synod, the Rev. R. H. Warden was, on motion of Rev. D. Campbell, seconded by Rev. A. Lec, unanimously elected Moderator. He thanked the brethren for the honour conferred upon him, and in the course of a brief address, gave some interesting figures as to the Synod, which it may be well here to summarize. Drawing a comparison between 1876 and 1886, he showed that the number of ministers in the Synod had increased during the ten years from 106 to 145; the number of congregations, from 129 to 157; the number of mission fields, from twenty-seven to forty; the number of families, from 9,177 to 14,280; and the number of communicants, from 15,055 to about 25,420. During the same period of ten years the contributions of the Synod had gone up, for congregational purposes, from \$178,663 to \$261,703; for the Schemes of the Church, from \$24,876 to \$43,587; and for all Church purposes, from \$213,525 to \$325,288;—the increase in membership and in contributions being about sixty per cent.

The progress thus made was most encouraging, and that notwithstanding the large number of Protestant families leaving the Province of Quebec from year to year. Mr. Warden proceeded to correct the erroneous impression that exists on the part of some as to the work of the Church in this Synod. The opinion prevailed that the augmented congregations in Quebec if not in Eastern Ontario also—consist, almost invariably, of a mere handful of families, with scarcely work sufficient for a minister, and that the claims of these congregations on the Augmentation Fund were ever on the increase. He showed that the very reverse of this is the case. The average number of families in the augmented congregations of this Synod is greater than in any of the other Synods, the number being, as reported last year: Synod of Montreal and Ottawa, 57; Synod of Toronto and Kingston, 54; Synod of Hamilton and London, 51; Synod of Manitoba and the North West, 46. The average number of families in aid receiving congregations over the whole of the Western Section of the Church is fifty three, whereas in the Province of Quebec alone it is fifty four. Instead of the congregations in the Synod becoming year by year a greater burden on the Augmentation Fund, Mr. Warden showed that the amount received (\$87,705 for the year just ending was at the rate of \$3,000 per annum less than the grants from the Augmentation Fund in the first year of its existence, some three years ago. From every one of the Presbyteries of the Synod the demands on the fund were considerably less, the reduction in the whole Synod during these three years being about \$3,000.

The chief business before the Synod was the consideration of the reports on the State of Religion, Temperance, Sabbath Schools, Sabbath Observance, the Lumbermen's Mission, etc. These were all of interest, and elicited considerable discussion. It were well, however, if the reports of the several Presbyteries were forwarded early to the Conveners of the Synodical committees, so that there would be time to boil these down and summarize them. It would prove much more conducive to the interest of the Synod and to the furtherance of the work if these reports were so summarized as to occupy not more than ten minutes each in reading, thus allowing full time for a discussion of their contents. There was a general complaint in nearly all the reports that many Sessions and in some cases even Presbyteries had failed to forward returns though frequently reminded of the matter. It was very generally felt that the queries sent out by the Assembly's Committees on Religion, Temperance, Sabbath Schools and Statistics are sent out very much too early, so that they are often mislaid or overlooked and, it was felt that it would be much better to have these sent to the Clerks of Presbyteries for distribution, rather than to the ministers direct. It was agreed to recommend the General Assembly to issue a pastoral letter this year calling attention to the duty and privilege of family worship and also to the mutual duties of elders and members. A committee was appointed to wait on the Postmaster General, with a view to having the Montreal post office closed on Sabbath, or the

hours of attendance so reduced as to permit of the employes attending public worship. The number of Sabbath schools reporting was 254, with 1,788 teachers, 17,747 scholars, an increase of 2,435 over last year, and \$10,780 contributed of which \$5,715 were for missions, an increase of about \$1,000; of the scholars 514 were reported as received into the fellowship of the Church during the year. The report of the committee on the Lumbermen's Mission showed good work done during the winter in the shanties. Grants of French literature had been received from the Board of French Evangelization and receipts of the year were slightly in excess of the expenditure. One of the missionaries, Rev. W. Shearer, addressed the Synod in a manner so interesting and so racy as to draw out the sympathies of all on behalf of the work.

A deputation was received from the Montreal Protestant Ministerial Association anent the bill introduced into the Quebec Legislature, requiring all witnesses to testify with their right hand uplifted to a crucifix, to be placed in all court houses, and in the left hand a Bible. The Synod agreed to petition the Legislature and Governor in Council against the passage of this obnoxious bill. An appeal case was referred to a committee, and was happily settled to the satisfaction of the parties concerned without requiring to be discussed in open court. The claims of the Ottawa Ladies' College were briefly presented by Rev. Dr. Patterson, and a resolution adopted commendatory of the institution.

Leave was granted to the Presbytery of Lanark and Renfrew to license Mr. Murray Watson, and to the Presbytery of Montreal to license Messrs. S. Rordeau, H. O. Loistelle, G. A. Thompson, J. E. Duclos, N. Waddell and A. B. Groulx.

The Rev. James Robertson, Superintendent of Missions, gave a telling address on Home Mission work in Manitoba and the North-West, and received the thanks of the Synod. The next meeting was appointed to be held in St. Andrew's Church, Ottawa, on Tuesday, 17th April, 1888, at eight o'clock p.m.

The attendance of members was larger than for many years, there being between ninety-five and 100 present. The meeting was marked by the utmost harmony. There was no irritating case, or anything to mar the good feeling of the members. The business was despatched with promptness and precision, and the grand entertainment provided by the Board of Management of the Presbyterian College, in the David Morrice Hall, on the evening of Thursday, the day the Synod closed, was a pleasant termination of the visit of the brethren from the several Presbyteries of the bounds. About 100 members of the Synod mingled with nearly 1,000 of the Montreal citizens, and spent a most pleasant evening in the magnificent hall and corridors, etc., of the college buildings.

MANITOBA COLLEGE.

The closing exercises of the theological department of Manitoba College took place last week. The large room was well filled with ladies and gentlemen, friends of the institution, students, graduates and members of the Faculty and the Senate.

Principal King took the chair and gave an opening address, stating generally that, while the meeting was specially in behalf of the theological department, it was gratifying to know the attendance at the college this year had reached nearly 100, and that the boarding department had been completely filled, the number of boarders being thirty-five. The subject of obtaining additional room for boarders would, he said, have to occupy the attention of the college authorities; and the same thing was true in regard to the class rooms, which were at present found to be inadequate for the work to be accomplished, and for the number of professors and tutors. Addressing himself to the graduating class in theology, the Principal gave them some very valuable advice in reference to their future work, particularly in regard to their use of the Bible itself as the principal source of the illustrations to be employed by them in preaching Divine truth. He commended to them Mr. Spurgeon as a model preacher in the use of this method. He also spoke of some of the leading truths which they should thoroughly know, and which they should emphasize. In referring to their coming separation, the Principal intimated that two students of the graduating class were likely to engage in missionary work among the Indians of the North-West; that it was not unlikely one of the others would go to distant China; and that the remaining two would, he trusted, stay to help in caring for the settlers in our own large country. He reminded them that they were all going to serve the one Master. Before resuming his seat Principal King presented every one of the five graduates, Messrs. Fraser, McLean, Winchester, Laird and McVicar, with a very handsomely got-up Bible; and in doing so took occasion to speak specially in reference to Mr. McVicar as representing the Indian race, on behalf of which the whites had not done all they ought to have done. He hoped that Mr. McVicar's work would be blessed to his own countrymen, and that he would fulfil an important mission by becoming a link between the Indians of the prairies and the professedly Christian people of the east.

Announcement was then made by Principal King, of the names of the winners of scholarships and prizes; and he read in addition to the names of students who had taken the first places, the list of those who had passed, stating that the examinations had been a very thorough test, there having been a separate examiner in nearly every subject. The lists read were as follows, the names of the students being given in alphabetical order, except in the cases of the first of each department:—

FACULTY OF THEOLOGY.

The following have passed the examination in the Third Year.—Hugh W. Fraser, George A. Laird, B.A., Andrew McLean, B.A., Donald H. McVicar B.A., and A. B. Winchester. In addition, W. H. Spence passed the examinations in N. T. Exegesis and Systematic Theology, as required by the Presbytery of Winnipeg.

Second Year.—T. C. Court, M. R. Gordon, B.A., G. R. Lang, B.A., A. McLeod, and John McMillan.

First Year. Arthur Bowman, B. A., W. J. Hall, Isaac McDonald and C. M. Copeland.

The following students stood highest in the subjects specified:

Third Year. In Old Testament Exegesis, H. W. Fraser and A. B. Winchester; in New Testament Exegesis, George A. Laird, B.A.; in Systematic Theology, H. W. Fraser and A. B. Winchester; in Church History, Apologetics and Horne's Introduction, G. A. Laird, B.A.; and in Sacred Rhetoric, H. W. Fraser.

Second Year. In Old Testament Exegesis and Hebrew Grammar, in New Testament Exegesis and in Systematic Theology, G. R. Lang, B.A.; in Church History and Apologetics, T. C. Court; in Sacred Rhetoric, T. C. Court and G. R. Lang, and in Horne's Introduction, G. R. Lang.

First Year. In Old Testament Exegesis, Isaac McDonald; in New Testament Exegesis, Systematic Theology and Church History, W. J. Hall; in Apologetics and Sacred Rhetoric, Arthur Bowman, B.A., and in Horne's Introduction, W. J. Hall.

SCHOLARSHIPS AND PRIZES.

Third Year.—The Robert Anderson prize of \$30, for best examination in Old and New Testament Exegesis, George A. Laird, B.A.; the Robert Anderson prize of \$20 for best examination in the other subjects of the year, H. W. Fraser.

Second Year.—The Memorial Scholarship of \$50, for best examination in all the subjects, G. R. Lang, B.A.

First Year.—The Robert Anderson scholarship of \$50, or best examination in all the subjects, W. J. Hall; in Church History, open to all the years, first prize, D. H. MacVicar, B.A.; second prize, T. C. Court; third prize, A. B. Winchester.

An interesting valedictory address on behalf of the graduating class was read by Mr. McLean; and Mr. Lang, on behalf of the students, read a very appropriate reply.

Rev. Dr. Bryce made a general statement as to the results of the examinations which was heard with evident interest, especially by the students.

Rev. Mr. Todd, a former theological student, gave a brief address, in the course of which he suggested the formation of an Alma Mater society by the theological students. The graduates, he considered, would be largely responsible for the maintenance of the college.

Rev. Mr. Stalker, of Gladstone, was introduced as having just returned from a visit to British Columbia and Europe. Referring to his visits to many colleges in the old world, he said he took a deeper interest in Manitoba College than in any of them.

Rev. Mr. Farquharson spoke of his winter's work in teaching in the college as having been in many respects a very pleasant one. He had previously for years taken an outside interest in the college; but this winter he had looked at it from the inside. He looked upon the college as especially important in its relation to the home mission work of the Church in this country. In conclusion he made a very earnest appeal to the students generally on behalf of this home mission work.

Mr. James Fisher, a member of the College Senate, commended especially the new feature of the admission of ladies as students; and he hoped that the number in attendance would increase. While some persons thought that the Presbyterian Church in Canada should get along with fewer colleges, all would agree that there was need for a college here, and that Manitoba College fills its place well. In the Senate he had heard the examination papers spoken of as extraordinarily good; he joined in congratulating the students on their success.

After a few concluding remarks by Principal King, the exercises were concluded with a doxology and benediction.

OBITUARY.

JOHN BROWN, OF SHEFFIELD.

The subject of this obituary was born in the county of Tyrone, Ireland, in the year 1799. He emigrated to Canada in 1827, and two years afterward was married to Isabella Melville, also from County Tyrone. Mrs. Brown died in June, 1864, having met an untimely death by being struck with lightning. Mr. Brown first settled at Kingston, then but a small town, where he remained till 1839, when he removed to the township of Camden. After the death of his son James, in 1870, he moved to the township of Sheffield, to the home of his son William, with whom he continued to live until his death, which took place on Monday, the 31st day of January, at the ripe age of eighty-eight years. Mr. Brown had four sons and three daughters, all of whom survive him with the exception of James, already mentioned. He had also nineteen grandchildren and five great grandchildren. His son William, at whose home he departed this life, is the popular Deputy-Reeve of Sheffield. The deceased was a life-long Presbyterian, and was a member of the Church at Camden for over forty years. He was in every respect what we would call "one of nature's gentlemen." He was a man of more than ordinary intelligence and of inquisitive mind. His kindly disposition and intelligent conversation always rendered intercourse with him a real pleasure. Mr. Brown was highly respected by all who knew him, and this was evinced by the very large number who attended his funeral. The service, which was held in the Eighth Congregation Church on the Tuesday following, was conducted by his pastor, who based his remarks on 2 Timothy i. 12, the "Foundation of the Christian's Hope." He said, in closing, that our departed friend had a lively perception of the suffering of Christ and his own personal interest in His salvation. He always spoke of himself as a great sinner, but would remark at the same time that Jesus was the sinner's Saviour; and this Saviour he fully trusted and confidently put his soul into His hands, and when the summons came, in the stillness of the midnight hour, silently, almost unperceived, he passed away to a sure and certain reward. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 8, 1887. THE CHILD MOSES. Exodus 2: 1-10. GOLDEN TEXT.—"The Lord is thy Keeper."—Psa. cxxi. 5.

SHORTER CATECHISM.

Question 20.—This question touches on a subject of great difficulty. It refers to one of the profound mysteries of our holy faith, the doctrine of election. This is not a dogma of man's making, but a clearly revealed doctrine of Scripture, and as such we are bound to receive it, even though we may not be able to understand it in all its relations; of one thing we even now may be perfectly assured, that God's method of procedure is always in accord with the highest wisdom. "Out of His mere good pleasure." Not an arbitrary but perfectly sovereign will. The plan of redemption dates far back, before the fall, before creation. It was devised in eternity. He elected some to everlasting life. Let us remember our Saviour's answer to the question, "Lord, are there few that be saved?" "Strive ye to enter in at the strait gate." Salvation is assured because God did enter into a covenant of grace, a better covenant than that made with Adam. It was made by One who fulfils all its obligations. It is therefore a perfect covenant. It is made with a Redeemer, who buys back His people from the slavery of sin and restores them to the image and favour of God, and an inheritance far surpassing lost Eden.

INTRODUCTORY.

Man proposes. God disposes. Excessive and burdensome toil failed to crush the Hebrew in Egypt. The tyrant goes further and commands the murder of all the male children of the hated race. From among these doomed little ones, God, in His wonderful providence, raises up their future deliverer.

I. Moses' Infancy.—Moses was descended from Levi, the third of Jacob's sons. His father's name was Amram, and his mother's Jochebed. That tender mother-love which God has implanted in the human heart could not bring itself to kill the infant Moses. He was a goodly child, that is of rare beauty. For three months he was kept in the house secretly. The mother, ever watchful and anxious, can keep him there no longer. Neighbours might inform against her, and her cherished son would be taken from her and put to death. With the ingenuity which love devises, she took an ark of bulrushes, that is papyrus, a tall reed that grows profusely near the Nile. It reached from ten to fifteen feet in height. From its pith the Egyptian paper was made, hence the incorporation of the word in the English language. This covered chest or basket was made water tight, by an application of mineral pitch, and with its precious treasure was committed to the river, where it was concealed by the weeds that grew abundantly by the river's brink. The babe's sister, Miriam, was sent to guard him.

II. The Finding of Moses.—Strange meetings often take place. A king's daughter and a forlorn Hebrew child thus meet on the banks of the Nile. The daughter of Pharaoh, accompanied by her attendants, came down to bathe. She sees the little ark floating in the water, what can it be? She sends her maid to fetch it. The lid is opened and a pretty child in tearful innocence meets her gaze. The babe wept. Tears are oftentimes more eloquent than words. The sight moves the royal maiden to compassion. She understood the case at once. Miriam, all the time on the alert, and knowing the fit moment to approach, while the compassionate mood of the princess lasts, respectfully asks to be permitted to call a nurse of the Hebrew women. Her answer to this request is very brief, simply "go," but it is enough. She hastens and brings her mother. The Egyptian princess returns the child to his mother, whom she engages as nurse. And the woman took the child. Her heart would go out in gratitude to God for this unexpected blessing. With deep pain she must have committed her goodly child to the dangers of the river. The little ark might have been swept into the current and carried down the stream; a crocodile or other destructive animal might have seized it; or some unfriendly Egyptian might have tried to find out what was engaging Miriam's eager attention and gone and lodged a complaint that would have cost the young child's life. God's ways are marvellous. Moses thus was restored to his mother's loving care and enjoyed that best part of all true education, careful home-training. Thus he would learn from his mother about the one living and true God, the promises made to Abraham, Isaac and Jacob, and God's purpose of making of His people a great nation. The foundation of Moses' piety and patriotism was laid in the humble Hebrew home, which the leaning of a palace and the manners of a court could not counteract. At what age he left his mother's home and took up his residence in the palace is not stated. It was Pharaoh's daughter who bestowed the name Moses upon him. The meaning of the name is plainly given in the lesson. Because I drew him out of the water. He was learned in all the wisdom of the Egyptians. It is thought he was instructed in all the mysteries which were only communicated to those of the priestly order. Though probably unconscious of it himself, Moses' training was in all respects preparing him for the special work which God designed him to accomplish. In addition to what he had learned in his mother's home, and from Egyptian sages, there are traditional references to his practical training in useful arts and military science. It is even stated that he achieved distinction in Egypt as a military leader.

PRACTICAL SUGGESTIONS.

God's kingdom ruleth over all. He who marks a sparrow's fall, notices a helpless infant's tears. In the finding of Moses Pharaoh's daughter found a blessing for the world. God trains His servants for their work. God's hand can always be traced in history.

Sparkles.

WHY should not ducks be allowed on doctor's premises? Because they make such personal remarks.

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IN Duruy's "History of France," the writer says: The first King of France was Pharamond, an imaginary being, who never existed. He was succeeded by his son.

Figures Cannot Lie.

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

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"HAVE you the carte du jour?" said the affected miss to the hotel waiter. "A carte at the dure, is it?" he said. "Faith, Oi've not, mum. It's a waither, an' not a rag man, Oi belave Oi am, mum." And then she complained of his insolence and stupidity.

MANY persons in Pittston are using Ely's Cream Balm, a Catarrh remedy, with most satisfactory results. A lady is recovering the sense of smell which she had not enjoyed for fifteen years. She had given up her case as incurable. Mr. Barber was used in his family, and recommends it very highly. A Tunkhannock lawyer, known to many of our readers, testifies that he was cured of partial deafness.—Pittston, Pa., Gazette.

A CORRESPONDENT who has read with interest the advice given from time to time that the clergy should read new books, and so keep up with the age, wants to know how the clergy can get the books. He says he can cook the hare if he can catch it.

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ONE of the hardest sort of people was asked to subscribe to some worthy object. "I can't," he replied; "I must be just before I am generous." "Well," said the one who had made the request, "let me know just before you are generous, and I'll try you again."

FOR contemplation he, and valour formed. For softness she, and sweet attractive grace.

John Milton in his "Paradise Lost" thus distinguishes woman from man. Diseases fall to her lot that do not man's, peculiar to her soft and more refined nature. A remedy adapted to the cure of her peculiar diseases is found in Dr. R. V. Pierce's "Favourite Prescription," for women. Thousands who have used it attest its great worth.

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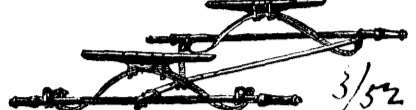
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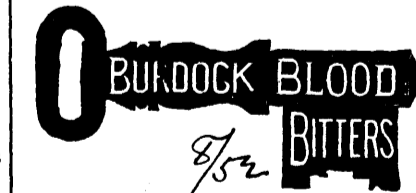
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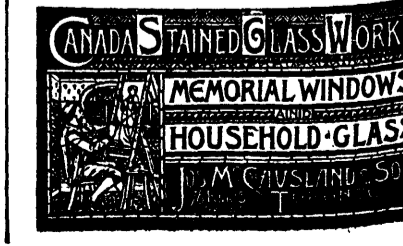
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Messrs The E. & C. Gurney Co., Winnipeg.
 DEAR SIR, I have used your No. 25 Hot Water Heater in my house last winter, and I am pleased to say that I consider it a success. We have had three months of very severe weather, the mercury hovering around the thirties during most of that time. The Heater combines simplicity with efficiency to a large degree, and the arrangements were such that the very best results are obtained from the fuel consumed. I have no hesitation in recommending your Heater as one well suited for this country.

Yours, etc,
 Arch. McNair.

2/26
 Gurney's Hot Water Boiler,

SPECIALLY ADAPTED FOR HEATING

Dwellings,
 Offices,
 Green Houses.

Manufactured by

THE E. & C. GURNEY CO., TORONTO.

— SEND FOR OUR CIRCULAR ON HOT WATER HEATING —

"It takes a heap of Love to make a Woman Happy in a Cold House."

PLANS, ESTIMATES AND SPECIFICATIONS
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ONLY THE VERY BEST AND MOST RELIABLE ENGINEERS EMPLOYED.
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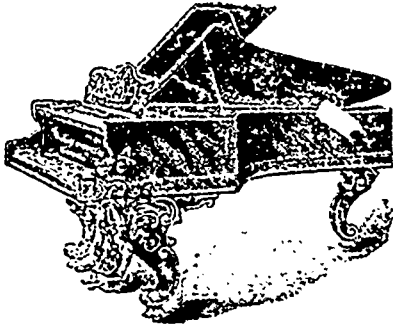
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One of the oldest
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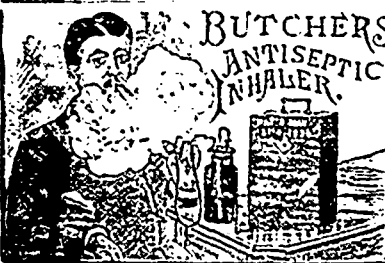


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Butcher's Antiseptic Inhaler.

By using which proper heating remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure.

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3,500 Sold at the Colonial Exhibition, London, Eng.

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of danger by the condition of your blood, as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

with Ayer's Sarsaparilla, there need be no fear of Dyspepsia, Rheumatism, Neuralgia, Salt Rheum, Tetter, Eczema, Catarrh, Liver troubles, or any of the diseases arising from Scrofulous taints in the blood. Geo. Garwood, Big Springs, Ohio, writes: "Ayer's Sarsaparilla has been used in my family for a number of years. I was a constant sufferer from

Rheumatism,

or Neuralgia, a few bottles of Ayer's Sarsaparilla will relieve and cure you. Alice Kendall, 218 Tremont St., Boston, Mass., writes: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla than from any other remedy." J. C. Tolman, 336 Merrimack St., Lowell, Mass., writes: "In no other remedy have I ever found such a happy relief from Rheumatism as in

Dyspepsia,

but Ayer's Sarsaparilla effected a permanent cure. Seven years ago my wife was troubled with Gout: two bottles of Ayer's Sarsaparilla cured her, and she has never had any return of the disease. I regard this preparation as the best medicine in use for the blood." B. Barnard Wait, 75 Adams St., Lynn, Mass., writes: "For many years I suffered terribly from Indigestion, Dyspepsia, and Scrofula. Almost hopeless, I took Ayer's Sar-

Ayer's Sarsaparilla

saparilla." It instils new life into the blood, and imparts vitality and strength. Being highly concentrated, it is the most economical blood purifier.

and am a well man to-day." Be sure and get Ayer's Sarsaparilla, the most thorough and effective blood purifier. The best is the cheapest.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all druggists. Price \$1; six bottles for \$5.



ILLUMINATED
 35/52 ADDRESSES
 A SPECIALTY.

Walters' Patent Metallic Shingles



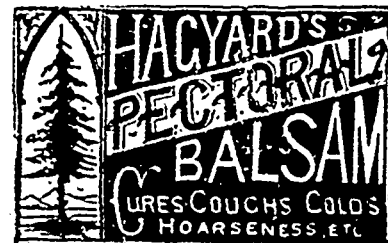
They make the most durable metal roof known. They make the cheapest metal roof known. They are attractive in appearance. They lessen your insurance. They are one-third the weight of wood. They are one-ninth the weight of slate. They can be put on by ordinary workmen. A good roof is as important as a good foundation.

Send for circulars and references. Sole manufacturers in Canada, McDONALD, KEPP & CO., Cor. Bloor and Gerrard Sts., Toronto, Ont.

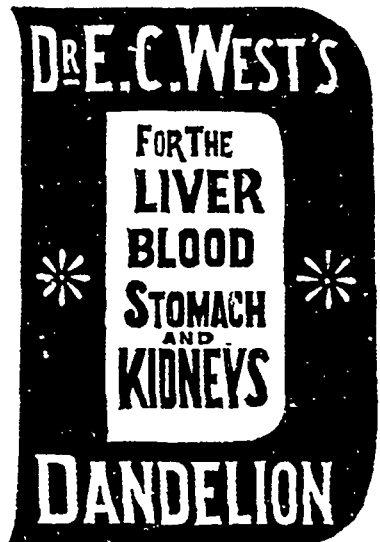
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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I will give you my remedy to cure the worst case. He asks others for a reason for not now receiving a cure. I will give you a treatise and a Free Bottle of my infallible remedy, by Express and Post Office. It costs you nothing to trial, and I will cure you. Address Dr. J. C. 11007.

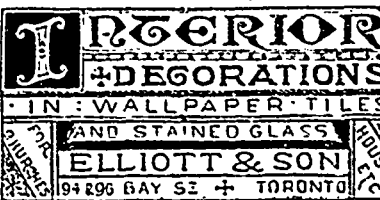
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DR. LOW'S PLEASANT WORM SYRUP.—An agreeable, safe and effect-remedy to remove all kinds of worms.



Infallible Blood Purifier, Tonic, Diuretic Loss of Appetite, Indigestion, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Eczema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable.



HOOF OINTMENT.—A PERFECT Remedy Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, swellings, etc. Price 25 and 50 cents. Descriptive Free Pamphlet, 29 Adelaide West.

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

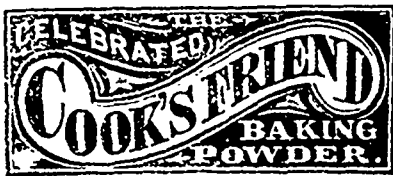
MEETINGS OF PRESBYTERY.

STRATFORD—In Knox Church, Stratford, on Tuesday, May 20, at half-past ten a.m.
PARIS—In River Street Church, Paris, on Tuesday, May 20, at ten a.m.
BROOKVILLE—At Lynn, on Tuesday, July 5, at three p.m.
LANSARK AND RESPERA—In Zion Church, Carleton Place, on Monday, May 23.
BURTON—At Chesley, on Monday, July 11, at seven p.m., for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business.
REGINA—At Qu'Appelle Station, on Tuesday, May 3.
LINDSAY—At Central Church, on Tuesday, May 31, at half-past seven p.m. A Sabbath School Convention will be held on the following day.
ORANGEVILLE—In Orangeville, on Tuesday, May 3, at eleven a.m.
HURON—In Hensall, on Tuesday, May 10, at half-past ten a.m.
SAGUENAY—In Guthrie Church, Harriston, on the second Tuesday of July, at ten a.m.
CHATHAM—In St. Andrew's Church, Chatham, on Tuesday, July 12, at ten a.m.
QUEBEC—In Morria College, Quebec, on Tuesday, July 12, at ten a.m.
MIRAMICHI—In Newcastle, on Tuesday, July 19, at eleven a.m.
MONTREAL—In the David Morrice Hall, on Tuesday, July 5, at ten a.m.
TORONTO—In the usual place, on Tuesday, May 3, at ten a.m.
KINGSTON—In John Street Church, Belleville, on Monday, July 4, at half-past seven p.m.
MATLAND—In Knox Church, Kincardine, on July 12, at five p.m.
PATERBOROUGH—In the hall of the First Church, Port Hope, on Tuesday, July 5, at ten a.m.
ROCK LAMP—In Manitou, on Tuesday, May 3, at three o'clock p.m.
MIRAMICHI—Special meeting at Port Daniel, Que., on Wednesday, June 1, at three p.m.

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

DIED.

At the residence of her son in law, Rev. D. McDonald, Glenora, on Monday, March 14, Christina Ross, relict of the late Donald Ross, mother of Rev. A. Ross, Woodville, and R. Bruce Ross, Kincardine, in the eighty-seventh year of her age.



COOK'S BLEND BAKING POWDER.
PURE, HEALTHY, RELIABLE.
Retailed Everywhere.

J. YOUNG,
The Leading Under-taker,
347 YONGE STREET,
TELEPHONE No. 679.

SYNOD OF TORONTO and KINGSTON.

The Synod of TORONTO AND KINGSTON will meet in
The Presbyterian Church, Brampton,
ON
MONDAY, THE 9th OF MAY, 1887,
at half-past seven o'clock p.m.
All papers for the Synod will be sent to the undersigned at least eight days before the meeting.
JOHN GRAY,
Orillia, 25th March, 1887. *Synod Clerk.*

PRICE OF MACHINE WITH TYPE WHEEL \$175. WITH TYPE WHEEL \$135.
The Hammond Type-Writer
In competition with all others carried off
— THE GOLD MEDAL —
At the World's Fair in New Orleans
It is performance is ahead of all other machines, while for Speed, Simplicity and range of work it has never been equalled.
It is rapidly becoming the standard machine in Professional and Mercantile Offices. Write for particulars to CHARLES STARK, Sole Agent for the Dominion, 52 Church Street, Toronto.



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Celebrated London West End Hats, for which we are Sole Agents.
WOODROW & SON'S
Silk and Felt Hats in Zephyr Weights.
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Champion Light Weight Silk and Felt Hats with Consolidated Linings.
Also large consignments from Cooper, Box & Co., and Leon, Fossitt & Co., of London, Eng.

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A Magnificent Display of Fine Woollens and Furnishings.

Gentlemen residing at a distance can have their Goods delivered free of express charges, and by placing their order in the morning (when in Toronto), can have their Coats fitted before leaving in the afternoon.

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Capital and Assets over \$1,600,000.00
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Manufacturer of Fencing, Iron Cresting, Gallery Fronts, Altar Scrolls, Sash Weights, Flower Stands, Fials, Seat Ends, Bra's, etc., Statuary, Weather Vanes, Fountains, Aquariums, Lawn Seats, Cuspidors, Carriage Steps, Sinks, Vases, Wire Goods, etc.
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Prices and cuts on application. Special terms for church work.

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Docks: Foot of George Street.
We have secured during the past winter a very large stock of exceptionally good quality of ICE, cut in the direction of the Local Board of Health, as being especially suitable for Family, Hotel and Office use. To secure Good Pure Ice don't fail to order from the "Knickerböcker." Telephone No 576.
WM. BURNS, Manager.

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OVERMATCHED BY
ST. LEON WATER.

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At Last Got Your St. Leon Water,
drank for two weeks, pains in back all gone. Can now work full time. Puff drugs and plasters have thrown all to the winds. Yours,
JAMES BAIN,
5 Clara Street, Toronto.
This invaluable natural water is sold by all retailers at 30 cents per gallon.
Also wholesale and retail by
The St. Leon Water Co.,
101 1/2 King Street West, Toronto.

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MACHINE TO BUY.
LIGHT RUNNING, 3/26
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CONVENIENT.

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Whether the Lightest Running and Quietest Sewing Machine is not the one you should use above all others.

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COMPOUND OXYGEN
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CANADA DEPOSITORY
E. W. D. KING, 58 Church St., Toronto.
No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.
A Well tried Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.
Treatise on Compound Oxygen free on application to E. W. D. KING, 58 Church St., Toronto.

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Absolutely Pure.
This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Soly only in cans.
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H. Y. MCSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.
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