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Whole No. 845.

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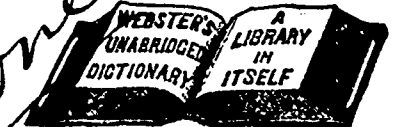
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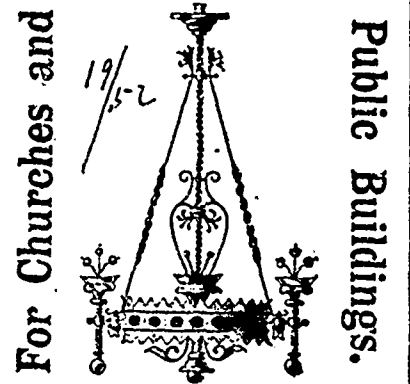
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Have you a Pain anywhere about you? USE PERRY DAVIS' "PAIN KILLER" and Get Instant Relief. BEWARE OF IMITATIONS. 25 Cts. Per Bottle.

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

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This medicine being in liquid form, the dose can be easily regulated to meet the requirements of different persons. Extracts from a few letters received attesting its merits: ST. FRANCIS, Que., 7th Aug., 1886. I have great pleasure to state that I have used Campbell's Cathartic Compound with great success. It is a very recommendable preparation. Yours truly, W. T. FOURQUEL, M.D.C.M. BRANDON, Manitoba, 21st Oct., 1886. I find Campbell's Cathartic Compound the best article I have ever used for Costiveness or Biliousness, and easy to take. I am, yours truly, A. N. McDONALD. Sold by all dealers in family medicines everywhere. Price 25 cents per bottle.

# Sparkles.

"SAY, John, is your sweetheart a factory girl?" "Yes, William, satisfactory." "WILL Pain-Killer cure Cholera Morbus? Yes, and all similar diseases of the bowels. TRAMP: I haven't had a bite for two days. GRANGER: Is it possible! Here, Tige! Tige!

ALLEN'S Lung Balsam is the standard cure for Coughs and Colds in the States and Canada.

It seems absurd to speak of a blind man's favourite colour, and yet everybody heard of blind man's buff.

FOR all complaints arising from a disordered state of the stomach, we recommend Campbell's Cathartic Compound.

"PAT, have you seen a stray pig this morning?" "Shure, an' how could I tell a strhay pig from any other, sur?"

TEACHER: Who was Alexander Selkirk? TOMMY: He was a civil engineer. TEACHER: Civil engineer? TOMMY: Yes, ma'am; monarch of all he surveyed.

CHURCH committee to successful candidate: What salary would you be content with? Candidate: Without donation parties, \$1,000; with them, \$1,500.

"How was your son when you heard from him last?" "He wrote me that he was so ill he could neither sit nor stand?" "Then, if he tells the truth he must lie."

WEARY WASHERWOMEN have been made glad by the introduction of JAMES PYLE'S PEARLINE, a peerless compound for the laundry. It cleanses the most delicate fabrics without injury. Sold by grocers.

"I'm going to get married," said he, as he placed a hand as large as a Dutch cheese upon the counter, "and I want a wedding cake." "It is customary, nowadays," said the pretty bakery girl, "to have the materials of the cake harmonize with the calling of the bridegroom. For a musician, now, we have an oat cake; for a man who has no calling and lives upon his friends, the sponge cake; for a newspaper paragrapher, spice cake, and so on. What is your calling, please?" "I'm a pugilist!" "Then you went a pound cake."

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To the Editor:— Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured; I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, Dr. T. A. Slocum, 37 Yonge Street, Toronto, Ont.

OUT THIS OUT. AN EASY CURE FOR DREAD DIPHTHERIA—TAR SMOKE A SURE REMEDY.

Ruth Lockwood, the nine-year-old child of Thomas Lockwood, a compositor in the New York Times office, became violently ill with diphtheria on a Tuesday night. She was so weak that it was deemed dangerous to try tracheotomy or cutting open the windpipe. On Thursday Dr. Nichols of 117 West Washington Place, who was attending her, received a copy of the Paris Figaro, which contained a report made to the French Academy of Medicine by Dr. Delthil, who said that the vapours of liquid tar and turpentine would dissolve the fibrinous exudations which choked up the throat in croup and diphtheria. Dr. Delthil's process was described. He pours equal parts of turpentine and liquid tar into a tin pan or cup and sets fire to the mixture. A dense resinous smoke arises which obscures the air of the room. "The patient," Dr. Delthil says, "immediately seems to experience relief; the choking and rattle stop; the patient falls into a slumber and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached, and the patient coughs up microbicides. These, when caught in the glass, may be seen to dissolve in the smoke. In the course of three days afterward the patient entirely recovers." Dr. Nichols tried this treatment with little Ruth Lockwood. She was lying gasping for breath when he visited her. First—pouring about two tablespoonfuls of liquefied tar on an iron pan, he poured as much turpentine over it and set it on fire. The rich, resinous smoke which rose to the ceiling was by no means unpleasant. As it filled the room the child's breathing became natural, and as the smoke grew dense she fell asleep, with the results as above.

# POZZONI'S COMPLEXION POWDER.

Imparts brilliancy and transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all druggists, or mailed for 50 cents in stamps by P. A. POZZONI, St. Louis, Mo.

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# SICK HEADACHE.

Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pellets.

In explanation of the remedial power of these Pellets over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence. Sold by druggists, 25 cents a vial. Manufactured at the Chemical Laboratory of World's Dispensary Medical Association, Buffalo, N. Y.

\$500 REWARD is offered by the manufacturer of Dr. Sago's Catarrh Remedy, for a case of Chronio Nasal Catarrh which they cannot cure.

SYMPTOMS OF CATARRH.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scales from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood by physicians.

By its mild, soothing, and scaling properties Dr. Sago's Catarrh Remedy cures the worst cases of Catarrh, "cold in the head," Goryza, and Catarrhal Headache. Sold by druggists everywhere; 50 cents.

"Untold Agony from Catarrh." Prof. W. HAUSNER, the famous mesmerist of Ithaca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sago's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting." THOMAS J. RUSHING, Esq., 2903 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sago's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh. ELI ROBBINS, Junyuan P. O., Columbia Co., Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sago's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, APRIL 18th, 1888.

No. 17.

## Notes of the Week.

THE liquor bill of the people of the United Kingdom in 1887 was nearly \$625,000,000, an increase over 1886 of upwards of \$10,000,000. The average cost to each family of five persons was about \$85 a year. What an enormous waste! Is it any wonder that so many bread winners are overburdened?

THE Chicago *Interior* rises to remark: THE CANADA PRESBYTERIAN offers reception and entertainment for the Pan-Presbyterian Council at its next meeting after that of June, 1888, at Toronto. The Council has met in England, Ireland, Scotland and the United States, and now comes the Dominion for its turn. The hospitality of that large section of England will doubtless be accepted. The Canucks are at once republican and royal—the best 'alf-and-'alf that is made.

M. WILSON, whose connection with the family of M. Grevy and whose unprincipled ambition drove the president of the French Republic into retirement, is of very obscure origin. His father was a Glasgow foundryman, but whether any of the family still live in Scotland is not known. The elder Wilson became very wealthy from his Creuzot iron works and his gas monopoly in Paris. M. Daniel Wilson is now paying the legal penalty for fraud recently decreed by the Paris tribunal at which he was arraigned.

ACCORDING to the annual report of the treasurer of Yale College the total amount of the university funds is \$502,705.66, and of the academical funds, \$1,030,420.43. The income of the academical department is about \$161,000 and its expenses about \$170,000. The largest item under this head is for salaries of instructors, \$93,892. The theological department has invested funds to the amount of \$416,123.60, with an income of about \$32,988.81. The payments were \$33,042.21. The Sheffield Scientific School, one of the most prosperous arms of the university, has investments amounting to \$160,989.24. Its receipts are stated to be \$70,947.63, and its expenses \$64,533.65.

THE Huron *Expositor* has the following: Says the *Globe*, THE CANADA PRESBYTERIAN rightly continues to demand better music all along the line. All lovers of good church music will say Amen to this. Presbyterians are, in the country especially, very much behind the times. They are very particular regarding the training of their ministers, and rightly so; but why should not the precentor and congregation be trained to sing? It is said of Mr. Spurgeon that when the singing does not suit him he will stop the singers and say, "That will never do. We must sing better than that." Were he in some country congregations in Canada there would be frequent rests in the music.

THE proprietor of the New York *Mail and Express*, has adopted the somewhat unusual course, for a secular newspaper, of printing at the head of its editorial columns a passage selected from the Bible, on each day. Being questioned by a reporter of the *Tribune* as to the reason for this course, he replied as follows: I print the text because I think it desirable that men who are necessarily absorbed in business should be reminded of the words of their heavenly Father. Some people poke fun at me for it, but I don't mind it. It is God they ridicule, not me. As long as I am associated with the *Mail and Express*, I shall publish a text from the Bible every day, and print it in the same place, so that my readers may know where to look for it.

OUT of 25,000 cases inquired into during the past year by the Charity Organization Society, the *Christian World* says, only 14,000 were found worthy of assistance. When it is borne in mind that from five to seven millions are annually given in alms in the metropolis alone, the value of a society that investigates—sometimes, it may be, a little harshly—cases of destitution, and occasionally relieves them, is seen

to be inestimable. As Lord Derby justly remarks: There are no such robbers of the deserving poor as those habitual mendicants, who by false tales of distress, divert into their own pockets the relief that is intended for real sufferers. It is declared by the Society that, in spite of the demonstrations of the unemployed, the distress in London during this winter has not been exceptional.

THE Hamilton *Times* says: The Rev. D. H. Fletcher, at the close of an earnest discourse in MacNab Street Church Sabbath morning week, said he had heard many pathetic addresses in times past, but the most touching of all was a short speech the other day by an old and cultured man, Dr. Daniel Wilson, to the students at college in Toronto. He spoke to them of the trials and difficulties of life, of the doubts and certainties of science, and besought them to anchor their souls on this truth, viz.: Christ and the resurrection; and then in the struggles and battles of life, with their minds stayed upon this rock and spring of hope, they would never fail in the arduous duties that lay before them. It was grand to see and hear this venerable man, who knew so well how to master doubts, give this advice to the large number of young men before him.

A CONTEMPORARY says: The death of U. S. ex-Attorney General Brewster, one of the noblemen of this generation, has brought into print an incident of his life, which, though told before, will bear to be repeated now. His face was disfigured by several scars which were the marks left by a determined effort in his boyhood to save his baby sister from the flames of an open fire into which she had fallen from the lap of a faithful old nurse overcome by fatigue and sleep. In the hard pressure of some bitter struggle at the bar, Mr. Brewster's antagonist so far forgot himself as to reproach him with the scars upon his face, and held him up as a deformed monster to the jury. Mr. Brewster bore it all with cool patience, and when he rose related in the simplest words he could the history, closing with the remark, "And so, gentlemen of the jury, the little girl was saved, though I myself came out of the fire with my face burned black as the heart of the man who does not scruple to taunt his antagonist at the bar with a personal deformity."

MR. JAMES HOGG, who died lately in his eighty-second year, was the founder and for many years the active and enterprising head of the publishing firm, dissolved twenty years ago, of James Hogg & Sons. Born in the South of Scotland, he was apprenticed to a printer in Edinburgh, and his first step in promotion was to be proof-reader on a newspaper. The first book he published was a "Narrative of some Passages in the History of Eenopoolik," the first Esquimaux that visited Great Britain. In 1845 he started *Hogg's Instructor*, to which De Quincey and Gilfillan were contributors, and to which Dr. Peter Bayne, then dreadingly toiling as an assistant teacher in an academy, sent the first paper he ever offered to a magazine. This excellent magazine achieved success, but its publisher wrecked it by the ambition to make it a high-class monthly, in which he failed. Mr. Hogg published the works of De Quincey in fourteen volumes. He was a man of fine literary taste, of a noble and gentle character, and was regarded with deep affection by his friends. His son James founded *London Society*.

DR. SOMERVILLE'S first public appearance in Glasgow, since his return from Hungary, was at the meeting held on the 22nd ult., to welcome Rev. Thomas Adamson, as pastor of Free Anderston Church, Glasgow. On mounting the platform the venerable evangelist was greeted with a hearty cheer, which he acknowledged by good humouredly waving his copy of the evening's programme. He excused himself from making a long speech by remarking that he felt "jostled and collapsed" after the severe strain he had undergone, but in expressing his hearty good wishes for Mr. Adamson's future he made a telling illustra-

tion out of the river Danube, which he had seen frequently in the course of his travels. Just as that river owed its power to the innumerable tributaries it received so the new pastor's ministry would only be strong and effective in proportion as he received the assistance of all the members of the Church. The previous pastor, Rev. J. M. Sloan, now Dr. Horatius Bonar's colleague in Edinburgh, said that while coming to the meeting he had endeavoured to analyze his mingled feelings and thought that if he had been an Irishman he should have said he felt like a man going to see his widow married. On second thoughts, however, he thought it would be truer to say he felt like a father about to witness the marriage of his daughter.

KATE FOOTE, the Washington correspondent of the New York *Independent*, says: At an afternoon reception in a private house the other day, some one spoke of Mr. Kennan's articles in the *Century*, and the conversation drifted to Russia; and by one consent they all turned to a lady who had been there, the wife of one of our ex-ministers to Russia. "How did you feel when you were there? Did it occur to you ever that you were living under an autocratic government?" "It bore upon me like a weight always," said the lady, in earnest tones. "I think I could not have stayed another year. One afternoon I was walking on a quiet street, just off from the noise and bustle of the Nevskoi Prospekt, the great street of the city. I saw a file of soldiers coming down the street, first a soldier, then a prisoner, then another soldier, and I stopped involuntarily. They had on the long, gray loose coat, linen trousers, no stockings, and the gray cap of the convict, and I saw the diamond of yellow cloth set into the back as the first one went by, which meant that he was a political convict, and that they were taking him to Siberia. The second looked at me as he passed me, and I saw that he knew I was an American, and that he was taking a last look at something that was free. His face was fine and regular, with dark eyes and had a fixed look of unutterable sadness that brought tears to my eyes as I returned his gaze. I could do nothing—I might have got into trouble, or got him into trouble if I had made even a sign of farewell, and I turned away sick at heart."

THIS is the New York *Independent's* epitaph on the briber of the New York aldermen: Jacob Sharp—the "cook on a timber raft, day labourer, contractor, projector, millionaire and convict"—is dead. This event removes him beyond the reach of human justice, at once suspends all its processes against him, and has already placed him before a tribunal that needs no testimony and can make no mistakes. The public opinion that he had been guilty of a high crime, for which he deserved to be punished under the laws of this State, will not be changed by the fact of his death. No reasonable man can, if knowing what was proved on his trial, for a moment doubt whether he was the head and front of that system of bribery by which so many of the aldermen of this city were corrupted in 1884. It is true that the Court of Appeals of this State reversed the judgment against him, and granted him a new trial, purely on technical grounds that did not affect the general aspects of the case. Death has saved him from a second trial and probably a second conviction on earth; yet his sun goes down in dishonour and disgrace. Shrewd, persistent and successful as a money-maker, he lived long enough to achieve his own ruin, and illustrate the truth that "the way of the transgressor is hard." The moral lesson of his life is that it is far better to do right than to be rich. All men find this out at last if not in this world, in the next. The last year of Mr. Sharp's life must have been one of extreme mortification and bitterness. The ordeal through which he was to pass was to him an awful one; and yet it was but the natural and just consequence of the course which he had pursued. Let others take warning and never forget what Solomon says: "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death." A moral order prevails over the affairs of men, which no one can safely disregard.



## Our Contributors.

### THE MAIN ELEMENTS OF SUCCESS.

BY KNOXONIAN.

The president of the New York Central Railway stated the other day that the main elements of success in this world are

GOOD SENSE, GOOD TEMPER AND MINDING YOUR OWN BUSINESS.

No doubt President Depew is good authority on the question of success. He has succeeded himself. The Central is a great railway, and its president must be a great railway man. The owners and managers of a railway like the Central don't make a man president simply because he is a nice fellow. Bowing and scraping and kissing the babies don't count for anything in the management of great railways. No man can smile himself into the presidency of a great railway company. A man may smile himself into a mayor's chair, or into a seat in Parliament, or into a snug pastorate, but he can't smile himself into a railway presidency. Railway people want a president who can look after their money, and when people choose a man to look after their money, they are very likely to choose him on his merits. When a man who has been pre-eminently successful in his own line tells us what the elements of success are, he should have a respectful hearing. The most dismal failures are always ready enough to lecture on success, and blame others for not succeeding, but their vapouring never throws much light on the subject. The right man to speak on success is the man who has succeeded. Men of that kind usually speak with marked modesty. They know how hard it is to get on the highest rung of the ladder, and they usually sympathize with all honest climbers.

President Depew is of the opinion that the first element of success is

GOOD SENSE.

This is not the popular idea. Most people think that brilliance, eloquence, shining ability of some kind, is far more important than sense. They are sadly mistaken. Count the number of men who have succeeded in any department of life and nine out of every ten of them are men more noted for sense than for brilliance. Brilliant men have done very little for the world or the Church. They may dazzle fools, but dazzling fools is not a very useful kind of work. A comet is not of as much use to the world as a common lamp. Eloquence without sense never does much good. Zeal without sense is dangerous. There is no more troublesome and dangerous man in a Church than a man of fiery zeal and no sense. Compared with him the most moderate of moderates is a pleasant and useful parishioner. Ability of any kind without sense never does much good and often does a great deal of harm. Sense is indispensable to good work in any department. How is it that people never pray for good sense? Is it because so many of us haven't sense enough to know we need sense? That may be one reason. The people who think they don't need any more sense always need it the most.

The next element is

GOOD TEMPER.

Aye, there's the rub. By good temper the president no doubt means a temper that can stand to be rasped without being ruffled. A good-tempered man is one who can keep cool while he is contradicted and badgered and bullied and belied and abused in several other ways. It does require a good temper to keep cool under such a visitation as that. No doubt a man who can smother his feelings and keep down anger under provocation has a tremendous advantage over one who can't. But it may well be questioned if he is often a better man than one who gets angry. Some men keep cool under provocation because they know it is a good policy and because they are waiting for a chance to get even. They always do get even sooner or later. Some men have physical temperaments that keep cool without any effort. An oyster never gets excited. A clam is always cool. A clam is not a nobler animal than a lion. A man may keep cool because he has nothing in him to get hot. Small credit to him for not getting in a passion if he can't. Still it must be admitted that a good temper is a powerful element of success. People are always ready to help what they call "a

good-natured fellow." Opening the safety valve occasionally and taking a healthy blow off does not hinder a man's worldly success much, but constant petulance, peevishness and general bad temper is almost certain to keep him on the lowest rungs.

MINDING YOUR OWN BUSINESS

is the climax in this arrangement of the elements that make success. Perhaps it was made the climax because it is such a difficult thing to do and because there is so little of it done. With some people it is an utter impossibility because they have no business of their own to mind. Being utterly useless and absolutely idle, they attend heroically to the affairs of their neighbours. As they sponge a living out of other people the very least they may do is attend to other people's affairs. Of course there is no use in telling a man who has no business of his own to mind his own business. His business is to burrow in other people's business, and he always attends to it.

There is another class with whom minding their own business is almost an impossibility. This class is composed of those benevolent and large-minded people who think they can discharge the duties of their neighbours better than their neighbours can. The most odious members of this class are the people who keep a conscience for the regulation of their neighbours' conduct. The number of people who have time and leisure to attend to their neighbours' business, though some of them utterly fail in their own, is wonderful. There must be about 2,000,000 of people in Canada who think they can manage the affairs of this Dominion better than Sir John Macdonald, and 1,000,000 who could govern Ontario better than Mr. Mowat. Nearly every sane person in Ontario who is not an infant could edit a newspaper better than the editor. The number of ministers who can manage a college, but cannot take care of a congregation is wonderful. The worst thing about attending to our neighbours' affairs is that it does not pay. If it did millionaires would be as plentiful in Canada as grasshoppers in a Kansas cornfield.

Young man, mark this fact.—Burrowing in your neighbour's business does not pay. It does not bring influence or money, but it does bring an occasional and well-deserved application of the toe of somebody's boot.

### IS CHRIST OR PETER THE FOUNDATION OF THE CHRISTIAN CHURCH?

BY THE REV. R. WALLACE.

(Concluded.)

Dr. Christopher Wordsworth, Bishop of Lincoln, one of the ablest and most learned writers of the age, says, "The end and aim of his question is not Peter, but Christ." Here is the clue to the interpretation of our Lord's words to Peter, "On this Petra I will build My Church." And hence we are led to believe that the rock is Christ. Again in the Old Testament, as far as the word "rock" is used figuratively as a foundation to build upon (as it is used here), it is used of God. (It is thus used more than a dozen times in Deut. xxxii. 4, 15; Psa. xviii. 2, 31; xxxvi. 2; lxii. 2; 2 Sam. xxii. 2, 32, etc.) The language of the New Testament is similar, "That rock was Christ" (1 Cor. x. 4.). In Matt. vii. 24, 25, we are told that he who builds on Christ's words builds on a rock. And in 1 Cor. iii. 11, Paul says, "Other foundation can no man lay than that which lieth," that is laid, as the apostles are laid, on the foundation Jesus Christ, that is He who is Jesus as Man and Christ as the Son of the living God, which is Peter's confession here. What Christ says is this: "I Myself, now confessed by thee to be both God and Man, am the Rock of the Church. This is the foundation on which the Church is built." And because Peter had confessed Him as such, He says to Peter, "Thou hast confessed Me, and I will now confess thee. Thou art a genuine petros of Me, the Divine Petra. And whosoever would be a living stone—a Peter—must imitate thee in this true confession of Me, the Living Rock; for upon the Rock, that is, on Myself believed and confessed to be both God and Man, I will build My Church." The declaration in 1 Cor. iii. 11, that the Church has no other foundation than Christ decides the matter that Peter cannot be meant here as the foundation of the Church; for God's Word never contradicts itself, and all other passages relative to the foundation of the Church must therefore be explained in har-

mony with this plain statement of divine truth that Christ is the only foundation of the Church in accordance with the primary rule of interpretation, that all figurative language must be brought into harmony with the plain grammatical statements of Divine truth. There is no need to make such a concession that Peter is the rock here referred to; for there is no force in the statement that our Lord spoke in Syriac and used kepha in both clauses, for the Holy Spirit inspired the sacred writer to change the term when writing in Greek.

In some fifty passages of Scripture the term "is" is used for "represent" as when Joseph says, "The seven ears are seven years," and when our Lord says "This is My body," that is, represents seven years, represents My body; and these may be taken as somewhat analogous to the case before us. Observe, our Lord says: "Thou art Petros," a stone, in the masculine, and then changing the term to the feminine, He says: "And upon this Petra I will build my Church." Dr. J. J. Owen says: "The word Petra, here translated rock, has the generic sense of a mass of rock, and is never used in the signification of Petros [Peter] a single stone. It is employed here, not only to distinguish the word from Petros, the proper name in 'Thou art Peter,' but as more consistent with the idea of foundation, which in the case of edifices designed to be durable, was composed, if possible, of the living rock." Dr. George Townsend says: "The word Petros, in its highest figurative sense of a stone, when applied to Peter, can represent only one true believer, or faithful member of Christ's Church; that is, one out of the great multitude of true believers in Christ, who figurative stones, form altogether the glorious, spiritual building of Christ's Church, and not the foundation on which that Church is built; because that figurative character cannot, consistently with truth, be applied to any other person than to God, or to Christ alone. A due consideration also of the second noun Petra, a rock, will demonstrate that the supreme title of the rock, which in other texts of Holy Scripture is applied to Jehovah or God alone, most certainly was not intended by our Lord to be understood as applicable to His disciple Peter, but only to that true testimony which Peter had just before declared concerning the divine dignity of the Messiah, 'Thou art the Christ, the Son of the living God!'" Dr. William Smith, in his "New Testament History" says: "The true interpretation is to be found in the Hebrew custom of giving significant names, not solely, nor even chiefly, to ascribe qualities in the persons who bore them, but to commemorate truths in which they were concerned. It is simply absurd to insist on finding in the words 'Thou art Peter,' the necessary antecedent to 'On this rock will I build my Church.' The true connection is this, Thou art rightly called Peter, for thou hast uttered a confession which embodies the foundation of Christian truth, the Divine Nature and the Messiahship of Jesus Christ, and upon this rock will I build My Church. The concurrent testimony, both of prophecy and the New Testament, points to Christ Himself as the rock and the only foundation of His Church; and surely it must be His strength and not Peter's which forms a basis too steadfast for the powers of destruction (the gates of Hades) to prevail against. But still, in a secondary sense, the apostles are spoken of, together with the prophets, as the foundation on which the Church is built, but in subordination to Christ, the chief corner stone; and in this sense Peter himself forms one of the first stones of the edifice, of which he himself calls all believers living stones (1 Peter ii. 5). His position in the Church is then illustrated by another figure (verse 19) which has been equally perverted, as if the servant who has charge of the keys of the house were almost on a level with the Master Himself. The event furnished the simple and natural interpretation when on the day of Pentecost Peter was the first to admit a multitude of the believing Jews; and afterwards in the home of Cornelius, a number of Gentile proselytes into the Christian Church. He did both as the organ of the other apostles, who shared his action in the first case, and confirmed it in the second; for to them afterward Christ gave the same privilege that He now gave to Peter. The only distinction between him and the other apostles is priority in time, corresponding to the priority in his confession of Christ."

We should mark the language of Bishop Wordsworth on 1 Corinthians iii. 11, "Other foundation can no man lay than that which lieth, not is laid, as

the apostles are laid, on the foundation, but which lieth by its own spontaneous act on the foundation Jesus Christ." Dr. Eadie, of Glasgow, one of the ablest writers of Scotland, says on Ephesians ii. 20: "The foundation of the apostles and prophets means the foundation laid by them. Such also is the exegesis of Calvin and a host of the most learned writers." Dr. Eadie says the apostles and prophets of the New Testament Church laid the foundation broad and deep in their official labours. In speaking of the formation in other epistles, the apostle never conceives of himself as being the foundation, but only as laying it. He stands in his own idea as external to it. He designated himself as a wise master builder, and adds: "Other foundation can no man lay, than that is laid, which is Jesus Christ." Jesus Christ was the chief corner stone upon which the apostles and prophets both rested themselves and built others by their instructions (Ephesians iv. 11-13; Acts xix. 6; Romans xii. 6; 1 Corinthians xii. 10). The chief corner stone is that principal foundation which was carefully laid at the angle of the building and on which the connected walls rested. While the apostles and prophets placed the foundation, the primary stone on which the structure mainly rested was Jesus Christ (cf. Isaiah xxviii. 16; Psalm cxvii. 22; Matthew xxi. 42; Acts iv. 11 etc.). The change from the masculine to the feminine gender in the inspired original is very marked, and was evidently designed. The words are quite different. Petros means a stone, small and movable. Petra means a rock, stable and immovable. Had Christ meant the Church to be built on Peter, the inspired text would have been "Thou art Petros, and upon this stone [petros] I will build my Church," or "Thou art Petra and upon this petra I will build my Church." Besides the Vulgate, the Roman Catholic standard version, gives it just as in the original Greek, "Supra Petrum," not "Supra hanc Petram," as it would otherwise have been. It would have been a violation of grammar, as well as an obscuration of the sense, as several writers have shown, had Peter been meant, to alter the word and use the feminine gender. Jesus evidently meant to hint a contrast between Peter the movable stone and Himself the immovable rock. We were lately told by Rev. Charles Doudiet, of Montreal, that the pupils at Pointe-aux-Trembles School, when asked what Petros, Peter, meant, replied that it meant "a rolling stone." And is not this a fit emblem of at least the earlier period of Peter's history? None of the disciples so often offended the Master as Peter. In the context, we are told that our Lord, after fully declaring Himself the promised Messiah and Saviour, informs the apostles that in order to save men He must suffer and die in the room of his redeemed. Peter, annoyed at this as running counter to his ideas of the Messiah's work and kingdom, had the presumption to rebuke our Lord for this saying, imagining that it arose from despondency, or from a wrong conception of the nature of His kingdom. Our Lord instantly recognizing the approach of the tempter, who would fain turn Him aside from the grand purpose of His mission, instantly says to him: "Get thee behind Me, Satan, for thou art an offence unto Me, for Thou savourest not the things that be of God, but the things that are of men." It does not seem likely that such a one whom our Lord counts an adversary, as doing the devil's work, in seeking to turn him aside from the very purpose of His mission, and who was soon to deny with oaths that he knew his Master, would be made the very foundation on which Christ would build His Church.

#### CANDIDATING.

MR. EDITOR,—It must often have seemed to you very strange that so many ministers of our Church should occupy their time in writing about the evils of the present system of bringing ministers and congregations together if no evils exist. If candidating is the best and fairest way, the quickest, the surest and, shortest way of securing a settlement, if the Probationers' Scheme, under which so many good servants and true lovers of the Presbyterian Church are allowed to wander up and down, to and fro, in the often hopeless search for steady, settled, definite work is, after careful and prayerful consideration, acknowledged to be the best—in every sense the best—for our wandering ministers and vacant con-

gregations; if it is the decided opinion, belief, conviction of the wisest, humblest and purest fathers of our much-loved Church, that no other plan or scheme or system or mode of settlement can equal candidating or probationing, then how is it that you allow so much of your valuable paper to be taken up with letters on evils that are only imaginary?

There must be "something rotten in the state of Denmark" when such things are permitted. Yes, truly, there is rottenness somewhere, but echo answers, Where? It cannot be with the ministers who complain of evils connected with the Probationers' Scheme or with candidating; for I find that they write of things which they themselves have seen and felt. The evils are said to be humiliating, injurious, grievous, ruinous, etc., and are described by men who have had a practical acquaintance with them. I am satisfied that the "rottenness" is not to be found with the candidate, probationer or minister without charge, for I here solemnly declare that nine out of every ten of our candidates would accept calls to-morrow, or settled, definite, steady work. I know many of these men, and they are weary-hearted, lonely, disappointed, sad, soured men. They are men, notwithstanding, whom more than twenty vacancies have described to me as "excellent preachers", "the best we ever had", "we have no fault with the supply", "any one of them would be good enough for us", "we have had some splendid men, but our people cannot agree."

These are only a few of the expressions used by vacant congregations regarding the probationers of our Church. No, in all seriousness, and as one of the most profound truths, the "rottenness" does not belong to our probationers. Yet there is "rottenness," and again echo answers, Where? Does it belong to the vacancy? Well, from a year's experience with vacant charges; from an intimate acquaintance with the internal condition of a large number, from considerable thought on the question, "Why are congregations so long vacant?" I have arrived at the conclusion that one-third of the "rottenness" belongs to the vacancy. No more common expression can be heard from members of vacant churches than this: "The ministers we have had were excellent men, and any one of them would have suited us, but unhappily our people have got divided up, and we are as far from a settlement as we were twelve months ago."

Then we ask for the cause of this increasingly injurious condition of vacancies? and the answer usually is: "Well, you know, the Presbytery is very good to us, and gives us all the time we want wherein to make a choice, but this unlimited time is injuring, scattering, killing our congregation. We want, if possible, to give, when we call, a unanimous one, and so we put off and put off in the hope of securing the desired unanimity, but our experience is that this unlimited time does us more harm than good. If we knew we had to come to a decision in four or six months there would be no difficulty in doing so; but the more ministers we hear the more numerous become the divisions, wranglings and disorders."

I could mention congregations—intelligent at that—so torn up with internal dissensions that the settlement of a pastor had to be placed in the hands of the Presbytery. Sometimes one meets with a vacancy decided to remain so for some time till a certain debt is wiped off. Or a vacancy has its "eye" upon a spring graduate, and quietly waits for him, meanwhile making the time as pleasant as they can for the ministers who preach to them. But the large majorities of vacancies would rejoice were a definite time, reasonable time, granted them in which they must call, or the Presbytery will take the matter in hand. The majority mean business, and are anxious for a settlement. No; all the "rottenness" is not found with the vacancy. With regard to the remaining two-thirds echo answers, Where? Well, the second third belongs by right to our Presbyteries.

I believe there is a law passed by one of our General Assemblies to the effect that vacancies are to be visited by their Presbyteries should they not call within six months. These Presbyteries, through their deputations, are to ascertain the causes of delay as well as to assist them out of their difficulties. Do Presbyteries do this? Is this law not, to all intents and purposes, a dead letter? I would like to hear the name of the Presbytery west of Montreal that does it. On the other hand, I can name Presbyteries

that have granted time unlimited to vacancies on the most trivial excuses. They have also refused to supply self-sustaining vacancies with ministers, and sent, for six, eight and twelve months, first, second and third-year students, on receipt of the most puerile reasons. Thus the wire-pulling, favouritism, partiality and other mean things exercised by those in brief authority in the Church of God, where brotherly kindness is taught and supposed to rule, with other things which have been and could be mentioned, make the proof as strong as it is possible that the second third of the "rottenness" belongs to our Presbyteries.

Now, Mr. Editor, one third remains. Where shall we truthfully and justly place it? and once more echo answers, Where?

Has candidating really received from the wisest, purest minded and clearest headed of the fathers and scholars of the Church that thought and consideration which it certainly demands and requires? Who are the men that have really interested themselves in this question? Who are the writers of the letters that appear at almost every issue of your paper, pointing out, complaining of and deploring the evils connected with the present mode of settling ministers and congregations? Certainly not the Fathers of the Church. Certainly not our city ministers, and certainly not those who say that candidating and the Probationers' Scheme are the very best for our Church and for its ministers. The third part of the rottenness certainly lies at the door of these men. What a stirring of the dry bones there would be were the coming Assembly to request the views of say twenty probationers on candidating and the Scheme for Probationers! It seems to me that the Assembly could not do a wiser act than to appoint a commission having this object in view. Who is able to describe the peculiar sensations caused by toothache if not the man who has had it? Is not the proof of the pudding tested by the person who partakes of it? So, in like manner, the only persons capable of intelligently and truthfully explaining and describing the evils inseparably connected with the present system of settling ministers without charge, and congregations without pastors are our ministers whose names have been and are on the Probationers' List.

In my personal judgment, Orangeville Presbytery is moving in the right direction, and though it be small it is worthy of all praise. Will our fathers and larger Presbyteries take hold of this most important question?  
ALIIQUORUM.

#### RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

MR. EDITOR,—In reply to Mr. Houston, whose letter in your issue of the 29th ult. has just been received, permit me briefly to say that I am not aware of anything in my former position, as expressed in your issue of December 28, from which I need to shrink. I have declined to follow up all the unwarrantable influences and false constructions Mr. Houston may have put, however unwittingly, on my utterances, because to do so would make this discussion necessarily degenerate into one more of a personal nature than of public interest. I have no right to ask the use of your columns except for the good of your readers.

If Mr. Houston will refer to my letter of December 28 again, and point out what I have said there that "smacks of a persecuting spirit," I shall deal with it or withdraw it.

With regard to withdrawal of Government grant, I said nothing. Does Mr. Houston understand that Government grant is to be withdrawn where the present mandatory regulations are not carried out from any cause?

As to require the Bible to be taught by agnostics, will Mr. Houston quote from my letter where I said so?

His corrections of my quotations of the School Regulations anent the Selections are not now necessary. He might have known that I referred to the Education Report of 1885, and that when I wrote, the report of 1887 was not before the public. As a matter of fact the first book of Selections was ordered to be read to the exclusion of the Bible. We are quite ready to acknowledge and appreciate the change.

As to the new Selections, they will stand or fall on their merits—not because of the names of Rev. Prin-

cial Caven or other "eminent biblical scholars" being identified with it. All that kind of thing was said of the book that has just been discarded.

It seems that Mr. Houston is ready to accept my position as enunciated roughly in my last letter. I am glad of it. It is better to agree. Perhaps if he carefully reads my first letter now he may yet come to the conclusion that there is not much in the one that may fairly be said to be inconsistent with the other.

And now, in answer to his "square" question whether I "would like to compel all teachers to give religious instruction"? if he means by that to the disregarding of conscientious scruples, I would ask him in return where and when I said so? If he has special reference in his question to this ubiquitous agnostic, I would answer very squarely, "no." If he will turn to my first letter he will see that I would not have such a man teach my children anything if I knew it, and could help it. I know that Mr. Houston has said that he may so conceal his views that nobody would know it. In that case even Mr. Houston has no right to say he is an agnostic at all.

I thank you, Mr. Editor, for so much of your space. I have endeavoured to answer both fully and briefly. I hope I can let his complimentary references to the clergy, and to myself in particular, pass without any loss; only with regard to the threat as to what certain legislators will do if the "clerical crusade" goes on, I shall not hesitate to refer to it when he gives the names of the legislators by whose authority he makes it.

A. HENDERSON.

Hyde Park, March 3, 1888.

P.S.—I was forgetting to acknowledge Mr. Houston's declaration that he is in favour of "the principle of religious instruction in the public schools," and desirous to see it "made as effective as possible. I am sorry to have him any injustice in that respect, and henceforth shall be delighted to see him direct his energies to assist us to have this obnoxious clause deleted that prohibits any explanation by the teacher, which may be necessary to a proper understanding of what is read. We will expect him to build up, by his counsels, rather than pull to pieces by mere criticism.

A. H.

## Pastor and People.

### WOMAN'S FOREIGN MISSION SOCIETY.

The Twelfth Annual Meeting of this flourishing organization was held in Knox Church, Guelph, on Tuesday and Wednesday of last week. A large number of delegates, some of them from great distances, were present. Mrs. White, of Guelph, read a cordial and fervent address of welcome. Next morning the secretary's report was presented, from which it appears that there is steady progress in every department. There were 150 new societies formed during the year, an increase of fifty-seven over last year. The older societies have maintained their usual good record. Some have doubled and some trebled their contributions and a larger proportion of the members contribute to the success of the meetings by taking part in the exercises. One of the chief features of the year is the number of mission bands formed, and their large membership. The present strength of the society is twenty-one Presbyterian societies, 351 auxiliaries and 124 mission bands. Among the means of increasing interest are circulating libraries (a nucleus as yet), leaflets issued by the Board, and a *Monthly Letter Leaflet*, containing the letters from missionaries and matters affecting the society's work. About 40,000 pounds weight of clothing were sent to Indian women and children in the North-West, a great deal of which was new and valuable. The new clothing was sent at full freight, but through the kindness of the railway company the second-hand material was sent at half rates.

In the afternoon delegates from the following societies were received. Canadian McAll Mission, Mrs. Howitt; Baptist Society, Mrs. Thompson; Methodist Society, Miss Sarah Smith, Montreal Woman's Missionary, Mrs. Parker, Queen's College Mission Band, Mrs. Robinson; Indian Woman's Missionary Society, Beulah, Manitoba, Mrs. Bryce.

Reports of the society were then presented in the following order: Foreign Work, by Mrs. Macdon-

nell; Home Work, by Mrs. Campbell; Financial Statement by Mrs. MacLennan, report of the Board of Management, by Mrs. MacMurchy; which were received and adopted.

From the reports it was shown that the number of mission bands was 124; members, 3,829; auxiliary societies, 351; members, 9,025; life members, 247, members of both local and general society, 2,336, number of Presbyterian societies, twenty-one; total membership, 12,854, increase in membership, 4,291; new Presbyterian societies, three, new auxiliaries, ninety-eight; new mission bands, forty-nine; new life members, eighty-five.

The financial statement showed contributions by missions bands to be \$5,273.25, auxiliaries, \$17,856.19; from other sources, \$528; total amount contributed, \$25,657.54.

The following ladies were elected to form the Board of Management for the coming year along with the presidents of Presbyterian societies, auxiliaries and mission bands. Mrs. J. M. Alexander, Mrs. Breckenridge, Miss Bruce, Mrs. H. Cassels, Mrs. M. A. Cooper, Mrs. W. M. Clark, Mrs. T. Crombie, Mrs. Creelman, Mrs. N. Campbell, Miss Haight, Mrs. Ewart, Mrs. Harris, Mrs. Harvie, Mrs. J. C. Hamilton, Miss Leaman, Mrs. T. McGaw, Mrs. J. McCracken, Mrs. T. McCracken, Mrs. MacMurchy, Mrs. MacLennan, Mrs. Macdonnell, Mrs. J. McMurchy, Mrs. J. McLachlan, Mrs. H. H. McLachlan, Mrs. Milligan, Mrs. D. McKay, Mrs. J. A. Patterson, Mrs. Playfair, Miss Patterson, Mrs. Pierce, Mrs. J. Reid, Miss Snively, Mrs. Telfer, Mrs. Thom, Mrs. Tennant.

The work in India has been carried on by five lady missionaries, sent out at different times by the Foreign Mission Committee of the General Assembly; two of these ladies are graduates of the Woman's Medical College at Kingston, and two other young ladies are at present attending lectures at the same institution, with a prospect of shortly going to the same mission field. Besides providing for schools in Formosa, Trinidad and the New Hebrides, the society has paid sums varying from \$125 to \$450 toward the maintenance of schools on eleven different Indian reserves in the North-West, and has erected schools on three of these reserves at a cost of \$1,134. Another department of work is the sending of clothing to the Indian reserves. The society has done this for a number of years, and the missionaries are unanimous in their testimony as to the aid thus afforded to their work.

Mrs. McEwen, of Cornwall, took charge of the question drawer. Mrs. McTavish, of Lindsay, and Mrs. McCulla, St. Catharines, also took part in the business of the afternoon.

Words of cordial greeting from the Woman's Christian Temperance Union were presented by Mrs. Alexander, Ottawa.

#### THE PUBLIC MEETING.

A large and stirring public meeting was held on Tuesday evening week. Knox Church was well filled by a highly appreciative audience. Dr. Wardrope, Convener of the Foreign Mission Committee, presided. After the opening devotional exercises, Professor McLaren gave a brief historical account of the origin and progress of the Woman's Foreign Missionary Society, and spoke of the extended development of the missionary spirit and the cheering practical results to which it had led.

The next speaker was Dr. Parsons, who spoke of the intimate relation between Home and Foreign Mission work. He also spoke of the obstacles that impeded the advance of evangelical Christianity, instancing Romanism, worldliness, pride of intellect and spiritual pride. A pious will, he said, was ten hundred times the obstacle that an unconverted will was. He stated that there was in his Church a young business man who was willing to give \$500 a year to support a missionary.

Dr. Robertson, Superintendent of Missions in Manitoba and the North-West, gave a comprehensive and clear account of the Indians in the North-West, and the work being accomplished by the Church for their material, moral and spiritual welfare. The schools among the Indians were doing a good work. There were twelve missions in fifteen reserves with 3,500 Indians, under the care of the Presbyterian Church. There were six ordained missionaries, one licensed, four women and six other teachers. Several Indians were offering for work. The Indians, he

said, appreciated the gospel of comfortable clothing and warm bedding, which the society had sent out last year and there was great need of the continuation of such good work. Responsibility rested upon them to do more for the India.

The last speaker was the Rev. Dr. Griffin, of the Methodist Church. He referred to the fact, that in practical Christian work the Presbyterian and Methodist Churches were uniting, and he looked forward to the time when they would unite on all lines. He expressed himself prepared to accept the Presbyterian polity, and was of opinion that Presbyterians were more disposed now towards Methodist doctrine. The meeting closed with the doxology and benediction at ten o'clock.

The election of officers took place next day. The names of presidents of auxiliaries and mission bands throughout the Presbyteries represented were taken, about one hundred being present. The voting was decided to be by ballot. The following was the result. Mrs. Ewart, president; Mrs. MacMurchy, first vice-president; Mrs. Macdonnell, second vice-president; Miss Haight, third vice-president; Mrs. J. C. Hamilton, fourth vice-president; Mrs. H. Campbell, home secretary; Mrs. J. Harvie, foreign secretary; Mrs. J. MacLennan, treasurer.

A paper on "Medical Missions," by Miss McKellar, of Queen's College, was read by Mrs. Robinson, of Toronto. The paper was an excellent one, and we regret that our space will not permit of its publication. It showed how the doors of India had been opened to Christianity through the agency of the medical missionary. The practice of medicine was a powerful agency in winning the confidence of those who were without God in the world. The hovel and the palace were alike open to the missionary physician, so that he had a chance of reaching classes which the ordinary missionary could not.

The disposal of the money was an important and interesting part of the proceedings. The recommendations carried are as follows: First, That the sum of \$1,923.71, the sum of which the actual expenditure for 1886-87 exceeded the estimate for that year, be paid. Second, That the sum of \$17,550, required by estimate for the work of the society for the present year, be paid to the treasurer of the Foreign Mission Committee. Third, That the further sum of \$1,000 be applied in addition to \$3,000 already appropriated for the same purpose in completing the Rev. Hugh McKay's boarding school. Fourth, That the sum of \$2,620 be paid to the Foreign Mission Committee to be applied towards the extra salary allowance to foreign missionaries who are married. Fifth, That the board be authorized, in case the actual requirements for the present year exceed the estimates to pay the Foreign Mission Committee the further sum, not exceeding \$2,000, of the funds in the hands of the treasurer.

#### BACK THE PASTOR.

No preacher can carry on the work of his Church single-handed. This is especially true in large towns and cities, and holds true whether his Church is large or small. To be successful, his hearers must support him not only by their financial gifts, but by their willing, sympathetic, continuous labours. He must be backed by all attending upon his ministry, with both work and money.—*Pulpit Treasury*.

#### VIOLENT LANGUAGE.

Whenever the feelings of persons are greatly excited, the tendency is to extravagance of language. As a rule, the taking down of such language and the reading of it to them will suffice to show them its folly. Thus it is said that a minister to whom a woman made a complaint with great violence of language against another, and called upon him to proceed against her in the church, took down what she said, and when the tirade had ceased said:

"You have noticed that I have been writing while you were speaking; this is what you said. I desire you now to sign your name to it preliminary to commencing proceedings."

When she heard it calmly read, she said with a gasp, as she resumed self-control:

"I guess we had better let the matter drop."—*Presbyterian*.



Sparkles.

PERFECTION at last is found in that exquisite Perfume, "Lotus of the Nile."

"UNEASY lies the head that wears a crown." That is why kings and queens invariably take their crowns off before they go to bed.

DAR is one sho' way o' tellin' er wise men fum er fool. Ef de bizness scheme o' er pussen turns out ter be money makin' he's er wise man; ef not, he's er fool.

PROFESSOR: Under the law of entail, in case there is no eldest son to inherit, to whom does the land next descend? Bright Young Junior: To the other sons!

"MURPHY, moight oi axyez whudder it's natheral er artificial fur yez to be dat bow-legged?" "Artificial, Moike; oi rode up in a b'loon wan toime an walked back."

SALES Gentleman: Stockings? Yes, ma'am; what number do you wear? Constance: What number? Why two, of course! D'you take me for a centepede or a one-legged veteran of the war?

THE health journals and the doctors all agree that the best and most wholesome part of the ordinary New England country doughnut is the hole. The larger the hole, they say, the better the doughnut.

CUSTOMER (getting measure): How much are these trousers going to cost me? Tailor: \$22, sir. How many pockets do you wear in them? Customer: None, I won't need any pockets after I've paid for the new trousers.

"HEALING on the Wings" say all who have made use of DR. WISNAR'S BALSAM OF WILD CHERRY, and by such use been cured of coughs, colds, bronchitis, sore throat, influenza or consumption. The prudent will always keep this standard remedy by them.

MAGISTRATE: Ever been arrested before? Prisoner: No, sah. "Didn't I send you to gaol last winter for ten days?" "I declar, to goodness, now I look at yo', Judge, I b'lieve yo' did. But it's a poo' han' to remember faces."

"DOES our talk disturb you?" asked one of a company of talkative ladies of an old gentleman sitting in a railroad station the other afternoon. "No, ma'am," was naive reply: "I've been married nigh on to forty years."

WHEN Mr. Sniffkin thinks his daughter's young man has stayed as long as the price of coal and gas will allow, he goes down into the kitchen and starts the coffee mill, as an intimation that it is nearly time for breakfast.

STOP that Cough or it will terminate in consumption. After suffering for months from a cough which, after using many remedies without any relief, threatened to terminate seriously, we were entirely cured by the use of WISTAR'S BALSAM OF WILD CHERRY. J. G. WESTAFER, Editor of Chronicle, Elizabethtown, Pa.

RICH host (to poor relation): The duck seems to be pretty much all gone, James. How would you like some of the dressing? Poor Relation: That will do nicely, sir; and if there's any left you might give me a small piece of the quack.

MAMMA (to nurse): What is all that noise in the nursery, Marie? Nurse: Ze little dog, madame, has taken Mees Flossie's candy. Mamma: Well, take it from him at once, Marie, and give it back to Miss Flossie. Poor little Fido, he mustn't eat so much candy, it might make him sick.

PAPA (severely): Did you ask mamma if you could have that apple? Three-year-old: Yes, sir. Papa: Be careful, now. I'll ask mamma, and if she says you didn't ask her I'll whip you for telling a story. Did you ask mamma? Three-year-old: Truly, papa, I asked her. (A pause.) She said I couldn't have it.

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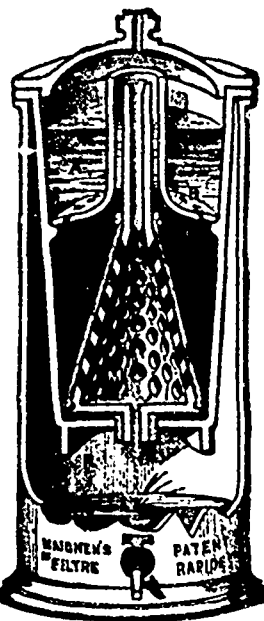
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TORONTO, WEDNESDAY, APRIL 15th, 1888

THE *Interior* joins the New York *Evangelist* in asking that the next meeting of the Presbyterian Council, after that of next June, take place in Toronto. Our Chicago friend very cordially seconds the *Evangelist's* motion, reproduced on another page. It was hardly THE CANADA PRESBYTERIAN that offered reception and entertainment. The offer was made by the Presbyterians of Toronto. We merely put the motion to the different members of the great Presbyterian family throughout America. Now that the motion has been duly seconded by such an influential member of the family as the *Interior*, we think we may soon declare it "carried." The only place from which a formidable amendment is likely to come is Montreal. Montreal Presbyterians have a surplus amount of energy, which, if fairly set agoing, might seriously damage the chances of Toronto. Meantime, let everybody assume that the Council will meet in Canada, and the claims of Toronto and Montreal can be adjusted in London next June.

If some political papers in Ontario that we could name should publish a paragraph like the following, they would be instantly accused of being "in league with Rome":

The Province ought to congratulate itself in having at its head in Mr. Mercier one who is not only a consummate politician—which, indeed, is not much of a title to admiration—but who is also a patriot who desires that his rule should be marked by measures that will ameliorate the condition of the people.

This is from the staid old Montreal *Witness*, a journal that has devoted all its strength and its whole life time to fighting against Romish aggression. We have always regarded Mr. Mercier as a "consummate politician" of extraordinary dash and nerve, but we never could get up as much enthusiasm for him as the venerable *Witness* seems to have. We hope Mr. Mercier will show that he desires the good opinion of the *Witness* by giving the Protestants of Quebec fair-play. They want no more, and Mr. Mercier should not ask them to take any less.

It is greatly to be regretted that the vote on the repeal of the Canada Temperance Act was brought on at such an unfavourable time. In the Northern Counties some of the roads are practically impassable. Most of the snow that was packed upon them by half-a-dozen storms, as high as the adjoining fences, is there still, and no kind of conveyance can go over it in safety. The town vote will be pulled of course, but the vote in many townships must of necessity be light. This is a most unfortunate mistake, as everybody wants to know exactly what the people who have tried the law for three years think about it. In any country in which the voice of the people is law, every facility should be given them for making their voice heard. It is quite easy to sit in an office in Toronto or Ottawa and say "the people should do this, or that, or the other." If the men who talk glibly in that way had to take a trip over some of the roads in the northern parts of Bruce, or Simcoe, or Renfrew this week they would know a good deal more about the difficulty of supporting the Scott Act than some of them do at present.

MEDITATION on the following powerful and pathetic passage from one of Bushnell's sermons might

do some ministers more good than bringing their troubles before the Presbytery: "Expect then to have your part with Jesus in Gethsemane. Come in freely hither, tarry ye here and watch. Out of His agony learn how to bear an enemy, what to do for your enemy and God's. If your intercessions sometimes turn to groans, if you sometimes wonder that, being a Christian, you are yet so heavily, painfully burdened, almost crushed with concern for such as you are trying to save, let your comfort be that so you drink indeed your Master's cup. If your love is repelled with scorn and your good work baffled and your heart grows heavy under sorrow and discouragement—ready to sink under its load—come hither and pray with Jesus in His sweat of blood. Let this cup pass from Me. If wickedness grows hot in make round you, if conspiracy and violence array themselves against you, go apart into this Gethsemane of your Lord's troubles, and be sure that some good angel shall be sent to strengthen you; is not Christ's heart wringing for you more bitterly than yours for itself?—tarry ye here and watch."

WHATEVER may be the ultimate result of the great debate on Reciprocity it should have one good immediate effect it should teach Canadians to set a higher estimate on the ability of our leading public men. There were ten or a dozen speeches delivered during this debate that compare quite favourably with the best efforts of recent years in the American Congress or the British House of Commons. Of course we have no Gladstone, but there is only one Gladstone in England. There is a class of people in Canada who think all English members of Parliament are Gladstones, all English preachers Spurgeons, all Scotch preachers Guthries, and all Irish ministers Cookes. These good souls never spent an evening in the Imperial House of Commons when the average member was having his "innings," nor did they ever worship in many of the churches of the dear old land. Had they ever done either one or the other they would be less inclined to overrate everything across the water and belittle everything and everybody in Canada. There are some very able men in the Dominion Parliament even when Mr. Blake and Sir Charles Tupper are not in their places. There was a vast amount of useful information as well as many good specimens of robust reasoning in some of the late speeches. No young Canadian could read them carefully without mental improvement.

As we go to press the electors of seven counties are preparing to go to the polls to vote for or against the repeal of the Canada Temperance Act. It is impossible to predict the result. The new Franchise, the "still-hunt" of the anti-Scott men, and the bad roads, are all factors that tend to make it more than usually difficult even to guess at the state of the poll when it closes. Years ago when the Scott Act wave was passing over Ontario THE CANADA PRESBYTERIAN said that one thing was proved beyond all manner of doubt. That one thing was that a large majority of the people of this Province wished to restrict the liquor traffic within narrow limits, and that many—perhaps a majority—wished to abolish it altogether. We hold the same opinion still, and we shall continue to hold it if the Scott Act is repealed in the seven counties that are voting upon it this week. Repeal would simply mean that a certain number of the friends of the Act are disappointed with the manner in which it worked. Merely that, and nothing more. The people who voted for the Act three years ago are not any more friendly to the liquor traffic than they were. Some of them, however, may have, at least for the time being, lost confidence in the Scott Act, and may stay at home instead of going to the polls. A few may vote against it who voted for it three years ago. Disappointment with the working of the Scott Act does not necessarily mean friendliness to the liquor traffic. Perhaps those who are disappointed with the Act expected too much.

**PRESBYTERIAN COLLEGE, MONTREAL.**

THE Presbyterian College, Montreal, is an institution that holds its own. Not only so, but it is making vigorous advances year by year. It is managed with prudence and energy, and possesses a staff of instructors that shed lustre on the denomination, a large part of whose ministry it most efficiently equips for the work to which its students devote themselves. Its

annual convocation, held the other week, marks an important point in its progress. Twelve young men graduated this session, the largest number in its history. In his address on the occasion, Principal MacVicar stated that all, with one exception, were university graduates, a fact which shows that not only many in the Presbyterian Church are desirous of seeing a thoroughly educated ministry, but that thoughtful and earnest students are themselves convinced that advantage ought to be taken of all opportunities for a complete mental training. In this connection the learned Principal also referred to the fact that systematic efforts were being made to elevate the general standard of scholarship, and that the requirements for the degree of Bachelor of Divinity had been raised, and with good reason, he added that the general sentiment in the Church and the alumni of the college would heartily approve of the advance that had been made.

An interesting part of the evening's proceedings was the conferring academic distinctions on the meritorious recipients. For the degree of B.D., the following gentlemen were presented: Rev. N. Waddell, Russetown, Quebec; Rev. G. J. A. Thompson, B.A., Mr. M. MacLennan, B.A., and Mr. A. S. Grant, B.A. Those who had passed the first examination for the same degree were: Rev. J. Anderson, East Williams, Ont.; Mr. A. McWilliams, B.A.; Mr. J. L. Hargrave, B.A.; Mr. J. C. Martin, B.A.; Mr. J. H. Higgins, B.A.; and Mr. D. L. Dewar, B.A. The higher distinction of Doctor of Divinity was conferred on the Rev. G. E. Ackerman, B.D., Ph.D., Buffalo, who underwent a satisfactory examination for the degree. The same degree, *causa honoris*, was also bestowed on the Rev. James Watson, A.M., Huntingdon, Quebec; the Rev. Robert H. Warden, Montreal, and the Rev. James Robertson, Superintendent of Missions in Manitoba and the North-West. The pastor of Huntingdon is a man of singular modesty and worth and of superior scholarly attainment, who has spent many years in the same congregation in the faithful discharge of his pastoral duties, and has taken an active but unostentatious part in the general work of the Church. Concerning Dr. Warden, there will be general concurrence in the remarks made by the Rev. James Barclay on presenting him for the distinction, that he was a gentleman of high integrity and business capacity, and that his name was a household word throughout the Dominion. Nor was the third recipient of the honour less deserving. To his untiring energy, tact and fidelity the prosperous condition of Presbyterianism in Manitoba and the North-West is largely due. May these brethren long be spared to wear the distinction their valuable services have clearly merited!

Principal MacVicar referred to the needs of the college, increased accommodation being urgently required. Addition to the teaching staff is becoming a necessity, and the improvement of the library is also a matter of solicitude to those interested in the welfare of the institution. Grateful acknowledgment was expressed by the benefactors that friends of sacred learning had bestowed. A bequest of \$2,000 was made by the late Mr. John Drysdale, of Ottawa, and important gifts to the library had been received. No fewer than 230 volumes had been donated. Of these 103, chiefly on missionary subjects, were presented by Mr. James Croil, the esteemed editor of the *Monthly Record*. The conductors of the *College Journal* gave thirteen volumes, and Mr. W. Drysdale, fifteen. The most valuable donation to the library is thus referred to by a Montreal contemporary:

The rare and costly Polyglot Bible, to which Principal MacVicar alluded, was examined afterward with curious interest by many of those who were present on that occasion. It consists of six folio volumes, each of which bears the date 1657; and, although the donor has had the binding slightly retouched in one or two places since the arrival of the work in Montreal the whole set is in most excellent condition. This London (or Walton's) Polyglot is not only more recent, but it is also far more valuable for reference than either the Spanish, French or Belgian Polyglots by which it was preceded. It contains the full text both of the Old and New Testaments, the following languages being placed side by side in parallel columns, viz., Hebrew, Greek, Latin, Syriac, Arabic and Ethiopic. The Rev. Mr. Jordan has, moreover, increased greatly the value of his gift by adding to it Costell's Lexicon Heptaglotton, a dictionary of the several different tongues above enumerated, and a unique work in its way. It is bound, uniformly with the rest of the set, in heavy embossed leather. The college authorities cannot but feel indebted to the pastor of Erskine Church for this renewed proof of his interest in the welfare of this prosperous Presbyterian institution. Only last year he presented to the same library a handsome

simile copy of the "Codex Vaticanus," a valuable ancient MS. which is preserved with zealous care in the Vatican library at Rome. Students are now probably furnished in Montreal with a more complete equipment for pursuing satisfactorily the study of Biblical criticism than is supplied in any other of our Canadian theological colleges.

The addresses delivered by the Principal, Dr. Robertson and Mr. A. S. Grant, B.A., of the graduating class, were timely, forcible and worthy of the occasion. The indications are that the Presbyterian College, Montreal, has a bright and prosperous future before it.

### THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

EARNESTNESS and activity are characteristic of Christianity in every age, but in these days they mark every section of the Christian Church, our own among the rest. The aim is to enlist all without distinction in the ministries of faith and love by which the practical benefits of Christ's teaching may be felt. Missionary work is securing an ever-expanding degree of attention from centre to circumference. In city churches men, women and children organize, and each work in their own sphere for deepening the interest and rousing zeal in obedience to the Saviour's parting command, "Go ye into all the world." The remote country church, and the still more remote mission stations are not satisfied unless in some organized fashion they too have their share in hastening by consecrated effort an answer to the daily prayer of each Christian heart, "Thy kingdom come."

Twelve years have elapsed since the formation of the Woman's Foreign Mission Society in connection with the Presbyterian Church in Canada, and it has not only steadily developed into goodly proportions, but in all respects has been attended with phenomenal success. Many excellent movements, before attaining a position for effective work, have had serious, almost insurmountable obstacles to encounter. They have had to fight their way with faith and patience until hostility was disarmed and their proper sphere reached. The Woman's Missionary Society has been happily exempt from this experience. Instead of encountering opposition their movement has been hailed from the first with hope and encouragement. They have developed the latent energies of the Church and given voice to its aspirations. And the amount of practical and patent benefit they have been the means of conferring both at home and abroad is matter for profound thanksgiving, and a stimulus to greater effort and increased diligence in the cause of Him who came to benefit and bless mankind. The harmonious and smooth working of the society is another reason for unfeigned gratitude. In all human affairs there is inevitably more or less friction incident to imperfect humanity, but there is no trace of partisanship or wide divergence of view in the working of this nineteenth century institution.

As will be seen by a reference to the condensed report of the proceedings of the annual meeting just held at Guelph, which appears on another page, substantial progress has again marked the history of the society during the past year. The membership is now increased to 9,025, with 247 life members; including all affiliations, the total membership reported is 12,854. During the year the increase was 4,291. The Presbyterian societies now number twenty-one, three having been added last year; new auxiliaries, ninety-eight, new mission bands, forty-nine, and new life members, eighty-five. The same gratifying increase is observable in the financial report. The auxiliaries contributed to the funds the sum of \$19,856.19; the mission bands, \$5,273.25, a handsome sum for the young people to raise, and from other sources the treasury was helped to the extent of \$528. The total sum raised by the society for missionary purposes during the year amounts to the respectable figure of \$25,657.54, the highest yet reached in the society's history.

This is an excellent record, and most encouraging to all concerned. The members of this organization do not belong to the rest-and-be-thankful order. Thankful they are, but onward and upward is their motto. The unvarying successes of past years will be only regarded as incentives to renewed energy and devotion, and greater things will yet crown their efforts. The rising tide of the missionary spirit and enthusiasm will bear them on swiftly on their prosperous way. Well may they receive the Church's sympathy and encouragement and support, for the divine benediction rests on their endeavour.

## Books and Magazines.

THE LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—One of the best magazines for little folks published.

THE LIBRARY MAGAZINE. (New York: John B. Alden.)—This valuable and varied selection from the best and brightest contributions to the current literature of the day is greatly enlarged and made much more useful thereby.

A BOUQUET OF SONNETS FOR THOUGHTFUL MOMENTS. By John Imrie. (Toronto: Imrie & Graham.)—John Imrie is both a sweet and frequent singer. He presents in this neat and tasteful little gift-book the latest products of his prolific muse. The themes are varied. They are all on subjects of deep and abiding human interest.

THE AMERICAN MAGAZINE. (New York: The American Magazine Co.)—There are a number of interesting and attractive papers in the April issue of this excellent magazine. The subjects are varied, and in addition to their other merits they are discussed with due brevity. The illustrations of the number are both numerous and finely executed.

HINTS TO YOUNG MEN. From the Parable of the Prodigal Son. By the Rev. John Leyburn, D.D., Baltimore. (Philadelphia: Presbyterian Board of Publication.)—This little work dedicated to young men for whose benefit it has been published, is a most valuable and practical exposition of the suggestive truths contained in the parable of the Prodigal Son.

THE TRUE CHURCH. A Sermon for the Times. By the Rev. E. H. Dewart, D.D. (Toronto: William Briggs.)—The accomplished editor of the *Christian Guardian* is a courteous controversialist. With this little publication he has entered the lists to do battle for the common and generally-accepted interpretation of "Thou art Peter, and upon this rock I will build My Church." The leading thoughts of the discourse are, Objections to the Roman Catholic Theory, the New Testament Ideal of the Church, Characteristics of a True Church, and Christ's Promise of Victory.

THE PRESBYTERIAN REVIEW. (New York: Charles Scribner's Sons.)—The April number of this able quarterly opens with an interesting critique by Principal Grant of Henry George's economic theories. Professor Curtis writes on "Divine Love in the Old Testament," and President Roberts, of Lake Forest, discusses "Higher Education in the West." Then follows Dr. Nicoll's paper, to which reference was made last week, on "Organization in Church Work." Professor Withrow, of Londonderry, contributes an interesting paper on "Presbyterianism in Canada," based upon Professor Gregg's "History of the Presbyterian Church in the Dominion of Canada," of which he speaks very appreciatively. The number contains other able papers by distinguished contributors. The Review of Recent Theological Literature constitutes a most valuable feature of this first-class quarterly.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The number for April closes the fifth year of this Evangelical monthly. Its periodical of its class, its publisher informs us, has won higher encomiums from its readers, and both for the richness and fullness of its monthly contents it has come to be referred to as "The Treasury." Under this name it will therefore commence its sixth year, and be henceforth known. Its aim has always been to supply pastors and Christian workers with all needful aid in the various departments in which they are engaged, and in this respect its sixth year will be an advance on all preceding ones. The portrait of President Isaac S. Hopkins, D.D., of Emory College, forms the front-piece of this number, and an excellent sermon by him on "Christian Progress" leads in the sermonic department. There is also a sketch of his life and a brief one of Emory College with views of Seney Hall and of the Laboratory of the college. The other contents of the number are varied, attractive and profitable.

RECEIVED:—CANADA EDUCATIONAL MONTHLY (Toronto: Canada Educational Monthly Publishing Co.), THE SANITARIAN (New York: 113 Fulton Street), BOOK RECORD (New York: Walter Day) THE NOVELIST (New York: John B. Alden).

## THE MISSIONARY WORLD.

THE BABOO CHUNDER SEN.

The following brief but clear account of the founder of the Bramo Somaj, is from the *Missionary Review of the World* for April.

India originated the two religions most widely spread of any, Brahmanism and Buddhism. Lately a third religion seemed struggling into life—an *Eclectic Theism*. The *Bramo Somaji* of India aims to combine whatever is best in all religions, Christianity rating highest, in one new faith for all mankind. Under the influence of Dr. Duff, the great missionary at the mouth of the Ganges, arose Rommahun Roy, who died in 1833. To him succeeded Tavoal the Bengalee, who carried out the same views, accepting the Vedas, and forming a theistic society, a "Natural Religion." Of these two men Chunder Sen was the lineal descendant and heir. He was a man of magnificent physique, thoroughly honest and sincere, not profound, and scorned all books unless they be the Bibles of the religions. It has been said that there are in India 10,000 Emersons; he was the greatest—ambitious, politic, exceedingly devout and emotional, not at all of an analytic or philosophical mind, not an Occidental but an Oriental in every sense of the word, a mystic, throwing himself wholly upon the intuitional in himself. More than any Quaker he believed in conscience, in an inner voice. No man held more heartily than he to the doctrine of an overruling providence, to prayer, to an inspiration which answers to illumination. He considered himself gifted with an indwelling spirit, and yet that the spirit of the prophet is subject to the prophet. Our Scriptures he accepted as above all other Bibles, the book most from God, and yielded to it avowedly when in conflict with his own "inspiration." He believed that in and by him the Holy Ghost revealed a new dispensation which shall result in the unification of all religions. He detested Unitarianism, and denounced its one representative in India; and he opposed Materialism, Agnosticism, Atheism. He had his own idea of a trinity, regarding Christ as having existed from eternity, but "as an attribute of God." He was impetuous, possessed of the noblest oratory, completely the master of himself in every emergency. His English was simply perfect. Every Sunday he preached in the City Tabernacle, but his chief place of worship was in his own house. Here his disciples came together every day of the week. Seated upon a raised platform, he entered upon the service, after music, in a very long prayer, the most intense petitions of which he and his disciples regarded as inspired. Often his disciples kissed his feet, but that is a not unusual sign in India of reverence only, not of worship. After music another long prayer was offered, sometimes by a disciple. When two or more such prayers were in agreement, that agreement was considered to be by inspiration and recorded as such the truth thus revealed being accepted as infallible. These services often lasted five or six hours. At the close a poet, to the accompaniment of an instrument, indulged in an improvisation which was taken down from his lips by a stenographer. Over 1,000 such Hindu hymns have been preserved, accepted as inspired Scripture. When advised to read this book or that, the suggestion is rejected with scorn. "No, never," they reply; "we prefer to gaze in, and by prayer into the face of God." A vessel of oil is placed during their services upon a central table and set on fire; sticks of fragrant wood are cast into it, with the exclamation over each, "Thus perish our lust, our pride, our self-will!" During prayer a pause of some minutes occurs, in which each supplicant is supposed to be making an absolute surrender of himself to God. At the end of the service is the cry of all present, "Victory to God!" and the benediction follows, "Peace, peace!" The Baboo used dances, theatricals, processions, singing in public, and every other means of disseminating his religion. He abhorred caste, idolatry, child marriages, transmigrations, and all forms of infidelity, while a hearty friend of temperance and every philanthropy. Yet, alas, when challenged to do so, the new religion could not produce a dozen individuals reformed by its agency from drunkenness; in a word, its practical results are very few and faint, and that after thirty years of effort and the organization of 200 societies over India. The whole thing is but a beautiful bubble, knowing nothing of an atoning Saviour or a regenerating Spirit.

## Choice Literature.

## THE RUSCH FAMILY.

BY WILLIS BRUCE DOWD.

## CHAPTER I.

I am a young man now about twenty five years of age, and unfortunately, or fortunately, as the reader may be pleased to think, I have been very poor. I have lived in the city of New York about five years, and have managed to eke out a tolerable existence by hard work and strict economy. For two years now I have been engaged in the active practice of the law on my own account, but prior to my admission to the bar, I was obliged to secure a clerkship in a law office. During my clerkship I was obliged to live very modestly, because I had no separate income, and could only command, with all my knowledge of Black's one and Story and the Code, and my proficiency in drawing pleadings, deeds, leases and wills, a salary of \$10 a week. In order to increase this insufficient income, I undertook to collect the rents from two tenement houses, owned by the senior member of the firm for which I clerked; and as the rental of the two houses amounted to above \$300 per month, and as I was allowed five per cent. on the gross receipts, I improved my condition materially by this extra work.

I want to tell a story about a German family I ran across in one of the tenement houses under my charge; and the reader will see from the facts and my manner of telling it, that it is substantially true. My rent book contained the name of Rusch, written in lead pencil, as tenant of the fourth floor, rear, west side of the building in Thirty fifth Street near the Hudson River; for one of the houses I collected from was there, and the other was on Ninth Avenue, a little further up town. I cannot, of course, give the number of either house, because the owner might not like it. That will be understood.

Well, I noticed when I took charge of the houses that there were no entries of payments in the rent book, under the name of Rusch, for a period of three months. I was surprised to learn that no rent had been paid by that tenant during that time. The woman in charge of the house told me that the Rusch family consisted of three persons—an old woman, her son and his little daughter, a child about eight or nine years of age; and that the son had been out of employment several months, which accounted for the non-payment of the rent. She said, also, that the family were in great need of help, being almost without food or fuel. It was then February 1, 1881, and very, very cold. I remember well the first day I collected rent from that house and the other, it was so cold, and the tenants looked so poor and cheerless as they opened their doors for me, one after another, and paid me or put me off with promises to pay, and ushered me out again into the dark hallways. I remember very vividly, also, the appearance of that poor old woman, whom my predecessor called Rusch; there was no telling at that time what her right name was, for agents never get further than the sound of the surname of tenants, for the purpose of making receipts, as she opened her door and confronted me with her poor little wrinkled face, poor little sunken red rimmed eyes, a white cloth tied around her poor old head, and said, in language more German than English, that she could not pay the rent, that she had no money, that her son had no work. I saw the little granddaughter for the first time that morning. She was a shy little child, not very large for her age, with large dark eyes that had a fixed, sad look, and long brown hair that hung almost to her waist. When she saw me at the door she ran to her grandmother and hid her face behind that poor old woman's skirts, as any other artless, timid child would have done, and only peeped at me once or twice as I stood there demanding the rent. The grandmother patted the child on her curly head, and smiled a painful, sweet smile, as she lifted her eyes to me, and said: "Lena is afraid you will put us in the street." She spoke in that almost unintelligible mixture of German and English, that we sometimes hear from old foreigners, who doubtless came to America at such an advanced age as to make it impossible for them to acquire facility in the use of a new speech. I shall not attempt to give her exact words, for I know I should make a fumble of it.

I told the old woman she should not be put out soon, and went away feeling very sorry for her and her family. When I reached the office I reported the case to the landlord. He said it was a tough case, and that I must do my best to collect something out of those tenants. Said he, rather sharply, "I am not running a charitable institution or an almshouse, the tenants must pay or go."

That was a shaking up for me. The next time I went to collect rent I rapped on the Rusch family's door authoritatively, feeling obliged to carry out my employer's commands and to get some of the money due, if possible. The old woman came to the door in the same helpless, pitiful way, and I went into the room and began to expostulate with her about the rent. Poor little Lena crouched at her grandmother's side again.

"You must pay your rent," said I, in a loud voice; for the old woman was almost deaf.

"We have no money. My son has no work. We have no bread, no fire."

I wish I could put that down as she said it, it was so pathetic.

"The landlord says you must pay your rent or get out," said I.

A frightened look came into Lena's eyes, and tears in the eyes of her grandmother.

"Don't put us out, please. My son will find work soon. Then we shall pay so much rent every week, till it is all paid."

Her words and manner were too much for me. I promised her she might remain till the first of the next month, on the condition that she should pay something to cover the arrears of rent before that time, and have her next month's

rent in advance. She said she would try to comply with my demands. But the first of March came, and no money for rent arrears had been paid, and nothing was paid for that month's rent. The housekeeper told me that the Rusches were at the point of starvation, that the tenants in the house had been obliged to give them food and fuel, in such small quantities as they could spare, for more than a week. And Lena, she told me, had been put to work in a factory at a \$1.50 a week.

I had never seen young Rusch, the son. They told me he was a steady fellow usually, but lately addicted to drinking. Before he lost his employment he had supported his mother and child, but after that misfortune he seldom came home. I determined to find him. And after several ineffectual efforts I found him in a barroom on Ninth Avenue.

"Rusch," said I to him, after the barkeeper pointed him out to me, "what on earth are you doing here? Don't you know that your poor old mother and poor little girl are under in that cheerless tenement house, half starved? Why don't you go to work?"

He was the picture of a tramp. His clothes were ragged and dirty, his beard was untrimmed, his hat was torn, and he was a pitiable object. At a glance I saw that he had lost every manly impulse. Utter hopelessness had settled on him. He had fallen into the way of looking at the world as a sort of hell and men as devils to prey upon one another. He had not enough spirit left in him to show any concern for anything.

"I am doing a little work here, now," he said hoarsely, indicating the saloon. "I lost my job as a hat maker, and can't get a place."

"What do they pay you here?"

"Only a few pennies now and then," said he, in a self-reproaching drawl, "and what I want to drink and smoke. I don't do much, just hang around, and sweep up and wait on the boss."

I could see more clearly then, in his bloated face, his ragged clothes, in his general dilapidated condition, that he had surrendered himself wholly to the rum habit. I doubted whether I could do anything with him. But I was determined to try.

"Look here, Rusch," said I, "it's an awful pity for you to be loafing away your life in this place, while your mother and child are dying for support. You have not done a thing for them in weeks and they are about to be put out of doors in addition to their lack of food and fuel. Now I'll tell you what I'll do; I'll find a job for you this very day if you will promise to go to work and show yourself a man. What do you say?"

"Mister," said he, taking a step toward me and extending his dirty hand. "I'm white. You touch my heart. I'll do it. And may God bless you."

I made him give me the name of his last employer. I went to that person forthwith and related the facts about the Rusch family as well as I could. "Now," said I, "you can surely give this man something to do, if ever so little. You cannot refuse to employ a man whose daily labour and reward are so necessary for the support of an old woman and a little child."

My plea had the desired effect. Rusch was to have work. His pay could not be as much as it had been formerly, but he was to receive fair compensation considering the hard times. When I went to him and told him the result of my efforts in his behalf, he seemed very grateful indeed. And very soon I had the satisfaction of knowing that he had gone back to work.

But he lost his new job almost as soon as it was found. When I went to inquire the reason, his employer told me that "too much rum" was the cause of the trouble, that Rusch had quit his post of his own accord. I was terribly distressed. I knew the landlord would be angry if I failed to get the rent from the Rusch family for April, and the failure of this man to keep his position took from me the last hope of getting it. The 1st of April was now at hand. I can never forget that day. It was one of those raw, cold days we sometimes have late in the season, a day of alternate snow and rain, accompanied by a high wind. Poor old Mrs. Rusch, how she must have suffered that day. When I went to her door to demand the rent, she looked very worn and feeble. I think she looked older and more skeleton like than any other person I ever saw. There was not a spark of fire in her rooms. A dry crust of bread was on the table, that, and an empty tin cup and a dry bone, told me the tale of her want. She pointed her emaciated hand at this thing and said, sobbing: "We have no bread, no fire."

"Where is Lena?" I asked.

The old woman pointed to a closed door leading to the little bedroom and smiled through her tears, saying: "She ran in there when she heard you coming; she is afraid you will put us out."

"Has not your son contributed anything to your support since I was here last?" I asked her.

She covered her eyes with her worn hands, and turned away from me a moment, and then said, in a heart broken voice: "No; he has not been near us for weeks."

"Never mind, Mrs. Rusch," said I in a moment of great pity for her. "You need not bother about the rent at present. Here is some money for you and Lena. I wish I could give you more." With that I gave her nearly all the change I had. She smiled gratefully at me, and said: "God bless you," and I went away never to see her again.

I reported the foregoing facts to the landlord. He looked at me in amazement; and then smiled and said rather bitterly, I thought: "You will make a bankrupt of me at that rate. Your charity is practised at my expense. You had better serve a five days' notice to quit on the Rusch family before the 1st of May."

"I will pay the rent for the family for April out of my own pocket," said I.

"I can't allow that," said he; "worthless tenants must be evicted."

Fortunately for me I severed my professional connection with the law firm of which the landlord was the head, to begin on my own responsibility before the 1st of May. I say fortunately, for I would not willingly have been instrumental in putting out old Mrs. Rusch and Lena; but I

learned that the five days' notice to quit was duly served, and that the unfortunate tenants were turned out of doors, according to the form and manner of the law. The grandmother and grandchild were last seen, I was told, walking hand in hand toward Tenth Avenue, for what destination no one seemed to know.

(To be continued.)

## TWO VISIONS.

Where close the curving mountains drow,  
To clasp the stream in their embrace,  
With every outline, curve, and hue  
Reflected in its placid face—

The ploughman stopped his team to watch  
The train, as swift it thundered by;  
Some distant glimpse of life to catch,  
He strains his eager, wistful eye.

The morning freshness lies on him,  
Just wakened from his balmy dream;  
The travellers, begrimed and dim,  
Think longingly of mountain streams.

Oh, for the joyous mountain air,  
The fresh, delightful autumn day  
Among the hills! The ploughman there  
Must have perpetual holiday!

And he, as all day long he guides  
His steady plough, with patient hand,  
Thanks of the flying train that glides,  
Into some new, enchanted land.

Where, day by day, no plodding round  
Wearies the frame and dulls the mind;  
Where life thrills keen to sight and sound,  
With ploughs and furrows left behind.

Even so, to each the untrod ways  
Of life are touched by fancy's glow,  
That ever sheds its brightest rays  
Upon the path we do not know.—Fiddis.

## KEEPING THE SABBATH.

Everybody went to meeting then; they had to. It was not a matter of choice, or of clothes. The law required each person to attend religious service at least once every fourth Sabbath under penalty of a fine, unless a satisfactory excuse could be given. A woman once living on Clark's Island in Plymouth Bay absented herself from meeting, and a deputation was sent over from the mainland demanding her reason for so doing. With a pluck which we cannot but admire, she replied succinctly that it was none of their business. Tradition does not say what punishment was meted out to her.

Punishment for absence from meeting, after trial before a justice of the peace, was a fine graded according to the heinousness of the offence. If the offender should refuse to pay the fine, then a certain number of stripes were to be given him at the whipping post, or he was to be put into the stocks. The whipping-post and stocks stood at the northeast corner of the Halifax meeting house. They were there as late as 1790, though much decayed, and were having been once used to punish a Sabbath-breaker.

These stocks were also called "bilboes," because they were once made in great quantities at Bilboa, Spain. It is said that the first person to occupy the stocks in Boston was the man who made them. The court thought he charged too much for the making, and as a punishment fined him and sentenced him to sit in them an hour.

(An offender sat in the stocks with his hands and feet confined, while in the pillory he stood with head and arms fastened into the holes in the board.)

People in those days could not charge what they pleased for their work. Prices were regulated by law. As the religious and social life had its centre in the old meeting house at Halifax, so had the commercial life. By vote was established a price current for all articles and for labour. They never departed from this. Scarcity of anything would not increase its price. No one, if he had so desired, could have made a "corner" in pork or grain.—Francis J. Humphrey, in April Wide Awake.

## THE CREE LANGUAGE.

In attempting a careful study of the language the first thing that strikes the learner is the fewness of the sounds employed. English has twenty-two letters, Chinese, we are told, has some 600, but Cree manages to express all the ideas of a complicated language by means of the changes on a working outfit of fourteen letters. F, Q, R, V, X, Z, never occur at all except in words imported from some other language, and there are some sounds, such as r and sh, which a native finds it difficult or impossible to pronounce. B, C, D, G, J, are used but rarely. B occurs very seldom and is usually confounded with p, as in *tskootch*, like commonly pronounced *tskootch*. C and simple sounds is never used; it occurs only in the combination *ch*, as in *mitchet*, many. D is very seldom employed and even then confounded with t, as in *tandi* or *tanti*, the sound of the English J is unknown; they have the soft sound of the French j, as in *kijikaw*, it is *day*, however, pronounced as if written *kiskaw*. This fewness of letters renders possible an ingenious expedient much in use among the missionaries who are engaged in teaching the Indians how to read and write their own language. In the use of what is called the syllabic character, a systematically arranged series of signs which represent not individual letters as in English but whole syllables such as *wa*, *ya*, *ka*, etc. In shape these letters are curiously like the wedge-shaped characters found in the cuneiform inscriptions of Assyrian tablets recently discovered, but there is no



to believe that the missionary who first applied them to the Cree language had any idea that he was copying one of the most ancient alphabets that the world ever saw. The discoverer is said to have been the Rev. James Evans, of Norway House, although there is another claimant for the honour. There are forty of these syllabic characters, and in connection with them are used ten smaller characters to express simple sounds when they occur at the end of words. This makes fifty letters in all, but they are arranged on a principle so simple and yet so complete that they are very easily learned. The system is phonetic, therefore no training in spelling is required; and the letters are of the simplest possible shape and there is no running hand; they are written independently of one another, therefore no time is lost in learning to form the characters. An Indian of ordinary intelligence can learn in a couple of days to read and write his language. Accordingly one never finds a camp of Crees in which there is not one man at least who can read and write, and as they teach each other, it is not unusual to find, especially in the north, that there is not a single member of the band who cannot read and write his language with tolerable fluency. Many an Indian has learned in this way by the camp fire with another Indian for a teacher, and a chip and a coal for apparatus. It is intensely interesting to watch such a man when a book printed in the syllabic character is put into his hand and he finds that "the leaves talk." Last fall a band of Indians on the Athabasca, beyond the bounds covered by present Indian treaties, sent a letter written on birch bark in the syllabic character by themselves. It was addressed to the nearest Indian agent and contained their reasons for not wishing to enter into treaty relations with the government. The teaching of Indians by the syllabic system has its disadvantages however, and especially because on account of its limited range, the sounds of no other language as English or French can be expressed in it. Besides there are but few books published in it. The list comprises nothing further than the hymn, prayer and school books used by several of the missions. The British and Foreign Bible Society publish a translation of the Bible in Swampy, printed in the syllabic character, but it is a matter of regret that no translation of the Bible, as a whole, has yet appeared in pure Cree. Two grammars in English of the Cree language have been published: One by Henry Howse in 1815, and another, more practical, by Bishop Horden, of Moose-see, in 1881. The Rev. E. A. Watkins published a dictionary in 1865. The two latter books will prove useful to any one who wishes to learn Cree, but their language is not the Cree of Pia-pot and Big Bear; it is the Swampy Cree that is spoken on the shores of Hudson Bay. The most complete and best arranged work on pure Cree is that published in French by Father Lacombe. It is a bulky volume of 900 pages and contains a double dictionary, French-Cree and Cree-French, and a grammar, which shows that the author, who had spent twenty years of wandering among the Indians before its publication in 1874, had made himself thoroughly familiar with both the forms and the spirit of the language he attempts to elucidate.—*Rev. A. B. Baird, B.D.*

SAVED BY A VOLCANO.

At ten years of age he had run away to sea from a comfortable English home, and had ever since been an exile and a rover. One year ago he was captured by pirates, and was sold into slavery to a native merchant of Samarinda, who had sent him on a trading expedition up the Mahakam River, where he was captured by the Tring Dyaks. These amiable people immediately made preparations for a grand banquet, at which he was to have the honour of being the *piece de resistance*. Just as the head cook was leading him forth for culinary purposes, the sky became suddenly darkened, the earth groaned and trembled, and a shower of ashes fell upon the terrified natives, who thereupon took to their heels, and left him to his own reflections. He shortly followed their example by scampering off, though it is needless to say, in an opposite direction.—*Arthur J. Mandy, in the American Magazine for April.*

A MORAL MYSTERY.

What a monstrous spectre is this man, the disease of the agglutinated dust, lifting alternate feet or lying drugged with slumber; killing, feeding, growing, bringing forth small copies of himself; grown upon with hair like grass, fitted with eyes that move and glitter in his face; a thing to set children screaming;—and yet looked at nearer, known as his fellows know him, how surprising are his attributes! Poor soul, here for so little, cast among so many hardships, filled with desires so incommensurate and so inconsistent, savagely surrounded, savagely fathered; irremediably condemned to prey upon his fellow lives; who should have blamed him had he been of a piece with his destiny and a being merely barbarous? And we look abroad and behold him instead filled with imperfect virtues; infinitely childish, often admirably valiant, often touchingly kind; sitting down, amidst his momentary life, to debate of right and wrong and the attributes of deity; being up to do battle for an egg or die for an idea; singing out his friends and his mate with the most cordial affection; bringing forth in pain, and rearing with long-suffering solicitude, his young. To touch at once the heart of his mystery, we find in him one thought, strange to the point of lunacy; the thought of duty; the thought of something owing to himself, to his neighbour, to his God; an ideal of decency, to which he would rise if it were possible; a limit of shame, below which, if it be possible, he will not stoop. The design in most men is one of comfort; here and there, in picked natures, it transcends it—pendence; but in all, in their degree it is a bosom thought:—Not in man alone, for we trace it in dogs and cats whom we know fairly well, and doubtless the like point of honour ways the elephant, the oyster and the louse, of whom we know so little.—*Robert Louis Stevenson, in Scribner's Magazine for April.*

NATIVE HOUSES AND WOMEN IN ALGIERS.

The "regulation" Arab house is always commenced in the same way; whatever the shape of the lot of ground is, there must be a square court, sometimes with a fountain in the centre, and a colonnade surrounding the court: in the smallest a column, with ornamented balustrade between, at each corner supports on horseshoe arches the upper story, with a repetition of the same number of columns and arches supporting the roof; then rooms of every conceivable shape to suit the convenience of the owner and to make the best of every inch of the lot, and built around the court, the doors and windows, with iron gratings, opening into it; the outer wall forming a kind of fortress, with few and very small windows. The Arabs as well as the English can say that "a man's house is his castle." In the large country houses the same rule is observed on a larger scale, and with more columns, with a very extensive outer court enclosed by a long colonnade and wall. Baia's house was of the most modest order, a mere nutshell: a court seven feet by four was converted once a week into an extensive laundry, where Fatma, a jovial and good-natured negress, was in her element. Under the stairway, just wide enough for one, was a well, next to which was a tiny room, which received light only from the court. The lame and lonely woman who occupied it did all the cooking at the door, and when she was fortunate enough to afford to fry anything like a mutton-chop I was obliged to leave my easel for the time being.

Once a week everything is turned out, on the acknowledged system, for a thorough house-cleaning; buckets of water deluged the tiled floors of the court and under the little colonnade, while a mop was used for the bed-rooms, which were also tiled. Wood is seldom employed in the construction of floors, as tiles are cooler in summer, do not warp, are more ornamental, and cheaper. Her old mother abominated shoes, and to see her assist in the general washing up on cold and rainy days, going bare-footed about the house on the cheerless tiles, sent a chill to my very marrow. To acknowledge and return my sympathy, she expressed her discomfort at seeing me at work in a big overcoat and thick-soled boots. When I went to see our friend Belkassem at home, with his family, the rain was pouring into the open court of his dwelling, and his five children were standing about on their bare feet like forlorn wet chickens; the mother with a babe in her arms, was afflicted, like all her little brood, with sore eyes.

It is a strange fact that many of the natives of hot countries wear almost the same clothing winter and summer, and do not seem to suffer from cold when the thermometer stands at a few degrees, in the severest weather, above freezing-point. Arab women are always curious to see how European ladies are dressed, and examine attentively their clothes and jewellery. If the Europeans show the same interest, and inquire into the dressing of the natives, they often find to their surprise, on cold days, on lifting the haik of a Moorish woman, nothing but a gauze chemise and a thin cotton bodice covering the breasts and a very small part of the back, and from the waist to the feet cotton pantaloons, ample, it is true, but not warm. The haiks are often made of hand-woven wool, very thick and warm, others of silk, while the poorer classes wear a few yards of thin white cotton stuff. The large haiks are about eighteen feet long by five feet wide. With one of these, with their veil to the eyes and falling about fourteen inches, and with pantaloons made up of seventeen yards of white cotton tied at the waist and ankles, the reader will have but little difficulty in understanding how they can conceal their figures and keep themselves warm. But such ample drapery is comparative luxury, and enjoyed by the wealthy only. On the other hand, one pities them in hot weather for being obliged to wear the veil and follow the fashion among the ladies of their standing of burdening their frames with such a weight of apparel.

With all this drapery the women's husbands and acquaintances readily recognize them by their bearing and gait; but one can form no idea, or a very inaccurate one, of a woman from what the exterior forms suggest.—*F. A. Bridgman, in Harper's Magazine for April.*

ALUM BAKING POWDERS.

THEIR USE INJURIOUS TO HEALTH AND THEIR SALE CONTRARY TO LAW.

Two men were recently convicted in St. Lawrence County, New York, for violating the food adulteration laws of that State by selling alum baking powders in imitation of pure cream of tartar baking powders. The law of New York is similar to that of this Province in forbidding the sale of adulterated and injurious articles of food, but the courts had not before construed it in so far as it related to the sale of alum baking powders.

The baking powder sold by the accused was proved to be made from alum, by Gillett, of Chicago, and expert testimony was taken to show the unwholesomeness of alum in baking powders, bread or other food.

The Court, in inflicting the extreme penalty of the law upon the accused, expressed regret at not being able to impose a punishment more nearly in accordance with the seriousness of the offence.

The sale of alum baking powders is prohibited by direct statute in England. It should be the same here; yet our laws, if not so specific, are probably sufficient to put a stop to the business were they rigidly enforced. It is said that many brands of alum powders are being introduced into the Dominion, and we bespeak the attention of our public analysts to the matter.

The Hebrew community of Glasgow have presented to baillie Simons an address and a casket to commemorate his appointment to the magistracy, he being the first Jew who has held that office in Scotland.

British and Foreign.

OF 139 distilleries in Great Britain no fewer than 128 are in Scotland.

CARDINAL HOWARD, of Rome, has been seized with brain fever and is not expected to survive.

EDINBURGH University will confer the degree of D.D. on Rev. David Johnston, of Harray, Orkney.

MRS. FRASER, widow of Bishop Fraser, has erected in Manchester Cathedral a memorial chapel to her husband.

DR. MARCUS DODS is mentioned as a probable candidate for the principalship of the London Presbyterian College.

THE Rev. A. Oliver, of Regent Place Church, Glasgow, is to receive the degree of D.D. from Edinburgh University.

MR. A. CHISHOLM, probationer, charged before the sheriff at Inverness with an exceedingly grave offence, was committed for trial.

THE Lancashire life of Bishop Fraser is the subject of a volume in preparation by Mr. Diggle, Vicar of Mosseley Hill, near Liverpool.

PAISLEY Presbytery has forty-three Sabbath Schools with 7,765 scholars and 704 teachers. They have contributed for religious purposes \$580.

MR. G. H. C. MACGREGOR, M.A., who received calls to Aberdeen East Church and Burntisland, has intimated his acceptance of the former.

THE Rev. G. R. Macphail, M.A., Dundee, read a paper lately before the Glasgow Gaelic Society on the importance of Gaelic in the study of philology.

PRINCIPAL FAIRBAIRN was one of the chief speakers at a meeting held lately to inaugurate a total abstinence society in connection with Oxford University.

PARLIAMENT is to be asked to authorize the ecclesiastical commission to make a grant of \$50,000 toward the restoration and repair of Westminster Abbey.

DR. GUSTAVE MONOD, of Paris, at the age of eighty-four became a total abstainer. He says his step is steadier, his tongue readier and his brain clearer in consequence.

SIR GEORGE TREVELYAN will speak to the resolution in favour of Welsh Disestablishment at the annual meeting of the Liberation Society in Mr. Spurgeon's Tabernacle on the 2nd of May.

CUNNINGHAM Church, Glasgow, is in a prosperous condition. During the two and a half years in which Mr. Simpson has been pastor 359 have joined the membership, and the roll now numbers 785.

A PUPIL in one of the first schools in Glasgow recently received "Shakespeare" for a prize, but the volume was returned with a note from the father stating that he could not suffer his boy to possess such a book.

It is proposed to restore All Saints' Church, Lower Brixham, as a memorial of H. F. Lyte, author of the hymn "Abide with me," who was pastor of the church for upward of twenty-five years till his death in 1847.

MR. JOHN ARBUCKLE, a devoted elder at Kilmarnock, for half a century familiar at the bedsides of the sick and dying, passed away on the 18th ult., in his seventy-eighth year. He died in his son's manse at Kirkoswald.

THE annual social meeting of the Belfast Central Presbyterian Association was held lately. Its membership is 550, and the report states that the past year has done more than the previous five to define and solidify the association as a public institution.

TWO important appointments are made by the U. P. Foreign Mission Committee. Dr. Russel is to proceed to Formosa as medical missionary, and Mr. MacLagan, of Berwick, is to join the missionary staff at Swatow. The latter is a nephew of the Bishop of Lichfield.

PLANS have been accepted for the new church at Shisken, Arran, and the building will be begun at once, as the present structure is in a very dilapidated condition. The Duke of Hamilton has granted an admirable site at a nominal feu-duty, and has promised a large subscription.

THE Free Church Assembly Hall, at Inverness is nearly completed and when ready for opening will be used for religious services on Sunday evenings until the time of the Assembly. Upwards of \$3,250 have been subscribed towards the building, but an additional sum of equal amount will be required to meet its cost.

DR. SOMERVILLE has received as a keepsake from the friends he made in South Hungary a manuscript translation of one of his lectures from reports which appeared in the newspapers, bearing the dedication, "Translated and as a token of veneration and gratitude dedicated to the lecturer by Gabriel Szemere, in Grosa Kikinda."

THE Rev. David Macrae, preaching to a densely-crowded congregation in the Kinnaird Hall, Dundee, on a recent dismal tragedy in that town, showed how vital a part of Christian work it is to surround those whom the Church seeks to save with encouragements and incentives to nobler life, and to purify their environment from influences that ensnare and corrupt.

By the death of Lady Christian Maule, a provision of the will of Fox Maule, eleventh Earl Dalhousie, takes effect by which \$100,000 is to be paid over to the trustees of the Free Church toward endowing the ministers, present and future, of Monikie, Arbirlot, Carmylie and Lochlee with perpetual stipends of \$1,000 a year. The payments are to commence with the next half-year term.

WRITING on the depression of stipends, a Scotch parish minister says the present year's income of the Moderator of Assembly is a little over \$900! The ministers of the Established Church, he adds, are being disendowed apart from the efforts of their opponents: and in spite of the outcry about the decrease of the Sustentation Fund, the Free Church ministers are now better paid than ministers in the Establishment.



## Ministers and Churches.

THE Rev. Dr. Sexton is engaged to supply the pulpit of Knox Church, Hamilton, during part of the month of August in the absence of the pastor, Rev. Mungo Fraser.

A MOST enjoyable social, as the closing meeting of the season, was held last week under the auspices of the Young People's Association of St. James Square Church, Toronto.

THE Rev. Dr. Junor, pastor of the Reformed Mission Church, Twenty-ninth Street, New York, visited Toronto this week. He reports that an important and successful work is being accomplished through the agency of the mission.

THE audiences at the opening services in the new Presbyterian Church, Bloor Street, Toronto, were as large as the building could contain. The morning service was conducted by Rev. Dr. Parsons, and in the evening Rev. Professor McLaren preached. On Monday evening a successful social was held.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received as under: 1. Home Mission Box, Guelph, \$15, viz.: Home Missions, \$4, Foreign Missions, \$4, French Evangelization, \$4, and Muskoka, \$3; 2. C. C. M., Home Mission Fund, \$4.80, and Foreign Mission Fund, \$10; 3. Helmsdale Farm, Ont., \$3.15 for Foreign Missions; 4. A Friend, St. Thomas, \$5 for support of native teacher, Glengarry Chapel, Formosa; 5. Friend, Binbrook, \$5, woman's missionary work in India.

THE Toronto subscriptions to Queen's University Jubilee Fund have been made known. The largest contributors were: Messrs. Robert Hay, \$5,000; John Hays, \$5,000; John Leys, \$5,000; J. MacLennan, Q.C., \$2,500; A. M. Cusby, \$2,500; Hon. A. Morris, \$2,000; Rev. D. J. Macdonnell, \$2,000; J. D. Hay, \$1,000; J. J. Davidson, \$1,000; W. Henderson, \$1,000; Charles Cockshutt, \$1,000. There are seventeen contributors of \$500 each, one of \$300, two of \$250, nine of \$200, twenty-two of \$100, and seven giving several amounts. The total for Toronto is \$41,515. The salaries of the two professors who will be added to the faculty of Queen's in October next will be \$2,000 each.

THE Rev. Dr. Smyth, of Calvin Presbyterian Church, Montreal, met with a great loss on Sabbath night last, in the destruction of his valuable library by fire. The lamp in the library, explored, and the Doctor, who was residing at the time, was severely burned. The family were awakened, and escaped injury. A peculiar incident in connection with the fire is that the Rev. Dr. Campbell's book on the "History of Presbyterianism in Montreal," and Dr. Gregg's "History of the Presbyterian Church in Canada," were not destroyed. Dr. Campbell on finding his publication among the ruins of books, with the gilt motto *Nec tamen consumebatur*, confronting him, remarked that it was the highest compliment yet paid to his book.

THE monthly meeting of the McAll Auxiliary was held lately in one of the parlours of the Young Men's Christian Association building. Mrs. Howitt, in the absence of the president, occupied the chair. A very interesting letter was read from Mr. McAll, in which he thanks the ladies for their generous contributions and true Christian sympathy. He speaks of the two stations, Rochefort and La Rochelle, of having established them, and the high estimation in which he holds M. Dürleman the evangelist there, and that the work is prospering. Mr. McAll mentions that he is just starting on an arduous campaign for the mission in London, and must leave it for M. Dürleman and his colleagues to give from time to time news of the work in these towns. The ladies here are very anxious to undertake M. Dürleman's salary in addition to the support of the halls. The treasurer reported on hand \$362.52.

ST. PAUL'S CHURCH, Port Arthur, is in a flourishing condition. Contributions for all purposes last year, \$2 600; \$340 were given to missions. The additions to the membership numbered twenty-three. Grateful mention was made at the annual meeting of a gift by Mr. J. L. Meikle, of a communion service of six pieces; and of the gift to the choir by Mrs. Smellie of a dozen copies Harmonized Psalter and Hymnals. The pastor, Rev. John Pringle, B.A., is aided in his work by the Session, consisting of Dr. Smellie and Mr. Robert Martland, as well as by a band of devoted teachers in the Sabbath school. The temporal affairs of the congregation are faithfully administered by a Board of Management consisting of Messrs. William Margach, Convener; William Hadden, J. L. Meikle, W. K. Cameron, A. L. Russell, Peter Nicholson, R. T. Inglis, R. Bowerman, James Fraser, E. Mackay. The trustees are Mr. Neil McDougall, Dr. Smellie, and Mr. George Ironsides. The interest of the congregation in the various Schemes of the Church is kept up by means of a paper, the *Algoma Presbyterian Record*, of which 200 copies are distributed monthly along with the *Church Record*. Altogether Mr. Pringle is to be congratulated on the large measure of success that has attended his ministrations at Port Arthur; and we look for even greater advancement in the near future.

PRESBYTERY OF SAUGEEN.—The Presbytery of Saugeen met in Palmerston on the 13th March. A circular was read intimating that the Presbytery of Glengarry intend to apply to the next General Assembly for leave to receive the Rev. D. C. McLean, a minister of the Congregational Church of the United States. A circular from Dr. Cavenant Systematic Beneficence was read. In accordance with the recommendation contained in the circular, a committee was appointed. Mr. Cameron read the report on Temperance. In the absence of Mr. Baikie through illness, Mr. Cameron also read the report on the State of Religion. Mr. Aull read the report on Sabbath Schools. All the reports were adopted and ordered to be sent to the Conveners of the Synod's Committees. The Presbytery, in accordance with requests from all the three congregations

of Balaclava, Ayton and East Normanby, appointed Mr. Fairbairn to that field for the next six months. The remits were taken up and disposed of. The following were elected commissioners to the General Assembly. By rotation, Messrs. Bickell and McNair; by ballot, Messrs. Aull and Stewart, ministers; Messrs. James Scott, William Peterkin, James Johnston and Dr. Gunn, elders. It was agreed to take up the following subjects at next meeting. First, "What is Presbyterianism." Second, "The difference between mere excitement and real religion." Messrs. Aull and Stewart were appointed to speak on the former, and Messrs. Thom and Straith on the latter subject. The Presbytery meets in Knox Church, Harrison, on 10th July next, at ten a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF STRATFORD.—A meeting was held in Shakespeare on the 27th March, when Mr. McClung's resignation of that charge was considered. Representatives from Hampstead were heard, and a paper from Shakespeare and St. Andrews was read. Mr. McClung adhering to his resignation, the Presbytery passed the following resolution: "The Presbytery having heard the delegates from the Hampstead congregation, as also an informal statement and document from the congregation of Shakespeare and St. Andrews having heard also the statement of Mr. McClung, in which he still adheres to his resignation, and giving due weight to the ground on which Mr. McClung bases his resignation of the charge, viz., the arrangement of the field rendering its efficient working too toilsome and difficult for his strength, as also to all the facts and circumstances of the case, resolves that the only course open is to accept Mr. McClung's resignation, and that said resignation shall take effect on the 10th of May next. The Presbytery does so with regret, and desires to express its gratitude for the faithful and efficient services rendered by Mr. McClung during the past seven years, as abundantly testified to day by the kindly statements made in the document read and by the delegates heard. Further, the Presbytery, while expressing the hope that Mr. McClung may soon, in the providence of God, find a field in which he may still be honoured to do faithful service for the Master, would also express its sympathy with the congregation in their present circumstances and prospective vacancy, and hope that they may soon secure another pastor who will be richly blessed in finding the flock, and in extending the Master's kingdom in this locality." Mr. Stewart was appointed to preach in Shakespeare, etc., on 13th May, and declare the pulpit vacant. Mr. Panton was appointed Moderator of that Session. A call from Lake Megantic in favour of Mr. Gordon was laid before the Presbytery. It was agreed to forward the call to Mr. Gordon, cite the congregation of Harrington, and hold a meeting in Knox Church, St. Marys, at eleven a.m., on 30th April, to dispose of the same. Mr. McClung resigned as commissioner to Assembly, and Mr. Kay was appointed in his stead. The Presbytery then adjourned.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met March 13th, at Orangeville, Rev. J. R. Gilchrist, Moderator. Mr. Hunter submitted the report of the committee appointed to prepare an "Order of Business" for the Presbytery, which was adopted with but slight amendments. The Presbytery considered the Assembly's remits on travelling expenses, rejecting clause i. and adopting clauses ii. and iii. A petition was presented from Cheltenham congregation, praying the Presbytery to hold a meeting of Presbytery in Cheltenham, to consider some grievances existing in said congregation. A committee composed of Messrs. McFaul, Fowlie, Crozier, McClelland, Craig and Wilson, ministers, McGregor, Shook and McDonald, elders, was appointed to visit Cheltenham on March 27, and report at next meeting of Presbytery. Rev. E. D. McLaren, of Brampton, was asked to meet and advise with the above committee on re-arrangement. A statement was presented from Grand Valley and South Luther, under the charge of Rev. H. Crozier, to the effect that said stations were prepared to undertake Waldemar's portion of the stipend, provided a suitable connection could be found for Waldemar; consequently the committee were enabled to include Waldemar in their re-arrangement. The arrangement is as follows: First, Corbetton to be separated from Riverview and Gandier, and united with Horning's Mills and Honeywood, under the pastorate of Rev. J. A. McDonald. Secondly, Black's Corners to be separated from Laurel and Vanatter, and united with Gandier and Riverview, under the superintendence of Rev. T. J. McClelland. Thirdly, Laurel, Waldemar and Vanatter to form a mission field under the superintendence of Rev. H. Crozier. By this arrangement the amount required from the Augmentation Fund is considerably reduced. On motion of Mr. Ross, seconded by Mr. McLeod, the Presbytery decided to overture the Synod of Toronto and Kingston, to the following effect: Whereas too frequently the period of vacancy of many of our Augmented congregations is disastrously long, and whereas very frequently there are peculiar difficulties connected with the working of many of these congregations; and whereas, in not a few cases, these difficulties have not only debarred settlement, but also brought about and fostered a disorganized state of affairs; therefore resolved: Firstly, that in cases of Augmented congregations now vacant in our Church, and in the case of those becoming vacant, six months be granted congregations so situated to choose for themselves a pastor. Secondly, that if unsuccessful at the termination of the above named period, the Presbytery place over them an ordained missionary. Thirdly, that the appointment of an ordained missionary by the Presbytery be made, in no case, for a longer period than two years. Fourthly, that all congregations so dealt with by the Presbytery, have, in the meantime, the privilege of regularly calling the missionary in charge. Messrs. Ross and McLeod were appointed to support the overture before the Synod. The Presbytery decided to obtain a missionary for Singhampton and Maple Valley, at a salary of \$700, and that application be made to the Home Mission Committee for \$50 for that field. The Presbytery further decided to apply to the Home Mission Committee for a supplement of \$100 for one year, in order to effect the settlement

of an ordained missionary in Osprey congregation. The following committees were appointed to have an oversight of the various vacancies, viz.: For Osprey congregation—Messrs. Ross, Wilson and McLeod. For Singhampton and Maple Valley—Messrs. McDonald, McClelland and Smith. For Ballinafad and Melville Church—Messrs. Gilchrist, Fowlie and Armstrong and their elders. The following commissioners were appointed to the General Assembly: Messrs. Gilchrist, Armstrong, Fowlie, Ross and Smith, ministers; and P. McGregor, J. C. Shook and Mr. Robert Murray, editor of the *Presbyterian Witness*, Halifax, elders. Mr. Ross read the Sabbath school report, which showed that thirty-six schools had reported and six had not. The Presbytery decided to hold its next regular meeting at Orangeville, on May 1, at half-past ten a.m.—H. CROZIER, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met in St. Andrew's Church, Guelph, on the 20th March, the Rev. John Davidson, Moderator. The Clerk submitted the statistical and financial reports of congregations, and stated that full returns had been received both from pastoral charges and mission stations, of which he gave a summary, calling attention to such as had not contributed to all the Schemes of the Church. A letter was read from the Convener of the Committee on Augmentation specifying congregations from which contributions to this Scheme had been received by the treasurer. The Clerk went over all the congregations in the bounds, stating the amount expected from each, giving the names of those which had remitted all that was required of them, of those whose contributions fell short of this, of those who reported remittances in their statistical report to the Presbytery, which apparently had not reached the treasurer, and of those who had not remitted any amount. Attention was also directed to those congregations which were still in default to the Synod, the Presbytery and the Commissioners' Expense Funds, and the Clerk was instructed to renew his application for payment. Mr. Porteous gave an account of his services at Hawkesville and Linwood during the period of his appointment. Commissioners from these congregations were heard, who expressed their strong desire to have a stated pastor, and stated the amount they were prepared to contribute to his support. After careful deliberation the Presbytery agreed to record its sympathy with them in the desire felt and its conviction that they were promising according to the measure of their ability, and to apply to the Home Mission Committee for an addition to the grant now received to enable them to attain a permanent settlement. The following were appointed commissioners to the General Assembly, to meet in Halifax on the second Wednesday of June next, the appointment being made by rotation. Mr. A. M. Hamilton, M.A., Mr. James C. Smith, B.D., Mr. D. Tait, B.A., Mr. J. A. R. Dickson, B.D., and Mr. Edmonson, M.A., and Mr. H. Norris, ministers, with Messrs. Allan Ramsay, Charles Hay, William Dow, John Rutherford, Joseph D. Wood and A. H. Goodall, ruling elders. Reports were handed in by the Conveners of the standing committees on the State of Religion and Temperance, and the Clerk was instructed to forward these to the Conveners of the Synod's committees on these subjects. Further time was granted to the committee on Sabbath Schools to collect fuller information and prepare a fuller report. Mr. Tait reported that he had carried out the instructions of the Presbytery and formed a congregation in the town of Waterloo and laid upon the table a communion roll of thirty-two members. Mr. Tait's conduct was approved, and the Session of St. Andrew's Church, Berlin, was authorized to proceed to the appointment of elders for the congregation in the usual way. Dr. Smellie laid upon the table his resignation of the pastoral charge of Melville Church, Fergus, stating that he felt himself unable for the full discharge of his duties. Members of Presbytery expressed their sympathy with Dr. Smellie in the circumstances leading to the proposed step, and the Clerk was appointed to preach to the congregation at an early day, and summon it and the Session to appear for their interests at an adjourned meeting to be held in St. Andrew's Church, Guelph, on the 17th of April, at half-past ten o'clock a.m. A report was read from the Presbyterian Woman's Foreign Missionary Society, giving an account of their work during the year, and the progress made. After deliberation it was resolved that the Presbytery express its gratitude to God, and its pleasure for the degree of success which has attended the society's operations, and its hope that the divine blessing may still rest upon it, and commends it to the prayerful and active interest of all the congregations in the bounds. A circular was read from Dr. Caver, as Convener of the General Assembly's Committee on Systematic Beneficence, and, in accordance with a suggestion contained in it, a Presbytery's committee on the same subject was appointed, with instructions to report from time to time. Next regular meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of May at half-past ten o'clock forenoon.

PRESBYTERY OF SARNIA.—This Presbytery met on the 20th ult. in St. Andrew's Church, Sarnia, Rev. Mr. Tibb, Moderator. Rev. Dr. Battisby, of the Chatham Presbytery, being present, was asked to sit with the court. The Presbytery took up the application of the Presbyterians in and around the line of Brooke and Enniskillen, asking for guidance, with a view of being supplied with ordinances and contemplating the erection of a place of worship there. The Presbytery expressed gratification with the action of the petitioners and appointed Rev. Mr. Beamer to co-operate with them in the selection of a site for the erection of a place of worship and the procuring of a proper deed. Mr. Gregor appeared on behalf of the congregation of Black Creek, Guthrie Church, and Wilkesport intimating their anxiety to have a settled pastor over them at once. It was agreed to grant the prayer of the petition, and to make application for \$300 for one year in the event of a settled pastor; or \$3 per Sabbath for probationary supply. Rev. Dr. Thompson submitted a minute in reference to the death of Rev. William Doak, which was read and ordered to be inserted in the records, and a copy to be sent to the widow. Rev. Dr. Battisby addressed the court in behalf of the

Aged and Infirm Ministers' Fund, especially with the view of raising an endowment fund to the amount of \$100,000. The thanks of the Presbytery were tendered Dr. Batti-by for his address, and the court agreed to take steps to bring the matter before the minds of the people, so as to enlist their sympathy in its behalf. Rev. Mr. McLennan, Convener of the Committee on the State of Religion, gave in a report, which was received. After conference it was agreed to thank the Convener for his diligence and instruct him to forward the report to the Convener of the Synod's committee on that question. Rev. Mr. Tibb, on behalf of the Committee on Temperance, submitted a report, which was received. After conference the Convener was commended for his diligence, and was instructed to forward the report to the Convener of the Synod's Committee on that question. Rev. Mr. Tibb, minister, and Mr. D. S. Robertson, elder, were appointed members of the Synod Committee on Bills and Overtures. Rev. Mr. Cameron reported in regard to the Log Church, Brooke, intimating that he had organized the congregation there, and submitted a roll, consisting of two elders and thirty-three members. The Clerk was instructed to forward the names of Mr. William Wilson and Mr. Kenneth McCrae as catechists open for employment during the summer. The Presbytery proceeded to elect delegates to the General Assembly with the following results: Revs. James Pitchard, Thomas McAdam, John A. McDonald, from the roll; and Dr. Thompson and H. Currie by ballot, ministers; Messrs. D. L. Leish, Thomas Gordon, D. S. Robertson, T. W. Nesbet, George Leys, elders. The next regular meeting was appointed to be held in Sarnia on the second Tuesday in July at ten a.m. It was agreed to arrange for a Sabbath School conference at the afternoon and evening sederunts of that day. Rev. Mr. McAdam read an interim report on Statistics, which was received. It appears that arrears to the amount of \$102 are due by the congregation of North-East Adelaide. The Presbytery appointed Messrs. Hume and Anderson to visit that congregation on the matter and report. There was laid on the table a request of the congregation of Petrolia for leave to purchase a manse and church property, to the amount of \$5,300—\$950 of which is to be realized by sale of the old manse property. It was agreed to express gratification at and approve of the action of the congregation in the matter. Rev. H. Currie submitted the half-yearly report of the Home Mission Committee, up to the thirty-first of March. The report was received. It was agreed to ask the following sums for the Augmentation Fund: Forest, \$100; Point Edward, \$200; Corunna, \$75; Oil Springs, \$2 per Sabbath during vacancy. Leave was granted to Mr. Macdonald to moderate in a call at Oil Springs and Oil City, if called upon before the next ordinary meeting. It was agreed also to apply for a s.udent for the summer months to supply Inwood and stations, Duthel Church and Sombra, also supply for Marthaville and Log Church, Brooke. The report was adopted and the Moderator instructed to sign the necessary schedules. Messrs. McLennan and Currie, ministers, and Mr. Letch, elder, were appointed to draft a minute in reference to the death of Rev. Mr. McKinnon, of Moss, within the bounds of the London Presbytery, and intimately connected with this court.—GEORGE CUTHBERTSON, Pres. Clerk.

**PRESBYTERY OF TORONTO.**—This Presbytery met in the usual place on the 3rd inst., the attendance of members being very fair. It was learned that Revs. J. Alexander, G. E. Freeman, R. P. Mackay, and Alderman Carlyle, of St. Andrew's Ward, would not be able to go to Assembly; and Revs. J. M. Cameron, R. Wallace, J. Neil, and Mr. J. R. Mallon were severally appointed to take their places. It being also well ascertained that Principal Grant would be in another land at the time of the Assembly, his name for the Moderator's chair was now withdrawn, and the Presbytery agreed to substitute the name of Rev. D. M. Gordon, of Halifax. On motion of Rev. W. G. Wallace, a resolution was adopted by the Presbytery, expressing their heartfelt sympathy with Rev. J. Alexander in the recent decease of the partner of his life, and breathing their earnest prayer that the Great Head of the Church might give their esteemed brother in his great affliction His consoling and sustaining presence. Rev. D. Mackintosh reported moderating in a call from St. Andrew's Church, Markham, and Zion Church, Cedar Grove, to Rev. R. Thynne, minister of Port Dover, in the Presbytery of Hamilton. The call was well signed, and the salary offered is \$900, together with a manse. Mr. John Miller appeared as a commissioner, and was duly heard. On motion of Rev. D. J. Macdonald, it was agreed to delay action on the call till after the committee had made their report who were appointed to visit the congregation of York Town Line. At a subsequent stage said committee, through Rev. W. Frizell, submitted a report, to the effect that there was a want of agreement as to uniting with York Station, that some of the people are in favour of uniting with St. Andrew's Church, Scarborough, and that the committee recommend a consideration of the wider question as to a re-arrangement of certain congregations in Scarborough and Markham. On this report several members concerned expressed themselves, and eventually it was agreed, on motion of Rev. J. Mutch, to appoint a committee to meet with the congregations of Stouffville, Cedar Grove, Markham Village, St. Andrew's Church, Scarborough, St. John's Church, Markham, and York Town Line, to consider with them the re-arrangement of the field proposed by the Presbytery. The following committee were then appointed, viz.: Revs. D. J. Macdonnell, R. P. Mackay, J. Neil, D. Cameron, A. Gilray and Messrs. J. K. Miller and D. Fotheringham, to report to the Presbytery at its next meeting, and the call addressed to Mr. Thynne to remain on the table till said committee shall have reported. In terms of applications duly made, the interim Moderators of the Sessions of Bloor Street, Erskine and Central Churches, Toronto, were empowered to moderate in calls when the congregations might be ready for the same. Reports on the State of Religion and Temperance were respectively read by Revs. W. Frizell and P. Nicol; they were also adopted and ordered to be transmitted to the proper Synod Committees. A motion in connection with the latter report was submitted by Rev. Dr. Kellogg; but after being discussed and

voted on, the Presbytery, by ten to eight, ordered it to be laid on the table till next meeting. Also leave was given to Rev. John Neil to postpone to next meeting his report on Sabbath Schools. A letter was read from the Clerk of Hamilton Presbytery anent a call from Wentworth Church, Hamilton, to Rev. J. Murray, of Streetsville, with notification that Rev. Mr. Fraser is to prosecute the same. The call was produced and laid on the table, together with reasons for the translation. And Rev. G. A. Grant was appointed to preach to the congregation of Streetsville on the 22nd inst., to give them notice of the said call, and to cite them to appear for their interests at next meeting. Agreeably to an application of Rev. J. S. Eakin, and influenced by a relative medical certificate—which speaks of his suffering in a serious way, and not likely to gain improvement—the Presbytery agreed to transmit his case to the General Assembly with a view to his getting leave to retire from active ministerial work, and to obtain benefit from the Aged and Infirm Ministers' Fund. A certificate was read from the Presbytery of Ayr of the Free Church of Scotland, representing Rev. Mark Scott as a minister in full standing of said Church, and a letter was read from him, expressing his desire to be admitted a minister of our Church in Canada. The Presbytery agreed to apply on his behalf to the General Assembly, and the Clerk was instructed to issue circular letters anent his case. There appeared before the Presbytery Messrs. D. M. McKenzie, B.A., A. R. Barron, B.A., H. R. Fraser, B.A., D. Perrie, J. G. Shearer, G. Dempster, William M. Kay, J. J. Elliott, B.A., J. C. Tulmie, B.A., A. J. McLeod, B.A., and D. McGillivray, M.A., who had finished their curriculum at Knox College, and wished to be taken on preliminary trials for license. They were examined accordingly, and the examination being sustained, the Presbytery resolved to ask leave of the district Synod to take them on public probationary trials. The next meeting of the Presbytery was appointed to be held on May 1, at ten a.m.—K. MONLEATH, Pres. Clerk.

**MONTREAL NOTES.**

On Thursday last the annual meeting of the Montreal Presbyterian Woman's Missionary Society was held in Erskine Church, in the afternoon, and was largely attended. The annual report was read by Miss S. J. McMaster, the recording secretary. It indicated encouraging progress. A Bible woman continues to be employed among the French-Canadians in the city, and a Bible woman and nurse among the English speaking section of the community. Mothers' meetings and girls' sewing classes are maintained. The society also raises funds for Foreign Mission work. Miss Samuel, corresponding secretary, read reports of the several auxiliaries of the society. The financial statement submitted by Mrs. Walter Paul showed receipts of \$1,587.87 in addition to upwards of \$2,000 for the extension of the girls' school at Pointe-aux-Trembles. The society agreed to endeavour to raise \$5,000 for this purpose, and already a little over \$2,000 of the amount has been received. The election of office-bearers for the ensuing year resulted as follows: Mrs. Robert Campbell, president; Mrs. C. Doudiet, Mrs. T. Bennett, Mrs. A. B. Mackay, Miss Ramsay, Mrs. James Fleck, Mrs. McCaul, Mrs. Dr. MacVicar, and Mrs. Dr. Warden, honorary vice-presidents; Mrs. Robert Campbell, Mrs. R. P. Duclous, Mrs. G. A. Grier, Mrs. J. Nichols, and Miss Sanderson, active vice-presidents; Miss S. J. McMaster, 43 Metcalfe Street, recording secretary; Miss J. Samuel, Cote St. Antoine, corresponding secretary; Miss Macintosh, treasurer; Rev. Dr. Warden, Rev. W. R. Cruikshank, Messrs D. Morrice, G. A. Grier and James Cruil, advisory committee; Mrs. G. C. Heine, Mrs. W. L. Haldimand, Mrs. H. Morton, Mrs. J. Campbell, Mrs. W. Paul, Mrs. J. Brown, Mrs. A. C. Leslie, Mrs. T. Graham, Mrs. D. Morrice, Mrs. J. A. McMaster, Miss Langwill, Mrs. D. Hood, Mrs. M. Thompson, Mrs. W. Drysdale, Mrs. R. A. Becket, Mrs. J. Robertson, Mrs. A. McIntyre, Mrs. Thompson, Mrs. G. Parker, Mrs. George Hyde, Miss Forsyth, Mrs. D. Yuile, Mrs. Mackerracher and Mrs. Kerr (of Howick), Mrs. Rowat, and Mrs. Joseph Adams (of Athelstane), Mrs. C. Gordon (of Covey Hill), Mrs. Robert Adams and Mrs. Forling (of Lacouture), executive committee; superintendents: Mrs. R. P. Duclous and Mrs. J. Campbell, French Evangelization; Mrs. Haldimand, Home Missions; Mrs. W. Paul, Foreign Missions. After short addresses from one or two of the ladies from a distance, tea was served and an hour spent in social enjoyment. In the evening a public meeting, under the auspices of the society, was held in Erskine Church, when addresses were delivered by Rev. Messrs. Jordan (chairman), Dewey and Dr. Campbell. During the evening solos were sung by Miss McMaster and Miss Amos, and a duet by Miss Taylor and Mr. J. R. Ba n.

A petition was presented to our City Council on Monday last praying for permission to erect a statue, 200 feet in height, of the Virgin Mary, on the top of the Mountain. The petition is signed by Archbishop Fabre and 700 others. It was referred to the Park Commissioners, a majority of whom, as also of the Council, are Roman Catholics. The promoters of this impudent scheme assign as their reason that Mary is the patroness of the city, and one of their organs unblushingly proclaims that this statue is to be a recognition of Mary as the mother of God. Surely the driving away from Quebec City of the Protestant population, and with them the commerce, should teach these fanatics a lesson. It is to be hoped that efforts will be made by the Protestant section of our community to thwart this scheme.

The Rev. James Patterson, Presbyterian City Missionary, and Mrs. Patterson, celebrated their silver wedding Monday week, when a large number of friends met at their home to extend congratulations and to wish them many years' health and prosperity in the Master's vineyard. Among those present there were several who witnessed Mr. and Mrs. Patterson's marriage twenty-five years ago. Substantial expressions of the esteem in which they are deservedly held, in the form of numerous gifts of silverware, were presented them on the occasion.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

April 29, 1888.

**THE TALENTS.**

{Matt. 25  
14-30.

**GOLDEN TEXT.**—Be thou faithful unto death, and I will give thee a crown of life—Rev. ii. 10.

**SHORTER CATECHISM.**

**Question 73.**—The two previous commandments related to the integrity of the person, the eighth regards the protection of property. "Thou shalt not steal." That is simple and comprehensive. It leaves no loophole for evasion. It embraces all belongings, whether great or small. It forbids alike the theft of a pin or a province. Personal ownership is at the foundation of civil life, and the law of God recognizes it. To be in accordance with that law all possessions must be honestly come by. The man who has acquired wealth by dishonest or disreputable means may secure a certain degree of honour and respect among men, but God's law condones no offences against the ten commandments. Honesty of purpose and act is the basis of an upright character.

**INTRODUCTORY.**

This is a continuation of the lessons which Christ was giving His disciples on the last day of His public ministry. They were still on the Mount of Olives overlooking Jerusalem. The present lesson fitly follows that of last week. The parable of the Ten Virgins referred to the duty of watchfulness during the Lord's absence, that of the Talents teaches the lesson of activity in His service while waiting for His return.

**I. The Trust.**—The structure of the parable contemplates the departure to another country of a man who had large interests which he entrusted to his servants. They were to work for him while he was away. Primarily the servants entrusted with the interests of the absent Lord were the apostles and all who believed on Him through their testimony. Now the same applies to all believers. To them He has delivered his goods, which they are faithfully to use for his service and glory. The talents given include all the best that man can possess, the Gospel itself, the Scriptures, the graces of the Spirit, natural and acquired, endowments, means and opportunities, all to be used for growth in the knowledge and grace of Jesus Christ and for the extension of His kingdom. As in the parable, so in life, gifts and graces differ. Each has entrusted to him the number of talents he may most profitably use.

**II. Faithful Service and Its Reward.**—The first is represented as having received five talents. The silver talent is estimated at about \$1,600, which would make the money value of the five talents about \$8,000. The second person mentioned received two talents. These two received the talents as a sacred trust and traded wisely with them, and in due course they were doubled, the five became ten, and the two four. When the lord of those servants returned he reckoned with them. They had to give a faithful account of what they had done. The first tells that he had gained five talents more. He had been wise and diligent, and success had crowned his efforts. So in all spiritual effort there is recompense. Talents used in the Master's service increase in value and blessing. The man with the two talents had been equally faithful. He also had doubled the value of what had been put in his care. And now they receive, in addition to the satisfaction that the faithful discharge of duty ever brings, the hearty approval of their lord. It is not the gain they have made that is commended, it is the quality of their service. Their master recognizes it as good and faithful, it is for this they are commended. They had different capacities, but up to the measure of each they had displayed earnest fidelity. The same commendation is spoken to both, and to each the same glorious reward is accorded. There is promotion and advancement, "I will make thee ruler over many things, enter thou into the joy of thy Lord." Here is a clear intimation that faithful service rendered to Christ will be generously acknowledged and liberally rewarded.

**III. Negligence and Its Punishment.**—The man with the one talent was the one that failed, not because he had only one, but because he failed to use it. The humblest and least gifted can just be as faithful with what they have as those more largely endowed. This man made a poor appearance on the day of reckoning. He had not squandered the talent entrusted to him. His fault lay in not using it. His indolence rendered him unfaithful. Wrong doers are great at inventing excuses, but they are generally poor ones. The man with the one talent knew that his conduct needed justification, and he does his master great injustice. He represents him as a severe and grinding taskmaster. The lord of that servant takes him on his own ground, supposing that the estimate of his master was not a mistaken one, why then did he not act in accordance with it? In that case, if he could not himself profitably use the talent bestowed on him, why did he not deposit it with the bankers and get interest on it? If the commendation of the men who had acted faithfully was grateful to them, how humiliating are the words to the negligent one, "Thou wicked and slothful servant! What he had was taken from him, and the dog in the unprofitable servant pronounced: he was cast into outer darkness where is weeping and gnashing of teeth. The deprivation of the unprofitable servant was in accordance with the law of the kingdom. To him that hath shall be given. The wise use of talents and opportunities tendeth to increase and advancement; their neglect leads to loss and failure, a law that operates both in the spiritual and natural world.

**PRACTICAL SUGGESTIONS.**

All talents are God-given, and He claims their use in His service. Faithful consecration and service will be acknowledged by Christ's "Well done!" Loss and exclusion from the kingdom are the penalty of wasted talents, mispent time and neglected opportunities. God is a loving Father, not an austere task master.

Household Hints.

WHITE CAKE.—One cup of butter, two cups sugar, one cup sweet milk, whites of five eggs, three cups of flour, two teaspoonfuls of baking powder, flavour to taste.

STRAMED PUDDING.—Half cup each sugar and butter, three eggs, one cup sweet milk, three heaping teaspoons baking powder, two cups flour. Steam one hour, serve with sauce.

WHITE SAUCE.—Stir constantly in a pan over the fire a heaping tablespoonful each of butter and flour until they bubble; then stir in a pint of boiling water or milk, and a palatable seasoning of salt and pepper.

JUMBLES.—Roll to a cream a pound of butter and a pound of sugar; mix with it one and a half pounds of flour, four eggs and a little spice; roll the cakes in powdered sugar, lay them on flat, buttered tins, and bake in a quick oven.

CURRANT JELLY.—Like ice cream, the ordinary currant jelly is too sweet for invalids, but this recipe may please any invalid. One pint currant juice, one and a half pints cold water, one tablespoonful sugar, one lemon (juice only), one tablespoonful Cox's gelatine. Pour a half pint of boiling water on the gelatine to dissolve it; add the other ingredients and set on the ice to freeze.

MOCK MINCE MEAT.—Two cups of sugar, one cup of molasses, one cup of rolled crackers, three cups of water, one and one-half cups vinegar, one-half cup butter, one-half pound of raisins, one teaspoonful each of cinnamon, cloves and nutmeg. Heat all together before using. This quantity will make six pies, and will keep well if not all used at one baking.

SALMON CROQUETTES.—To make salmon croquettes boil half a pint of milk, thicken it with a tablespoonful of flour and let it become cold. Mince a pound can of salmon or one pound of fresh salmon. When very fine add a saltspoonful of white pepper. Moisten the minced salmon with the boiled milk, work to a paste and add breadcrumbs if too thin. When wanted, shape into cakes; rolls or cones, dip in egg and crumbs and fry in hot fat.

FOR the relief and cure of the inflammation and congestion called "a cold in the head," there is more potency in Ely's Cream Balm than in anything else it is possible to prescribe. This preparation has for years past been making a brilliant success as a remedy for cold in the head, catarrh and hay fever. Used in the initial stages of these complaints, Cream Balm prevents any serious development of the symptoms, while almost numberless cases are on record of radical cures of chronic catarrh and hay fever after all other modes of treatment have proved of no avail.

ORANGE MARMALADE.—Peel the oranges very thin and soak the peel twenty-four hours in salted water. Then put the peel into fresh water and boil three hours changing the water after it has boiled about one hour. Now cut the peel which will be very tender into very narrow strips almost as fine as a thread. Remove all the white part from the oranges that you can and cut them into small pieces, removing all the seeds. Weigh the pulp, juice and peel and allow to every pound one pound of granulated sugar. Boil all together a half hour and put into jars.

BROWN SAUCE.—Stir over the fire a tablespoonful each of butter and flour until it is a light brown, then add a pint of boiling water or milk, and salt and pepper. If the flour is thoroughly dried before the fire, and the butter clarified before making the sauce it will keep unchanged for months. Butter is clarified by melting it with gentle heat, and then carefully straining it free from all sediment. White sauce and brown sauce can be made in quantity, and put down in jars or glasses ready for instant use.

AN excellent way to renew and cleanse feathers is to make a cheese cloth pillow-case and empty all the feathers into it and sew up the open end. Next plunge the case of feathers into a tub of hot water and sluice them up and down. The water should have a little spirits of hartshorn or ammonia in it to soften and remove the dirt from the feathers. After drawing them up and down for a number of times, run them up and down in clean, cool, soft water, and then pin the bag by the four corners to two clothes-lines, and let them remain for hours in the hot sun, turning them after the first two hours. Use either new pillow-cases for ticking, or wash and cleanse the ones used before. When the feathers are well sunned and dried, place them in their cheese cloth case back in the ticking case. This process makes them soft, clean and light.

ONTARIO TO THE FRONT!

A MATTER OF VITAL IMPORTANCE.

The following unsolicited opinions from your friends and neighbours, men and women, whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been afflicted but are now well, and the persons giving them are naturally solicitous that others, troubled as were they, may know the means of care. There is no reason why you should be longer ill from kidney, liver or stomach troubles. You can be cured as well as others. Do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength:

296 McNab Street North, HAMILTON, Ont., Nov. 2, 1886.—I had been suffering for over twenty years from a pain in the back and one side of the head, and indigestion. I could eat scarcely anything, and everything I ate disagreed with me. I was attended by physicians who examined me and stated that I had enlargement of the liver, and that it was impossible to cure me. They also stated that I was suffering from heart disease, inflammation of the bladder, kidney disease, bronchitis and catarrh, and that it was impossible for me to live. They attended me for three weeks without making any improvement in my condition. I commenced taking "Warner's Safe Cure" and "Warner's Safe Pills," acting strictly up to directions as to diet, and took thirty-six bottles, and have had the best of health ever since. My regular weight used to be 180 lbs. When I commenced "Warner's Safe Cure" I only weighed 140 lbs. I now weigh 210 lbs.

Mrs. J. H. Murray

St. Catharines, Ont., Jan. 24th, 1887.—About six years ago I was a great sufferer from kidney disease, and was in misery all the while. I hardly had strength enough to walk straight and was ashamed to go on the street. The pains across my back were almost unbearable, and I was unable to find relief, even temporarily. I began the use of "Warner's Safe Cure," and inside of one week I found relief, and after taking eight bottles, I was completely cured.

Mrs. E. H. Murray

Manager for American Express Co.

TORONTO, (18 Division Street,) Sept. 17, 1887.—Three years ago last August my daughter was taken ill with Bright's disease of the kidneys. The best medical skill in the city was tasked to the utmost, but to no purpose. She was racked with convulsions for forty-eight hours. Our doctor did his best, and went away saying the case was hopeless. After she came out of the convulsions she was very weak, and all her hair fell out. The doctor had left us about a month when I concluded to try "Warner's Safe Cure," and after having taken six bottles, along with several bottles of "Warner's Safe Pills," I saw a decided change for the better in her condition. After taking twenty-five bottles there was a complete cure. My daughter has now a splendid head of hair and weighs more than she ever did before.

Mrs. J. H. Murray

CHATHAM, Ont., March 6, 1888.—In 1884 I was completely run down. I suffered most severe pains in my back and kidneys, so severe that at times I would almost be prostrated. A loss of ambition, a great desire to urinate, without the ability of so doing, coming from me as it were in drops. The urine was of a peculiar colour and contained considerable foreign matter. I became satisfied that my kidneys were in a congested state and that I was running down rapidly. Finally I concluded to try "Warner's Safe Cure," and in forty-eight hours after I had taken the remedy I voided urine that was as black as ink, containing quantities of mucus, pus and gravel. I continued, and it was not many hours before my urine was of a natural straw colour, although I contained considerable sediment. The pains in my kidneys subsided as I continued the use of the remedy, and it was but a short

time before I was completely relieved. My urine was normal and I can truthfully say that I was cured.

J. H. Murray

GALT, Ont., Jan. 27, 1887.—For about five years previous to two years ago last October, I was troubled with kidney and liver trouble, and finally I was confined to my bed and suffered the most excruciating pain, and for two weeks' time I did not know whether I was dead or alive. My physicians said I had enlargement of the liver, though they gave me only temporary relief. Hearing of the wonderful cures of "Warner's Safe Cure" I began its use, and after I had taken two bottles I noticed a change for the better. The pains disappeared, and my whole system seemed to feel the benefit of the remedy. I have continued taking "Warner's Safe Cure," and no other medicine since. I consider the remedy a great boon, and if I ever feel out of sorts "Warner's Safe Cure" fixes me all right. I weigh twenty pounds heavier now than ever before.

John Grewes

Inventor of the Maple Leaf Lance-tooth Cross-cut saw.

ORANGE PUDDING.—Peel and slice four large oranges. Take off the white skin next the pulp and remove every seed. Scatter over this one half cup of sugar. To one quart of milk, boiled, add the yolks of four eggs, two tablespoonfuls of corn starch and one-half cup of sugar beaten together. Wet the corn starch in a little milk before adding it and stir the mixture well while cooking. When cool pour over the oranges. Beat the whites of the eggs and one-fourth cup of powdered sugar for frosting. Brown it in the oven.

BAKED POTATOES.—Baked potatoes must be eaten as soon as done, and when taken from the oven they should be put into a towel or old napkin and gently pressed till the skins burst, and the steam will escape and the potato will become mealy. Let a baked potato cool without breaking the skin, and it will become sodden and have an acid taste caused by the retention of a kind of juice which lies near the skin and escapes in the steam if the skin is broken, or in the water when the potato is boiled.

LEMON CURE FOR HOARSENESS.—Hot lemonade, taken before retiring, is a well known remedy for a cold in its first stages. Everybody, however, is not familiar with the lemon cure for an acute attack of hoarseness. For this purpose, first roast a lemon in the oven, turning it now and then, that all sides may be equally cooked. It should not crack or burst, but be soft all through. While the lemon is still very hot, cut a piece from the top, fill with as much sugar as it will hold and eat on going to bed.

To wash woollen blankets or any woollen article, proceed as follows: Have a suds ready by boiling up some good white soap, such as Ivory soap, in soft water; let it stand to cool below the boiling point, say till it is as hot as the hand can bear, then put in the blankets and sluice them up and down repeatedly. Never rub any soap on the blanket, and do not rub them, as this will cause them to full up, thicken and shrink. A clothes wringer is the best improvement upon hand labour for squeezing out the water. After rinsing in warm water, squeeze as dry as possible, stretch lengthwise and dry in the open air if the weather is good; if not, dry in a warm room, but not near the fire. Dust or mud or any soil of the kind should be shaken and beaten out or removed before the washing.

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We want one person in every village, town and township, to keep in their homes a line of our BEST MACHINES; to those who will keep and simply show these samples to those who call, we will send, free, the very best Sewing Machine manufactured in the world, with all the attachments. This machine is made after the Singer patent, which has never before the pattern run out, this style machine, with the attachments, was sold for \$25; it now sells for \$20. Instead, it may seem to you the most WONDERFUL THING ON EARTH, but you can secure one of these machines ABSOLUTELY FREE, provided your application comes first from your locality, and if you will keep in your home and show to those who call, a set of our elegant and unequalled art samples. We do not ask you to show these samples for more than two months, and then they become your own property. The art samples are sent to you ABSOLUTELY FREE of cost. How can we do all this—essentially enough! We often get as much as \$2500 or \$2000 in trade from even a small place, after our art samples have remained where they could be seen for a month or two. We need one person in each locality, all over the country, and take this means of securing them at once. Those who write to us at once will secure, FREE, the very best Sewing Machine manufactured, and the great general assortment of works of high art ever shown together in America. All particulars FREE by return mail. Write at once: a postal card on which to write to us will cost you but one cent, and after you know it, should you conclude to go no further, why no harm is done. Wonderful as it seems, you need no capital—all is free! Acquire at once. TRUE & CO., AGENTS, MILWAUKEE.

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PARTIES HOUSE-CLEANING FOR SPRING SHOULD CALL UPON MACDONALD BROS., CARPENTERS, CABINET MAKERS, AND UPHOLSTERERS, 51-53 ELIZ ST., TORONTO.

Carpets made, cleaned and laid. Hair mattresses renovated and made over. Furniture repairing and upholstering neatly and promptly done. All work sent for and delivered free of charge. Please take notice that we make a specialty of doing over Parlour Suites and all kinds of Upholstering work equal to new; also Furniture Repairing and Jobbing Carpentering. Prices moderate and satisfaction guaranteed. Give us a call and be convinced before going elsewhere.

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**Wilton Parquet Carpets.** Woven in one piece. 10 x 13 1/2, 12 x 15 feet.

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MESSENGERS FURNISHED INSTANTLY.  
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2 GOLD MEDALS  
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1886

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A life long study. I WARRANT my remedy to CURE the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a FREE BOTTLE of my INFALLIBLE REMEDY. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address  
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We are children who cheerfully join in the chorus  
When Breadmaker's Yeast is the subject before us—  
Mamma tried all the rest,  
So she knows it's the best, lightest,  
'Cause her bread is the whitest, her buns are the  
And we eat all the pancakes she dare set before us.

**BUY THE BREADMAKER'S YEAST. PRICE 5 CENTS.**

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MEETINGS OF PRESBYTERY.

SARNIA.—In Sarnia, on Tuesday, July 10, at ten a.m.
CALGARY.—In Calgary, on Wednesday, September 5.
OTTAWA.—In Bank Street, Tuesday, May 1, at ten a.m.
QUEBEC.—In Sherbrooke, on Tuesday, May 22, at eight p.m.
TORONTO.—In the usual place, on Tuesday, May 1, at ten a.m.
HURON.—In Clinton, on second Tuesday of May, at eleven a.m.
LINDSAY.—At Wick, on Tuesday, May 29, at half-past ten a.m.
OWEN SOUND.—In Division Street Hall, April 24, at half-past one p.m.
STRATFORD.—At Milverton, on Monday, May 7, at half-past seven p.m.
MAITLAND.—At Wingham, on Tuesday, May 8, at half-past twelve p.m.
SAUGREN.—In Knox Church, Harriston, on Tuesday, July 10, at ten a.m.
STRATFORD.—In Knox Church, St. May's, on Monday, April 30, at 6 even a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Tuesday, May 29.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, May 15, at half-past ten a.m.
MIRAMICHI.—In St. Andrew's Church, Kingston, N.B., on Tuesday, July 17, at six p.m.
PETERBOROUGH.—In the Presbyterian Hall, Port Hope, on Tuesday, July 10, at nine a.m.
WYMPIEG.—In Knox Church, Winnipeg, on Monday, May 14, at half-past seven p.m.
COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.
MARRIED.
On the 27th ult., by the Rev. T. T. Johnson, at the residence of the bride's mother, George H. Gray, Toronto, to Charlotte E. Latham, Scarborough.

SYNOD OF TORONTO AND KINGSTON.

This Synod will meet in Knox Church, Owen Sound, on Tuesday, May 8, 1888, at half-past seven p.m. All papers for the Synod will be sent to the undersigned at least eight days before the Synod meets.
JOHN GRAY, Synod Clerk
Orillia, 28th March, 1888.

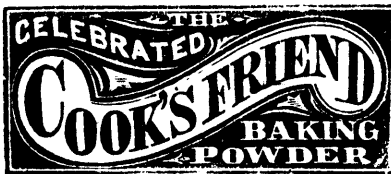
SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in St. Andrew's Church, London, on Monday evening, April 30, at half-past seven p.m. Presbytery Rolls with Lists of Changes, and all reports and documents to come before the Synod should be in the Clerk's hands by the 24th April. The Business Committee will meet at four p.m.
Railway Certificates (the Elder's enclosed with the Minister's) will be sent in due course. Should any member not receive them, he will apply to the clerk.
WM. COCHRANE, Clerk.
Brantford, April 2, 1888.
Synod of Hamilton and London.

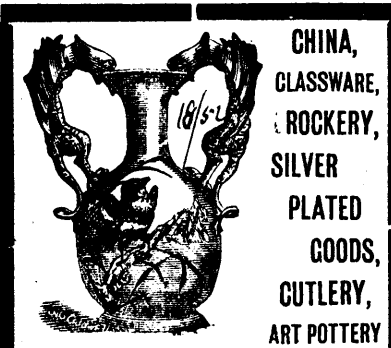
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for the cure of all disorders of the Stomach, Liver, bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal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

PERFECT DIGESTION

Will be accomplished by taking one of Radway's Pills every morning, about 10 o'clock, as a dinner pill. By so doing, Sick Headache, Dyspepsia, Foul Stomach, Biliousness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body.

Observe the following symptoms resulting from Diseases of the Digestive Organs, Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fulness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh.

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders.
PRICE 25 CENTS PER BOX. Sold by all druggists.

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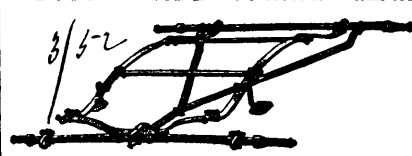
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Manufacturer of Fencing, Iron Cresting, Gallery Fronts, Altar Scrolls, Sash Weights, Flower Stands, Finales, Seat Ends, Brackets, Statuary, Weather Vanes, Fountains, Aquariums, Lawn Seats, Cuspadors, Carriage Steps, Sinks, Vases, Wire Goods, Etc.

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My daughter, after a severe attack of Scarlet Fever, was completely broken down. I spent hundreds of dollars in doctors bills with but little satisfaction. Before she had taken one bottle of Burdock Blood Bitters, there was a remarkable change, and now she is entirely cured. Mrs. HOPPERTON, WATFORD, ONT.

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All the new styles in the Latest Design and Colors, Young Men's Hats a specialty, Children's Hats and Fancy Caps in large variety.

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PARALLEL EDITION. Beautifully printed on extra fine sized and colored paper. Especially designed for Desk, Pulpit and Society purposes. Containing the Authorized and Revised Versions of the Old and New Testaments in parallel columns. References on the outside margin of each page, Cruden's Concordance, the Psalms in metre.

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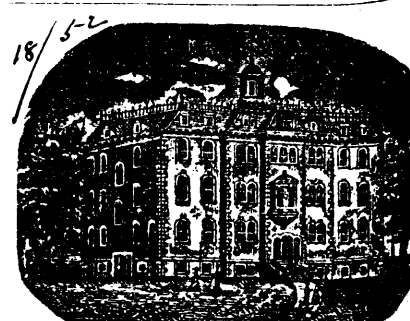
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Capital, \$750,000
Surplus, \$388,016
In our Savings Department, in sums of \$5 to \$200, paying 4 3/8% annual interest. Savings Certificates are exchangeable for Securities mentioned below, and are also payable in cash on demand. In the MORTGAGE DEPARTMENT in amounts of \$300 and upwards, at interest, payable half yearly. In the 16 years and 10 months we have been in business we have loaned \$11,156,430, and \$6,794,690 of interest principal was returned promptly to investors. Principal and interest fully guaranteed by Capital and surplus of \$1,105,016. In other departments, up to \$100,000 have thus been invested, returns on which average largely in excess of Ten per cent.

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