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TORONTO ENGRAVING CO.

Vol. 16.—No. 12.
Whole No. 788.

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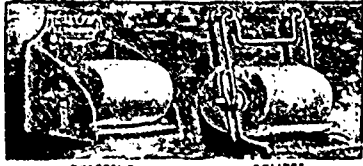
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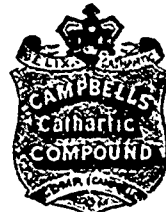
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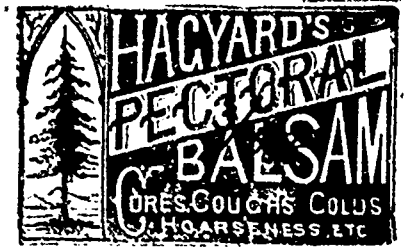
RICE BREAD.—Rice bread makes a variety for the breakfast table. Take one pint of well-boiled rice, one-half pint of flour, the yolks of four eggs, two spoonfuls of melted butter, one pint of milk, a little salt and a large spoonful of sugar. Beat all these ingredients till very smooth, and then add the beaten whites of the four eggs. Bake in shallow pans and serve hot.

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Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, deafness and hay fever are cured in from one to three simple applications made at home. Pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 315 King Street West, Toronto, Canada.—*Christian Standard.*



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Notes of the Week.

THE fifth concert in Shaftesbury Hall, last week, under the auspices of the Toronto Chamber Music Association, was an unqualified success. The performances by Messrs. Jacobsen, Bayley, Fisher and Correll, and Miss Elwell, of selections from Haydn, Schumann, Schubert and Beethoven were greatly appreciated by the large and attentive audience. Miss Clara Barnes' singing was enthusiastically received. The sixth concert of the series is announced for April 18th prox.

THE strong ultra-Roman Catholic majority in the cantonal government of Ticino, Switzerland, lately conferred on the Bishop increased powers in the appointment of parish priests. The independent Swiss, who have hitherto had a voice in the election of the priests, resent this interference, and the Communal Council of Biasca, one of the most populous villages, proposed to the people to renounce their membership of the Roman Catholic Church, which was enthusiastically adopted.

RUSSIA has made another effort to stir up a rebellion in the Balkan States. A few garrisons were incited to revolt, but were speedily overcome by the Government troops, and the attempt failed miserably. A number of the insurgent leaders and their followers have been shot, and many imprisoned. There is no doubt of the fact that Russian intrigue was at the bottom of the affair. Only the prompt and energetic action of the Bulgarian Regency saved the country from a widespread rebellion. The event has given rise to new war talk, the prospective belligerents this time being Russia and Austria. The probability of a conflict at an early day between these Powers is much stronger than the probability of an immediate war between France and Germany.

REFERENCE was made some time since to the excellent effect produced by Delitzsch's Hebrew translation of the New Testament as a missionary agency. It has now found its way to the Jews of Siberia, and has seemingly entered there also on its mission conquering and to conquer, as it has done in the Eastern provinces of European Russia, where no less than 30,000 copies of the work have been scattered among the Jewish people. The Jews of Siberia are reading the translation with avidity, and a movement has been inaugurated among them that much resembles that in Kischineff, in Bessarabia. These Jews are but little acquainted with the Talmud, and are, for this reason, thought to be more open to Gospel influences. The Testaments are sold and distributed from the city of Tomsk.

THE friends in Winnipeg are making timely and extensive preparations for the entertainment of the members of the General Assembly. A short time ago the sessions of Knox and St. Andrew's Churches took steps toward organizing for the meeting in June next. From Knox Church, a committee was appointed, consisting of Dr. Bryce, J. D. Conklin and R. D. Paterson, and from St. Andrew's Church a committee, consisting of W. D. Russell, C. H. Campbell and Wm. Risk. This joint committee met last week, and proceeded to organization. Dr. Bryce was appointed chairman, and Mr. A. N. McPherson, permanent secretary. The committee then proceeded to strike two larger committees, one of gentlemen, called the General Arrangements Committee, and the other a Ladies' Consulting Committee.

THE Rev. John Burton, B.D., of the Northern Congregational Church, Toronto, last week delivered a very interesting lecture under the auspices of the Young People's Association connected with his congregation. The subject on which he spoke was, "The French and Catholicism in Canada." The lecture was characterized by fairness and liberality of tone throughout. Between Mr. Burton and the ignorant

fanatic there is a wide gulf. Roman Catholicism as a religion was not assailed, but Ultramontanism as a political system, the lecturer showed, was what was to be guarded against. He confined himself to the statement of the problem, but hesitated to offer a solution. When an important question is discussed with the ability and fairness shown by Mr. Burton, and with no paltry party end to serve, the cause of truth gains.

THE Sabbath School Society for Ireland in connection with the Presbyterian Church, the *Belfast Witness* says, is doing splendid work. For a quarter of a century it has now been busily occupied in fostering and helping Sabbath schools all over Ireland, with what results the report presented by the Rev. George Shaw at the annual meeting most satisfactorily shows. The progress of the enterprise has indeed been marvellous of late. In 1872 the cash received for books sold was \$4,370. Last year it was \$17,070—figures which speak for themselves, and which represent a vast amount of real good quietly, but not the less effectually, done all over the country. One cause of the satisfactory progress of the society is undoubtedly to be found in the admirable manner in which it is officered. The Rev. George Shaw is a most indefatigable honorary secretary.

THE next Union of Churches will most likely be the reunion of the United States Presbyterian Churches, North and South. The four Presbyteries of Florida, two Northern and two Southern, concluded a most harmonious Convention at Jacksonville, February 18. The Convention was made up of lay and clerical delegates, and was notable for the presence of leading men. There was an abundance of fraternal feeling, and the result of the Convention will undoubtedly be seen in a spirit of hearty coöperation in the evangelistic and educational work of the four Presbyteries. No steps were taken toward organic union, but the Convention served a good purpose and was an important event in the history of the establishment of fraternal relations. Interest was added to the proceedings of the Convention by the presence and counsels of the Rev. Dr. John Hall, of New York.

THE *Pall Mall Gazette* says that a religious and historical drama is shortly to be produced at Clapham. The characters will be taken by Church communicants, and a special blessing is to be asked on the performance. The drama has had virtually two years' rehearsal, and the rector of St. Peter's, Vauxhall, has thoroughly identified himself with the character of St. Augustine. A stage will be expressly built, and the drama produced regardless of expense. Skilled artists have been searching ancient manuscripts in the British Museum and Continental libraries, and the beautiful scenery will be historically correct. The ancient church of St. Martin's, Canterbury, where Ethelbert was baptized, the Roman slave market, the temple of Woden, and the beautiful scenery of the Severn Valley in Saxon times, are certain to win much admiration. The dresses and accessories will be perfect. In the heathen temple boys will dance around sacrificial altars, and the crowning of Ethelbert in the cathedral at Arles, will be represented with full processions, ecclesiastical dresses, sixth century armour, and suitable vocal and instrumental music. The rector of Clapham is sparing no pains himself, and receiving valuable help from others, to make St. Augustine a thoroughly artistic success. This looks like a return to pre-Reformation times.

IT is stated that the German Bible Revision is not yet completed, nor will it be for some time to come. The committees for the prophetic and for the historical books recently held an all week session in Halle, to examine the documents sent in by German conferences, clergymen, scholars, etc. Among the Germans also lower, or textual, criticism is the great problem in the revision. It is somewhat remarkable, that while the German scholars have been the most pronounced in their claims of the necessity of a thorough

emendation of the traditional text, these same scholars, in the revision of Luther's translation, have not ventured to deviate from the Hebrew and Greek texts of the Reformer. Only in a very few exceptional cases they have indicated, by using smaller type, that a passage, in its received shape, is doubtful. Our English revisers have, in this respect, gone far beyond their German colleagues, and have not been afraid to practise what they preach. Another trouble vexing the Halle revisers is the retention, or non-retention, of Luther's archaic forms, words and meanings. In the *Probe-Bibel*, published two years ago, the majority of these were retained. The protests, however, from all corners of the land have persuaded the Canstein Bible Society, in conjunction with the revisers, to make far-reaching changes in this regard before the revision is issued in its final form.

IN discussing the question of taxing Church property and ministerial incomes, the *Perth Courier* says: We would think it mean to tax the humble parsonage costing a few hundred dollars, or the slender income of the occupant, who is often as hard worked as any man, and is generally a good and worthy citizen whose example in well-doing is worth more to the people at large than his taxes would ever amount to. But the fashionable clergyman, who lives in a luxurious parsonage or presbytery, and is paid a high salary by a wealthy congregation, we would tax without scruple, exempting only such fraction of his salary and such portion of the cost of his residence as would be equivalent to the average salary and the average cost of the residences of his less favoured brethren in the ministry. And by this we think true religion would be benefited, not hindered, for all history teaches that wealth and luxury and the pride they engender are the worst enemies of churches and of true religion. It may be taken as a general rule that spiritual life in any Church declines and dwindles in proportion as its wealth and luxury increase. When a Church begins to exist chiefly for the sake of its endowments, its usefulness as a popular institution and a means of grace is mostly gone. Whatever tends to check the undue accumulation of wealth by Churches and ecclesiastical corporations is for the benefit of the Churches themselves and of Christianity.

COMMENTING on one of the practical problems of the time, the *New York Independent* asks: How can we draw in the poor? That is almost the only religious question worth asking nowadays. That is what bothers and interests every religious convention. Every church and every minister must answer it for himself; but the answer must be found, or the work is proved a failure. Anything is better than nothing. Real earnestness and hearty sympathy will find the answer somehow. The poor have human hearts like the rich or the middle classes. They have hopes, aspirations, religious impulses. They have pride. The man who is in earnest to reach them will get them. He must prove that he loves them, and that his interest in their welfare is genuine. There is no mechanical way of drawing in the poor, and for that reason the methods cannot be laid down for some one else to follow. Chief of all is the interest the church and preacher must have in the poor. Then love will find the way. Christ had no difficulty in reaching the poor. Any mountebank of a theorist who really cares for the poor, no matter how foolish his panacea, can find a crowd to follow him. What keeps the poor away is, more than anything else, a proud, pharisaical heart, which says, "I am better than thou." It says too often, "I was poor like you, and I became rich and increased in goods, because I was better and more clever or industrious than you. I could rise, and if you don't it is your own fault. I have no sympathy with your laziness, your unthrift, and your vice. I don't want your company. I have left it; and now keep by yourself, and I will keep by myself." Does the Church ever seem to talk so to the poor? If so, it is no wonder that it does not draw them.

Our Contributors.

SOME SHORT COMMENTS ON SIMEON'S FIVE RULES.

BY KNOXIAN.

The Rev. Charles Simeon, M.A., was a clergyman who thought more about keeping his unruly member in order than he thought of getting a Ph.D. It would have grieved him more to find himself saying anything bitter against his brother than to find his name left off a standing committee. All ministers are not so weak in this respect as Simeon was. Simeon did not think it was clever to sneer at everything he could not do himself, and say dirty things about men because he could not imitate their success. That was not Simeon's style. To help to keep himself right in his relations to his fellow-men he framed five rules. Like Daniel Webster's speeches, every word in them weighs a ton. If these rules were universally adopted and kept, they would do much more for the country than a Scott Act convention. Here is the first one:

TO HEAR AS LITTLE AS POSSIBLE OF WHATEVER IS TO THE PREJUDICE OF OTHERS.

The operation of this rule would make a revolution in society. Too many people try to hear as much as possible that is injurious to others. They seem to think that the ear was made to scoop in all the gossip and scandal and slander in the neighbourhood. They turn themselves into a kind of perambulating sewer, and are always ready to receive the local supply of verbal filth. These people are morally as bad as the worst scandal-monger on the ground that the receiver is as bad as the thief. If no one listened to scandal, the scandal-monger's vile vocation would be gone. The no demand, no supply, law works here as well as anywhere else.

RULE 2: TO BELIEVE NOTHING OF THE KIND UNTIL ABSOLUTELY FORCED TO IT.

This is exactly the opposite of what many people do. They believe the very worst story the moment it is heard. There may be absolutely no evidence; the evidence may be of the flimsiest character imaginable—it might utterly break down under five minutes' cross-examination by a good lawyer; the story may be intrinsically improbable or even contradictory, and yet there are people who gulp it all down without a moment's hesitation. They won't even suspend judgment. They pass sentence on the first hearing of one side. What fine conceptions of British fair play such people have. Does a man who believes a vile story without evidence not draw a little on his own moral inwardness, and conclude unconsciously that because *he* himself would have done the same thing under the same circumstances the other man must be guilty? This point is worth thinking about

RULE 3: TO DRINK IN THE SPIRIT OF NO ONE WHO CIRCULATES AN ILL REPORT.

Any number of people drink in this vile spirit who would make a great fuss if they saw anybody drink a thimbleful of cider or home-made wine. The spirit of the slanderer who stabs in the dark is just as devilish and deadly as the spirit called Alcohol. Some people, who profess to be very anxious to exterminate the spirit called Alcohol, have no special dread of the spirit which makes and circulates evil reports. Observance of this rule would keep young men from standing in crowds on street corners listening to town gossip. It would also keep some men not quite young from lounging in corner groceries listening to what they are pleased to call the news. It is impossible to listen for any length of time to people who circulate ill reports without drinking in more or less of their spirit. Keep away from them. There are always people to associate with who can talk without retailing ill reports. If there is a community in which nobody can converse without circulating such reports, perhaps the best treatment for it would be to place a ton of dynamite in its centre, and send it through to the other side.

RULE 4: TO MODERATE THE UNKINDNESS EXPRESSED TOWARD OTHERS.

This is a good rule, but putting it into operation is a very risky kind of business. The risk arises in this way. A first-class traducer charges some absent man with a serious offence. You feel that a cowardly attack is being made on one not there to defend himself, and you put in a word for the absent man.

In a moment the traducer turns on you, and tries to make it appear that you sympathize with the alleged wrong-doing. A skilful, practised old slanderer can make it very unpleasant for you in that way. If the absent man for whom you put in a good word was charged with dishonesty, the traducer insinuates that you are not any too honest yourself, or you would not say anything about the absentee. If the charge was intemperance, he never fails to say, "You drink yourself." Still it is generally best to take the risks, and stand up for an absent man, if you know him to be a good man. Those vile creatures who attack people behind their backs are nearly all cowards, and you need never be afraid to take any reasonable risk against a coward.

RULE 5: TO BELIEVE ALWAYS THAT IF THE OTHER SIDE WERE HEARD A DIFFERENT ACCOUNT OF THE MATTER WOULD BE GIVEN.

This is a golden rule. Its adoption would be a great thing for Presbytery meetings. A member rises and says something about apparent mismanagement by the Home Mission Committee. He states a case. It looks a little like mismanagement when you hear one side of it. Does anybody suppose that if Dr. Cochrane or Mr. Warden were there, they could not put a new face on the matter by giving *all* the facts of the case? Of course they would. The Augmentation Fund has suffered in just this way. Somebody not friendly to the fund finds a case that at first blush seems like a violation of the rules. He tells the Presbytery all he knows about it, which is simply what anybody can learn from the mere figures in the returns. There is, perhaps, nobody there who knows *all* the facts. Were Mr. Macdonnell present, he could straighten the thing out in two minutes. Such cases always hurt the fund in the estimation of that unfortunately too large class of people who never reflect that if the other side were given, and *all* the facts known, the matter would seem entirely different.

Moral: Always wait until you hear the other side. If you have nothing to do with the matter, and it is not edifying, there is a better rule still:

DON'T HEAR ANY SIDE.

CHARLES STREET CHURCH, TORONTO.

THE REV. JOHN NEIL, B.A.

In the neat, commodious and comfortable church on Charles Street, Toronto, on a recent Sabbath, the pastor, Rev. John Neil, B.A., preached a comprehensive and impressive discourse, founded on Psalm cxxx. 1, of which the following is an outline:

This psalm is a ladder, one end of which reaches down to man as he lies in the depths of spiritual distress, and the other rests on the very summit of spiritual power and joy. It begins with the feeble cry of the man who feels that God is afar off, and it ends with an expression of confidence in Him, and an invitation for others to trust Him. The subject for this morning is entwined in the words, "Lord, from the depths to Thee I cry." The context shows us that the writer means the depths of sin, that he has been convicted of sin, that he has obtained such a view of God's holiness as enables him to see his own pollution. He is in deep spiritual distress, and all he can do is to cry to God for help.

The thought I wish to develop and illustrate in connection with this text is the necessity of being in the depths; that is, of having a deep sense of our own sinfulness. The cause of a great deal of the shallow and rank religious life which we have at the present day, and which we have had in all ages of the world, is owing to the fact that men don't realize what sin is in the sight of God, and how thoroughly sin has corrupted their own nature. We judge sin from the effects it is producing in the world, and certainly these are sufficiently disastrous to cause us to hate and shun it. But we don't view it in the light of the cross of Christ, and in the light of the holiness of God, for sin is in its essence a denial of the holiness of God. It strikes a blow at every attribute God possesses; and until we see it in that light we cannot form any correct conception of its true character.

And, in the second place, we don't bring sin home to ourselves. We can see sin in others, but we are slow to realize that we are sunk in sin ourselves. "All men think all men sinners but themselves." Now, deep conviction of sin consists in forming some conception of its true character, and also the hold which it has upon our own natures. It is necessary that we should have such a conviction of sin.

In order that we may appreciate the blessings of salvation, it is only when I know that I am vile, that I will consent to be washed in the fountain that is open for all uncleanness. It is only when I know I am ill that I will call in the aid of the Physician. Blessed are the poor in spirit, is placed first amongst the beatitudes, because it is only the poor in spirit who will come to Christ, and the more sensible we are of our own weakness and poverty, the more we will appreciate the strength and riches which Christ can give.

A deep conviction of sin helps us in our Christian life. It gives us a hatred and dread of sin, and we shun it as we

would a serpent, by which we have once been bitten. It gives us a knowledge of our own weakness, and of the power of the devil; and we guard against entering the conflict unarmed and unguarded. If we realize that we have been snatched from the very gates of hell, we will not camp down on the very borders of Sodom, but we will at once flee to the mountains.

A deep conviction of sin makes more efficient workers for Christ. Because the deeper our sense of our own unworthiness, the greater our gratitude to Him who has rescued us; and the more anxious we will be to serve Him, for love and gratitude constitute the motive power of all true service.

It enables us to feel more deeply for others, and in that way sympathize with them when we see them in the depths. We have been there ourselves. That is one reason why men, not angels, were chosen to preach the Gospel. The angels, in some respects, have more knowledge, and could speak with more eloquence, but they have never been in the depths man has.

It enables us to speak with confidence of the power of Christ to save. He saved me, and He can save you. This was the argument Paul used when speaking to those who were in despair: This is the faithful saying, and worthy of all acceptance, Jesus Christ came into the world to save sinners, of whom I am chief. He saved me, a bloody persecutor—He can surely save you.

It is only the man who has been in the depths, and knows his utter unworthiness, who is in a position to be filled with the Spirit, who is absolutely necessary in order that we may serve God. The cry of the man who has been in the depths always is: Give me of Thine own wherewith to serve Thee. It was when Isaiah obtained such a view of God's holiness, and his own unworthiness, that he cried out: Woe is me; I am undone; I am a man of unclean lips, that he was prepared for service. It was when Peter cried out: Depart from me, for I am a sinful man, that Christ said to him: I will make thee a fisher of men. It is when we realize our own nothingness that God uses us.

These are some of the advantages which are gained by being in the depths; but let us remember we are not compelled to remain there. All we have to do is to cry to God, it is all we can do, and He will come to us and place our feet on the Rock, and establish our goings, for with Him there is forgiveness, that He may be feared.

The congregation, statelyly worshipping in Charles Street Church, is growing in numbers, influence and usefulness. It possesses a flourishing Sabbath school and various other organizations, intended to develop and sustain Christian life and beneficent activity.

Like many other prosperous congregations, it had a humble origin. That most indefatigable of all Canadian Home Missionaries, Dr. Burns, deserves the credit of founding Charles Street congregation. Its origin may be traced to occasional services held by him, while he was pastor of Knox Church. These occasional services were held in a house at the corner of Bloor and Yonge Streets, although it was several years after that a regular service was established. In 1857 Sabbath school instruction was begun in a house near the head of Jarvis Street, occupied at that time by Rev. Dr. Gregg, and also by Mr. James Brown in his house on Gloucester Street. Afterward both were amalgamated, and the united school continued to meet in the Town Hall, Yorkville, where for some time prior to 1867 regular services were held. In that year, under the sanction of Toronto Presbytery, a congregation was organized, with twenty-three members. The first communion was dispensed by Rev. John MacTavish, now of Inverness, Scotland.

The church, a plain, but neat and tasteful, example of English Gothic, was built the following year, and the Rev. John Campbell, M.A., was ordained the first pastor of Charles Street Church, on 3rd November, 1868. In 1873 Mr. Campbell was appointed professor in the Presbyterian College Montreal; and in the early part of 1875, the Rev. R. D. Fraser, now of St. Paul's, Bowmanville, was inducted to the pastoral charge. Owing to ill health in his family, Mr. Fraser resigned. He was succeeded in the pastorate of Charles Street Church by the Rev. John Hogg, who was inducted July 4, 1879. About five years afterward, Mr. Hogg's health being much impaired, he retired from his charge, and was succeeded by the present pastor, the Rev. John Neil, B.A.

Mr. Neil is a native Canadian, having been born in what is now the county of Dufferin. He received his preliminary training in the Collegiate Institute, Toronto, whence he proceeded to the University, and subsequently to Knox College for the study of theology. After two sessions in Knox, he went to Edinburgh, where, as is customary with Canadian students going abroad, he took a somewhat eclectic course. Returning to Canada, Mr. Neil was licensed in 1882, and in December of the same year was ordained to the ministry, and inducted to the pastoral charge of Nassagaweya, in the Presbytery of Guelph. Having received a cordial and unanimous call to Charles Street, Toronto, he was inducted on the 18th December, 1884.

Mr. Neil is an earnest and effective preacher, thoroughly evangelical in his ministrations. He is modest and genial in disposition, and well fitted to win the confidence and esteem of the young. Pastor and people of Charles Street congregation, to all appearance, have an encouraging and prosperous future before them.

HISTORY OF THE KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

(Continued.)

The society appointed, with the concurrence of the Home Mission Committee, as their missionary Mr Samuel Kedey, who had been long resident among the French-Canadians, and who spoke French fluently. Metis, about 200 miles below Quebec, was designated as his field of labour, a portion of his time to be devoted to the English population.

In March, 1851, the same session, the Students Missionary Society called the attention of the Presbytery of Toronto to the spiritual destitution of the Red River settlement. This action was due to a stirring paper on the subject read in the society, the preceding December, by Mr. McDiarmid. In consequence of the society's representations the Rev. Mr. Black, the society's ex-missionary, was selected as the first missionary. Thus the society started the first missionary movement toward Manitoba and the North-West.

Mr. Kedey prosecuted his work at Metis with great success. On one occasion he held a discussion with the priest of an adjoining parish, at which over 400 were present. He established a mission school for the benefit of French-Canadian children exclusively. On Mr. Kedey's return to college in the fall the school was left in the care of a Mr. Page at a salary of £25. He of course worked under the direction of the society. This year the society received some check in its hospital work through Popish jealousy.

In the summer of 1852 Mr. Kedey was again appointed to Metis. Mr. Page, the teacher, died, and was succeeded by Mr. Pasche at a salary of £70 with free house and fuel. Mr. Ferguson, the seignor, a tried friend of the Free Church, had gone to reside in Metis, and readily granted a site for a schoolhouse, and gave permission to cut fire-wood upon his demesnes.

The attention of the society had been directed by one of their number last winter to a settlement of Roman Catholic Highlanders from the island of Uist, then located in the township of Williams, Canada West, and sunk in a state of barbarism and ignorance. As the society could not send a missionary it memorialized the London Presbytery, by whose direction a teacher was sent among them for the summer. Not many weeks after Mr. McDiarmid, a member of the society, began his school, through the influence of the Roman Catholic priest from London the schoolhouse was taken from him. He then met with his pupils in a log house which had only the sides and roof up, the gables being open. There was no door at first, and until Mr. McDiarmid got one cut out, for some days teachers and pupils crept in below the foundation log.

During the summer of 1853 Mr. Pasche continued to act as the society's missionary at Metis. His work was teaching and evangelizing, which he continued during the winter under the society. Letters from Metis were read at each monthly meeting.

This year the Synod granted to the society all the synodical collections for the French-Canadian Missionary Society which were taken in the fields in which divinity students had been labouring, and all confusion as to two collections was avoided.

The difficulty of carrying on such a school at Metis by the society in Toronto soon became apparent. Most of the details had to be left to a local committee of friends. This year, one of the best of the committee, Mr. Dugald Smith, died, and this was a severe blow to the mission. Protestant children were now admitted to board in the school. In consequence of increasing difficulties Mr. Young was deputed to visit Metis, and report upon the mission and its future prospects.

The year was memorable for the visit of Dr. Duff, who addressed the students.

An interesting work was now begun by the society on the Peninsula, now the Island, and carried on for a number of years. The people were of the roughest

class, but the work was successful, and soon a small church was erected.

In 1854 Mr. Samuel Kedey, who was now a graduate, died, and this among other things seemed to precipitate the question, "Shall Metis be considered our field?" Attention was again directed to Essex and Kent, and an encouraging letter was received regarding this field from Rev William (now Professor. MacLaren, of Amherstburg. In 1855 Metis was abandoned, the property there sold, and the West adopted as the scene of future operations.

The next question was, Who shall be our missionary? Correspondence was had with Dr. Stewart, of Leighorn, and Dr. D'Aubigne, of Geneva, but with little result. Finally Mr. Vessot was appointed. But he, seemingly according to orders, went to Bayfield, county of Huron, to labour, and was afterward removed to Amherstburg. Vessot seems to have liked Bayfield better than Amherstburg, for we find him paying visits to it, contrary to the society's oft-repeated injunction. In consequence of his refractoriness he was asked to resign, which he did, not, however, before he had asked an increase of salary. The society, in utter weariness, resolved in 1856 to secure a native French-Canadian to be educated for its missionary in Knox College at the society's expense. In the meantime Mr. Fortune, a student of the college, was appointed their missionary, at a salary of £30 and expenses. Two days per week were allowed him for his own studies. Similar regulations appear elsewhere. The society was jealous of the missionary's time.

Oliver Labelle was the youth secured as the ward of the society. The regulations regarding him were the subject of much discussion. He was to study in Toronto in winter, and labour as a missionary during the summer. The society finally agreed to pay him all necessary expenses during his collegiate course, such as board, tuition, clothing and class-books, and, further, agreed to give him \$20 annually as pocket money.

In 1857 correspondence was had with the students of the Free Church at Calcutta, and of New College, Glasgow. Mr. Bald was the society's missionary at Amherstburg.

In 1858 M. Paquette and O. Labelle were sent as missionaries to Amherstburg, but before going were each presented by the society with a French Reference Bible and D'Aubigne's "History of the Reformation." Labelle's health was poor, and in 1859 he was allowed to study at Georgetown Academy during the summer. Mr. Thomas Fenwick presented the society with an oil-painting of John Knox, now adorning the library. In 1861 M. Paquette, the society's missionary, married, and was presented by the society with a family Bible. In this year the United Presbyterian Church had united with ours, and the two societies in Toronto were soon amalgamated, and a new society formed with a new constitution, December 9, 1861. Upon this amalgamation the annual meetings ceased to be public, and the students held them privately. The public meetings were revived in another form in 1863, and now in 1886-7 there will be two public meetings.

The new society had the same troubles as the old with its missionaries, especially with Labelle. His relations to the society became complicated by their permission to him to engage as superintendent of a school for the summer vacation in 1853, under the London Presbytery. He was finally disengaged from the society in 1864, as he persisted in desiring to go to Kankakee, Illinois, as the society's missionary. The society had made a regulation when they began Labelle's education that if he should cease from its employ he should refund the money expended in his behalf. But we hear nothing of this now. It may be safely said that the experiment of the society had not proved a success, and we seem from the history of the society's French work to be forced to the conclusion that it was too difficult for such a body. But it was finally given up with great reluctance and slowness. In February, 1866, Rev. William Reid (now Dr. Reid), in answer to a letter of the society, gave it as his opinion that the society could legally extend its operations to English-speaking people. But a motion looking toward this extension was lost, and it was not until January 15, 1873, that the article limiting the society to French work was finally amended to read "the more neglected portions of Canada." The society had, however, for some years

before this been doing English work as well as French. The fields of these years were East Tilbury (Mr. Paradis), Stephen and Hay in Huron County and Penetanguishene. In 1867 the East End Mission on Queen Street was begun—now the East End Presbyterian Church.

The year 1870 marks the increase of missionaries sent out to six, and from that time there was a steady increase in the number. In 1872 the last French missionary was employed by the society, and the College Street mission was worked by the students. In 1874 the society began work in Manitoba, which it abandoned in 1876-79, but re-entered in 1880 in the person of Mr. James Farquharson, now pastor of Pilot Mound, Manitoba. Work has ever since been successfully prosecuted there.

The society's fields now lie in Muskoka, Parry Sound, Algoma, Manitoulin and Manitoba. Every year several fields through their growth are abandoned to the care of Presbyteries.

General Summary.—Founded in 1845, the society began mission work in 1849. From that time to the present 227 missionaries have been employed, counting all re-appointments; of these twenty-eight were engaged in French work, and twenty-five in Manitoba and the North-West. The society's revenue the second year was \$500; last year, 1885-6, \$3,574.54. The total revenue during the forty-two years of its existence amounts to about \$45,500. Beginning with no missionary, and for fifteen years having only one missionary, it had last year seventeen missionaries, and the year before twenty missionaries. During 1885-6 it had 741 families under its care, with 845 professing Christians and an average attendance of 3,412. Our churches were built in whole or in part.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

JOHN A LASCO.*

Dr. Dalton has rendered good service to the Reformed Church by publishing this volume, his aim being to give honour to whom honour is due. He seeks to set forth the wonderful power of grace in the personal history of A Lasco, and to remind the Church of her indebtedness to one of the less conspicuous leaders of the Reformation. His sketches of life in Poland in the fourteenth century, and of the social condition of its people, are exceedingly interesting, and prepare the way for our introduction to the A Lasco family, with its rank and wealth. John A Lasco was born near Warsaw about the year 1499, and educated for the priesthood. To complete his studies he went to Basle, and there came into closest connection with Erasmus, and through him, with the Humanist leaders, graphic sketches of whom we find in these pages. Zwingle, Farel, Uicolampadius, Bucer and others of the Reformers also come before us, but, as yet, it is only the sowing time in A Lasco's soul. He returns to Poland, gives himself faithfully to his priestly work, and dreams of reform of the Church from within. At length, after years of toil and failure, he gives up hope, and resigns his ecclesiastical office, and leaves Poland, Abraham-like—not knowing whither he was to go. A Lasco was an independent reformer, not a mere follower, and so he worked on his own lines, while his subsequent position was the outcome of his inner life. After a time we find him at Embden, in Friesland, where he was appointed superintendent of the Church. As such he completed its reform, sifted its ministry, organized its ecclesiastical constitution, and furnished it with doctrinal standards according to the Reformed, not Lutheran, views.

Such a work was not an easy one. It cost life, it awakened jealousy, and led to opposition, so that eventually A Lasco had to retire to England, though his work in Friesland continued to prosper.

At this point in his career Dr. Dalton stops, the remainder of A Lasco's life being reserved for another volume, which we hope may speedily appear. To Dr. Dalton, his task has been a labour of love, and though performed by him under all the disadvantages of his singularly onerous duties in St. Petersburg, the fire of his own heart burns in almost every sentence. The volume is one that every lover of the Reformed Church should read.

G. D. M.
Quebec.

*John A Lasco. By Herman Dalton, D.D., St. Petersburg; translated from the German by Rev. M. J. Evans, (London: Hodder & Stoughton, 1886.)

Pastor and People.

SHALL WE GATHER AT THE RIVER?

NOTES ON THE REV. DR. LOWRY'S GREAT HYMN.
BY THE REV. D. MORRISON, M.A., OWEN SOUND, ONT.

The river, clear as crystal, proceeding from the throne of God and the Lamb, may be considered as the symbol of the Church's life, or that of the individual member of the Church. As such, could anything be more expressive—beautiful? It is perfect, and though all symbols are inadequate—a matter which no one knew better than the gifted author, yet how suggestive, how true, so far as it goes! A river is irresistible, it must have its way; so with the blessed life. A river is pure, clear as crystal; so is the blessed life. A river is mysterious as to its source, having its rise in the distant hills, far removed from the stratagems of the enemy; so with the blessed life. A river is perennial, able to stand the summer's heat and the winter's cold; so with the blessed life. The peasant who builds his house on its banks has never missed it for a single day. When he wakes at night and looks out of the window, it is there. When he rises in the early morn, it is the first thing that meets his eye. It was there, he knows, before he was born, and it will be there to minister to his children, and his children's children, after he has gone; so with that blessed life which we have through Jesus Christ our Lord, well represented by proceeding from the throne of God and the Lamb.

Life is like a stream, beginning like a silver thread in the distant hills, but ever increasing in volume. The child's life is a very feeble thing—chiefly animal, but as years roll on, his mind opens up, and takes a wider range. At every stage new feelings are awakened, new powers are started, new hopes are kindled. Every change that takes place, every relation we form, touches a cord whose vibration will not cease with time. It is not long till the child discovers this. It is not long till love answering love welcomes the mother that never wearies in her ministrations by night or day. He is conscious of life opening up then—of a fountain unsealed altogether new and strange. Still more does he feel this, when, smitten with a yet deeper love, he looks into the fair young face of her that is to be the partner of his sorrows and his joys. Still more when he becomes a parent, and takes his first-born in his arms. Still more when death enters the little circle, and takes from his side the desire of his eyes. Still more when he opens his soul to receive the loving life of heaven, and rejoices in a newly-found Saviour. New feelings—powers—are ever springing up as we advance in years. The horizon rises as we ascend the hill; the tide rolls on with a deeper volume, and the life with a mightier sweep carries us on into the ages.

But it does not follow from all this that life becomes purer and better as we advance in years. On the contrary, its growing fulness may be its growing misery. The new elements that may have entered in during its progress may have added to its power, but may have taken away from its enjoyment. For we all know that life is essentially corrupted—corrupted at the fountain, so that unless some cleansing power, *ab extra*, be introduced, those new elements will prove gall and wormwood in our experience. Who would care to have such a life, invested with such an awful power, though prolonged for a thousand years? Degraded though the soul be, it is not so degraded as to seek for such an existence. It seeks for something better than the present, and were there nothing better within its reach—did no vision of a nobler, purer life, ministering to its faith, and quickening its energies, dawn upon it, who would not join in the cry of the patriarch?—"Wherefore is light given to him that is in misery, and light to the bitter in soul, which long for death but it cometh not, which dig for it more than for hid treasures, and which would rejoice and be exceeding glad to find a grave?" But it is of the better life that Dr. Lowry speaks, and of which this great Apocalyptic symbol speaks—the river clear as crystal—the blessed state concerning which Christ said: "I have come that ye may have life, and that ye may have it more abundantly." More abundantly not as regards one line, but every line—the intellectual line—the social line—the moral line—the spiritual line—and even the sensuous line (the eye for beauty, the ear for song, and so on); for we cannot suppose that this, the source of so much pure enjoyment here, is

to have no place in the new heaven and new earth, wherein dwelleth righteousness. The symbol of the river ever growing in volume and power, is expressive. Read the hymn over once more.

Shall we gather at the river,
Where bright angel feet have trod,
With its crystal tide, forever,
Flowing by the throne of God?

Yes, we'll gather at the river,
The beautiful, the beautiful river:
Gather with the saints at the river
That flows by the throne of God.

Ere we reach the shining river,
Lay we every burden down:
Grace our spirits will deliver,
And provide a robe and crown.
Yes, we'll gather at the river, etc.

At the shining of the river,
Mirror of the Saviour's face,
Saints, whom death will never sever,
Raise their songs of never grace.
Yes, we'll gather at the river, etc.

Soon we'll reach the silver river,
Soon our pilgrimage will cease,
Soon our happy hearts will quiver
With the melody of peace.
Yes, we'll gather at the river, etc.

LATIN VERSION.

Fluvione colligēmus
Qua sint seraphim sancti—
Fluvio amena cujus
Fons est throno Domini?

Etiam, nos colligēmus orā—
Pulcherrimā, pulcherrimā orā;
Mox sanctis colligēmus orā
Juxta thronum Domini.

Soluti omni onere
Pervenimus fluvium,
Et purgati omni labe,
Accipēmus stephanum.
Etiam, nos colligēmus, etc.

Et, nacto amne lucido—
Vultus Jēsus speculo—
Morte separandes nunquam,
Profundēmus pceanam.
Etiam, nos colligēmus, etc.

Mox, mors victa, labor actus,
Nos felices erimus
Coram Deo et Agno,
Multis stephanis claro.
Etiam, nos colligēmus, etc.

Now hear the story of the hymn, for the information I furnish is entirely reliable. It was written by the Rev. R. Lowry, D.D., in July, 1864, then living in Brooklyn, N. Y., pastor of the Hanson Place Baptist Church. One afternoon, the weather oppressively hot, the author was lying on a lounge in a state of physical exhaustion. In that happy hour his fancy took wings, and visions of the future world passed before him with startling vividness. Much of the imagery of the Apocalypse took the form of tableaux. Brightest of all was the throne, the river, clear as crystal, proceeding from the throne, and the gathering of the saints. Still breathing heavily in the sultry air of that July day, his soul seemed to take new life from the celestial outlook. He began to wonder why the sacred poets had written so much about the river of death, and so little of the river of life. While he mused the fire burned, and the thoughts began to shape themselves in words—first as a question of Christian solicitude: Shall we gather at the river? and then they broke out in chorus, as an answer of Christian faith: Yes, we will gather. On these, the question and answer, the hymn developed itself. The music came with the hymn. The author has never been able to tell which had priority of birth.

They are twins. No attempt to dis sever them has been successful. They were born from the same afflatus. They came together, and must go together. When the song had formulated itself in the author's mind, he sprang up, sat down to his organ, played the tune through, and sang the first stanza and the chorus. Then he proceeded to write it out, and easily the words dropped from his pen, and took the rhythmic form and fashion with which we are now so familiar. In short, the hymn was simply the gush of a grand experience on the part of the author, which he had no power to resist, on that sultry afternoon when his nerves were unstrung, and when his faith and fancy dwelt on things unseen.

Such is the *genesis* of this noble hymn, which has taken such a hold on Christendom—beautiful for its simplicity, as all great works are, and touching, by

reason of the many tender thoughts which it suggests. There can be no doubt as to its great popularity. It early found its way into the Sabbath School Hymnal, prepared by the American Tract Society; and think of 40,000 children with their teachers, in connection with the Brooklyn Sabbath schools, singing it at their May anniversary the year following its birth, on parade and in their churches. And during the twenty years since what a comfort, what a cheer, it has been to thousands!

It has been sung in hours of deep sorrow, and seasons of holy joy; on land, on the sea; at the bedside of the dying; at the parting of friends; in convention halls and churches; on the field of battle, and on the quiet camping-ground. It soon crossed the ocean, and became known in Great Britain and on the Continent, and some of the most distant missionary stations, e.g., Sandwich Islands, received it, and translated it into their different vernaculars.

A flood of popular music has come in since this hymn began its life—come and gone; but this remains, and there are few places where this noble lyric would not be sung heartily, if only some leader would start the melody; for there is something in the music that stirs the blood, and something in the words that appeals to all that is the purest and best in the soul. Many instances, too, might be given, illustrating its quickening and refreshing power; but I must content myself with one, or say two, for this paper is already too long. The first is in connection with Dr. Lowry himself. He had been preaching at Asbury Park, N. J., and was proceeding to his hotel, when a gentleman introduced himself, and said: "I want to tell you how much I am indebted to you for that one song, 'Shall we Gather at the River?'" When my daughter was on her death-bed, three months ago, she asked us to sing it. It was the song she loved to sing when she was well, and the only one she wanted to hear when she was dying; and so we gathered around her dying bed, and sang. Yes, sir, I thank you for the comfort of that song."

The other case I mean to mention is that of a young man who had been stricken down with fever in the military hospital at Alexandria, during the late war in Egypt. A lady visitor, hearing him moan piteously for his mother, sat down by his side, and laid her hand on his burning brow, for which he was grateful. The sun was then setting, and flinging his waves of light on the yellow water of the Nile. Seeing this, she began to sing, "Shall we gather?" and as she sang one weary day after another was raised in a listening attitude. On stopping, one said: "Oh, lady, sing that again," and she sang it again. Then closing she said to the lad: "Will you be there?" Whereupon a bright light shone in his eye, and a faint utterance fell from his lips: "Yes, I shall soon be there," and soon after he took his departure.

The author of such a hymn is a public benefactor. His work is better than a gold mine. It bears a wealth to many a heart—to generations unborn, such as the fabled Pactolus, flowing on golden sands, never bore. Who can speak of the mission of one such hymn and its far-reaching power? Surely if the statesman, the general in high command, the philosopher who has struck out some new truth, made some happy discovery, by which his fellow-men are enriched for long ages, the author of such a hymn as that under consideration is entitled to gratitude; and Dr. Lowry is not without grateful recognition on the part of the good and the great in his day. A pleasing instance of this occurred at the Century Sabbath School Convention in London, England, 1880, at which the Doctor was present, occupying an obscure position, but who, it seems, could not be hid. After the last of the appointed speakers had left the platform, the chairman, Sir Charles Reed, M.P., rose and said: "I am told that the author of the hymn, 'Shall we Gather at the River?' is in the room. We would all like to hear him." Making his way from the rear seats, Dr. Lowry advanced to the platform, where he was welcomed by the chairman, and introduced to the audience. The reception was so enthusiastic that for some minutes it was impossible for him to speak. It was a suitable recognition due to such a man, and a spontaneous testimony to the value of a song, which doubtless the two hundred delegates present had made a household word.

Dr. Lowry is still with us in the flesh, doing a grand work for the Master, in Plainfield, N. J. Many a noble discourse has fallen from his lips, and many a precious utterance from his pen; but nothing that he has ever said or done is likely to surpass the regal song, struck out like a single note from the spheres on that hot July day referred to—nothing to surpass it in permanent power. Many a one has had reason to honour the name of Dr. Lowry, and many for long years to come will rise up and call him blessed, and praise him in the gates.

Our Young Folks.

THE CHURCH BELL AND THE RATTLE-SNAKE.

The shadows fleeing from the sun were hurrying out of the West over the valleys and up the slope of the Meeting House Hill, when Little Six sought the study and rushed to the assault.

"Please, papa, tell me a story."

With inward rebellion, but outward meekness, the tired minister surrendered unconditionally.

"What sort of a story do you want?"

"Tell me a made-up story."

"I can't think of any; I'm too tired."

"Tell me about the church bell and the rattlesnake," said the ever ready Little Six without hesitation, uttering the first thing that came into his mind. It had been a common practice of his to think of two incongruous subjects, and ask for a tale that related to them both.

"Church bells and rattlesnakes? That is worse than ever," thought the parson; but he had been so long under the government of deacons and committees that he was prepared to submit to young America without a murmur, and he began:

"Once a little boy, who sometimes didn't want to go to church, grew to be a large boy, and still wished now and then to stay at home. So one morning he thought he just wouldn't go to church that day, and he slipped out of sight when the rest started off. It was a beautiful warm morning in the early summer, and he wanted to stay out of doors and chase the butterflies and find birds' nests and ramble along the brook and climb the glen ledge. After he started off the bell began its musical call to worship. 'Come, come! come, come!' it rang. 'No,' said the boy to himself. 'I don't want to come. I've come times enough already. I don't like Parson Wiseman; he's as dull as a mill wheel. I'd rather hear the birds than our choir; they talk just as plain most of the time, and they don't pronounce so awfully the rest of it. Then I won't have to give any of my pennies, nor get some more of Miss Wheeler's hints because I whispered in church, and didn't have any Sabbath school lesson. This is ever so much nicer,' and he threw another pebble at the tiny pickerel in the brook to see them shoot away.

"But presently more urgently came the bell call tolling 'Come, come!' It always had a solemn sound to him, like a divine invitation, and he had to use all his will power to prevent himself from hurrying back. But on he went with uneasy conscience and a determined spirit of resistance, such as the renewed and more impressive calls of duty and of God ever arouse in one that disobeys His known bidding. 'No, no, no, no!' his thoughts responded more and more firmly to the bell's ringing 'Come.' But there was none of its sweet music in his heart. The butterflies were not to be caught, the nests hid themselves with unusual skill, it was wet about the brook, and too sloppy altogether. Nothing was just right anyhow. But he was uneasy, for conscience was within him, a voice against which he could not stop his ears, and saying things he did not like to hear. It was worse than the bell, yet he succeeded in disregarding that too as he penetrated farther into the woods.

"Up the Glen Ledge, over the Rocky Hill, and along a wood road into the wild region of the West Rocks he went, looking for a cave that he knew was there. It was several years since he had seen it as a little boy, and in vain he tried one and then another of the faint tracks. At last he was clambering over some rocks that looked like the right ones when he heard a sound that made him pause and start, while the perspiration began to ooze from every pore. It was a rattlesnake! None had been seen for several years, but there was one of them close by with his hissing and rattling warning, 'Hist-st-st-st, skitter, skitter.' Back he ran, stumbling, panting and sweating, but never stopping until he was well along the highway. Then he brushed himself up as well as he could, and went straight toward the church, and as he came near the bell began its cherey 'Come.'

"How much better it sounded now. Conscience had seemed to reprimand in vain, but it had helped him to interpret the reptile voice into a threatening command, which he dared not disobey, and which led him to hear the music that was in the invitation of the bell. When he was grown up he was always thank-

ful for the two voices; and he often since has been heard to say that for our leading and keeping in the right way there are always two things needful, the church bell and the rattlesnake."

"What does that mean?" said Little Six.

"Candy and Birch," said Carl, looking up from his book.

"Love and fear," said mamma; "both help us to do right."

THE MISSION BAND.

Our Mission Band was formed one day,
With purpose good and true
To teach the wise and helpful way
To children and to you.

The wise and helpful way is one
Which useful makes our lives;
Which shows some loving-kindness done,
And for some goodness strives.

Now if you think we are too small,
To work in cause so high,
Remember that the oak tree tall
Did in the acorn lie.

Remember, too, the Saviour was
The Christ-child first, then Man.
He loves our work, and us, because
We do the best we can.

The good we do lives evermore;
For we are sowing seed
Which God Himself is watching o'er,
Whose care is all we need.

Our Mission Band has done some good,
We feel that we can stay;
And now to do still more, we would
Ask all your prayers to day.

We'll join in work our hearts and hands,
Until at last the song
Of Christ that's sung in Gospel lands
Shall to the world belong.

A FEW WORDS ON PLAY.

Play is neither idleness nor folly. It is one of the many good things which have come into your life from heaven. It is a gift from God. It is one of His wonderful works. When He made the beautiful earth and the sky, and the body and soul of man, he made the happy play of childhood. It is a part of your life as truly as prayer is, as truly as the soul itself is. And it is a part of the life of children all the world over. If it were possible to journey with the sunlight, and see all that it sees, and go round and round the globe with it, we should everywhere see children at play.

Now, the first thing that I want you to see is, that this playing of you boys and girls in the streets, or anywhere else, is a pleasure to God. He is a God so kind and loving, that He delights in everything innocent that is a delight to you. Just as He delights in the songs of the birds, and in the colour and fragrance of flowers, He delights in the play of childhood. It was because He was thinking of it as a pleasure, that He sent Zechariah to tell the builders of Jerusalem the good news that children should soon be playing in the streets.

I know a poet who made a song on the happiness of poor children at their first day of play in spring. All the winter they were shut up in their homes for want of shoes. But now the winter is past, and the sun shining, and the air warm. And "the bairnies," barefooted and happy, "were out on the pavement again."

Then wee, shoeless feet have forgotten the pain,
As they walk in the sun on the pavement again.

God has made play a part of your life, because He wants you to be strong. He has work waiting in the years to come for every boy and girl on earth. And although it is not all the same kind of work, all of it is work which will want strength for the doing. Therefore He will not have you always at tasks. He has divided the time for the task with the time for play. He will have you out in the open air. By your games He will have your bodies in endless motion. You shall run and not be weary. You shall leap and dance and race and climb, so that every part of you may be made strong for the work that lies before you in life.

For another thing, God wants you to have a happy gateway into life. Nobody can tell beforehand whether your after life will be happy. But God in His love has secured that the time of play shall be happy. In your games you are joined together just

as we who are old are in our toils. The playground is a little world. You cannot have any pleasure in any of its games unless you try to have the others playing with you as happy as yourself. To be unkind, unjust, unfair, or ungenerous in a game, is to spoil it or bring it to an end. Surely this is a new, rich addition to our knowledge of God, when we discover that the same kind Father who gave His Son to die for us, that He might deliver us from sin and death, made the joy and play of boys and girls in the streets and in the house. May you carry something of the joy of it all through life with you, and may you remember that God has been so good to you, that He has set your life between two worlds of joy—the world of your happy childhood, and the world that awaits you in heaven.

ADVANTAGES OF EARLY POVERTY.

It is far from being always a disadvantage to young men to commence life in poverty. In fact the worst thing that can happen to a young man at college is to have a father or mother so injudicious as to keep him amply supplied with pocket-money. It is fatal to studious habits, and, in the end, generally fatal to good morals. This is equally the case with a young man in business, who is made to feel that to him "salary is no object"—that a wealthy father's purse is always open to his most extravagant demands. Nothing develops a young man like fighting his own way in the world. Some spur of necessity, some bracing of adverse surroundings, is needful to most men, if they are to put forth their whole power. The rich man's heir, nursed and petted in infancy, and shielded from battling with the world, never fairly learns to stand erect and walk alone. If by any chance he is stripped of his inherited wealth, and has to learn to take and give hard knocks like others, he nearly always goes under in the struggle—at any rate, he seldom regains by his own efforts the fortune he has lost. Nearly all the wealthy and successful men in this country are poor men's sons. Nearly all the scholars, poets, orators, statesmen are poor men's sons. Wealth has its advantages, it is true; but, after all, the son of a rich man begins life with odds against him. The poor man's son has all the odds in his favour. He must work or starve. He has nothing to lose, and everything to gain. The rich man's son has already social position, and everything that money can give him. There is much less to strive for, and infinitely less inducement to strive.

THE WORK OF A MOMENT.

Did you ever write a letter, and just as you are finishing it let your pen fall on it, or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be effectually effaced. Did you never cut yourself unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicuous place in a group to have his photograph taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred.

Do you ask what application we would make of these facts? Just this.—"It takes a lifetime to build a character; it only takes one moment to destroy." "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

BRAGGING BOYS AND DOING BOYS.

Have you not heard how some boys brag about what they intend to do? They are always going to do wonders. "You must wait," say they, "and we will show you some day what we can do." "Now is your chance," we would say to you. "You are old enough now, and you will never have a better time. Better begin now."

A QUAKER was once advising a drunkard to leave off his habit of drinking intoxicating liquors. "Can you tell me how to do it?" said the slave of the appetite. "Yes," answered the Quaker; "it is just as easy as to open thy hand, friend." "Convince me of that, and I will promise upon my honour to do as you tell me," replied the drunkard. "Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth, and thou wilt never be drunk again." The toper was so well pleased with the plain advice that he followed it.

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TORONTO, WEDNESDAY, MARCH 16, 1887.

THE *Globe's* parliamentary special gives the following graphic description of the way in which our Legislators on Front Street acquit themselves in the matter of elocution:

There were a score or more of bills introduced at yesterday's sitting. Member after member rose and said: Mr. Speaker,—mumble—mumble—mumble. The speaker said: Mr.—mumble—mumble—mumble. The clerk said: This is a—mumble—mumble—mumble—and then the whole House said "hear, hear" or "carried," and smiled and mumbled in chorus.

No doubt, these worthy gentlemen who "mumble in chorus" are all excellent judges of preaching. They would not care to hear a preacher who mumbled alone, nor to attend a meeting where the speakers mumbled in chorus. It is one thing to criticise the elocution of others, and an entirely different thing to speak well yourself. But seriously, the mumbler is a great infliction in deliberative bodies. The number of even educated men who are what Homer or somebody calls "articulate speaking men" is small. Three Synods and a General Assembly will soon meet. Whatever else may occur, we may always be sure of one thing—a considerable number of members will have to crane their necks and shout "can't hear."

DR. WILLIS used to say that there is a difference between that which is merely religious and that which is spiritual. Exercises distinctly spiritual, he contended, were the proper exercises for the Lord's Day. We seem to be getting away from this high ground. The very utmost that anybody ventures to say—so far as we are aware—on behalf of the Pavilion meetings is that they are religious. Nobody pretends to say they are spiritual. It might be asked if opening a meeting with praise and prayer makes it religious? The Local Parliament is opened with prayer. It has never been said that its deliberations are of a religious nature. Mayor Howland opens the first meeting of the City Council with prayer. The deliberations of that body have never been noted for piety. Prayer does not make the "laughter" and "applause" of a so-called temperance meeting proper on Sabbath. It is quite possible that an edifying religious meeting, with temperance as its chief topic, might be held on Sabbath. So much depends on how it is conducted, and on the character of the persons conducting it, that it is impossible to speak positively on the abstract question. One thing is clear. The more spiritual Sabbath exercises are, the better for everybody, and the better for Prohibition in the end.

THESE were the last words of Henry Ward Beecher's last sermon:

We are all marching thither. We are going home. Men shiver at the idea that they are going to die; but this world is only a nest. We are scarcely hatched out of it here. We do not know ourselves. We have strange feelings that do not interpret themselves. The mortal in us is crying out for the immortal. As in the night the child, waking with some vague and nameless terror, cries out to express its fears and dread, and its cry is interpreted in the mother's heart, who runs to the child and lays her hand upon it and quiets it to sleep again, so do you not suppose that the ear of God hears our disturbances and trials and tribulations in life? Do you not suppose that He who is goodness itself cares for you? Do you suppose that He whose royal name is Love has less sympathy for you than a mother has for her babe? Let the world rock. If the foot of God

is on the cradle, fear not. Look up, take courage, hope and hope to the end.

Powerful and pathetic under any circumstances, with how much greater power and pathos would these words have fallen from the great orator's lips had it been known they were his last. And yet who knows when finishing any sermon that it may not be his last? Who knows when listening to the close of any sermon that he will ever hear another? We are all marching thither, and no one knows how near the end of the march he may be. We are going home, and the home may be near. Shall men be found sinning who may be but one day's march from the heavenly home? There is surely a powerful motive here for purity in life and activity in work.

A PROFESSOR of elocution, writing in the *Hornet's Review*, says:

Of the three places where we hear most public speaking and reading—our courts of law, our theatres and our churches—the place where we hear the best elocution is the first, and the place where we hear the worst is the last. The reason we hear the best elocution in our courts of law is because there the speakers are most occupied with the thoughts expressed by the language they utter, because they are most in earnest and because they address themselves most to the intelligence.

The last two reasons are not worth anybody's notice. The first has truth enough in it to make it of interest to all preachers. It is a fact that the gentlemen of the bar must, from the very nature of their work, be chiefly concerned with *thoughts* rather than words. Not knowing what turn a case may take, not knowing what the judge may rule, or a witness may testify, or the opposing counsel may argue,—it is simply impossible for a lawyer to write his speech, or in any way prepare *words*. He must deal with *thought*. And here is just where a good speaker at the bar has a most decided advantage over a preacher, or any other speaker, who makes verbal preparations. It is next to impossible to deliver written composition in a free, easy, pleasing manner. The more careful the composition, the more stilted and unnatural the delivery is likely to be. Probably not one speaker in a hundred can deliver carefully prepared matter without appearing to recite it from memory. Perhaps the best remedy is to write, if possible, in a spoken style. Dr. Parker says somewhere that in his earlier years he used to repeat every sentence to an imaginary audience before writing it. If it sounded like a direct address, he put it down; if not, he changed it to a more direct form. His sentences are all direct enough now.

IN an article on the Sabbath afternoon meetings held in the Pavilion under the auspices of the Young Men's Prohibition Club, the *Christian Guardian* says:

We can, however, suppose circumstances under which the holding of meetings of this sort, however lawful, and granting the utmost of good experience shows them capable of accomplishing, are not expedient. If they are the occasion of the neglect of other and more important moral agencies, such as public worship and the Sabbath school, or if they fall into the hands of political declaimers whose zeal has more reference to the exigencies of partisanship than to the moral interests of society, or if they are so conducted that the religious element is not so predominant as to be in harmony with the purpose for which God set apart the Sabbath, then it is a question whether, in the end, the interests of the very reforms they are organized to promote would not be better advanced without them.

There is no question about it. Meetings of the kind supposed must inevitably injure the reforms they are organized to promote. No reform can be promoted by Sabbath-breaking. The only question is whether the meetings held in the Pavilion are of the character described by our neighbour, and do the things the *Guardian* supposes might be done at such meetings. The very fact that the meetings now held raise doubts in the minds of many of the best people in the community, and are an offence to many Christians, is of itself presumptive evidence that they must in the end hinder rather than help Prohibition. Can these young men carry Prohibition in this country without the aid of the people who are strict in their views in regard to the Sabbath? Can anybody of temperance men afford to alienate those who do not believe in such meetings on the Sabbath? Is the Scott Act such a success in Ontario that any temperance organization can afford to ignore the people who believe the Sabbath to be a day for rest and worship. Is Prohibition to be so easily won that the feelings of a large majority of the Presbyterian people of the country can be treated with indifference, if not with contempt. Wise soldiers never fire on their own allies.

HENRY WARD BEECHER.

LAST Saturday the grave closed over all that was mortal of Henry Ward Beecher. After a brief illness, at whose sudden approach hope of recovery died out, the great and energetic pastor of Plymouth Church, Brooklyn, lay at rest. His illness and death occasioned general and intense interest. The city in which he had ministered for forty years was moved as communities are seldom moved. Until the final obsequies were over, the deep feeling evoked by the mournful event had not subsided. Only in the case of extraordinary men are such manifestations possible, and Henry Ward Beecher was no ordinary man. The descendant of a distinguished family, he became the most distinguished of the name. He reached distinction by no adventitious means. He began his ministry in the West, not the quiet and orderly West of the present. There was much in the habits of a migratory people to discourage a less resolute spirit than that animating the young Western preacher. By native energy and rare talent he made his impress felt, and fame began to whisper his name abroad. In the East his commanding ability and promise began to be recognized, and under happy auspices his ministry was transferred to Brooklyn, where, for a long series of years, he was the most conspicuous figure in that city of churches.

Mr. Beecher's fame was not confined to the circle embraced in his immediate field of ministerial labour. His acceptability as a lecturer and speaker on public questions was great throughout the United States, and he has frequently appeared on Canadian platforms. The announcement anywhere of a lecture by Henry Ward Beecher was sure to attract a large audience. In Great Britain his fame was equally recognized, although there were sufficient reasons why on his last and a former visit his audiences were not wholly in sympathy with him. During the war there was in Great Britain a strong feeling in favour of the South. President Lincoln felt its injustice, and at his personal request, Mr. Beecher undertook to enlighten the British mind on the causes and real merits of the conflict. His powerful and persuasive appeals compelled attention, and many were convinced that the Northern cause was just, and in the interest of freedom; but he encountered considerable opposition. During his recent visit, his theological opinions were to a large extent the cause of his cool reception in certain quarters.

A brilliant charlatan may by adventitious means and judicious advertising cause a temporary lodgment in popular attention. By such means he cannot hold his place unless there be solid qualities on which his claims can rest. Mr. Beecher was somewhat erratic, but he was no quack, and he was certainly endowed with sterling qualities. He had an excellent training, a fine physique, a noble presence, and that indefinable essence named personal magnetism. His voice in public addresses was melodious, flexible and powerful. He was a born orator. His mobile countenance was an index to the strong emotions by which he was swayed when borne irresistibly onward by the stirring thoughts within. He had a strong mastery of the English language. Under his control, it was flexible, always choice and appropriate and generally powerful. A deep and abiding human sympathy kept him in constant touch with the popular heart, and the proof of this is seen in the profound emotion with which his loss is felt. All these were elements of strength, and to these must be added that he was free and fearless in his public utterances. On questions agitating the public mind he was never undecided. Right or wrong, Henry Ward Beecher never sought shelter in a half-way house. He was never an intellectual tight-rope performer, balancing himself with mellifluous but meaningless ambiguities. He spoke straight out the truth, or what he believed to be the truth, that was in him.

Of the dark cloud that for a time rested on his fair fame, and from which he emerged, with scars, it is unnecessary, as it would be ungenerous, now to speak. Those who knew him best stood by him during the dark eclipse, and the sad story may now fittingly be left in oblivion.

Neither is it grateful at present to dwell on his theological vagaries. He drifted from his moorings, and was driven hither and thither by outward influences and inner impulse. No wonder that especially his later teachings lacked stability. It is no marvel that a theology based on self-consciousness should

appear contradictory, and be destitute of continuity. In certain moods it seemed to afford him unbounded delight to exaggerate and to hold up to ridicule the foibles of Puritan practice, and to distort Puritan theology. His unqualified acceptance of Darwinianism made no addition to his stature as a preacher of Christianity, and evidences are not abundant that he thereby exerted any irenic influence in the controversy between science and theology. He has founded no school. He has given shape to no distinctive theological tendency. He has not even moulded to an appreciable extent the thought of his time. Few, if any, could excel him in making an impression on the public mind when some burning question was up for decision. An instance of this was seen when he threw himself into the contest during the last presidential campaign. He was carried away by the excitement, and in his haste made certain regrettable statements, but there is no question that his eloquence helped Grover Cleveland's election. He has written no work that will survive as a worthy memorial of his power and ability. His "Life of Christ" is only a fragment; his effort in the realm of fiction, "Norwood," if not a failure was certainly not a success. He will doubtless be remembered by his sermons. These will find numerous readers for many years to come.

As one of the powerful champions of the Abolition movement, Henry Ward Beecher's name will be inscribed on the page of history side by side with the names of William Lloyd Garrison, Wendell Phillips and Abraham Lincoln. He was ever the friend of freedom and the foe of tyranny. He was large-hearted, generous and noble in his aspirations. When his heart ceased to beat the American nation lost one of the most illustrious and devoted of her sons.

THE ONTARIO ALLIANCE.

THE Ontario Branch of the Dominion Alliance, perhaps the most powerful and influential representative of the Temperance movement in the country, held its annual session in Toronto last week. The attendance of members was good. The delegates in many instances were of marked ability and earnestness. The discussions were lively and good tempered, though the fullest freedom of speech was used. This is as it should be. If real opinion is to be ascertained, it can only be by direct and unreserved speech, from which evasion and restraint are absent. Prominent professional men took an active part in the debates; old and experienced workers in the Temperance cause, both men and women, and the rising talent of the Young Men's Prohibition Club had free opportunity to express their minds, which they succeeded in doing with vigour and effect.

Much useful work of an immediately practical nature was accomplished. The report respecting the working of the Scott Act in the constituencies that have adopted it showed that, where fairly and honestly enforced, it was productive of real and palpable good; where laxity of enforcement prevailed the results were as manifestly evil. It seemed to be the unanimous conviction of the Alliance that in order to remove this most unsatisfactory condition of things men in sympathy with the law ought to be appointed to secure its enforcement. A motion by Mr. William Houston proposed a very direct and practical method of carrying out the Act by making the Collector of Inland Revenue, and not a private party, the prosecutor for violations of the Temperance law. On account of constitutional objections being urged, the proposal was shelved. Nevertheless practical conclusions were reached, with a view to having the defects in the law remedied, and its enforcement made more complete.

Once more the advisability of forming a third or Temperance party came up for discussion. As might have been anticipated, this caused the liveliest and most prolonged of all the debates during the session. Those who favoured the formation of a third party presented their arguments with great vigour and determination. Several of the third party advocates were able and prominent public men, but they did not succeed in convincing the majority of the delegates present that such a political party would be eminently helpful to the Temperance cause. In the Alliance and out of it, however, the decision reached—the same by the way come to in England, where a similar question was recently discussed—will in the interest of Temperance be generally viewed as wise and judicious.

Men of tried experience in both of the existing political parties were of opinion that more would be gained by leavening political life with the principles of Temperance, and giving support to candidates whose convictions on the evils of the drink traffic were deeper than a mere device to secure votes at election time. It might turn out that those most eager for the formation of a third party would be the most surprised at its results after a fair experiment had been made. The most rapid progress in Temperance legislation, and therefore the most effective and abiding, will come from the earnest, steady and unflinching effort in rousing the public conscience, in enlightening the public mind on this the most vital social and moral question of the time. The vantage ground already gained must be maintained. There must be no retrogression. On the same lines advances must be made, so that restrictive legislation may be rendered more complete and effective. Temperance truth must be taught in the schools, so that the coming generation may be instructed in the virtue of Temperance, and in the appalling effects produced by intoxicants. The good work is perceptibly advancing in all progressive lands, and with accelerating pace it will continue to advance.

Books and Magazines.

CHOICE DIALOGUES FOR SCHOOLS AND SOCIAL ENTERTAINMENT. HOW TO BECOME A PUBLIC SPEAKER. (Philadelphia: The National School of Elocution and Oratory.)—These are two little works intended to help young people in acquiring the art of public speaking.

THE BROOKLYN MAGAZINE. (New York: 130 Pearl Street.)—The contents of the current number of the *Brooklyn* are varied and interesting. Helen Campbell discusses the question, "Is the American Woman Overdressed?" and Mrs. Beecher writes on the "Servant Girl Problem." The number contains four of Henry Ward Beecher's latest sermons, revised for publication by his own hand.

THE PULPIT TREASURY. (New York: E. B. Treat.)—Three excellent sermons appear in full in the March number of the *Treasury*. The subjects treated are of present and permanent interest; the preachers are Revs. Ensign McChesney, Ph.D., Moses D. Hoge, D.D., and Edward J. Hamilton, D.D. The outlined sermons are also rich, and are by well-known divines. The varied contents of the magazine are specially attractive this month.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Son.)—The March issue of the *New Princeton* is decidedly strong and attractive, as a reference to its contents will indicate. "Napoleon Bonaparte," by Henri Taine, "Some Political and Social Aspects of the Tariff," by E. L. Godkin, "The Essentials of Eloquence," by William M. Taylor, "Victor Hugo," by John Safford Fiske, "Don Finimondone," a Calabrian sketch, by E. Cavazze, will amply repay perusal, not to mention other contributions of great merit. This high-class magazine deserves a foremost place in the ranks of current literature.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Among questions ably discussed in the review section may be mentioned "How Can the Pulpit Best Counteract the Influence of Modern Scepticism?" by E. G. Robinson, D.D., president of Brown University; "The Positive in Preaching," by William C. Wilkinson, D.D.; "The Best Methods of Getting Church Members to Work," by George R. Leavitt, D.D., and "What Can the Ministry do to Purify Our Politics?" by Howard Crosby, D.D. The sermonic section is copious, varied and suggestive. The other departments are fully up to the mark in interest and usefulness.

RECEIVED:—WORDS AND WEAPONS FOR CHRISTIAN WORKERS, edited by Rev. George F. Pentecost, D.D. (New York: Jos. H. Richards); THE CANADA EDUCATIONAL MONTHLY AND SCHOOL MAGAZINE (Toronto: Canada Educational Monthly Publishing Co.); TREASURE-TROVE, an illustrated magazine for boys and girls (New York: Treasure-Trove Publishing Co.); THE SANITARIAN (New York: 113 Fulton Street); THE SIDEREAL MESSENGER (Northfield, Minn.: Carleton College Observatory) THE WOMAN'S MAGAZINE (Brattleboro', Vt.: Frank E. Housh & Co.).

THE MISSIONARY WORLD.

COUNTRY LIFE IN SHANTUNG PROVINCE, CHINA.

The people all live in villages. Village life not only suits the sociable habits of the people, but is a source of mutual defence against robbers. The people have at different times suffered so much from bands of rebels and robbers that now many of the large villages are protected by high walls and gates. In many places walls are built on mountain peaks or places difficult of access. Here the people flee in times of danger to escape being murdered or carried off as prisoners.

HOUSES.

There is very little variety in the general style of building. The walls are built of sun-dried brick, and the roofs thatched with straw. A few of the better houses are built of stone or brick, and have tiled roofs. The house is seldom more than fifteen feet wide and thirty long. It has one story, with no ceiling and no floor except pounded earth, and no glass in the windows. The house is supposed to be divided into three rooms. The partitions, however, are often only imaginary. The entrance is from the court into the centre room. This room serves as hall, kitchen, dining room, store and general reception room. In this room all the food is cooked in one large iron kettle over which the kitchen god has his picture pasted. Large earthen jars are placed around the room for water and storing of millet, beans and other products of the farm, except sweet potatoes, carrots, etc., which are put in a cave dug under the floor and entered by a trap door (2 Sam. iv. 6). The walls are covered with pegs where farming implements and all manner of articles are suspended. The only other furniture is the portion of every bride's outfit: a trunk and wardrobe. Benches or chairs are seldom seen. A people who are so skilful in sitting on their heels do not require seats. The end rooms are the bed chambers. The chief furniture is the K'ang—a bed built of brick or clay, and often extending the entire length of the room. The bed has flues underneath, so that it can be heated in cold weather. The kitchen kettle is so connected that the smoke and heat pass under the bed. Thus fuel is economized, and a heated bed secured for the grandparents, who sleep nearest the fire, no matter how hot the summer night. A piece of matting is all that is required to make the bed ready for occupancy; mattresses, feather beds, etc., would to a Chinaman be an evidence of a low state of civilization.

The fuel used for cooking or bed-warming is sorghum stalks, straw, pine or willow branches and dried grass. Here is seen the literal fulfilment of "the grass of the field," which to-day is, and to-morrow is cast into the oven" (Matt. vi. 30, and Eccl. vii. 6).

FOOD.

The staple of food in this province is vegetables and millet—a little yellow seed. The millet here corresponds to the white rice of the south, and is cooked and eaten much in the same way. When the food is cooked it is put into one large dish, and placed on the floor, or, in some houses, on a low table. The men and boys assemble around this dish, all squatting on their heels. Each has an empty bowl which is filled from the larger dish, and held to the mouth with the left hand. In the right hand is held a pair of chopsticks with which the food is shoved into the mouth. There is usually one or more other dishes on the table filled with vegetables cut in morsels. From time to time each makes a dive with his chopsticks into this common dish, and puts a bite in his mouth. This is called the relish. The women and girls, if there are no strangers present, usually eat at the same time and in the same way, seated on the bed or wherever there is a vacant spot. Knives, forks and spoons are not used. Butter, milk, pies, cakes, puddings, etc., are discarded. Coffee and cocoa are unknown. Tea is not used at meal time. When drink is wanted it is usually thin millet gruel or merely hot water.

Fowls, mutton, pork, etc., are luxuries which the mass of the people cannot secure except at the new year, weddings or special occasions. Fish are so abundant at certain seasons that all who live near the sea, lakes or rivers can indulge occasionally.—*Rev. Hunter Corbett.*

THE Juvenile Missionary Society of Broughton Place Church, Edinburgh, have sent out a bell to the Church at Ikorofiong, Old Calabar.

Choice Literature.

HEATHER BELLEN.

A MODERN HIGHLAND STORY.

CHAPTER VI.—Continued.

It was no uncommon thing for Archibald Graham to be absent whole nights from his home. There need be no secret as to the way in which for the most part he spent his time on these occasions. There were at least half a dozen houses in the glen where he was a frequent, and, at least to some of the inmates, a welcome evening visitor. Old folks might at times shake their heads, but among the younger and more thoughtless he was a prime favourite. None so willing and able as he to enliven conversation with his wit; none so ready to try a little game of flattery and flirtation with the pretty daughter of a crofter; none to match him in the singing of a merry song; none to rival him in the use even of their own Highland pipes. Accomplishments such as these helped to beguile, for him and for others, any a long winter's evening. If the night were stormy, a rendezvous at some distance, and the merry making prolonged beyond the hour of rest at the farm, a bed was found for him in the "best room" till the morning broke. There were special occasions on which his presence and company were greatly in request. No marriage party in the glen was complete without Archie Graham and his pipes. Those who invited him were flattered by his presence and delighted by his music and song, while to himself such gatherings were at most a fair substitute for the gay scenes of city life. On most of the occasions of his absence from home during night, his sisters knew or found out where he had been; and though they thought his conduct unworthy, and such as did not become either his station or prospects, they might have borne with and condoned it. But there was something more. In some cases no hint reached the sisters, nor did enquiry elicit any information where he had been, or how employed, from the time when he left home in the evening till his return on the following morning. No wonder they were anxious and troubled; but what could they do? Their father alone could put any check upon Archibald, and he seemed quite indifferent. He simply regarded these escapades as harmless "larks" on the part of his son, or at worst not a bad safety valve against more doubtful adventures still. Once or twice he had remonstrated with Archibald because of his easy familiarity with a class so much beneath him in station; but he consoled himself for the failure of his appeal by hoping that, by and by, his son would grow out of these connections, and take his proper place in society and the community.

This was the young man who, in the Bay of the Boulders, sought and won, under circumstances so peculiar, the hand of Carrie Craig. They had frequent met each other in London, and there young Graham had paid her frequent and marked attentions. At what time their union could be realized, and what future it might bring them, it were premature to say. The Colonel was not likely to refuse his consent; for Mr. Graham's wealth was very much greater than his own, so that his daughter would at least be assured of every outward comfort and luxury.

Florence, the younger daughter of the farmer, still claims our notice. She was the sunlight of his home. Wherever she went, whatever she did, sweetness and joy were her very atmosphere. This was not due so much either to the finely-chiselled lines of her bright face, or the tender gracefulness of her airy form; but rather, and above all, to the irresistible charm of an utterly unselfish nature. She lived for others, not for herself; she thought of others, not of herself. She was never weary in the performance of kind and loving deeds; yet when she herself was the object of similar attentions, she received them with unfeigned surprise and gratitude, as if it were wonderful that any one should think of her. This utter forgetfulness and abnegation of self were in Florence Graham no fruit of high morality alone (however worthy of admiration they would in that case have been); they were the outcome of deep and strong religious principle. From her earliest days she had loved the ways of God; and His grace, taking possession of her nature in its bloom, had built up in her a pure and noble character. The pious solicitude of a godly nurse, to whose care on the death of her mother she had been entrusted, was by God's blessing largely instrumental in making her what she was. At the Free Church school of Glenartan, she received the first elements of a sound and solid education; and there also her acquaintance with Roderick McKay began. Though rivals in their class (for she was the most formidable competitor he had) they were ever the best of friends; and on the way home from school he was her frequent defender from the rudeness of wild and unmannerly boys. As years passed on, their mutual friendship gradually ripened, although they were scarcely aware of it, into more tender attachment. Even when Florence was sent for several years to a boarding school in Edinburgh, they met on her return at holiday times; and though there was very naturally a growing restraint in their intercourse, yet their interest one in the other was in no way diminished or impaired. All this time not a word escaped either of them which could properly be construed into an expression of tender feeling, yet they understood each other well. Bitter, indeed, was the crisis in their relations one to another, of which Miss Morrison told her brother on his return from the Assembly.

A noble match for Florrie was one prime end of his ambition. When therefore he began to suspect—long after others had known it—the mutual regard which had grown up, as they themselves grew, between her and young McKay, his disappointment and anger amounted almost to fury. A catechist's son, and never likely at best to be more than a poor and humble Free Church minister, he must never dare to be a suitor for Florrie's hand! Mr. Graham was determined no time should be lost; he would nip this danger in the bud.

One evening, after tea, he ordered Florence to follow him to his room. She obeyed with but the faintest presentiment of the meaning of the summons.

"Take a chair," said her father, in a tone which, stern though she knew him to be, was new and painful to Florrie.

"I want to speak to you, Florence," began her father, "and you know my nature. I cannot go about the bush. What are your relations to Roderick McKay?"

The girl could not reply. She only covered her downcast face with her hands to cheek or screen the gathering tears.

"Let me help you then," said Mr. Graham, determined to push his examination to a point at once. "Has he ever spoken to you of love?"

"Never, father," was all that she could utter, but her voice was firm.

"Never!" replied her father incredulously. "Is that absolutely true?"

"He has never once breathed such a thing to me."

Mr. Graham had never doubted, or had occasion to doubt, his daughter's word; and he could not now. Yet he was not satisfied.

"So far well. But I want something more, and you must not trifle with me, Florrie. Do you love him?"

A storm of bewildered feelings, in broken waves, passed over poor Florrie at the words. She felt as if caught up and away into some world where all was shadowy and strange to her. She could only answer, as her quivering lips would allow—

"Really, father, I cannot tell."

It was true. She had never even attempted to analyze her feelings toward the young student. She had been unconscious in great measure of the secret development of her affections. Whatever she felt, she could not tell what it was to love. She could only disclaim what she was unable to avow.

Her father could not be entirely insensible to the distress she manifested. He had at least the satisfaction of feeling assured that he was yet in time. It only remained to him to push the advantage home. He did so in firm but milder tones.

"Listen to me, Florrie; this must come to an end. McKay shall never be either friend or lover to you. Of that I am resolved. You must shun his company; and if at any time you meet when you cannot help it, you must never allow him to whisper one tender word in your ear. Do you promise?"

"I do," said the girl, crushed, she could not tell why, beneath the blow.

She could almost there and then have recalled her previous words, and openly avowed a tender attachment to McKay. But she had not coolness for so bold and critical a step. She could only grieve and weep.

"Now you may go," said her father. "Stay, I had better say that I mean to write McKay to a like effect. You and he must be a little more than strangers for the future. I hope better things are in store—for you, I mean."

So saying, he waved his daughter away. Hurrying to her own room, she flung herself on a chair by her bedside, and buried her burning cheeks in the coverlet. There she wept out her pent-up feelings in a "good cry." It was her first sharp sorrow; but she might yet survive it. Time would tell.

CHAPTER VII.—THE SMUGGLERS.

Some nine months elapsed between the events already described, and those we have now to relate.

One cold dark rainy night in March, 1867, Archibald Graham left home as usual for the evening meal. His father, engrossed in reading, scarcely noticed his departure; his sisters knew nothing of his intended movements. But, turning a thick blue coat up to his chin, he quitted the house without a word; Martha only remarked in a whisper to her sister that he had left his pipes at home. Speeding up the glen for a little way, he took the road which led across the river, and skirted the grounds of the shooting lodge. Thinking of some one far away who might be there when the summer came, he ascended the hillside to a crofter's house where a single small window emitted faint light from within. He did not need to announce his arrival, for two men were waiting for him in the dim shadow of the gable. Brief greetings were exchanged; and then the little group, leaping a turf dyke behind the house, rapidly mounted the hill together. They were bent on a night of smuggling. The scene of their intended operations was well chosen. Above a hollow curve in the mountain side lay a deep dark corrie, where great masses of rock, rent from the serrated ridges of the sky line, almost blocked the bed of a roaring stream. It was a spot where, in ordinary circumstances, no human foot needed, or would care to tread. Even the shepherd, looking for wanderers from his flock, passed it by beneath, for he knew that in its wild and desolate shade there was scarce a blade of grass on which a sheep might feed. When Graham and his companions, after a tedious and toilsome ascent, reached the rendezvous, they found that two confederates had arrived before them, and were already at work. In a little hollow space by the side of the burn, enclosed by four or five great boulders, stood the varied apparatus for their lawless labours. Still and worm and condenser were in full working order; and the wash, already prepared from the raw grain for the process of distillation, stood in a great vessel near the fire. The new comers were at once offered a dram, the produce, no doubt, of former operations; and in a short time all were busily engaged. One of the most skillful and experienced carefully watched the fire, in order to maintain the delicate shade of temperature required in the process. It is needless to detail the various steps and stages of the art, as practised in rude form by these men; we shall rather listen to their rough and whispered talk. English, out of compliment to young Graham, was the language professedly spoken—whether the Queen's English or no, we leave others to judge. In by-talk among themselves, however, they always reverted to their native Gaelic.

"Hey, Angus, stuff something in atween the rocks there,"

said the oldest man of the band; "we'll be best to hide our light in a bushel ta noo whatever."

"What for will I be doing that?" said the young man addressed, who lay smoking near the fire. "Ye'll no be feared for ta gagers ta night, to be sure. They'll be takkin' mair care o' their saft banes nor to come here in ta wind and ta rain, whatever."

"Haud ye tongue, man," replied the other. "They'll no be sic fools as ye'll be takkin' them for. They ken better nor you, a'm thinkin', that a bad night for them 'ill no be a bad night for oor work."

"What makes you speak that way to-night, guidman?" said Graham. "It doesn't fit an old hand like you. What are you afraid of?"

"Oh nossing, nossing," said the old man, whose name was Donald. He spoke low and quickly, as if half-ashamed of his words. "But hersel would be hearing somesing yesterday before to-day."

"What did you hear?"

"Oh nossing, nossing," said Donald, rising at the same moment to lift a fallen peat, and set some more around the glowing fire.

Graham started to his feet, and seizing him by the shoulders, gave the old man a rude shaking, at the same time saying—

"Speak out, you old fool; if there's anything up, I have more to lose than you."

"Tak' anither drap o' this," said one of the men, filling for Graham a glass he was in the act of preparing for his own use. "It's a cauld night, and ta sperit will be royal guid for ta nerves."

The young man winced under the implied taunt, and dashed the glass in fragments to the ground. Then advancing till their faces were within a few inches of each other, he said angrily—

"Let me and my nerves alone. They have proved better than yours many a time. I must have out of old Donald here what he knows."

"Well," replied that worthy at last, "she'll jist tell ye. It was Widow Macrae at ta Inn that'll be hearing daft Willie tell yin o' ta gagers that he'll see a light here last night."

"Where did he see that foin?" asked Graham.

"Is it where from did he'll see it? He'll be trayvelling over from Glen Lorg, an' he'll see it from ta croon o' ta hill abave yer father's."

"Never!" cried Graham uneasily. "Perhaps he did, after all. There's not more than ten square yards in all the glen where this fire could be seen; but the ten square yards are just where you say. I have tried it."

"And there will be more, moreover."

"What more?" By this time all the men were listening with evident interest and concern.

"Ta gager," continued Donald, "will be have more nor was good for him o' ta whusky, and when he'll come to ta door he'll tak ta widow round ta neck an' he'll say, 'Noo, mistress, they'll be some shentlemans here ta night, an' ye maun be cheevil tae them and gie them, a drap o' yer best. They'll be affen fashed wi' a kin' o' a drooth themshels."

The old man's story made no little sensation. Donald himself shot another glance toward the rift between the boulders. The young man half rose from the ground and knocked the ashes out of his pipe; and Archie Graham drew a pistol from his breast, examined the trigger, and laid the weapon by his side. In the young farmer's mind a fresh anxiety arose. Of the two men who had arrived before them at the corrie, one was a stranger to Graham, though he thought he had seen his face before. He was bound in honour toward the others to consider him a friend; but was it not possible they were deceived? Might not the new comer prove a spy or a traitor? So he questioned with himself, but he dared not hint his suspicions.

"We are running risks to-night," said Archibald Graham. "We must set a watch before it be too late. Rejoice, if the gaugers come, we stand by one another till the last hope is gone."

It was too late already. Scarcely had one of the party left to assume the post of sentinel than he returned, breathless, to say that the crown officers were upon them. He had heard the broken tread of many feet among the rough stones. There was no time either to conceal or remove the apparatus of their illicit operations—all they could do was drawn out the fire, and hide themselves among the rocks. A brief period of breathless stillness and suspense followed broken only by the hissing patter of raindrops and the crackle of dying embers. Then came the crisis. Whispering voices above, below; the sharp thud of feet springing blindly from stone to stone; the slipping and scraping of iron-soled boots on the dripping rocks told them they were surrounded. It was evident also that the officers of the Crown had with them a force sufficient to overpower the breakers of the law, however bold and reckless these might prove themselves to be. As if by common instinct the smugglers changed their tactics; they did not wish to be caught like rabbits in a hole. Gathering for a moment from their cramped hiding-places, they emerged in a body from the rocks to a more open space in front. Graham was the last to leave, for he slipped back to grope for his revolver, but it was gone—at least he could not find it. Muttering words we shall not put on record, he joined his confederates. In a moment their enemies were upon them. From the rocks above, from the bed of the stream below, from the crevice between the boulders on either hand, the attacking party sprang upon their prey. It were vain to attempt any picture of the wild scuffle which followed. It is only the truth to say that none even of the parties engaged could recount the rapid fortunes of the fray. After a brief struggle, in which Graham's left arm was severely wounded by a sword cut, he tossed two of his assailants from him to the earth. Broken cries for help from more than one quarter told him that some at least of his confederates were already in the grip of the officers; and the crowd which swarmed around made it equally clear that neither further defence nor any attempt at rescue would be of the least avail. A whispered "Save yourself, Mr.—" from

old Donald, as he was dragged from Graham's side, put an end to any thought of further fight. That "Mr." without the name (which the old man kindly checked upon his lips) quickened into a frenzy his sense of danger. To burst through the circle of the assailants was impossible. Springing back, therefore, among the rocks which enclosed the den, he scattered the ashes of the fire with his feet, scaled the copper still, scrambled through the smoke-begrimed opening, and gained the free air on the rocks above. But his dangers were not over. He found by his side the stranger whose fidelity he had suspected, and in a moment they were attacked by two determined adversaries. Rapid blows were exchanged; but the brush was soon over. Graham had still the full use of his right arm, and with it dealt his would-be captor so resistless a blow that he fell reeling to the ground. At the same moment a shot was fired by one of the two who encountered each other a few yards away, but whether by the Queen's servant or by the stranger it was impossible in the darkness for Graham to say, and he dared not wait to discover. A confused babel of noises, in which he thought he detected once at least the mention of his own name, showed that the struggle was not yet over among the rocks beneath, and for him, especially in his wounded condition, there was nothing but flight. Leaping from stone to stone with the agility of a chamois, he went straight for the crags above, and reached the crest of the ridge by wary feats of climbing, such as few pursuers could have rivalled. Skirting the summits for a little way, he plunged down the steep mountain-sides to make for his home. But his flight was arrested. The blood flowed freely from his wounded arm, and he now began to feel the wild reaction which naturally set in after the excitement of the night. He was weak and faint. His very limbs seemed ready to break beneath him as, with a rough jerk at every step, he sprang from tuft to tuft down the heathery brae. He must seek a little rest if it could be found, and do something to stanch the dangerous flow which had already soaked his sleeve and bespattered his fingers. A suitable refuge was near, if by good chances, its tenant was at home and awake. High up the hillside, in a low and lonely hut, lived an old woman, called Meg McLeod, whose skill in diseases, and acquaintance with various dark arts, were firmly and generally credited by the natives of the glen. Graham knew her well; and though when younger he had often in his reckless way provoked her anger and resentment, he yet felt assured she would befriend him now, if not for his own sake, at least for the sake of those with whom he had been associated. He found her not yet in bed, for, in the wakeful mood natural to her years, she had heard strange noises through the night air, and suspected what they meant. When Graham had told his name she readily lifted the latch, and beckoned him to a flat bench near the low fire which smouldered on the hearth. Picking a few peats from a creel, she set them skillfully around the remaining embers, and prepared to help her visitor. With an activity surprising for her years, the old woman brought some whiskey from the concealment of a scanty cupboard, gave him some to drink, and with some more laved his hot perspiring brow. She then bathed his bleeding arm and threw the contents of the cup she had used into a dark corner, where grunted a half sleeping pig. Finally, she produced from an old brown chest certain secret appliances, whose nature we must not disclose, for the stanching and cure of wounds. All the while she and her patient maintained an earnest but whispered current of conversation, in the course of which Archie recounted the events of the night, even to the loss of his pistol, and the final shot which had passed between the stranger and some one of the attacking party.

"Who can he be, grannie?" said the young man, as his nurse was bringing her surgical duties to a close. "I did not like his looks. Besides, they had no business to bring a stranger there. I shouldn't wonder if he had something to do with our discovery."

"Ye'll no be richt there, Maister Green," said the weird old creature as she pinned the last fold of a rude bandage. "It is not sometimes" (she meant often) "he will be here: but the gauger lauds will be joy if they'll took 'im. Many's the drap of ta guid craytur he'll be made in 'is day."

"Well, well, if that's true, it's all right. Now, mother, I must away. There's something for you," said he, trying to slip a crumpled note into her hand.

"No, na, Maister Green, I have no occasion. A'm no gaun ta tak money for ta likes o' that. It will be more bad nor poor's money."

"Well, grannie, have your will," replied Archie. "At least you will keep quiet about my being here."

"That I will. Ye'll be telling it yersel afore I begin. I wadna tell ta meenister. Surely ye'll tak my word for't noo whatever."

"That doesn't make it any better," said Graham, "for I'm told there's no love lost between the minister and you. But I believe you, and that's enough. You shall not want reward in some shape, if I get the chance."

Saying he rapidly pulled on his coat, and quitted the old woman's hovel. It was still the deep darkness before the dawn, as he hurried down the slope, crossed the river by a series of agile springs, and reached the farmhouse ere a soul was astir. Softly slipping up the stairs he entered his own room, rapidly gathered a few necessaries and papers, and then, with a sigh and a hurried glance around, made the familiar walls farewell, never, for aught he knew, to seek them again. Rapidly scaling the hillside behind the farm, he reached the very spot where the poor imbecile had seen the fatal light, anxious, he could scarce say why, to see (if the early morning clouds should lift a little) something of the crowd he had left in the corrie opposite. But the white mist was rolling in fleecy masses over all the mountain sides. He could see nothing; and every moment was precious. After a hurried glance he quitted the crest of the hill—lost in succession at each peep over his shoulder, first his home, then the shooting-lodge beyond the river, then the shrouded hillside above, and finally, every inch of the glen to which he might never again return.

(To be continued.)

ALL SUFFICING.

God's grooves of law are modes of care,
A Father's heart lays every plan
For highest angelhood or man,
Each being has his needed share.

God's laws are highways. They suffice
All travellers of all worlds. Each one
Is fitting, royal road, begun
On earth to reach beyond the skies.

There is no aimless drifting—chance,
On earth, sea, or celestial air,
No state but all-sufficing care
Pervades and guides each circumstance.

Let sorrows come or fears betide.
The purposes of discipline
(To win from selfishness and sin)
Are heavenly wisdom justified.

Life's simplest daily happenings,
On heavenly ministries intent,
Are angels born, whom God hath sent,
Divinest healing in their wings.

O God! Thy highways are so wide,
The upward toil so slow and long,
Bondmen are we of chains so strong.
Give Thou these lips their triumph song,
Victorious cry o'er pain and wrong,
God, with Thy child abide!

--Isadore P. Jeffery.

FAITH HEALING.

The Century for March has two articles on faith cure—one *pro*, the other *con*. From the latter, by the Rev. Dr. Buckley, we quote as follows: "Families have been broken up by the doctrine taught in some of the leading faith homes that friends who do not believe this truth are to be separated from because of the weakening effect of their disbelief upon faith, and a most heartrending letter has reached me from a gentleman whose mother and sister are now residing in a faith institution not far from this city, refusing all intercourse with their friends, and neglecting the most obvious duties of life.

"This system is connected with every other superstition. The Bible is used as a book of magic. Many open it at random, expecting to be guided by the first passage that they see, as Peter was told to open the mouth of the first fish that came up, and he would find in it a piece of money. A missionary of high standing, with whom I am acquainted, was cured of this form of superstition by consulting the Bible on an important matter of Christian duty, and the passage that met his gaze was 'Hell from beneath is moved to meet thee at thy coming.' Paganism can produce nothing more superstitious than this, though many other Christians instead of 'searching the Scriptures,' still try to use the Bible as a divining rod.

"It feeds upon impressions, makes great use of dreams and signs and statements foreign to truth and pernicious in their influence. A young lady long ill was visited by a minister who prayed with her, and in great joy arose from his knees and said, 'Jennie, you are sure to recover. Dismiss all fear. The Lord has revealed it to me.' Soon after physicians in consultation decided that she had cancer of the stomach, of which she subsequently died. The person who had received the impression that she would recover, when met by the pastor of the family, said: 'Jennie will certainly get well. The Lord will raise her up. He has revealed it to me.' 'Well,' said the minister, 'she has not the nervous disease she had some years ago. The physicians have decided that she has cancer of the stomach.' 'Oh, well,' was the reply, 'if that is the case, she is sure to die.'

"A family living in the city of St. Louis had a daughter who was very ill. The members of this family were well acquainted with one of the leading advocates of faith healing in the east, who made her case a subject of prayer, and wrote her a letter declaring that she would certainly be cured, and the Lord had revealed it to him. The letter arrived in St. Louis one day after her death.

"These are cases taken, not from the operations of recognized fanatics, but from those of leading lights in this *ignis fatuus* movement.

"It is a means of obtaining money under false pretences. Some who promulgate these views are honest, but underneath their proceedings runs a subtle sophistry. They establish institutions which they call faith homes, declaring that they are supported entirely by faith, and that they use no means to make their work known or to persuade persons to contribute. Meanwhile they advertise their work and institutions in every possible way, publishing reports in which, though in many instances wanting in business accuracy, they exhibit the most cunning wisdom of the children of this world.

"The horrible mixture of superstition and blasphemy to which these views frequently lead is not known to all persons. I quote from a paper published in Newark, N. J., in the interest of faith healing:

"DEATH.—Three of the richest men in Ocean Park, N. J., have died. Faith healing has been taught in the place, but was rejected by them, so death came."

"CHARLESTON, S. C.—A few years ago the Holy Ghost sent me to preach in that city. But they rejected the Gospel and me. A wicked man shot at me and tried to kill me, but God saved me so that I was not harmed. . . . But I had to leave Charleston and do as the great Head of the Church said: . . . 'when ye depart out of that house or city, shake off the dust from your feet.' Earthquake, September 1, 1886; one-half the city in ruins. It has a population of about 50,000 people. Ye wicked cities in the world, take warning! God lives!"

British and Foreign.

HARVARD UNIVERSITY has received \$230,000, left by the late Uriah A. Borden, for the promotion of astronomical research.

PRINCE RUPERT, the coming king of Bavaria, is apprenticed to a wood-turner in Munich, and works daily at the bench.

RUSSIA has its new and deadly explosive, which is said to be fifteen times as destructive as gunpowder, and does not produce smoke.

THE Turkish Government has given permission for the publication of the "Zornitza," the Christian newspaper at Constantinople.

THE Rev. J. Hudson Taylor, the founder and director of the China Inland Mission, has just returned to England from a prolonged stay in China.

NO monument to Garibaldi has yet been erected at Naples. It is now proposed to place one on the heights of St. Elmo, where it can be seen from all parts of the city.

DR. CHRISTIAN BLINN, of New York, has made the generous offer to erect a building at Benham, Texas, for the Southern German Methodist Conference College.

THE Roumanian Government has been advised to suspend labour on its defensive works around Bucharest, as no fortifications can withstand the new explosive, melanite.

THE Philadelphia Y. M. C. A. has a debt of \$200,000, toward the removal of which \$100,000 has been subscribed, a generous Baptist leading with a donation of \$50,000.

IT would seem that London is imitating the bad fashion of New States electing "boodle" aldermen. Parliament has appointed a committee to investigate their corrupt expenditures.

CHINA has ceded to Germany the Chusan Islands on its eastern coast, a very important acquisition for that Power. Chusan was captured by the British in 1840, and restored to China in 1845.

THE London Road Car Company directors state that while they could easily increase their dividends by running their cars on Sunday, they intend to adhere to their rule of resting on that day.

ROUEN will shortly erect by public subscription a statue (in the famous cathedral) to La Salle, who discovered the Mississippi. He was born in the old French city where Jeanne D'Arc was burned.

THE cabmen and boatmen of Brunnen, on Lake Lucerne, Switzerland, give a certain proportion of their earnings to a benevolent fund, of which eighty per cent. is for the building of a Protestant chapel there.

GOVERNOR LOUISBURG, of Connecticut, when two of his staff officers were drinking a health, said, I want it distinctly understood that no man can drink intoxicating liquors in public and remain a member of my staff.

THE thirteen members of a Baptist Juvenile Missionary Society in Halifax, Eng., whose subscription is limited to a halfpenny, must have been industrious last year, as they collected £22 5s. 6d., equal to 10,692 halfpennies.

THE most powerful gun ever fired, weighing 113 tons, was recently tried at Woolwich, Eng. It was loaded with 600 pounds of powder and a shot weighing 1,300 pounds, which would pierce an armour-plate three feet thick.

THE venerable Rev. Dr. E. P. Barrows, author of "Companion to the Bible," published by the American Tract Society, though eighty-two years of age, has within the past year acquired two new languages, the Zulu and the Norwegian.

THE Boston Methodist ministers at their meeting last week adopted resolutions against exclusion on account of colour from Chattanooga University. The debate has continued from week to week, and has been exceedingly warm.

DURING the last twenty-five years 20,000,000 Bibles and Testaments and portions of Scripture in twenty-six languages have been circulated in Great Britain and abroad from the Crystal Palace Bible Stand in London by voluntary helpers.

MR. G. R. SIMS, whose vivid description of the misery of the slums in the east of London directed special attention to them, has recently visited them again, and finds great improvement through the influence of religion and temperance.

ONE of the earliest collections for foreign missions to the heathen was made at Nottingham, England, when £13, or \$65, was contributed. Last year the Protestant Churches of Europe and America gave for this object no less than \$11,000,000.

SOME idea of the march of progress in Japan may be gained from the fact that the Imperial University at Tokio has a register of 530 students receiving instruction in mathematics, astronomy, physics, chemistry, zoology, botany and geology.

MR. OSWALD OYENDORFER, editor of the *Staats-Zeitung*, a New York daily German paper, proposes to build a large home for the aged of both sexes, on 191st Street, between 10th and 11th Avenues, where he has secured fifty-three lots.

IT seems but yesterday since it was thought an anomaly for a lady to go to the mission field except as the wife of a missionary. Now there are 2,400 of them, besides probably an equal number of married. The results have dispelled fears and dissipated doubts.

THE Century Company are about to publish in book form the Rev. Dr. C. S. Robinson's series of lectures on Egypt, delivered before his congregation this winter. The volume is entitled "The Pharaohs of the Bondage and the Exodus," the subjects being treated in the light of the recent discoveries at Boulak, many details of which are set forth.

Ministers and Churches.

ACKNOWLEDGMENTS.—Dr. Reid has received from A Little Girl, Vernonville, \$1, for Jewish Missions; J. L., Park Hill, \$2, equally for Foreign Missions and French Evangelization; A Lady Member, Bryson, \$1, Bohemian Church; E. C., \$1, Bohemian Church.

MISS ISABELLA ROSE, missionary teacher on Piapot's Reserve, acknowledges with thanks the following unsolicited donations received since September 1, 1886, in aid of the good work among the Indians in which she is engaged: Per Mr. Manson, Knox College, Toronto, \$1; Mrs. Falconer, Woman's Foreign Missionary Society, Belleville, \$5; Ashton Mission, \$5, per Mrs. Macallister. Total, \$12.

ON Thursday evening last week, a social was held in Knox Church, Elora, which was well attended, and was followed by a lecture entitled, "Dreams," delivered by Rev. J. A. R. Dickson, B.D., of Galt. The lecture was entertaining and instructive, abounded in good hits and quaint illustrations, and gratified a large audience. Like all other entertainments in Knox Church, the affair was a financial success.

THE annual meeting of the Knox College Metaphysical and Literary Society was held on Friday evening, at which the following officers were elected for the ensuing year:—James C. Tolmie, B.A., president; A. K. Barron, B.A., first vice-president; D. Peirce, second vice-president; John McD. Duncan, B.A., critic; T. K. Shearer, B.A. recording-secretary; E. B. McTee, corresponding-secretary; P. J. Pettinger, treasurer; W. J. Clark, secretary of committees; G. W. Logie, curator; M. P. Talling, James Gill and James Gilchrist, councillors.

THE Rev. Hugh Rose, having been invited to deliver one of his popular lectures in Winterbourne, visited that clachan on Friday evening week, and was greeted by a full house and intensely interested audience. The rev. lecturer selected "The Highlands" as his subject, illustrated by the series of magnificent views of the grand scenery of Auld Scotia, which he recently imported from Aberdeen, and it is almost needless to say that the greatest enthusiasm prevailed when the scenes of their childhood were thus vividly brought before the eyes of many in the audience. Mr. Rose bids fair to become one of the most popular lecturers of the day.

PROFESSOR BRYCE, LL.D., of Manitoba College, chairman of the Committee on Arrangements for Assembly Meeting at Winnipeg, writes: The Committee of Arrangements in Winnipeg are making every effort to suitably entertain the commissioners who may attend the General Assembly of the Presbyterian Church in Canada, in this city, in June next. Presbytery Clerks are requested to send, immediately after election, the names of the commissioners to the General Assembly, with their addresses, to the chairman of the Executive Committee. On receipt of these names a circular will be sent from the committee at Winnipeg to each commissioner, asking him to signify whether it is his intention to be present at the Assembly or not. It is hoped Presbytery Clerks and commissioners will be prompt in supplying the information needed.

ST. ANDREW'S congregation, Winnipeg, has experienced a gracious outpouring of the Holy Spirit. For three weeks past special services had been held nightly. They were conducted by the pastor, Rev. C. B. Puhado, assisted by the Session and other Christian workers in the congregation. From the first the interest was deep, and the attendance large, deepening and growing, however, as one after another found peace, and confessed themselves followers of Christ. On Friday evening, March 4, Mr. H. M. Fraser, student of Manitoba College, preached from Matthew vi. 33, after which seventy were received into the Church, nearly fifty of these being on profession of their faith. The communion services on Sabbath were deeply impressive—thankful hearts rejoicing in a newly-found Saviour, or in the salvation of some dear friend, could not but give praise to Almighty God for His infinite mercy. To Him be all the praise. The meetings are to be continued for another week.

THE annual meeting of the Brampton Presbyterian congregation was held in the lecture room of the church on the evening of the 25th ult. The attendance was unusually large, and the proceedings were marked by the utmost harmony. Very gratifying reports were submitted in regard to the various departments of congregational work. These reports show, amongst other things, that during the year seventy-five names had been added to the communion roll, and thirty-four removed, leaving a net increase of forty one; that the Sabbath collections and the weekly offerings were in advance of the previous year; that the current expenses of the congregation had been fully met; that \$540 had been paid for interest on the church debt; and that the debt itself had been reduced by \$1,000. The total amount contributed for all purposes was \$4,435. During the last seven years this congregation has raised \$18,000 for church building, and has paid \$3,600 for interest on church debt, besides providing for all current expenses.

THE annual meeting of the Georgetown and English River Woman's Missionary Society was held in the English River Church on February 15, the president, Mrs. McKerracher in the chair. After devotional exercises the following office-bearers were elected for the ensuing year:—President, Mrs. Mackerracher; vice-presidents, Mrs. J. Brodie, Mrs. Crutchfield, Mrs. Galbraith and Miss Ogilvie; recording secretary, Miss E. Orr; corresponding secretary, Miss T. A. Mackerracher; treasurer, Mrs. G. McClenaghan. The treasurer's report showed that the contributions for last year amounted to \$199, which was apportioned as follows: \$100 to zenana work in Indore, \$50 to support a pupil at Pointe-aux-Trembles, \$49 to mission work among the North-West Indians. Very interesting papers were read, bearing more or less directly upon the work of missions. The society, which is one of the oldest of the kind in the Dominion, is

doing good work. The year that has past has been a prosperous one. Truly the Lord has been mindful of us, and He has blessed us. "Not unto us, O Lord, not unto us, but unto Thy name be the glory!"

THE teacher at the File Hills, Mr. R. N. Toms, gave a feast to the Indians, on the occasion of the opening of the school after the Christmas holidays. There were about 100 present. After a hearty meal the pipe of peace was smoked, and hearty speeches were delivered by the teacher and Chiefs Pekach and Peepekehis and others, Mr. William Daniels, agency interpreter, acting as interpreter. From the remarks made, the Indians are beginning to appreciate the labours of Mr. Toms amongst them, and to take a greater interest in the education of their children. The teacher has purchased a small magic lantern, and about forty views, which are very much appreciated by old and young, but there seems, to the poor Indian, to be a great mystery surrounding the appearance of the picture on the wall of canvas. Mr. Toms appears to take a great interest in the Indians, and in return is looked upon by them as a friend. The teacher says that the success he has met with on the reserves is in a great measure owing to the kindly assistance of Mr. Agent Williams and staff, and that he hopes, with God's blessing on his labours and the help of kind friends, to raise the File Hill Indians in the estimation of their brethren, and help them to become useful members of society.

THE Pembroke *Observer* says: In the Presbyterian Church on Sunday morning last, Rev. W. D. Ballantyne said he intended to give notice of his intention to resign the pastoral charge of Calvin Church at the meeting of the Presbytery of Inverness and Renfrew, which was to be held at Carleton Place next day. Until the proper ecclesiastical proceedings were entered upon, when Mr. Ballantyne would have an opportunity of explaining fully to the congregation his reasons for the course he was taking, he asked them to suspend their judgment, lest they might attribute his action to other than the real causes, which might, very easily be done, and to the injury of the Church's interests. At the meeting of Presbytery Mr. Ballantyne gave notice, as intimated, and the usual steps were taken to cite the congregation to appear by commissioners at the next regular meeting, in the end of May, for its interests. At the meeting of Presbytery Mr. Ballantyne stated briefly the reasons which had led him to give notice of his resignation. Mr. Alex. Moffat, sen., who attended the meeting of Presbytery officially as an elder in Calvin Church, also made a statement, agreeing with and corroborating Mr. Ballantyne's. We understand that the Rev. Dr. Campbell, of Renfrew, and Rev. D. J. McLean, of Arnprior, have been appointed to meet with the congregation, and assist in arranging such measures as may be for the best interests of all concerned. No two men could have been chosen better qualified for such a task, or who would more fully command the entire confidence of all parties interested. We are of opinion it is not likely that the congregation will accept the resignation without making an effort to induce the reverend gentleman to change his mind. Mr. Ballantyne is an earnest Christian, and his loss to Pembroke will be little short of a calamity.

THE second annual meeting of the Paris Presbyterial Woman's Foreign Missionary Society met in Knox Church, Woodstock, on Monday, March 7. An excellent lunch was provided by the ladies at noon, the delegates having arrived by the noon trains. Between thirty and forty were present. A meeting for the election of officers and other business was held, beginning at half past one. The following officers were appointed:—Mrs. Dickenson, Woodstock, president; Miss Harvie, Woodstock, secretary; Mrs. Scott, Glenmorris, treasurer; first vice president, Mrs. McMullen; second vice president, Mrs. Munroe; third vice president, Mrs. Thompson; fourth vice president, Mrs. Suor. A meeting for ladies was opened at three p.m. The opening exercises were conducted by the president and Mrs. McMullen, after which the president gave an address, which was followed by an address of welcome to the delegates, read by Mrs. A. S. Ball, and replied to by Mrs. Dr. Lawrence, of Paris. A solo was then sung by Miss Hay. Mrs. Gordon, of Harrington, gave an excellent address on "Foundation Truths in Mission Work." Miss McKay then sang "The Palace of the King," and Mrs. Ball, of Vanneck, followed by speaking on "The Motives which Should Actuate us in Christian Work." A deep interest was manifested throughout the whole afternoon, and no doubt the earnest words of these esteemed ladies will do much to stimulate all who heard them to renewed zeal in the great work of Foreign Missions. After a lively discussion on the benefits of systematic giving, etc., and votes of thanks to Mrs. Gordon and Mrs. Ball, the meeting closed. In the evening a public meeting was held, the attendance being large. Mr. McMullen presided. In his introductory remarks he drew attention to the fact that out of a total of \$53,000 raised last year for foreign missions the women's agency had raised \$13,453. In the Presbytery of Paris there are 17 auxiliaries, having had an increase of 10 this last year, the increase of funds over last year being \$273; the total expenses of the Presbyterial Society being deducted, also expenditure amongst furnishings for Miss Rose's school, Piapot's Reserve. A novel and pleasing feature of the evening's entertainment was a class of little girls dressed in the costumes of the various nations, each little girl representing different countries, and appealing in turn for the cause of missions abroad. The costumes were extremely neat and true to life. The Rev. W. S. Ball, a former pastor of Knox Church, then gave an able and eloquent address on the work of missions, in which he portrayed the revival of religion in modern times, and described the good work done among the Indians of the North-West. Rev. Mr. Munroe also spoke briefly, presenting in an interesting form statistics illustrative of the importance of the work being done by women. Rev. Mr. Cuthbertson in a few words gave an illustration of the power of the Gospel in the South Seas. Several votes of thanks closed what was in all respects a delightful and profitable day to all the ladies and to their friends who were present in the evening.

PRESBYTERY OF PARIS.—The regular meeting was held in Knox Church, Ingersoll, on the 8th inst. Considerable time was spent in an animated discussion on the mode of appointing commissioners to the General Assembly, and definite rules for guiding the Presbytery's action were adopted. It was also decided to raise by assessment over the Presbytery the amount requisite to pay the railway fares of commissioners. Messrs. Pettigrew, Boyle, Atkinson and Hardie, by rotation, and Dr. Cochrane and Mr. McMullen by election, were appointed commissioners, with Messrs. Harvie, Bell, Thomson, Lillico, Bryce and Robert Turnbull, elders. Circular letters from Montreal and Orangeville Presbyteries were read enant applications to receive as ministers of this Church Mr. John A. Birrell, of Hawick, Scotland, and Wm. E. D'Argent, of Dakota, U.S. The report on Sabbath Schools was presented by Mr. Pettigrew, that on the State of Religion by Mr. McKinley, and on Temperance by Dr. Beattie. The report of the Woman's Foreign Mission Presbyterial Society was read, showing that ten new organizations had been formed, making seventeen within the Presbytery, and that \$592 had been raised, an advance of \$273 on the previous year. The Presbytery expressed gratification, and assured the ladies of continued co-operation with them in their good work. In the evening a large congregation assembled, and an interesting and profitable conference on the State of Religion was held. The Presbytery adjourned to meet in River Street Church, Paris, May 10, at ten a.m.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—A regular meeting of this court was held in Knox Church, Stratford, on the 8th inst., Rev. A. Henderson, Moderator. There was a large attendance. Rev. Messrs. Lowry and Penman were invited to sit and correspond with the Presbytery. The session records of Shakespeare, etc., were presented for examination. Mr. J. Campbell reported that the pulpits of North and South Missouri had been declared vacant. Mr. Turnbull reported that these congregations had been visited, and that the South congregation would raise \$373 and the North \$207. They requested the services of a student during the summer; this request was granted. It was agreed that Mr. Campbell, of Granton, should give a service fortnightly at Fraser Church, for which the people there promise him \$100 per year. Messrs. J. Campbell, A. Grant, A. Stewart, D. Gordon and E. W. Panton, ministers, and Messrs. R. Hamilton, W. Dunn, T. McPherson, F. Bell and J. Hedley, elders, were appointed as commissioners to the General Assembly. Dr. Burns, of Halifax, was nominated as Moderator of Assembly. The Moderator of the Session of North Mornington was authorized to moderate in a call when requested to do so by the congregation. Messrs. Kay, McKibbin and W. Chalmers were appointed to visit Wellesley and Crosshill enant supplement. Messrs. Hamilton, Kay, Turnbull, J. W. Chalmers and A. Smith were appointed a committee with presbyterial powers, to confer with Messrs. Wright and McPherson, and secure, if possible, an amicable settlement of the present difficulties, and also to enjoin the board of managers of Knox Church to pay the amount due to Mr. McPherson. Letters from the Presbyteries of Montreal and Orangeville were read, showing that application would be made to Assembly to receive Mr. J. A. Birrell and Mr. Wm. E. D'Argent as ministers of this Church. The Woman's Foreign Missionary Society presented a report, which shows great prosperity. The Presbytery's report on Temperance was read, and ordered to be transmitted to the Synod's committee. Presbytery then adjourned to meet in the same place on the second Tuesday of May next, at half past ten a.m.—A. F. TULLY, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE.—This Presbytery met in Knox Church, Morrisburg, on the 1st inst. The Rev. R. C. Moffatt, D.D., was elected Moderator. There was a large attendance of members. Mr. Ross presented the report on Remits. Those on the questions of marriage with a deceased wife's sister, and co-operation with other evangelical denominations, were approved. Mr. Grant reported the formation of a session at Chesterville. An overture praying for the appointment of an agent to advocate the claims of the Aged and Infirm Ministers' Fund, was adopted and ordered to be transmitted. Reports enant the studies of Messrs. Nelson and Lowrie were presented and adopted. Mr. Richards reported that steps are being taken to erect a church at Farmersville. Leave was granted to the congregations of Dickson's Corners and Oxford, to dispose of their respective manse properties, with a view to the erection of new manses in their places. The report on probationers' work within the bounds was presented by Mr. Kellock. Messrs. Stitt and Stiles were introduced to the Court and, after examination, were approved as catechists. Mr. Bayne reported having moderated in a call at Iroquois on the 25th ult. The call was unanimously addressed to the Rev. J. M. McAllister, B.A., of Ashton, Ont. As the call was still under process of signature, it was decided to meet on the 14th inst., in the First Church, Brockville, to dispose of this and other business. Messrs. Grant, Bayne, Kilgour, Moody and Rae were appointed a committee to arrange for the supply of North Williamsburg, etc. At the evening sederunt there was a large attendance of the congregation, in addition to the members of Presbytery. Mr. Bayne introduced to the Presbytery the office bearers and members of the Woman's Foreign Missionary Society. After the report of the society had been presented by Mrs. Blair, the Presbytery engaged in an interesting conference on Missions. The Home Mission claims were revised and ordered to be transmitted. Mr. Pullar's resignation of the charge of Morewood was accepted, and Dr. Moffatt appointed Moderator of Session. The following were appointed delegates to the General Assembly, to meet at Winnipeg in June, viz.: Ministers—Messrs. Grant and Richards, by rotation, and Messrs. Boyle and McArthur by ballot; elders—Messrs. A. J. Colquhoun, Adam Harkness, John M. Gill and G. F. Rutherford—all by ballot. Dr. Moffatt presented the report on the State of Religion, which was carefully prepared and indicated satisfactory progress. Mr. Robertson presented the report on Sabbath Schools which was ordered to be transmitted to the Synod. Dr. Moffatt and Mr. Kilgour were elected to serve on the Synod's com.

mittee on Bills and Overtures. The next regular meeting was appointed to be held at Lyn on July 5, at three p.m., the evening sederunt to be devoted to a conference on the State of Religion.—G. D. BAYNE, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Presbytery met at Paisley on March 8, Mr. J. Malcolm presiding. Arrangements were made for the induction of Mr. McLeod, at North Bruce, on April 13, at eleven o'clock a.m., Mr. Gourlay to preside, Mr. Hanna to preach, Mr. Duncan to address the minister and Dr. Scott the people. On motion of Mr. Duncan, a resolution was passed expressive of the sympathy of the Presbytery with Mr. MacMillan on the death of his wife. The remit on ecclesiastical co-operation having been considered, it was moved by Mr. Duncan, seconded by Mr. Ferguson, and carried by a vote of ten to six, that this Presbytery distinctly and decidedly express their disapproval of, and opposition to the remit, the adoption of which would imply the mutual surrender of their principles as Presbyterians, and the abandonment of many Presbyterian families, whom our Church is sacredly bound to provide with religious ordinances. Dr. James, Messrs. Tolmie, Ferguson, Gourlay, Eadie and Hanna, ministers, and Messrs. Fitzsimmons, Craig, McFarlane, J. Rowand, Dunn and Blair, elders, were appointed commissioners to the General Assembly. Mr. F. McQuaig, of Kingston, was asked to sit as a corresponding member. Mr. D. Wardrope's resignation of Westminster Church, Teeswater, was accepted, and arrangements made for declaring the charge vacant on the 13th inst. Mr. Wardrope's application for leave to retire from the active duties of the ministry, and to be placed as an annuitant on the Aged and Infirm Ministers' Fund, was forwarded to Assembly, and Mr. Tolmie and Dr. James were appointed to support the application on behalf of the Presbytery. Dr. James reported the Presbyterial visitation of the congregations in Group I. of Presbytery, and was heartily thanked for his diligence. The committees appointed to visit augmented congregations reported that the congregations of Hanover and North Normanby, North Brant and West Bentinck were putting forth efforts to be self-sustaining, and did not apply for any grants. The Presbytery asked for the same grant as last year for Glammis and Kinloss, Riversdale and Enniskillen, both of which congregations were settled in the course of the year. Mr. Tolmie submitted the Home Mission report, with recommendations which were adopted. The Presbytery adopted a series of regulations for the better management of the affairs of the mission stations within the bounds. The treasurer submitted the financial report, together with an estimate of the expenses for the ensuing year. The report was adopted, and thanks tendered to Mr. Eadie. Excellent reports on Sabbath Schools, Temperance and the State of Religion were submitted and read by Messrs. Eckford, Eadie and Ferguson respectively. The Conveners of the several committees received the thanks of the Presbytery for their very careful work. In order to have time for the fuller consideration of the above subjects, it was agreed to meet for conference on Temperance and the State of Religion, at Chesley, on Monday, July 11, at seven o'clock in the evening, and on the following day at ten o'clock for ordinary business.—J. GOURLAY, Pres. Clerk.

MONTREAL NOTES.

On Monday evening entertainments were given by the Young People's Associations of three of our city churches. In St. Paul's Church a lecture was delivered by Mr. W. A. Carlyle on the "Mines and Minerals of Canada," in which reference was made to the vast mineral deposits in the several Provinces, from the coal mines of Nova Scotia to the gold districts in British Columbia. In Erskine Church an "Evening with Sir Walter Scott" was enjoyed. An essay on the poet was read by Mr. W. Leslie, and songs and readings from his works were given by several ladies and gentlemen. One old lady present especially enjoyed the meeting because of the fact that she had known and had often spoken with Sir Walter Scott. In St. Mark's Church the entertainment was of a varied character, embracing musical selections on the piano and clarinet, songs, etc., and also addresses by Rev. Messrs. Wells and Nichols.

The tendency up-townwards does not appear to affect the Salvation Army here, as they have secured a lot down town on St. Alexander Street, near Craig, on which they are about to erect a barracks at a cost of \$18,000. The hall will accommodate about 3,000 persons. Above it there are to be residences for the officers and their families.

The regular meeting of the Presbytery of Montreal takes place in the David Morrice Hall on Tuesday, the 22nd inst., at ten o'clock a.m. The spring meeting of Presbytery has usually been held on the week of the college closing. Because of Home Mission matters requiring action prior to the meeting of the Assembly's Home Mission Committee on the 29th inst., and partly because of the generally bad travelling in the beginning of April for the country brethren, the meeting is this year to be held earlier.

The Synod of Montreal and Ottawa is to meet this year in Knox Church, Montreal, on Tuesday, the 19th of April, at eight o'clock p.m.

At the recent meeting of the Presbytery of Brockville the Rev. J. Pullar resigned his charge at Morewood, and a call was received from Iroquois, addressed to the Rev. J. M. Macallister, M.A., of Brockville and Ashton, in the Presbytery of Lanark and Renfrew.

The Rev. Marc Ami, of the French Presbyterian Church, Ottawa, sailed last week for Europe. Mr. Ami lost his wife by death recently. His health has been impaired for some time, and it is hoped that a brief visit to his native land may prove beneficial. It is thirty-four years since he left Switzerland for Canada.

Mr. John Forman, of Princeton Theological Seminary, visited Montreal last week, and addressed several meetings of students on Saturday and Sabbath. As a result of his visit, some twenty students have signified their intention to devote themselves to Foreign Mission work.

It is feared that the services of one of the ablest of our young ministers may be lost to the Province of Quebec. Within the past few months overtures have been more than once made to the Rev. D. Currie, B.D., of Three Rivers, to accept another field of labour, and now two congregations in the West have called him, viz.: Wallacetown and Glencoe, both in the Presbytery of London. Quebec can ill afford to lose the services of any efficient labourer.

How many of the students graduating this spring from our theological colleges are willing to offer themselves for a term of two or three years to the Home Mission Committee for service in some of the destitute mission fields of the Church? There is urgent need for such labourers in not a few places, both in the older and more recently settled districts of the country. In this connection it is worth quoting sentiments expressed at the closing exercises in October last, of Ormond College (Presbyterian), Victoria, New South Wales. The Rev. A. J. Campbell gave an address, in which he urged the students not to choose for themselves the scene of their operations, but—having dedicated themselves to God's service—to hold themselves prepared to go where He should direct. At the conclusion of the address Professor Rentoul made some remarks, in the course of which he said that of objects of honour there were two which he placed above all others. Missionaries who serve in foreign fields have always the public looking on with applause. They are thereby sustained in their work, and the stipend given is always sufficient to keep them comfortably. An object of more honour was the working week-to-week minister in the country districts of these colonies; those who labour from love to their fellow-men, with no encouragement from a sympathetic public. The second object, and of still greater honour, was the country minister's wife, who, on little more than a poverty allowance, strove to keep up a respectable appearance and sustain her partner in his labours.

On Sabbath last sermons on Sabbath Observance were preached in many of the city churches, on the suggestion of the Protestant Ministerial Association. By the same body a circular was issued on the subject, and distributed in the pews of the churches. In it special reference was made to the several phases of Sabbath desecration, such as the opening of the city post office for certain hours, the running of street cars, railway traffic, street parades, the opening of places of resort and trade and the neglect of public worship. The circular had attached to it the names of upwards of forty of the city ministers.

On several occasions during this winter the Sabbath evening service in the American Presbyterian Church has taken the form of "a service of praise," attracting large audiences. The following was the order of the praise service last Sabbath evening: Opening sentence by the choir, Scripture reading, hymn, prayer, singing by quartette, solo, Scripture reading, sentence by choir, address by pastor, hymn, Scripture reading, anthem by choir with soloist, notices and collection, singing by quartette, prayer, hymn and benediction.

This has been one of the stormiest winters for many years. The fall of snow has already exceeded 140 inches, as compared with ninety inches for the whole of last winter. The streets and lanes are piled up with snow to the height of ten and twelve feet in many places. The city authorities have some 740 men and 330 horses constantly at work removing the snow from the principal streets on to the river. Fears are entertained of a flood in the lower parts of the city, should the snow melt rapidly and the river get blocked with ice. Railway traffic has been seriously interfered with. Some of the students, and others who went out the last two Saturdays to supply congregations on the Sabbath were unable to reach their destination, while others were from twenty-four to forty-eight hours on the cars, the distance not exceeding fifty miles. Milder weather had set in, and the heat of the sun the past two days has begun to tell on the snow in the city. There has been no such winter experienced here for twenty, and some say nearly thirty, years.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 27, }
1887.

REVIEW.

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THE BEGINNING.—The account given of creation in the book of Genesis has never been superseded. Science has made many discoveries, but has never yet disproved Moses' statements. The Scriptures, rightly interpreted, and true science confirm each other. God is the Creator of all. He prepared in successive periods the earth as a habitation for men. Last of all, man was made in the image of God, and was the crowning part of God's creative work. Then He blessed the entire creation, and instituted the Sabbath.—Gen. i. 26-31; ii. 1-3.

SIN AND DEATH.—Man, being a free agent, was endowed with free will. The condition of life and happiness was his obedience to God's command; disobedience would cause the loss of life and happiness. The devil in the guise of a serpent cunningly approached Eve, and, by falsehood, persuaded her to eat of the tree of the knowledge of good and evil. She then gave of the fruit to Adam, and he did eat. Their lives and hopes were blighted by conscious guilt. They lost their innocence as well as the joy of paradise. Misery and death were now their portion. For their sake, a curse fell on the ground. It was to bring forth thorns and thistles, and only by hard and fatiguing toil could they henceforth maintain their existence.—Gen. iii. 1-6, 17-19.

CAIN AND ABEL.—In character these brothers were very unlike. The one was selfish and grasping; the other generous and God-fearing. Abel was prosperous, but in his prosperity he did not forget God. Both made offerings to the Lord. Cain, who was a farmer, brought of the fruit of the ground; Abel, a shepherd, offered of the firstlings of his flock. The act of offering was the same, but the spirit of the worshippers was very different. The one was accepted; the other rejected. What was the cause? It lay in the

spirit and disposition of the worshipper. Cain, like every one on the downward way, went from bad to worse, until after a violent quarrel he took his brother's life, and thus stands through all history as the first murderer. Righteous Abel was first in the noble army of martyrs.—Gen. iv. 3-16.

NOAH AND THE ARK.—The wickedness of men on the earth had become so great that God would endure it no longer. In the worst of times God never leaves Himself without a witness. Noah remained faithful in a faithless age, and was by word and deed a preacher of righteousness. He received from God the warning that the earth would be covered by the flood, and that the ungodly race would be swept away. For one hundred and twenty years he went steadily on with the work of building the ark which God had told him to prepare. The ark was the means of safety to Noah and his family, and to the animals he was instructed to shelter in it. Noah's faithfulness is emphasized in the statement, According to all that God commanded him, so did he.—Gen. vi. 9-22.

THE CALL OF ABRAM.—For the accomplishment of His providential and merciful purposes, God called Abram to leave his country and kindred, and go to a land that would be shown to him. God's commands ought to be implicitly obeyed. They are always right, but He knows human weakness. He encouraged Abram by giving him most precious promises. He was to inherit a prosperous country, and become the founder of a great nation. He was to have God's special protection and blessing, and better still, he was to be, according to the flesh, the progenitor of the Messiah. He obeyed God's command. He left Haran, and came to Shechem in Canaan; and there, in what was then a heathen land, he built an altar for the worship of the true God. He did the same afterward at Bethel, and then journeyed southward.—Gen. xii. 1-9.

LOT'S CHOICE.—Between Abram's herdsmen and those of his nephew, Lot, strife arose. The quarrel would have led to serious consequences, had not Abram, with rare generosity, interferred. He offered Lot his choice of pasture. Lot, though a good man, was not so generous as Abram. Seeing the magnificent plain of the Jordan and its many advantages, he selected that as his heritage, to which choice Abram graciously assents. He pitched his tent toward Sodom, whose inhabitants were sinners before the Lord exceedingly.—Gen. xiii. 1-13.

GOD'S COVENANT WITH ABRAM.—Discouraged by apparently long delay in the fulfilment of God's promise, Abram's faith is once more strengthened by direct communication from heaven. God again reveals Himself to His servant, renewing the promises, and making them yet more explicit, by entering into solemn covenant relation with Abram, telling him what should befall his descendants in Egypt, and of his own peaceful end.—Gen. xv. 5-18.

ABRAHAM PLEADING FOR SODOM.—Informed by heavenly messenger of Sodom's impending destruction, Abraham intercedes perseveringly and reverently for any righteous persons who might be found in Sodom. God accepts his prayer, but the righteous remnant, for whose sake doom would be averted, were not found in the cities of the plain.—Gen. xviii. 23-33.

DESTRUCTION OF SODOM.—God did not destroy the righteous with the wicked. Lot and his family were warned of the awful overthrow awaiting the condemned cities of the plain. He is reluctant to leave. He would like to save his possessions also. The angel urges and hastens his departure. He is saved from the fiery deluge, but his wife, who lingered, became a pillar of salt.—Gen. xix. 15-26.

ABRAHAM OFFERING ISAAC.—Abraham's faith is subjected to the severest possible test. The son of promise, the son of his affection, is asked from him as a sacrifice. We cannot know the depth of his emotion when God's command came to him. Sufficient that he knows it to be God's command. Unflinchingly he goes forward with his son to the appointed place. The altar is reared, all preparations made, the victim bound, the knife raised, when God interposes, and accepts the complete obedience and entire self-abnegation of Abraham. The ram caught in the thicket is substituted for Isaac, and he names the place Jehovah-jireh.—Gen. xxii. 1-14.

JACOB AT BETHEL.—Jacob, to escape the consequences of having deceived his brother, journeyed, mostly by unfrequented ways, to Haran. When he reached the neighbourhood of Luz he was wearied and depressed. Taking a stone for his pillow he lay down to rest. There the Lord appeared to him in a glorious vision. A ladder stood on the earth, and its top reached heaven. Above the ladder stood the Lord. The covenant made with Abraham was renewed to Jacob, who is assured of God's protection and blessing. Deeply impressed by what he had experienced, Jacob consecrates the place by raising a monumental pillar and naming it Bethel, and he dedicates himself to God's service, and promises Him a tenth of all his possessions.—Gen. xxviii. 10-22.

JACOB'S NEW NAME.—In due time Jacob is directed to return to his own land. He had prospered in Haran, and he leaves with his family and his flocks. When near the confines of his own land he dreads to meet his brother Esau. He betakes himself in prayer to God. The Angel of the Covenant appears in human form, and wrestles with the suppliant. Jacob is importunate in his prayer, and at day-break says: "I will not let Thee go except Thou bless me." His prayer is answered. He receives a new name, Israel, because he had power with God, and had prevailed.—Gen. xxxii. 9-12, 24-30.

PRACTICAL SUGGESTIONS.

God is the Creator of all, and claims universal homage and obedience.
Sin is the cause of all human misery and death.
True happiness and safety can only be obtained by loving and serving God.
The flood and the destruction of Sodom show that God's justice overtakes the wicked.
Sacrifice for sin was taught in the earliest times, as is seen in the cases of Abel and Abraham. These sacrifices were typical of the Lamb of God that taketh away the sin of the world.

Sparkles.

THE first thing in a boot is the last. NO one has been able to hear the bark of a dogwood tree.

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

PAT hit it about right when he spoke of the Church sociable as "so-shyable."

Figures Cannot Lie.

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

In old times parents brought children up, but now children bring parents down.

SOME claim that the pulley is the oldest mechanical invention, but probably the crowbar has a pryer claim.

Consumption Surely Cured.

TO THE EDITOR—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, Branch Office, 37 Yonge Street, Toronto.

"I WOULDN'T be a fool, if I were you," said Jones to a friend. "If you were me you wouldn't be a fool," was the reply.

"WE will now sing the 320th hymn," said the minister at the close of a pathetic funeral sermon. "It was a favourite of the remains."

TESTED BY TIME.—For Throat Diseases, Colds and Coughs, BROWN'S BRONCHIAL TROCHES have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only BROWN'S BRONCHIAL TROCHES. 25 cts. a box.

PEOPLE who don't know what a toboggan slide is can get a pretty accurate idea by dropping a banana-skin at the head of the stairs and then stepping on it.

THE history of a pen would require a volume to do it justice. Esterbrook makes over 150 styles.

PERONELLA MAGUFFER writes to inquire, "What is fugitive verse?" Fugitive verse, nowadays, Peronella, is that which makes the author a fugitive from avenging editors.

CURE FOR CROUP.—Prompt relief to prevent suffocation from the accumulation of tough mucus—the formation of the false membrane—and the constriction of the air passage, is necessary in case of a sudden attack of croup. Hagyard's Yellow Oil should be used at once, afterwards Hagyard's Pectoral Balsam.

"WHY is a small boy like a woman?" said a New Hartford man to his troublesome wife. There was no response. "Because he will make a man grown," said the conundrumist.

THE STORY OF HUNDREDS. In a recent letter from Mrs. Sarah A. Mills, of Wheatley, Ont., she says, "I was a sufferer for six years from dyspepsia and liver complaint. My food did not digest, and I grew weaker every day. I lost appetite and had little hope of recovery. I tried many remedies, but all in vain, till I took Burdock Blood Bitters. The first bottle gave relief; after taking seven bottles, I am thankful that I now enjoy good health."

MORE than 8,000,000 umbrellas were manufactured in this country last year. We don't ask what has become of this vast number, but we would like to know where three of them went to.

HIGHLY SPOKEN OF.—Mr. James M. Lawson, of Woodville, Ont., speaks in high terms of Yellow Oil for rheumatism, lame back, sprains and painful complaints. Yellow Oil is used internally and externally in case of pain; also coughs, colds, sore throat, etc., and has made many remarkable cures of deafness.

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In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, from over-work or other causes. \$1 per vial, or 5 vials and large vial powder, for \$5. SOLD BY DRUGGISTS, or sent postpaid on receipt of price.—Humphreys' Medicine Co., 109 Fulton St., N. Y.

Advertisement for James' Dome Black Lead. Includes text: "Guaranteed to give Perfect Satisfaction. The Best Stove Polish Manufactured. Beware of common Imitations. Use James' Extra French Square Blue. Use James' Royal Laundry Washing Blues. Use James' Prize Medal Rice Starch. MANUFACTURED: Plymouth, England."

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Advertisement for M'MASTER, DARLING & CO., A. R. McMASTER & BRO., AND HENRY W. DARLING & CO. Wholesale. 14/26. Woollen and General Dry Goods Merchants, 12 FRONT STREET WEST, TORONTO. McMASTER, DARLING & CO.

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Advertisement for CANADA STAINED GLASS WORKS. Includes text: "MEMORIAL WINDOWS HOUSEHOLD GLASS. JOS. McCAVLAND & SON, Toronto."

Advertisement for EASTER MUSIC. Includes text: "A New Easter Service arranged by EBEN E. REXFORD, ENTITLED EASTER MORNING. Consisting of interesting and instructive Responsive Readings interspersed with new and pretty carols by GEO. F. ROOT, H. P. DANES, PAOLO CAMPAGLIO and J. H. MURRAY. Price, 5 cts. each, or 50 cts. a dozen by mail, postpaid; \$4 a hundred by express, charges not prepaid. We also call attention to the following BEAUTIFUL SERVICES with Carols, issued in former years: The Risen Christ, Easter Chimes, He is Risen. The Easter Angels, The Story of the Resurrection. Price of each, same as for 'EASTER MORNING.' Send for our complete list of Easter Music of every description. Sent free on application. THE JOHN CHURCH CO., Cincinnati, O., And 19 East 16th Street, New York City. DR. LOW'S WORM SYRUP has moved tape worm from 15 to 30 feet in length. It also destroys all kinds of worms."

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BEFORE AND AFTER DRINKING

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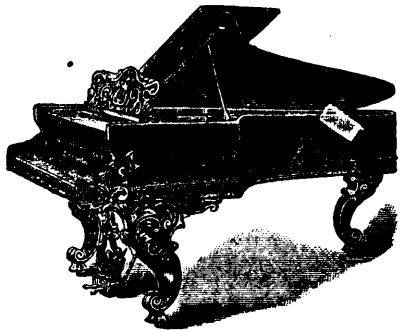
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By using which proper healing remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure.

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The value of Ayer's Cherry Pectoral, in the protection it affords from the dangers of pulmonary disorders, cannot be over-estimated. Mr. C. K. Phillips, Pittsburg, Pa., writes: "About three years ago I had severe Laryngitis, which resulted in chronic hoarseness. By the use of Ayer's Cherry Pectoral I have since entirely regained my health." Mr. Henry Russell, Excelsior Printing Co., New York, writes: "Influenza became epidemic in my neighborhood. Several members of my family suffered severely with it, all of whom took Ayer's Cherry Pectoral, and were cured by it in a few days. It is a wonderful medicine for Influenza. Too much cannot be said in its favor."

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Ayer's Cherry Pectoral

has cured a Cough in a few doses. It always relieves irritation of the lungs or throat, and arrests the tendency to inflammation. It strikes at the foundation of all Pulmonary diseases, is without a rival as an expectorant, and is a sure cure for the most obstinate Coughs and Colds. L. Garrett, Texana, Texas, writes: "I have used Ayer's Cherry Pectoral in my family for twenty years. For throat and lung diseases, I consider it a wonderful remedy."

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For sale by all Druggists.

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Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 13 year old girl can do the washing as well as an older person. To place it in every household the price has been reduced to \$3. Delivered to any express office in the Province of Ontario and Quebec. Charges paid \$3.50. Send for circulars. Agents wanted.

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MEETINGS OF PRESBYTERY.

KINGSTON.—In St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.
WHITBY.—In the new church at Dunbarton, on Tuesday, April 10, at half-past ten a.m.
PETERBORO'.—In St. Paul's Church, Peterboro', on the 22nd of March, at ten a.m.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, March 22, at ten a.m.
TORONTO.—In the usual place, on Tuesday, April 5, at ten a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, May 10, at half-past ten a.m.
PARIS.—In River Street Church, Paris, on Tuesday, May 10, at ten a.m.
BROCKVILLE.—At Lyn, on Tuesday, July 5, at three p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 23.
BRUCE.—At Chesley, on Monday, July 11, at seven p.m., for conference on Temperance and the State of Religion. On Tuesday, July 12, at ten a.m., for ordinary business.

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

DIED.

On Tuesday, the 8th of March, of inflammation of the lungs, the Rev. John Ross, of Brucefield.



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Retailed Everywhere. 34/52

J. YOUNG,
The Leading Undertaker,
347 YONGE STREET.
TELEPHONE No. 679. 18/26

Home Mission Committee.
Presbyterian Church in Canada.

The Home Mission Committee will meet on Tuesday, March 29th, at nine a.m., in St. Andrew's Church, Toronto. Claims for the past six months for Mission Stations and Augmented Congregations will then be passed—the present grants revised and new applications considered. Claims for the past six months should be sent Mr. Warden, the Clerk (or the Convener), not later than 22nd March. All students desiring Mission Work during the summer months must be certified by their respective Presbyteries, and Ministers or Licentiate's desiring appointments as ordained Missionaries for a term of years, should send in their applications at once to the Convener.
WM. COCHRANE,
Branford, March 7, 1887. Convener H. M. C.

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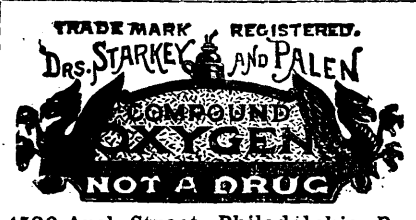
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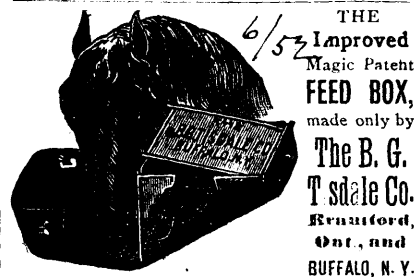


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Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.



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