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Vol. 16.—No. 8  
Whole No. 784.

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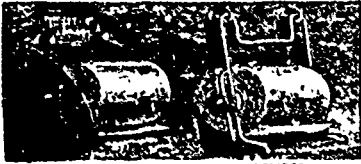
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TEA KISSES.—Half cup butter, two cups flour, one cup sugar, two eggs beaten lightly, two tablespoonfuls milk, two teaspoonfuls yeast powder; dip out by the teaspoonful spread far apart on the pan; sprinkle with powdered sugar and bake in quick oven. It only takes a few moments, and they are delicious.

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# THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, FEBRUARY 15th, 1867.

No. 8.

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PRESBYTERIAN PRINTING & PUB. CO.,  
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## Notes of the Week.

THE old Crown Court Church, Covent Garden, once and for long the scene of the labours of the Rev. Dr. John Cumming of prophetic memory, is now the Church of the Highlanders resident in London, with services in Gaelic. At a recent meeting to complete arrangements for the new year, all the Highland M.P.'s. were elected to office, with Dr. Farquhar Matheson as treasurer. The services of the past year have been very successful.

MANY will be pleased to see that a better tone of opinion, relative to the raising of funds for purposes of religion and charity, is beginning to find more general expression. Last week, the evangelical Bishop of the Huron diocese issued a pastoral letter, inhibiting the raising of money for ecclesiastical or parochial purposes by raffling, throwing of dice, games of chance or gambling of any kind, and all theatrical, dramatic or impersonating exhibitions, whether public or private. Let sound scriptural methods of contributing to Christ's treasury extend.

THE Archbishop of Montreal has once more condemned the practice, so common in the Province of Quebec during an election excitement, of holding political meetings on Sabbath. The propriety of this reform will be apparent to all, whatever their religious or political views. During the heat of an election campaign, the quiet of the Sabbath is very much needed. To use its sacred hours for heated political discussion is neither in keeping with the purpose of the day, nor with its divine obligation. It is with regret we notice that political meetings, during the present campaign, have been held in Eastern Ontario.

THE New York *Tribune* delivers a homily with a point to it thus: A few years ago, a play by Alfred Tennyson was enacted in London, in which a typical atheist was represented as esteeming highly the virtue of chastity. The evident intention of the dramatist was that atheism tended strongly toward immorality. A member of the British Peerage thereupon arose in the stalls, and denounced the play as a libel upon all freethinkers, and in some subsequent public utterances fervently proclaimed chastity to be a cardinal doctrine of infidelity, of which he himself was a living proof. The sequel to this incident was recorded recently, when a Scotch court granted the wife of that peer a divorce from him, on the ground of infidelity.

THE deplorable accident by which so many lives were lost near White Plains, Vermont, has called at-

tention once more to the dangers attending the heating railway cars by stoves and lighting them with coal oil. After the Komoka disaster a number of years ago candles were used for a time, but when the seeming danger was passed they were once more replaced by coal oil lamps. It is clear that had other modes of heating and lighting the cars on the ill-fated train been employed the fatalities would not have been so dreadful. Several of those who perished were bent on participating in the pleasures of the Montreal Carnival. A journey begun with pleasant anticipations ended in a disaster that will for years be memorable.

THE Roman Catholic Archbishop of Montreal has successfully inaugurated a Law and Order Association. The work of moral and social reform goes bravely on. At the preliminary meeting, held in the archiepiscopal palace, the Rev. Abbé LaRocque explained the object of the association, which was principally to diminish the number of tavern licenses, and to obtain a reform and better observance of the existing laws. He remarked that 1,100 bars in the city, for a population of 186,000 persons, constituted an average of one drinking place for every thirty-five families, or for every group of 170 persons—which was an enormous and alarming proportion. Archbishop Fabre explained that the association would have for its object the protection of good morals by all means at the disposal of honest citizens.

PREPARATIONS are being made throughout the British Empire, and wherever the British flag floats, for the fitting celebration of the Queen's Jubilee. It is stated that there is to be a special meeting of the Privy Council next month, either at Windsor Castle or at Buckingham Palace, when the proposed arrangements and estimates will be submitted. To this Council will be summoned the Prince of Wales, the Duke of Cambridge, the Cabinet, the great officers of the Royal Household, the Archbishops of Canterbury and York, the Bishop of London, Mr. Gladstone, Lord Hartington, Lord Granville and Lord Sydney. The details will subsequently be settled by a committee selected from the above personages, with one or two additions of permanent officials, by whom all the real work will doubtless be done. The rough estimate for the thanksgiving services in Westminster Abbey is \$60,000. A magnificent display of fireworks from Hyde Park in the evening is also promised.

THE *Sunday School Times* says: In an extended sketch of the Rev. Dr. Charles S. Robinson, recently given in the *Mail* and *Express* of New York City, there are noted some facts which are quite out of the line of ordinary ministerial biography. It is said, for example, that he has given outright to Church work the magnificent sum of \$150,000, half of which has been given to the Madison Avenue Presbyterian Church, of which he is still the pastor. And what is perhaps a yet more startling statement is the announcement that he can to-day exhibit 150 sermons that have never been delivered! That indicates a unique method of getting beforehand in one's ministerial work. It is not often that a minister can point to \$150,000 that he has laid by for time of need, while his 150 sermons have all been preached; but even such a case would be a commoner one than the showing of 150 sermons laid by for time of need, and \$150,000 given away in a good cause. Dr. Robinson is a remarkable man in many ways.

IN England sermon-making is a regular business. Firms have ready-made discourses on hand of all varieties to suit purchasers. If the minister who buys his sermons can deliver them without MS., he can get them cheaper. Elegantly lithographed MS., to correspond with the dainty cambric handkerchief, come higher. This traffic has flourished for years in England. It has begun to attract notice on this continent. A Kansas City firm offer sermons at the rate of eight cents a week. This is low enough certainly, but not nearly so low as the alleged ministers

who could think of purchasing and using such MS. Apropos of this, it may be mentioned that once upon a time two clergymen of the same name were settled in the city of Edinburgh. Letters were occasionally transposed by the postman. With that fine sense of condescension which some men possess, the one wrote, while returning letters not for him, to his namesake: If you did not arrogate to yourself a title to which you have no right, this mistake would not have occurred. Soon afterward, a roll of lithographed sermons intended for the superior being who wrote the above reached the Rev. Mr.—let us say—Smith. He forwarded the precious packet to its proper destination with a verbatim copy of the note he had previously received, with the slight change: If you did not arrogate to yourself a function you cannot fill, this mistake, etc.

THE protracted troubles of the Oka Indians are not yet ended. It is stated that the Rev. J. A. Dorion, Methodist missionary at Oka, has been served by the Seminary authorities of the parish of the Annunciation with a writ of eviction from premises occupied by him and his predecessors as the parsonage for several years past. Eight days only are allowed him to leave the same, and in default he subjects himself to all costs and damages preceding and succeeding the serving of said writ. The following are, in substance, the grounds alleged for such action. The Seminary declare themselves the sole proprietors of the land occupied by the Indians within the bounds of the above-mentioned parish (citing in proof the several Acts of Parliament conferring said proprietorship); that they own all houses and buildings on said land; that they have furnished materials for, and paid mostly the cost of construction of, said houses; that the Indians have received permits to build and occupy; that they themselves must be the occupants; that they cannot transfer possession to the whites; that said permits are only at the good pleasure of the aforesaid Seminary; that the Indians have only precarious rights to said land, etc.; that the Rev. J. A. Dorion has rented one-quarter of an acre of land with house thereon from said Indians, who have no right to rent to white men; that he commits an illegal act in renting said land, etc.; and that they, the said Seminary, intend to take possession or dispose of the property in question.

WHAT the *Interior's* politics may be, we are not prepared definitely to state. One thing is certain, its politics, like its religion, are perfectly orthodox, as the following plain speaking shows. Another revelation of the abuses in the Cook County (Chicago) charitable institutions enables the people to sup upon horrors to their hearts' content. We began ten years or more ago to protest against the abominations in those abodes of misery and rascality and brutishness. Since that time, each two or three years, we have another "revelation," and plenty of "indignation," and then the good people of Chicago "eat and drink and wipe their mouths, and say we have done no evil." They go to the polls, and vote "for the party" just the same, and thus divide the decency of the city into two inconsequential bands. Gentlemen and ladies of Chicago, let us ask you who are responsible for the birth of children in the female insane wards of our "charitable" (!) institutions—and for all the other infernalities that you support by public taxation? The *Interior* tells you straight to your faces that *you are*. You have known the whole facts for nearly twelve years past. We have told you of them a dozen times. The daily press flares up with them, sometimes for political effect, and sometimes merely for the sensation it will produce—but they have time and again been recited with the most painful and shocking detail. The decency of this city and county is in the majority,—if it were not, we have a great, strong wholesome state at our backs. Just so long as we remain so devoted to party that we go to the polls, and vote for scoundrelly aldermen, demagogue mayors and truckling governors, just so long will our "charitable" heels remain what they are.

## Our Contributors.

### PERENNIAL ELECTIONS.

BY KNOXONIAN.

"Wish the elections were over—great annoyance—disturb business—stir up strife—cause too much excitement—wives angry when their husbands come home late—boys getting demoralized—everybody neglecting business—newspapers becoming abusive—neighbours quarrelling—everything going wrong—wish it were over."

Patience, friend, it will all be over on the 22nd, and then let us hope peace will reign in Canada, and somebody will give us good government. But though this political contest will be over in a few days, let us not forget that there is a more important election than this one going on all the time. Every moral agent has a perennial election on his hands. To elect means to choose, from among two or more, that which is preferred. So Webster says, and Webster knew something about the meaning of words. Well, if to elect simply means to choose between two persons, two things, or two courses of conduct, we have an election on hand all the time. Every day is polling day, and the polling begins early in the morning. The first duty of the day is to elect whether you will get up now or take another snooze. Women have a vote in this election, whether they pay taxes or not. The election is not by ballot. You don't need to go behind the old quilt which the returning officer hangs up in the corner, and calls a screen. You are behind or under a quilt already. You don't need a lead pencil to record your vote, nor are there any scrutineers, or clerks, or law students, or other young fellows of an inquiring mind there, to ask you impertinent questions about your franchise. You are elector and returning officer and scrutineer and poll clerk yourself. You poll your vote mentally and generally. You elect to take another snooze. So you see the very first thing in the morning is an election.

People very often vote wrong these cold mornings. They elect to take another nap, lose an hour or two of precious time, get behind, and never catch up during the day.

After a citizen assumes a perpendicular attitude in the morning, he has another election on hand immediately. He must elect right away whether he will go down to breakfast neatly dressed, and in good humour, or go down coatless, collarless, stubble on chin, cross as a she-bear, and in as bad a condition generally as some of the candidates will be on the morning of the 23rd. The happiness of the family depends a good deal on this election.

Right away after breakfast comes another election. The head of the household is called upon to elect whether he will have family worship in his home or not. The moral and spiritual welfare of the family depend largely on this election. Whether Mr. Blake or Sir John will triumph on the 22nd is a small matter to the boys and girls growing up in that home, compared with the influence exerted upon them by the family altar. And yet there are thousands of men shouting themselves hoarse about politics, who never once bowed the knee before God with their families. If we had a family altar in every home in this Dominion, we would not have much trouble in getting good government. You might as well try to save Sodom and Gomorrah by Act of Parliament, after the fire and brimstone began to come down on them, as save Canada by mere politics. You might as well try to resuscitate the world that Noah looked down upon from Ararat as make Canada a great country by the political dodges of men, who merely use the Bible for electioneering purposes. What we need most in this country is men who will elect to read the Bible in their own families, and try to practise its precepts in their own lives. A man who uses the Bible for electioneering purposes merely stands in about the same relation to Christianity as Judas Iscariot stood, with this important drawback—he has not conscience enough left to take himself out of the way, as Judas did.

Every business man is called upon to elect between two courses of conduct a good many times, almost every day. An angry man comes into a law office, and tells one of the firm a long story about the way he is being wronged by somebody. His mind is full of just one idea, and that is to beat his opponent in court, and smother him under a pile of costs. Before he

has gone very far, the lawyer sees rather clearly that the angry man has no case. But he sees with equal clearness that he has money, and is willing to invest it in litigation. That lawyer must elect whether he will tell the man he has no case and lose the fee, or encourage him to go on and take a good retainer. Some lawyers do the one thing, and some do the other.

Mr Jeremiah Barebones goes into a doctor's office with the horrible intention of dissecting himself. The doctor has heard his dismal story many a time, and knows there is nothing wrong with him but laziness. (In the case of a minister, laziness should always be called *inertia*.) The doctor must elect between telling that man to eat less and take more exercise and giving him medicine. Some doctors do the one thing and some the other. Some compromise the matter by giving Jeremiah a bread pill, and take the fee. If we were a doctor, we would usually elect to take this last course.

Merchants are sometimes called upon to elect between taking the advantage of a customer and doing the square thing. In these lively times, editors have often to elect between the memory of George Washington and the example of Ananias. A farmer is sometimes called upon to elect between putting two kinds of grain in his bag—the best at the mouth—and one kind only. In fact, any man can be called upon to elect between two courses of conduct every day.

Young men leaving home have to elect in regard to their companionship, and their future history depends very much on this election.

One kind of election is going out of fashion. "Take something?" your friend says, with a suggestive kind of look. You must then elect whether you will drink or not. It is more "not" now than it used to be.

In truth we are called upon to decide questions every day, which, so far as we are personally concerned, are a thousand-fold more important to us than whether Blake or Sir John will win on the 22nd. Would that we gave more heed to some of these questions.

### THE MELA OF ONKAR.

BY THE REV. JOSEPH BUILDER, B.A., MHOW, CENTRAL INDIA.

Having learned something of the place and the worship of the deity to whom it is sacred, let us mingle with the crowd of perhaps 15,000 people to ascertain what is actually going on.

First, we will go to the temples, of which there are about twenty, big and little. The large ones are all of the same style of construction, about twenty feet square at the base, and from the top of the first story tapering gradually on curved lines to the top somewhat after the fashion of a pyramid; the small ones are mere shrines, of four pillars and a roof, to shelter some hideous-looking idol or small stone bull. Here is a large one with an addition to the front like an enclosed veranda, with a number of priests busy at work. What are they doing? They are sitting on a small mat on the floor with a lump of black mud and some rice on one side, and a board in front having 1,320 small holes. They are making with the clay small images of the phallic symbol of Shiv worship, and placing them in these holes. When they have each filled their board their appointed daily task is performed. These mud images are cast into the sacred river, accompanied with the recital of mantras or Sanscrit verses, and the merit is accredited, not to the priests, but to the account of some rich person who has given a sum of money for this purpose. In this temple there are twenty-two priests, and they continue in their employment for four months, and are then replaced by others. Two other temples are connected with this one, and are, I presume, for doing the same kind of work: one at Nimour, with thirty-two priests, and the other at Maheshevar, with 125. Think of intelligent men spending their time in this worse than frivolous employment, and doing it in the name of religion! Further particulars are too impure for the public print. It would be a relief to see signs of decay in this worship, but alas! it is vigorous and the old temples are not considered sufficient; for a new one is at the present time in course of construction at the expense of the Maharajah of Indore.

Leaving the temple, we go down the rock steps to the river side. Here old and young of both sexes in great numbers are bathing. At a particular place

there are several Brahmins seated on a raised stone platform, screaming "mantras," whilst the worshippers are going through their ablutions. After bathing, a visit is paid the temple of Onkar to see the god, as they express it, and offerings are deposited in front of the marble bull, Shiv's favourite riding animal, and also before the sacred idol. The offerings are, according to the circumstances of the worshippers, from pice to several hundreds of rupees. Lining the roads to the bathing places are little stalls where all sorts of goods are displayed, such as may be obtained in the bazaar of any Eastern city. The object is not, as in Western fairs, to exhibit the results of skilled labour in prize competition. They have no idea of improvement. They think what has been ought to be—what their fathers did they cannot improve. So this part of the "mela" is only for doing a little extra business. Their arrangements are simple. Each stall is about eight feet square. Short poles at the corners support a cotton awning which serves for protection from the sun by day. At night a sheet is fastened up all around as walls, and the store becomes a dining room for the evening meal, and after that a bedroom until morning breaks, when the wares are again displayed to entice the visitors to buy. For the pleasure-seekers there are panoramic shows giving the principal scenes in the history of the hero, Ram, fire-crackers, and a grand display of fireworks on the night of the full moon, the finale of the mela. The showmen did not seem to do much, though they made a great noise with drums and other musical, no-tutting instruments. The boatmen seemed to ply the busiest trade, taking the crowds of people to and fro across the river.

Here is a man walking slowly in the crowd with something the matter with his face. By looking closely it is seen that he has his mouth stuffed with mud so that his cheeks stick out, and a black piece of cloth neatly pasted over it. His nostrils also are apparently stopped, but only apparently, as a passer-by remarked. He is trying to make the people believe he has reached such a holy state that he can live without breathing. A little further on is another man with dishevelled hair and body smeared with ashes. Let us follow him. He enters a place enclosed with a stone wall. At the entrance we meet a very garrulous individual, whom we salute respectfully, and begin to ask questions. This is a Sadhus' home, or a rest house for holy men who have adopted a life of mendicancy and austerity, not for the benefit of others, but for their own salvation. Within a court in this enclosure is a small raised platform of masonry, protected with a red-and-white awning. Beneath this, miniature idols of twenty-four of the chief gods of the Hindoo Pantheon are arranged, with Shiv in the centre as supreme. It is the time of sunset, and a Sadhu is waving fire and muttering invocations over these, accompanied with the ringing of bells, the beating of gongs and drums, and the blowing of a horn. He is simply going over the names of the gods. There is nothing intelligent or spiritual in the performance. Yet the devotees think that in some way, they know not how, help will be given to them to obtain salvation; that is, deliverance from future births, and absorption into Brahm. The place is otherwise decorated with images of Hanuman, Ganesh, etc., and some sacred trees. Facing this sort of altar are two long open sheds for the accommodation of the inmates of the place. There are generally about twenty present, but sometimes the number is a hundred. If only ten or twenty come in from the jungle at one time, they receive food for three or four days if they desire to remain; but if a larger number should come, they only remain one day, and return again to the jungle, or go on a pilgrimage to another holy place. These homes are all over India, and in Onkar there are no less than three or four for the different orders, which resemble the orders of monks of mediæval and earlier times in Europe. But who is our garrulous informant? He is the head or rajah of this home. He has his gaddi or throne, and is absolute lord with his stone wall. He is unmarried, although many Sadhus have wives, and he has no disciples as some others. Who, then, will succeed to his throne? When he thinks proper he will adopt the son of some Sadhu, who will succeed to all his rights and privileges. He derives his revenue from a small village yielding Rs. 300 a year, and the bequests of rajahs and other rich people. Some of these Sadhu princes have a permanent income of Rs. 3,000 a year, besides the gifts of patrons, which they spend

in feeding the devotees who pass the greater part of their time in the jungle, and in wandering from one holy place to another, seeking what they regard as salvation.

Many will ask now, What did you do in proclaiming Christ to this vast motley host, and how did they receive His message? Perhaps we did very little, and perhaps a great deal. 'Tis true, we felt ourselves more helpless in the great mass than we would have done in seeking to preach Christ in the midst of the crowds at a Provincial Fair in Canada. However, we had helpers selling books and tracts, and held some interesting conversations with Brahmans, on religious questions. The preaching services, especially after dark, when we had the aid of the magic lantern, were well attended and very orderly. We had to exercise prudence, for it was impossible not to feel that we were shunned because we were Christians, nor is it unnatural that we should be. We were, in their midst, avowedly to disturb their faith, with which they were satisfied. Still, we were not uncourteously treated, nor was our message either strange or unwelcome to many. An intelligent Brahmin priest said that our religion was good; so were other religions. They were all roads to the one city, and the moral from religious controversy was that morality is the essential thing. Another Brahmin, a doctor, discarded idol-worship and pantheism, and professed to find what he desired in the belief of a great Father of love, who forgives all, simply on the ground of their repentance and endeavour to lead a right life. Still another, who had lived many years, and had made many pilgrimages, said he believed on Christ, though he had not received baptism. He, like many others, was trying to pour the wines of the new faith into the old bottles of Hindu institutions, especially caste. When will the time come that it will burst these unnatural bounds, and provide for itself new channels whereby it may flow into the millions of homes of this land, carrying faith, hope and love into all hearts? The dawn is only breaking. Heavy and thick is the darkness. Why tarrieth the mornings, and when will the noon-day be? Only after nights and days of labour, only after discouragements are overcome, and only by the exercise of more Christian love and sympathy, alike with Sadhu and labourer, educated and ignorant, rich Brahmin and outcast; in a word, only by being more like Christ.

*Mhow, December 23, 1886.*

#### WOMAN'S WORK FOR WOMAN.

The following report was presented by the secretary, Mrs. C. C. A. Fraser, at the annual meeting of the Indian Lands Woman's Foreign Mission Society Auxiliary:

Seven years have passed since the formation of this society. It was organized on January 19, 1880, and is auxiliary to the Woman's Foreign Mission Society of the Presbyterian Church in Canada, which association is under the patronage of the General Assembly of our Church, and is esteemed by that venerable body as a valuable assistance in the cause of missions. We cannot speak of outward progress, or increase in any special direction, this year; neither is there any retrograde movement to chronicle. Our members and subscriptions remain at about the same figure as in the past year or two, and if we did not get much encouragement outside of the society, with the good hand of our God upon us we have gone on hopefully and cheerily. But there may be growth of another kind—unseen, subtle, deep in the recesses of the soul; and may we not hope that the interests of Christ's kingdom have gained an abiding and intelligent hold on our hearts? And does not the opportunity afforded us to help in rearing the glorious and eternal temple of Zion's King stir our enthusiasm—that temple, "the splendour of whose perfections is mystical, strange, divine"?

We have had twelve meetings during the year—meetings of sweet fellowship, feeling that we had a common interest in a world's misery and in a Saviour's surpassing love, and we thought of those who were not with us with a tender regret. The contribution this seventh year of our auxiliary is \$120.50, making the aggregate sum of \$887.83 since its commencement. The Indian Lands Auxiliary is one of seventeen that form what is termed the Presbyterian Society of Glengarry. There are also five mission bands in operation, two of which are in Indian Lands.

The united contributions of these auxiliaries last year were \$970.

In August last twelve of our auxiliaries sent about 700 cwt. of excellent clothing—blankets, quilts, yarn, woollen dresses, etc., to the mission in Mistawassiss Reserve. This is but a small item in the abundance of garments sent by the Woman's Society to the North-West Missions. The receipts of the Provincial Association, with which we are connected, were for the year ending April, 1886, \$13,453.55; and, as it may be interesting to know what use is made of the money, I will give a brief statement of its outlay from our annual report.

The salaries of three lady missionaries for Central India are provided, for one medical missionary, for two young lady assistants, the expenses of six schools, Bible women, helpers, etc., and a sum for the completion of a bungalow for the lady missionaries. For Formosa, our share of the expenses of supporting the girls' school. For the North-West, the salaries of teachers at Mistawassiss, Crow-Stand and Bird Tail Reserves, the salaries of two lady missionary teachers. There was also a small sum expended in preparation for medical work. After meeting expenses, there remained at the disposal of the Board \$3,389.64.

It may stimulate our energies to glance at the urgent need of increasing effort in behalf of the perishing millions in dark and godless lands. The special enterprise with which our association is identified is the evangelization and education of heathen women in the East, "which comprehends visiting their homes for the purpose of giving instruction, Bible reading, in the villages, the circulation of tracts and Bible leaflets, which are distributed in thousands, and the organization of schools for girls, and establishing of orphanages."

Let us glance for a few minutes at the goodly array of those societies that have, with few exceptions, been organized since 1850 throughout Christendom. It may help to give us courage to find ourselves a unit in so mighty an assemblage of faithful workers in the kingdom of grace. There are in Europe at least sixteen general societies that employ staffs of female missionaries.

Besides these there are in Berlin "The Ladies' Society for the Christian Education of Women in the East" also "The Berlin Ladies' Society for China." In Stockholm, Sweden, "The Ladies' Society for China" educates boys and girls.

In Great Britain we find the Church of England Zenana Missionary Society. Its receipts, in 1883, were \$90,205. It supports missions in India, employing sixty zenana missionaries, twenty-eight assistants, eighty-five Bible women, 166 native teachers and 114 schools. There are at least eighteen female missionary societies throughout the kingdom.

If we now turn to the continent of America, we shall find twenty-four such societies, perhaps more, besides ladies employed by others. Three years ago, the women of the United States gave the sum of \$600,000 for the diffusion of Gospel truth among the heathen, and their contributions increased every year. In Canada, I believe, there are six societies in connection with different denominations.

Let us now turn our thoughts, for a short time, to the extent of the field, and we shall see the need of ever increasing effort. The immense Asiatic continent, with its fourteen large countries, has a population of 800,000,000, and Africa, 300,000,000. Those vast figures by no means represent the whole of the millions that are perishing for the lack of the bread of life. The condition of the women is sad beyond description. They are shut out from all that can make life worthy or even bearable. It is the custom of Eastern countries that they remain in entire ignorance and seclusion—a condition that has prevailed for many centuries. Some one writes that "pitiful seclusion, pitiful ignorance and most pitiful child marriage are almost universal." The woes of Hindoo widowhood overshadow almost every home. Second marriage is forbidden, and such widowhood is a life-long and repulsive torture to all the sensibilities of our nature. Despised and degraded, the widows—thousands of them mere children—drag out a weary life, without one cheering ray of hope; looked on by their own mothers as vile, heaped with abuse and cruelty by their mothers-in-law and connections, it is no wonder that the prayer is often uttered "O Brahm, let no more women be born in this land."

Is it a wonder that an agonizing appeal is being

made to every Christian woman to stretch out a hand to rescue and to save those unhappy and helpless people? No other cause or scheme has an equal claim on our compassion and liberality with this. Is there not some responsive impulse within us? If the same mind be in us that was in Christ, we cannot pass by the perishing without an effort to help.

What a comment the earnest activity of women in the Church at present is on the apathy and prejudice of some past centuries? Under the old economy the "wise hearted" and "willing hearted" were diligent and devoted in labours for tabernacle and temple. It is strange if more was expected of them, and accepted from them, than from us, who are in the light of the more glorious dispensation.

Above all, may we have an abiding sense of what we owe to Him, who in all our wanderings has covered us with His mercy; and while with our lips we ascribe to Him the kingdom, the power and the glory, may our lives be a testimony to His sovereignty! May our consecration be entire and all pervading in the home, and outside the home, helping with heart and hand in rearing the eternal temple of Zion's King—that glorious temple whose foundation is everlasting, and whose living stones have been quarried from a thousand thousand generations!

The plan of the temple, only  
Its Architect understands;  
And yet He accepts (oh, wonder!)  
The helping of human hands.

And so for the work's progression  
He is willing that great and small  
Should bring Him their bits of carving  
So needed to fill the wall.

Not one does the Master-Builder  
Disdainfully cast away;  
Why, even He takes the chippings  
We women have brought to-day.

Why labour and strive? We have promised  
(And dare we the word recall)  
To do it, because we love Him—  
We love Him, and that is all;

For over the church's portal,  
Each pillar and arch above,  
The Master has set one signet,  
And graven one watchword—Love.

#### A FEW MORE WORDS ABOUT BURNS.

A pleasant little sketch of Burns, his genius and his work in inaugurating a new era in Scottish poetry, which appeared in a recent issue of THE CANADA PRESBYTERIAN, would be read with pleasure by all lovers of true poetry, and of him who left to his land her sweetest songs—

To Earth her saddest story.

The statements with which it closes, however, can scarcely be received without protest by those who have sought to enter somewhat into the struggles of this strangely mixed and complex temperament. The kindly tone of the paper is very different from the bitter harshness which some good people always assume in regard to Burns, and the statement referred to was evidently made with pain. Still, it reflects a common misapprehension—that Burns ever became a godless and hardened "reprobate." He refused to accept what he felt to be unworthy conceptions of God; but many of his poems and letters testify to his profound reverence for the Divine Being, in whom he always implicitly believed. In a letter written three years before his death, he says:

"I am, I acknowledge, too frequently the sport of whims, caprice or passion; but reverence to God, and integrity to my fellow creatures, I hope I shall ever preserve." That notwithstanding this, he sinned often and grievously against his better self and better knowledge, is only too true; but we also have evidence of various kinds of the depth and genuineness of his contrition. Here is one instance of this:

"A touching incident is related in the life and works of the poet, edited by the Ettrick Shepherd and Motherwell. It was given by a boon companion of Burns, and occurred after a night which they and others had spent together. This friend, who shared the same room with Burns, had gone to bed, and was supposed by Burns to be asleep. But he was lying awake, and with half-closed eyes, was observing the poet. He saw him move restlessly about the room for a while, and then throw himself on his knees, with his face leaning across his arms, which were across a chair. In this position he began to pray audibly,

and by degrees became so fervid in his appeals for mercy and forgiveness for his transgressions, that his friend, stricken with awe, crept out of bed, and went down also upon his knees. Burns neither heard nor saw, and went on in an agony of penitence and supplication. 'No man,' this friend said afterward, 'could have prayed with such passion, with such contrition, with such a realization of God's presence, unless prayer had been a habit with him.' When, at last, Burns stopped and looked about, and found his friend on his knees beside him, he shook his head, and seemed displeased that he had been observed and heard." Burns was deeply conscious of his own faults, and though perhaps more sinned against than sinning, he was ever more ready to blame himself than others. Again and again we find him lamenting his waywardness, and the want of the moral principle by which he felt that his life ought to be resolutely guided. With sad fidelity he described his career in the lines.

To right and left eternal swervin',  
He journeyed on.

May we not hope and believe that such deep and heartfelt confessions and prayers were heard by Him who declared the penitent publican justified rather than the self-righteous Pharisee; and who has promised that, if we confess our sins, He is faithful and just to forgive and cleanse. FIDELIS.

#### HOME MISSIONS AND AUGMENTATION.

MR. EDITOR,—Permit me to remind my ministerial brethren and the treasurers of our congregations that the Home Mission Committee meets about the end of March, when new applications for aid to mission stations and augmented congregations will be considered, and the claims passed for the six months ending March 31, 1887. What grants can be made for home missions and augmented congregations during 1887-8 will depend very much upon the prospects of the funds as indicated by the contributions for the present year. While, as every one knows, the committee are exceedingly anxious to maintain the minimum of \$750 and manse to augmented congregations in country districts, and the proportionately higher sum that has been fixed for towns and cities, and also to extend the home mission work in the North-West and British Columbia to the very utmost, this can only be done by the increased contributions of our people. The home mission work in British Columbia is assuming large proportions. All the stations there (save Victoria and New Westminster, which are self-supporting), depend upon the Home Mission Committee for liberal assistance, as well as all expenses connected with the travelling expenses of missionaries to their fields of labour, which have this year been heavy. This must also continue for many years as the Province becomes populated. All moneys intended for Home Missions and for Augmentation, should be in the hands of Dr. Reid not later than March 20.

WM. COCHRANE,

Convener Home Mission Com.

Brantford, February 14, 1887.

#### GOSPEL WORK.

##### AS TO MAN'S CREATION.

Man was created in the image of God. Adam, in course of time, begat a son in his own image. By this we learn that the image of God has ever since been propagated, and whatever loss has been entailed by the fall, yet this image is man's inalienable possession. The brute cannot attain to it, and man cannot wholly efface it. At the outset there was placed this impassable barrier between the two creations—the brute cannot improve itself into a man, neither can a man sink himself to the level of a brute. This dignity is peculiar to him. That he has marred the likeness and defaced the image is true; but that he has lost all trace of it is not true—man in ruins, like the broken columns of a Grecian temple, shows what he was when he left his Maker's hands.

##### AS TO SIN AND TEMPTATION.

*The blinding power of sin.*—It is among the most potent of the energies of sin that it leads astray by blinding, and blinds by leading astray; that the soul, like the strong champion of Israel, must have its eyes put out when it would be "bound with fetters of brass," and condemned to grind in the prison-house."—*Archer Butler.*

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### A LEAF FROM PASTORAL EXPERIENCE.

Thirty years ago, I was for a brief period pastor of a Presbyterian Church, in one of the Western States; the people were mostly from New England. There was a remarkable contrast between the women of the congregation and their husbands. The former were gentle, pious and pleasant. The men of business were, most of them, a sharp set, exceedingly hardened in the ways of the world.

There was a choir to conduct the singing on Sabbath Day, seated on the front of the gallery opposite the minister. The music was very fair, but very irregular generally. The singers made their appearance morning and evening; but occasionally, the leader was absent and the choir did not take their places; remonstrance was unavailing, affairs grew worse. Some older members of the church would have sung, but they were not up to the modern style of sacred music, and their voices were not as mellow as they had been.

At last, the pastor announced that no congregational singing at all would be better than such uncertainty; and for several months, the song of praise from the congregation was mute and voiceless.

Towards the end of that period, a terrible lesson was given to the whole community. The choir leader was bitten by a mad dog, and in due time the awful symptoms of rabies were manifested. I visited the poor man twelve hours before his death. He could neither sit nor lie, but continued to walk about his room in restless agony. Comment on this case is unnecessary. His death was a lesson not soon to be forgotten. "By terrible things wilt Thou answer us, O God of our salvation."

FOR THE CANADA PRESBYTERIAN.

#### A PRAYER.

Lord, teach me as a little child,  
To place my faith in Thee;  
And hear Thy word, as once I heard  
While on my mother's knee.

Send down Thy Holy Spirit, Lord,  
Delay not, but to-day  
Lead to the fount for David's house—  
And wash my sins away.

Whene'er my reason cannot see  
Through mysteries divine,  
Make me believe with child-like trust  
This holy book of Thine.

When doubts and fears annoy my soul,  
My God, dispel them all;  
That in Thy word I'll ever trust,  
And hear when Thou dost call.

My Father, keep me near to Thee!  
And grant my soul's request;  
Prepare me for that happy home  
Where all Thy loved ones rest.

L.—Ontario, February, 1887

S.

#### PRAYER

It is not a matter of locality, for God is "within no walls confined." And He, who in this, as also in all things else is the only infallible teacher, said 1,800 years ago to a woman of Samaria, under the shadow of Mount Gerizim, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, but the true worshippers shall worship the Father in spirit and in truth." In magnificent cathedral, or in lowliest cottage home, in the midst of a vast worshipful multitude, or all alone in the darkness of the night or the solitude of the desert, it matters not where on earth the prayer be offered, only so it be devout.

Nor is it a matter of bodily attitude. A man may stand like the penitent publican, or kneel like the godly Daniel, or prostrate himself in the dust like the devout Isaiah—the Lord of Hosts cares not for the posture of the body, so that the spirit be sincere, and the heart beat loyally. And yet it deserves to be said that the man who affects to pray, but who, out of pure indolence or sinful irreverence, declines to worship God with his body, by a decorous prostration at the throne of grace, deserves to be spurned by the Sovereign he has insulted.

Nor is it merely a form of words. A great deal of the grandiloquence that in public assemblies purports to be addressed to God, but which in point of fact is ambitiously addressed to men, so far from deserving the name of prayer, is a blasphemous pretence that God Almighty hates.

We believe in the use of words in prayer—they classify thought and intensify desire. We do not believe in those sublimated saints who have reached such an altitude that they no longer need to voice their mind, but deem it sufficient silently to exhale their sentimental piety. It will, we fear, be commonly found that the process of exhaling has gone so far as

to leave their souls exceeding dry. Most wisely did the prophet Hosea write, "Take with you words and turn to the Lord;" and when the Christ would teach His disciples to pray, He did not exhort them to exhale their emotions silently, but gave them instead a form of words, the most simple and sublime that ever were breathed by human lips.

Prayer in its very essence is the devout communion of the soul with God, and to such communion faith is ever a prime condition, for "he that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." To the man of the world such communion is incredible, if not utterly inconceivable, for "the natural man knoweth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."

And yet this communion is most real, and of all things most precious. I speak to a multitude of men and women who know God, who have walked with Him as did Enoch, and talked with Him as did Moses, face to face, as a man talks with his friend. This hidden communion of the soul with God, this is prayer. The soul may pour itself out in adoration, or in thanksgiving, or in confession, or in supplication—all these are prayer—and none of them are to be neglected. We cannot sufficiently adore God's infinite and excellent attributes. And no request for future blessings will ever be granted unless there be grateful appreciation of blessings already bestowed. "Let all your requests be made known by prayer and supplication, with thanksgiving unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

And confession is made an absolute prerequisite to the forgiveness of sins, and, accordingly we know that, "if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." But it is not of prayer in these several forms that we propose, at present, to speak, but of prayer in the sense of supplication made to God for the bestowment upon us of such things as we need. Does such prayer profit? And is it possible for human lips and human hearts, by presenting their requests to God, to achieve results that shall affect the outer world as well as the inner life, that shall bring bread as well as spiritual blessing, healing for the body no less than for the soul, and be practically potential in the determination of the destiny, both of individuals and nationalities? This is one of the burning questions of our time, and upon its decision hang issues the most tremendous.—P. S. Henson, D.D.

#### TO THE DOUBTING ONES.

Ask thy soul these questions: 1. Whether there be any gain by doubting? Faith purifies the heart. 2. Whether there is anything more pleasing to God than to trust Him in and by Jesus Christ, when all comforts are out of view, and when you see nothing but what is contrary to the promise? 3. Whether you must not venture upon Christ at the last, why not now? When a man has to go over a river, though he ride once and again into the water, and comes out saying, "I fear it is too deep for me," yet, considering that there is no other way for him but to resolve to venture. "For," saith he, "the longer I stay the higher the water will rise, and there is no other way for me. I must go through at the last, why not at the first?" and so he ventures through. Thus it is with you. You say, "O, but my heart is not humble;" "O, but I am a great sinner, and how can I venture upon Christ?" Will thy heart be more humble by keeping from Jesus Christ? and wilt thou be less a sinner by keeping from Him? No, certainly; for the longer you stay from Christ, the harder it will be to venture on Him at last. Wherefore, if there be even a poor, drooping, doubting, fearing, trembling heart reading these words, knowing that I do here in the name of the Lord call out to you, and say, "O soul—man or woman—venture, venture, venture upon Christ now! for you must come to trusting Him at last; why not now?"—*Sword and Trowel.*

#### THE BLESSING OF SICKNESS.

A Christian man of intense business enterprise and activity was laid aside by sickness. He, who never would intermit his labours, was compelled to come to a dead halt. His restless limbs were stretched motionless on the bed. He was so weak that he could scarcely utter a word. Speaking to a friend of the contrast between his condition now, and when he had been driving his immense business, he said: "Now I am growing. I have been running my soul thin by my activity. Now I am growing in the knowledge of myself and of some things which most intimately concern me."

Blessed, then, is sickness, or sorrow, or any experience that compels us to stop; that takes the work out of our hands for a little season, that empties our hearts of their thousand cares, and turns them toward God, to be taught of Him.

THOSE that can look with dry and undispleased eyes on another's sin, never truly mourned for their own.—*Bishop Hale.*





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TORONTO, WEDNESDAY, FEBRUARY 16, 1887.

SPECIAL NOTICES.

ATTENTION is invited to the following very liberal combination offers THE CANADA PRESBYTERIAN and *Weekly Globe* for \$2.00; THE CANADA PRESBYTERIAN and the *Rural Canadian* for \$2.00; THE CANADA PRESBYTERIAN and the *Weekly Mail* for \$2.00; THE CANADA PRESBYTERIAN and the *London Advertiser* for \$2.00; and THE PRESBYTERIAN and Dr. Gregg's "History of the Presbyterian Church in Canada," for \$4.00. These combinations will prove most advantageous to our readers; and that such is being generally recognized is evidenced by the large number of new subscriptions and renewals daily received at this office. Might we respectfully request our readers to draw the attention of their friends to these offers?

OUR SABBATH SCHOOL PAPERS for 1887 will be unusually attractive to young people. Already arrangements are perfected for illustrations for the coming year. Why send your money abroad when you can do better at home? Our publications comprise the following: SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS, EARLY DAYS. The latter is published twice a month, and is intended for the infant class. Specimen copies free to any address.

AN English paper says, "We cannot afford to have even a newspaper war with the Americans." All sensible Americans reciprocate the sentiment.—*Interior*.

And all sensible Canadians add an emphatic answer. We do not want even a newspaper war with our neighbours. The *jujitsu* papers on this side—their number fortunately is small—and the fire-eating senators on the other side, with all the unprincipled political demagogues on both sides, may try to make a little political capital out of the dispute, but sensible men can easily stamp out their mischief. Beaconsfield once thanked fortune that the world was governed by statesmen—not by editors, review-writers and would-be philosophers. We should be thankful that England and America are governed for the most part by wise statesmen who have a proper sense of their responsibility—not by wicked charlatans who talk lightly about spilling human blood.

THE reporter of a daily paper, describing the seating arrangements in a new church recently opened in this city, says, "Crowding in this church is almost impossibility." We fear that young man builded better than he knew. He voiced the feeling prevalent in some churches only too well. Pews are for those who rent them, and the occupants should not be disturbed by "crowding." We incline to the opinion that "crowding" is a good thing in a church. Some churches are dying by inches, just because they never have any "crowding." After all the people are the most important part of a church, and the salvation of their souls is quite as important as the allotment of so many square inches of room to each member of even the principal families. May a kind heaven send us perpetual crowding in all our churches. Some of them need it badly enough, and the fullest can always take a few more. A church that cannot draw, hold and help the people serves no useful purpose. At all events it does not serve the purposes of a Christian Church.

It should never be forgotten that the apostolic remedy for sinning, sorrowing, suffering men in every city was the Gospel. Whether they laboured in Ephesus, or Philippi, or Corinth, or Athens, or Rome they always preached the same Gospel. The mode of presenting it to a Jew and to an Athenian was slightly different, but the thing presented was always

the same. There never was an age in the world's history when people were in greater danger of losing sight of this fact than the present age. There are so many remedies suggested for the ills which affect society that people are in danger of forgetting there is but one real remedy. The highest service that can be rendered any unconverted man is to bring him within the sound of the Gospel. The highest service that can be rendered society is to bring every member of it where the Gospel is preached. Hence every man engaged in bringing others to the house of God is doing the most important work possible. He is bringing men where the only real remedy for sin is dispensed. It may not be the only place, but it certainly is the usual, the principal place. A man who professes to be a moral reformer, and at the same time belittles the house of God and the ordinances of God, has not learned the A B C of his work. Either he or the apostles were entirely mistaken, and though he may be surprised to hear it, probably the apostles knew as much about such matters as he knows.

SO far as we can judge from congregational reports, the present seems likely to prove a most prosperous ecclesiastical year. Whilst there are no very marked movements in many places, there seems to be substantial progress along the whole line. A high degree of spiritual life in the congregations means prosperity everywhere. Spiritual destitution in the pastorates means failure in every department of Christian effort. Congregations spiritually alive send students to the colleges and send money to sustain the institutions that train their young men for the ministry. A college with a living Church behind it will always have students and financial support. The support may not at times be as liberal as one would like, but it always comes. A living Church supports missions liberally. In short, when congregational work goes on well, everything in the Church goes on well. The pastorate is really the basis of everything. Successful pastorates make a successful Church. The Church is an aggregate of congregations, and what the congregations are the Church must be. The Church can never be better than the congregations that compose it. Everybody who knows and cares anything about the welfare of the Church watches for the congregational meetings. They always show how the land lies. The most important report in the Church is the congregational report. What we need more than anything else is great outpouring of the Spirit in all our congregations.

THE suggestion made by our Montreal correspondent last week is well worthy of consideration. If the expenses of the trip to Winnipeg can be materially lessened by chartering a special train, or a number of sleeping cars, by all means let the arrangement be made. The sum mentioned last week as railway fare—\$30 or \$35 from Montreal or Toronto and return—represents about one-half of the cost of the trip. As everybody knows, the price of an excursion ticket, or special ticket of any kind, is generally about one-half the cost of the trip. Sometimes it is not even that. The cost of a sleeping car from Montreal or Toronto to Winnipeg and return, is \$16, meals would cost about \$10, making the expenses of the trip about \$60. If the expenses can be reduced by chartering a train or a number of cars, by all means let the necessary steps be taken at once. Most Presbyteries appoint their commissioners at the March meetings, and it would be well to have all the information possible before these meetings are held. Last year, the American General Assembly chartered two special trains to make the run from Chicago to St. Paul, and we believe saved money by the arrangement. It is estimated that our next meeting of Assembly will cost for travelling expenses alone, about \$20,000. That is altogether too much money to spend for any such purpose. We don't believe it will be spent, for the simple reason that most of those who ought to go have no such sum to spare. Cannot the expenses be reduced still further?

NOR long ago a paragraph went the rounds of the papers which made Dr. Cuyler say that he had seen Gladstone, while Premier of England, on his knees at a street-crossing praying with an old street-sweeper. Some people said that they did not believe the statement, and a good many, who did not care to say it was untrue, felt there must be something wrong some-

where. It was very unlike Gladstone to pray on the street corners, unless some very pressing circumstances made it a duty so to do. Of course the sensation mongers who are always on the look out for such items snatched at the story, and used it freely. In a letter to the press the other day, Dr. Cuyler gives the real facts in this way:

A little incident was reported to me in London on very high authority, and which I have taken occasion to allude to in several addresses to young men. As the incident has been sadly distorted in several newspaper reports, I give it as it was told to me. Mr. Gladstone was accustomed to exchange a pleasant word with the old man who swept the street-crossing near his door. Missing the old man from his post he learned that he was dangerously sick, and with his characteristic kindness of heart he went to visit him. The rector, or the curate of the parish, went also to visit him, and the old cross-street-sweeper said to him: "Was it not good of Mr. Gladstone to come and see me? And would you believe it, he got down on his knees and made a nice prayer for me?"

Altogether a much finer incident, and much more like Gladstone. The Premier of England did not go down on his knees on the street corner, and pray with the street-sweeper. That kind of an exhibition would have been delightful to some kinds of people. Gladstone did a much better thing. Missing the old man at the street corner, he went to see him in his home—no doubt a very humble one, and perhaps several miles distant. When the visit was over "he got down on his knees, and made a nice prayer" for his old friend when none but God was near. These facts spoil the incident for those who love praying on the street-corners to be seen of men, but they make it suggestive and pathetic to a Christian of good taste.

COMPLETE RETURNS DESIRABLE.

THE time is approaching when the statistics of the Church for the year must be completed. These elaborate annual presentations of church progress have been steadily growing in value. It is now more generally understood that these returns contribute in no small degree to the efficiency of Church work as a whole. Statistics are carefully tabulated, not for the mere purpose of gratifying an idle curiosity or ministering to pardonable or unpardonable congregational vanity; they are compiled, not for the exclusive use of Church historians of the future, not alone for Church courts and Presbyterian or congregational committees, but for the benefit of the present membership of the Church throughout its length and breadth.

The value of these yearly returns depends largely on the completeness and accuracy with which they are compiled. It would be difficult to find fault with the careful and systematic work undertaken by the Conveners of the respective committees to have their reports presented in the best shape possible. There are, however, but few instances in which the Convener, in submitting his report to Synod or Assembly, has not good reason to bewail the scanty and inadequate returns he has received. In some cases failures to make returns at all have to be noted. In these days such remissness and neglect are inexcusable. As a general rule blanks are issued in ample time to enable those locally responsible to acquire all needed information, and to forward the results in good shape and in proper season to enable the Convener to make the best possible arrangement of his materials in framing the final reports that go to the Assembly. All that is needed to make a great and desirable improvement in this respect is a little more attention to the useful rule of doing things at the proper time.

Those who are frequent in attendance at Church courts can hardly have failed to remark that reports on the State of Religion, reports on Temperance and Sabbath School returns have been far less full than they ought to have been. It would be unfair to conclude that it was because less interest was taken in these subjects. It is clear that the deficiencies of which Conveners have in the past had just reason to complain do not arise from lack of interest. All these are vital topics, and are generally recognized as such. The plain truth is that the neglect of duty in this respect is mainly attributable to carelessness and inattention. This cause of complaint could be easily remedied. In the matter of Sabbath Schools, for instance, the system of registering attendance, collections, etc., is now all but universal. The superintendent, whose time may be busily occupied, if necessary, can call to his aid the services of the secretary or some of the teachers, and a satisfactory—because full—report could easily be prepared.

That full information presented in form convenient for reference, regarding all the departments of Church work, would be of great advantage is self-evident. The generous and liberal, the earnest workers are encouraged, the stingy and lethargic are stimulated to generosity and activity. Defects are more easily discovered, and more skillful adaptation to the actual circumstances of the case can be secured. Accurate information as to the work the Church is accomplishing, and an approximate knowledge of its resources, will be an incentive to more intelligent effort in practical Christian service, and to enlarged giving for the cause of Christ.

### PHILOSOPHY AND SCIENCE.

SO large a place in the popular estimation is occupied by science in these days that philosophy has difficulty in getting a hearing. It is not wonderful that it should be so. For one who gives himself to the culture of mental science fifty are attracted by the tangible realities and magnificent promise of physical research. Students of philosophy, however, are not idle; neither are they lukewarm in their devotion to their favourite method of interrogating nature. Keen inquiry is still directed to the facts of consciousness, while ardent investigators are exploring the secrets of the material world.

The present position of philosophy in Britain is the subject of a paper in the last number of the *New Princeton Review* by Professor Henry Calderwood, LL.D., who is eminently qualified to speak on such a subject. As a young man he gained distinction as a student in Sir William Hamilton's class. One of his first publications was an able criticism on his illustrious preceptor's system. After a few years' pastorate in a prominent church in Glasgow, he was appointed to the chair of Moral Philosophy in Edinburgh University, which position he worthily holds at the present time. He has contributed several works characterized by remarkable clearness of conception and statement to the literature of metaphysics. The haziness which, according to the general belief, inheres in everything connected with the science of mind is entirely absent from all that Professor Calderwood has written. Certainly under his treatment metaphysics are no longer chargeable with being misty.

Professor Calderwood in his brief survey of the present position of philosophic thought in Britain begins with the destructive criticism of Hume, which, he shows, incited fresh inquiry into the sources of human knowledge. The demand of the time was for certainty of knowledge concerning the universe, self and God. In the search for some stable foundation on which such knowledge might rest, the Scottish school, of which Reid, Stewart and Hamilton were the chief exponents, arose. In turn the philosophy of Common Sense awakened the eager interest of Emmanuel Kant, from whom came the "Critique of the Pure Reason" and the subsequent developments of the Kantian philosophy. The sage of Koenigsberg was followed by Fichte, Schelling and Hegel, while France was represented by Jouffroy and Cousin.

Very justly, Professor Calderwood declines to admit that there is any real antagonism between science and philosophy. They may apparently sometimes work on different lines, but they are tending to one end, the realization of a true theory of knowing and being. He shows that while philosophy and science are approximating, this union is not the result of pre-arrangement or preference. It is the natural and necessary result of the position assumed by science. In some quarters it has been claimed that material facts alone are the objects of knowledge; therefore all outside the sphere of the material—the metaphysical—was unknowable. "But," says Professor Calderwood, "the result of this legitimate, because logical, result of a stern application of its own methods, it found itself discussing the Unknowable, accepting this as a necessary task for human thought—and in doing so has become metaphysical."

Referring to the great popularity enjoyed by the materialistic science of our time, Professor Calderwood adduces reasons to show that this popularity is not likely to be permanent, because in the efforts to construct an ethical philosophy, scientists of the Herbert Spencer School feel the inadequacy of sensationalism alone, as a basis on which a comprehensive system of morals can be constructed. Materialism is not a broad enough foundation on which to rear an all-embracing

and complete theory of knowing and being. "I am unable to regard it otherwise," says Dr. Calderwood, "than as a passing, though prominent, feature of nineteenth-century thought."

The distinctive doctrine of the transcendental philosophy is expressed in the formula, the Rational is the Real. The critic concedes that hitherto its advocates have erred in their undervaluation of the results of scientific discovery, and suggests a spirit of patient inquiry in a broader and more tolerant spirit. He notes that of late the more distinguished representatives of the British school of philosophy have been directing their efforts chiefly to the exposition and criticism of the latest results of German philosophical thought. The present is viewed as a period of transition, and that a new advance is likely to be made. "When this comes, it promises to be the fruit of all that is best in German and British thought, and in its nature a further clear advance toward a philosophy of human knowledge—a philosophy of certainty." Only a short time ago, President McCosh wrote an able paper advocating a distinctively American philosophy on somewhat similar lines.

### Books and Magazines.

**THE HOMILETIC REVIEW.** (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Review section this month has a number of valuable papers dealing with subjects of timely practical interest, by able and well-known writers. The Sermonic section is no less full and suggestive. Dr. Kellogg, of St. James Square Church, Toronto, has a contribution in this department. After a number of excellent short articles, this issue concludes with Professor Stuckenberg's clear and concise "Current Religious Thought of Continental Europe."

**CANADA METHODIST MAGAZINE.** (Toronto: William Briggs.)—Among the interesting papers in the February number of this magazine may be mentioned, "At the Antipodes," by Rev. T. Bowman Stevenson, LL.D.; the continuation of Lady Brassey's yachting narratives; "Father Mathew and his Work," by Rev. William McDonagh; "The Minor Poets of Methodism," by Dr. Williams. There are, in addition to these, several excellent contributions. The *Canada Methodist Magazine* for the month amply sustains its well-earned reputation.

**THE PULPIT TREASURY.** (New York: E. B. Treat.)—The attractions of this publication for February are numerous. It is unsectarian, but decidedly evangelical. A goodly number of noted Presbyterian divines—Drs. John Hall, William M. Taylor, De Witt Talmage, and S. H. Kellogg, of Toronto, among them—contribute to the present issue. The place of honour is assigned to Dr. A. J. Gordon, of Boston, of whom there is a portrait, an eulogium of his church and an appreciative sketch. By the way there is a curious misprint in two places, "Abraham pleading for Solomon."

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—Mr. Lowell's five-page poem, "Credimus Jovem Regnare," will undoubtedly be the first thing to which readers of the February *Atlantic* will turn. The poem abounds in clever hits, and will be read with great interest. John Greenleaf Whittier also contributes a poem entitled "A Day," and William Winter, one named "Perdita." The first part of an unusually well-told and amusing story, called "The Lady From Maine," seems to indicate that the *Atlantic* has again been fortunate enough to hit upon a hitherto unknown writer of good short stories. The two strong serials, "The Second Son," by Mrs. Oliphant and Thomas Bailey Aldrich, and "Paul Patoff," by F. Marion Crawford, are continued, and Mr. Fiske has a paper on "The Federal Convention." The Blue-Jay is brightly described by Olive Thorne Miller, and "A Glance Backward," by Susan Fenimore Cooper, contains reminiscences of her father and his work; while William Chauncey Langdon tells about "An Experience on the Island of Capri." The longer reviews, which are remarkably full, are devoted to recent important works. The Contributors' Club and Books of the Month complete this number of the magazine, which, by the way, appears in new and elegant type.

**RECEIVED: MIND IN NATURE** (Chicago: The Cosmic Publishing Co.); **TREASURE-TROVE**, an illustrated magazine for boys and girls (New York: Treasure-Trove Publishing Co.); **THE RAILWAY SIGNAL** (Toronto: W. E. Burford).

### THE MISSIONARY WORLD.

#### A MOURNING CHINESE MOTHER.

"The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy." It was a dark, dreary night, not a star gleamed forth from the gloomy sky overhead; even the wind seemed rushing by with a weird, lonely sound.

There was not a light to be seen anywhere, not one lamp sent out a friendly ray upon the cheerless street, the whole city seemed asleep, for the hour was midnight.

Suddenly a door opened, and a woman stepped out into the still, night air. In one hand she carried a lantern, while the basket hanging upon her other arm was filled with paper money and sycee! She walked slowly along until she came to the first corner; here she stopped, and taking out several handfuls of the paper from her basket, she placed it upon the ground and set fire to it, and as it burned rapidly up, she called out in a loud, shrill voice, "Ah Chao, come back! Ah Chao, come back!" The fire having burned out, she slowly passed to the next street corner, and went through the same performance; then to the next street, and the next, and so on and on she wandered. Her piercing cry seemed to tremble with the deep, unspoken anguish of a hopeless and bursting heart; and it grew fainter and fainter, as she crept farther and farther into the dark distance. Poor mother! Ah Chao will never come back to you again.

When she reached her home in the early dawn she found only the lifeless body of her loved one, his soul had gone into the (to her) unknown future; she could not follow him, and she was almost beside herself in the blackness of darkness of her great grief.

This son was her only child; for him she had lived and toiled and saved; she had loved him with all her heart; she had fed, clothed and educated him; now that he was twelve years old she had begun to form great plans for his future. She especially hoped that he might worship and take care of her soul after her death. Now all her hopes were blighted, and her life seemed a perfect blank.

But four days ago he was quite well; he was standing with her and many of the neighbours to watch the procession of the god of the fields go by; he had seemed afraid as the idol passed, and by and by had fallen asleep. He waked up in terror, crying, "Oh, mother, the Lao-ya (the idol) has hold of my hand, and is dragging me to the temple, to burn incense." The mother, in great fear, ran out and bought two dollars' worth of incense, candles, paper money, etc. and went quickly with them to the temple to worship; all the next day she knelt before the idol pleading for the life of her child, and all the third day she knocked her head on the ground before him, making vows and promises, but all was useless. "Foreign teacher," she exclaimed, "don't tell me that these idols have no power, for they have taken my boy." Yet she was interested in, and listened earnestly to, the words spoken of the "Great Physician, the sympathizing Jesus," also to what was told her of a God of love, a God who *delights to watch over His children*, and *protect them from evil*, of a Father in heaven who *loves to bless*, who says to every mother heart, "Suffer little ones to come unto Me, and forbid them not, for of such is the kingdom of heaven." "Oh," she exclaimed, "if I had only known this before, so I could have told my boy."—Mrs. Du Bose, Soochow.

#### THROWING AWAY IDOLS.

Rev. J. Dawson writes from India: We lately met two *patels* or headmen of villages, who seemed interested in our message, and one of them threw away the idol worshipped by the villagers. The idol thrown away was *Holi Rai*, which consists of a piece of bamboo, painted red, with a few peacock's feathers on top of it, and is supposed to be the protector of their cattle from disease and wild animals. Isaac Samuel and I went up again last week to visit these two men. We saw in one of the villages that the idol had not been replaced. The other village we did not see, as we met the *patel* of it in a place called Hara where he had come for the marriage of his nephew and daughter. He was a good deal the worse of drink the second day, so that strong drink would need to be cast away among the other idols. With the other *patel*, Haroo of Bohdena, we had a conversation on Sabbath evening, and tried to show him as plainly as we could the way of deliverance from all sin through Jesus Christ the Saviour.

## Choice Literature.

## HEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER II.—GLENARTAN.

The western shores of Scotland, from the frowning crags of Cape Wrath on the north to the cold gray cliffs of Ailsa Craig on the south, are one unbroken series of deep indentations of the sea.

There are great bays with wide sweeps of rich golden sand, presenting to the western sun and sky semicircles, though of irregular edge, and with dark masses of rock at the two extremities, where the waters merge into the open sea. In not a few cases the bays or lochs are nearly circular, and the headlands which guard them look each other sternly in the face, their steep, broken sides seeming like old door-posts which time or violence have thrown down, and which now lie in crumpled, shapeless masses around the spots where their bases had been. But these wide open bays, with far expanses to fill the eye—bays, too, where the winds blow with comparative steadiness, if they blow at all, and where the sun when it shines throws broad sheets of light over miles of land and sea—are after all more the exception than the rule as a feature of these western shores. The eye of the fisherman can scarce rest on any twenty miles of the open seaboard where there are not, and he knows them well, deep arms of the sea creeping far into the land; and these again in many cases divided on the left, or on the right, into narrower and darker reaches still. Far from the open Atlantic, far from the wild surges which the Gull Stream throws in anger on the cliffs beneath the seagull's home, far in amongst the thick clustering hills, and where the great sea can only be seen from their loftiest peaks, thither have the little strips of water found their way, and give no sign of their connection with the mighty deep, save when the sluggish tides recede and leave flat stretches of brown and golden seaweed to tell where they had been. But these indentations of the sea, whether open or enclosed, whether broad or narrow, would not of themselves make these West Highland shores the region of wild grandeur and rich beauty and fascinating variety which they are known to be. Were these water ways no more than winding streaks over stretches of flat land, they would in bird's-eye view present no more interest than the low lagoons between Venice and the neighbouring coast. But Father Neptune has found in Mother Earth an able and willing helpmate. She has made his wildness grandeur, and tinged with sweetness the scenes which show him in his milder moods. For between the lochs, all down the coast from north to south, there are low capes and bluff headlands pressing out to sea, brown rocky scars and knolls clad with trees higher up and further back from the shore—and behind all, giant mountains which here and there shoot their conical peaks lone and far into the white clouds. Elsewhere these are gathered in neighbourly groups, rivals indeed for the palm of loveliness, yet all bent, in their own stern way, on sheltering and nursing the watery strips that crouch around their feet. Nor are these towering mountain tops or ranges gathered here and there, in this or that corner of the various counties which own them. They are studded thick and close over all the Northern and Western Highlands, their multitudinous masses the dominating characteristic of the whole country.

But yet another feature of these regions must not be overlooked. Innumerable islands, large and small, are scattered, some in lonely isolation, but the majority in picturesque groups over all the Atlantic seaboard. Not a few of these, such as Mull and Skye and Lewis, are of greater extent than some English and Scotch counties, their irregular and fantastic forms stretching from forty to seventy miles over the waters, with broad sounds and tideways between them and the mainland. Many others, in scattered groups that can scarce be numbered, are clustered, some near the rocky shores of which they seem like detached and drifting fragments, others far out to sea against the western sky, claiming kinship, it might almost seem, with some other and distant land. Differing in magnitude and form, these islands also present an endless variety of surface and scenery. A few here and there, bright and sunny, are like green leaves that have been thrown upon the waters, while the majority have their isolated patches of cultivated ground in chequered grass and grain, with broad stretches of brown moorland behind; and above these again, the still more sombre heights with their gray stony ledges and dark shady scars. The more isolated isles are mostly low and tame, like reptiles that lie resting on the surface of the sea, and in the distance are no more than dark lines on the horizon. The greater islands, however, which lie closer to the mainland, boast of lonely peaks which mount far up against the heavens, and clusters of wild Alpine heights, which may well compete with those on the neighbouring coast.

Add to all this a climate which well befits it all—now masses of gray cloud, which hide in creeping mists the mountain summits, yet in this very concealment make them seem higher than ever; anon bank above bank of ragged cumulus, amid which the rich blue in its clear patches is but too seldom seen; wild days of storm, when the rain-clouds drench the earth and sombre shades darken the sea and sky; and yet again (too rarely interspersed with these in the last months of summer), bright days of sunlight, which, as if by magic, transform into brilliance and bathe in beauty every scene on which the eye can rest.

The opening scenes of our narrative are laid in one of those romantic lochs on the Northern Atlantic shores of our land. Loch Artan may or may not be identified by those who read those pages; but most of those, the more stirring events of whose lives we have here to record, knew and admired and loved it well. Whether approached from sea or by land, it disclosed to the eye scenes of no ordinary beauty and grandeur.

Entering from the Atlantic, the traveller saw on his left the bold crags of Rudha-Gorm, in their mingled tints of brown and purple and gray, with a warm fringe of low trees

and shrubs gathered round their base; while on the right lay a lower promontory, whose surface was streaked with green and brown rigs of crofters' land sloping upward from the shore. The houses of these tenants, an irregular cluster of dusky dwellings, ran close along the beach with only a mottled strip of stones and shingle between them and the water. Behind this promontory, and rising abruptly from it, ran a great spur upwards to the purple mountain ranges behind, the steep sloping sides of which, studded here and there with clumps of pine and fir, and deeply cut at close intervals with the rough beds of torrents, formed the southern boundary of the loch. The northern side of Loch Artan was divided into two deep bays, each facing the sun, but hidden from each other by a steep ridge clad from shore to summit with dark woods of pine. Of these bays the most westerly was that into which the River Artan fell, giving its name both to the loch through which it flowed and the loch into which it poured its waters. Just above the long deep pool where river and loch met was a gray bridge of two low spans; and on either side of the bridge there ran along the roadside a straggling row of cottages, becoming rarer at either end as they receded from the stream. The village, which from its situation was called Inverartan, occupied a site which in the old days had been the scene of a wild and bloody battle between two Highland chiefs and their clans; and in the deep pool where the river ended its course many of the combatants, friends and foes together, found a watery but not a final resting-place. On the northern side of the loch, less than a mile from the village, stood the Free Church and Manse of Glenartan, the former a plain gray building with double roof on the lower side of the roof; the latter, some fifty yards further along the highway, an unpretentious but commodious house, standing by the bank of a wild torrent which scrambled unweariedly over its broken rocks to reach the river below.

Two miles beyond and on the same side was the sheep-farm of Glenartan, its few fields of cultivated land lying between the homestead and the river—while *vis-a-vis* on the eastern side, and crowning a low green eminence, was the shooting-ledge of the same name. So much for the present of Glenartan itself.

Near the point of the ridge which separated Glenartan from Glen Feoch, where lay the eastern bay, stood Castle Dealachd, an ancient stronghold, and still, as restored and enlarged, a residence of Sir Arthur Munro, though, having other properties both in Scotland and England, he was to a great extent a stranger within its walls. Between the castle and the sea ran the highway which skirted the foot of Crag Dealachd, then swept round the eastern bay, crept up Glen Feoch, and was finally lost to view among the mountains on its way to the great converging lines of communication which centre in the capital of the Highlands. The ridge of Crag Dealachd was the lowest spur of a chain which bent in peak after peak round the north of Glenartan; while another range, more detached in its masses, ran along the eastern slopes of Glen Feoch, and sank ridge by ridge to the promontory which bounded Loch Artan on the south.

## CHAPTER III. NATIVES AND VISITORS.

We now present a few brief pen-portraits of certain persons whose sayings and doings, joys and sorrows, home-life and travels, form the main substance of our story.

Our first visit shall be to the home of the Free Church minister. Snugly nestling at the base of a green hill-side, in a triangular space of ground by the banks of a noisy torrent, the Manse, built originally in 1844, but enlarged at a later date, was a model of cosy comfort. Nor was this outward look in any way belied by the experience of those whose dwelling it was, nor of those who for longer or shorter periods might enjoy the Christian hospitality of the minister and his sister.

The Reverend Alexander Morrison was, at the time when our narrative opens, a man in the prime of life. Though not tall, his broad-set shoulders and well-knit frame indicated robust health and no ordinary powers of endurance. A profuse mass of light-brown hair with no signs of a parting save its natural and irregular fall to either side, sprang upward from his face and was tossed aside from the temples. His brow, weighty rather than lofty, hung over his clear grey eyes like the eaves of a cottage in the glen; while his mouth assumed, with equal naturalness, the calm gravity becoming his profession, and the happy play of kindness and humour familiar to those with whom he felt thoroughly at ease. Strong tuly whiskers, of a ruddier tinge than his hair, lined his cheeks, but left clear between them a bold and commanding chin. His mental powers were acute rather than great; his sympathies were narrow but kindly; and his whole character was pervaded by deep, though unobtrusive piety. As a preacher, he was clear and practical, though in no sense brilliant; and if, as was always the case, he was regarded with respect and listened to with attention, it was a tribute more to the Christian worth of the man than to the pulpit power of the minister.

Margaret Morrison, his only surviving sister, was in many respects a contrast to her brother. Tall and lithe, with dark glossy hair and sombre brown eyes, her countenance wore an aspect of almost habitual sadness; yet she was not, in any real sense, either a misanthrope or a miser. She was some ten years older than her brother: and when their parents died, was early cast on the wide world to earn a scanty living as a governess, and had travelled abroad to an extent few in her day or station had done. Though one who had seen much both in the forms of society and religion that was utterly different from her youthful associations, she remained not only unattracted, but almost uninfluenced, by anything outside the circle of her early experience. She was rigidly conservative in thought and feeling; and was never afraid to speak her mind. Her strange and often repellent manner was the unhappy fruit of the difficulties and trials of a hard and chequered life.

The leading elder of Mr. Morrison's congregation, Dugald McKay, lived half way between the Manse and the village of Inverartan, in a thatched cottage by the side of the main road. His home was indeed humble, but at the same time superior to the prevailing type of crofters' dwellings in the

glen. The snowy front under the brown roof seemed always to have been whitewashed just the week before, and was adorned with roses and creepers. The narrow strip of earth between the walls and the gravel shone brilliantly in later summer with the varied colours of nasturtiums and scarlet-runners, and was fringed with mignonette. An enclosed garden, in which flowers and fruits and vegetables were indiscriminately combined, stretched downward to the highway—a broad white-gravelled path edged with box dividing it into two equal parts.

Dugald McKay, when he returned from Edinburgh, was entering on his fiftieth summer. His wife had died some seven years before, and he felt her loss keenly. After that time he enjoyed but indifferent health, and his impaired constitution made him seem older than his actual age by at least a decade. His long locks, already almost white, hung in loose bends down to his shoulders; but over his brow, high rather than broad, only a few short and scanty hairs remained, like worn and weary trees that have kept sentry amid the storms over a rocky scar. His features commonly gave the impression of calm, almost melancholy thought, but were brightened on occasion by a lively and genial smile. In worldly affairs he was prosperous above many; and was able to give his family advantages, educational and otherwise, such as few in their station were privileged to enjoy.

In his capacity as an elder of the church he won such respect and esteem that he was pressed by Mr. Morrison and the kirk-session to undertake also the duties of catechist in the parish, an office which, after much reluctance, he consented to accept, chiefly because of the wider influence for good to which it might open up his way.

Two sons and a daughter gladdened the catechist's home. William, the eldest, was essentially a farmer and shepherd. His moral character was irreproachable, some might say colourless; but in all that related to the land and stock he was an acknowledged authority, and so long as that was so, he was quite content to let the rest of the household think their own thoughts and go their own ways.

Ellen, the next in age and the image of her mother, was a young woman of some three-and-twenty, her bright flaxen Scandinavian hair parting in waves over her brow, and her face a perpetual mirror of sweetness and light. For a time she had acted as governess in the family of Mr. Macintosh, Free Church minister of Glen Feoch; but her father longed to have her at home, and she had returned shortly before the time of the Assembly.

Roderick, long "the baby" of the family, had celebrated his twenty-first birthday a few weeks before the opening of our narrative; in fact, Ellen's return home was planned to form part of the modest rejoicings. Tall and muscular like his father, fair-faced and bright like his mother, there was the decisive stamp of intellect in his features and of true nobleness in his mien. When, after a successful career, he ceased to be a pupil at the village school, he received private lessons from the teacher in the evenings, as long as his instructor was able with any show of superiority to help him. At the same time, he exhausted all the general literature which floated on the surface, that is, the topmost shelves of Mr. Morrison's library; and culled from the meagre possessions of some families in the glen a very fair collection of miscellaneous works in History, Science and Theology. No wonder that his active and assimilative mind was early immersed in many of the great problems which agitate and yet brace the growing powers of young men. Equipped for the battle of college life as few in his station have been, he entered Glasgow University, and won during his course there some of the highest honours awarded to successful study. Thence he passed to Edinburgh, and entered the Free Church College, with the intention of devoting himself to the work of Christian ministry. He had just returned from the completion of his third session in Divinity a few weeks before his father's memorable visit to Edinburgh.

(To be continued.)

## THE PURIFICATION OF "R" POLITICS.

The following appears in the February number of the *Homiletic Review*. That there is need of a purification, a pressing, universal need, is admitted by all, except those who make politics a trade, which, alas! have grown to be a host in our day. Various means have been suggested from time to time to rid us of the serious and even alarming evils of the present system of political management. Some of these methods have been tried in portions of the country, but with no satisfactory results. The "caucus" is generally thought to be the bane of modern politics, and substitutes for it have been suggested from time to time by those who desire to effect a thorough reform. But as yet no substitute has been found to answer the end. "Rings," corrupt to the core and arrogant as a Russian autocrat, continue to dominate the caucus and the party, and to fill the majority of our offices, and control the legislation and politics of our municipal, State and National governments.

Mr. R. H. Dana, in the *Forum*, discusses the question of Remedy in a highly sensible and suggestive way. We are indebted to him for the chief statements in this brief paper. The evil is due, he says, to the activity of the professional politician, and there is no use in preaching better morals to this class while we allow dishonesty to be profitable. The only effectual remedy is to stop the means of support of the professional politician. The use of money in buying ballots and offices is the root of the evil. After discussing the several classes of remedies which have been proposed, and some of which have been partially tried, including Dr. L. W. Bacon's "How to Defeat Party Despotism," the "Reform of the Caucus, Fewer Elections, Minority Representations," and the "Extension of Civil Service Reform," he favours the adoption of the English system. It is known as Sir Henry James' Act, and was passed in 1883:

"It was prepared with the utmost care in the full light of experience. The chief features of that law, as it now stands, are that it defines what are legal acts and expenditures; limits, under penalties, the total amount of even

strictly legal expenses; requires full accounts to be filed by all candidates, and opens the courts for trying election petitions. Among the corrupt and illegal practices are included many acts of only doubtful morality, as treating, hiring vehicles to carry voters to the polls, paying rates or registration fees of voters to induce them to vote, promising office or employment, having the committee room in a public-house, or indirect indoor connection with one. The lawful expenses are enumerated in detail and doubly restricted: first, the number of agents, polling-agents, clerks, messengers (all with limited remuneration), and committee-rooms are restricted according to the number of polling places; and, secondly, there is a limit to the total expenditures, including personal expenses, connected with the election, and any excess is of itself an "illegal" expenditure. The accounts filed must be signed and sworn to by the candidate, whether elected or defeated, as well as by his agent. These accounts must state where all money came from and went to, with vouchers, names, addresses, etc.

"In order to prevent indirect payments which might not appear on the accounts, all money, etc., must be paid through the agent. The agent's name and address must, at the outset, be both published and given to a public election officer, and both candidate and agent must declare that, except as appears in the accounts filed, they have not, nor has any person, club, association, etc., to their best knowledge and belief, given anything in account or in respect of the conduct of the election. Nay, more, they must satisfy the court (in a contested case) that they used all practicable means to prevent such indirect payments. A summary of the accounts is published in the newspapers, and the accounts in full are kept on file, subject to public inspection on payment of a shilling. The penalties are not only severe in the way of fines and even imprisonment, but they include the unseating of the successful candidate, and temporary disfranchisement of every one implicated in these illegal expenditures. If any of the offenders be licensees, they may be deprived of their license; if professional men, they may be dropped from the rolls of their profession. The election petition is tried in court, and any candidate, or one or more voters, may be the petitioners. The proceedings are simple; there is no delay, any witness can be summoned, and the only object is the requirement of a bond for costs, in order to protect a member fairly elected from being put to unecessary expense in defence of his seat. The passage of such a law would be opposed by politicians here. They would call it 'un-American,' and an interference with personal liberty; but I believe the American people will quickly see that it means true freedom to that voter and a fair chance for men of moderate means. What is needed now is—agitation."

#### LABOUR PARTIES.

The political labour movement is not a transient phenomenon, destined to speedily disappear, but a movement of more permanent character, which will continue in some form until its objects, as far as possible, have been attained. For this reason it behooves our statesmen, and the educated and thinking classes generally, to consider what they ought to do in order to guide the movement aright. An exclusively workingmen's party is an undesirable thing, even if its aims are right; and no such party can be maintained for any length of time if an honest attempt is made by the educated people to help the workingmen improve their lot. That much may be accomplished, if all the classes will work together for this end, there can be no reasonable doubt. Moreover, the duty cannot be shirked. The question of improving the life of the toiling masses is the main political and social problem of the age, and will remain so until it is solved—if solution be possible; and it can only be solved by measures that are just to all other portions of society. While American workmen are desirous of attaining their ends by just means, they are liable to be misled by their passions or their supposed interest, or by designing men who pander to both. It is the duty of the best men among us to do all they can to help the workingmen in their legitimate aspirations, and at the same time to show them their errors, and rebuke them when they go wrong. With popular leadership of the right sort, parties made up of labourers mainly would soon cease to exist, and workingmen would attain their ends by means of parties composed of all classes and aiming at the good of all.—*The Century for February.*

#### WOMAN'S FRIENDSHIP.

Perhaps the great bustling, whistling, money-making, money-saving world of business and commerce would smile were it told, but there is a beautiful chapter of life which unfolds its pages only to women who entertain sweet and sacred friendships for each other.

Some of us have, like the Romanists, our mental rosary, the bead-roll of our saints, to whom, indeed we do not pray like the superstitious devotees of a false religion, but for whom our prayers are offered every day and every night. Their names are named in secret to our heavenly Father. Sweet saints they are, bearing crosses of the Lord's appointment without complaint not only, but with brave and cheery fortitude. We know how calmly they move through their homes; we know how patiently they wait upon the sick; we have seen the beauty of holiness in their serene faces. Ah, how we love them!

And when, some morning, there rises a mountain of sewing before our de-pairing eyes, or the children are down with the measles, or Bertha has given warning that she will go when her month is up, or some other household or domestic conflict or contingency has been precipitated, and we are discouraged with good reason, how we bless the friend whose little note comes to us like a waft of perfume from a field of new-mown hay. Maybe it begins with "Darling," or some sweet, caressing diminutive, a profound secret from the outer world, to whom you are the dignified Mrs. —, and after you have read it, and kissed it, and tucked it into your work-basket, or laid it between

the leaves of a favourite book, you feel a great deal stronger and better. A tonic worth taking is a draught of pure love sent by one gentlewoman to another. It is a cup of cold water which is changed into the best wine, only if both belong to the sisterhood who sit at the Master's feet, or go ever upon His errands.

Somebody may say, "Save me from gushing—from enthusiasm of the school girl order, after women have reached maturity." It is to be feared that some good people, in their horror of being thought gushing, become petrified and prim. Upon the whole, sunshine ripens fruit, and coaxes flowers to bloom and birds to sing, better than frost and sleet succeed in doing.—*Mrs. Sangster.*

#### AN EMPTY NEST.

A grave old man and a maiden fair  
Walked together at early morn;  
The thrushes up in the clear cool air  
Sang to the farmer ploughing his corn.  
And, oh, how sweet was the fresh-turned mould!  
And, oh, how fair were the budding trees!  
For daisy's silver and daffodil's gold  
Were full of the happy honey-bees.

"Ah, look! there's an empty nest," she said:  
"And I wonder where sing the last year's birds?"  
Then the old man quickly raised his head,  
Though scarcely he noted her musing words:  
He tore the nest from the swaying tree,  
He flung to the winds its moss and hay,  
And said, "When an empty nest you see,  
Be sure that you throw it far away."

"But why?" she asked, with a sorrowing face—  
"Why may not the pretty home abide?"  
"Because," he answered, "'twill be a place  
In which the worm and the slug will hide,  
Last year 'twas fair enough in its way—  
It was full of love and merry with song;  
But days that are gone must not spuil to day,  
Nor dead joys do the living joys wrong."

The maiden heard with a thoughtful face—  
Her first false love had gone far away—  
And she thought, "Is my heart become a place  
For anger and grief and hate to stay?  
Down, heart, with thy sad, forsaken nest!  
Fling far thy selfish and idle pain;  
The love that is ours is always the best;"  
And she went with a smile to her work again.

—*Mary A. Barr, in Harper's Magazine for February.*

#### HONOURABLE ALEXANDER MACKENZIE.

At the annual general meeting of the North American Life Assurance Company, held on Tuesday, Rev. Dr. Nelles, Principal of Victoria University, in moving a resolution of thanks to Honourable A. Mackenzie, President, and the officers of the company, said:—

I feel a little delicacy in moving a resolution of this kind, because I am not a financier and I have not been able, in view of my other engagements, to pay as close attention to the subjects referred to by this motion as some of the gentlemen present, who are doubtless much more competent to move this resolution. If it were a question of theology, I could say something and feel some confidence in saying it, and were I right or wrong I would believe I was right. Even on that great Confederation question I would have an opinion, and would express it. On the ground of faith, and without qualification or limitation, and partly on the ground of observation, I feel confidence and pleasure in moving this resolution. I have great faith in yourself, sir, and as you are present, I am very glad to have the opportunity of saying it. Behind your back I would not say anything different; but all people are not so true as I am. Behind your back I only get one common testimony in reference to yourself, and that is the great confidence in you as the chief officer of this institution. (Hear, hear.) Your political opponents are beginning to discover, if they did not know, while you were the Prime Minister of Canada, that you are the noblest work of God—an honest man. And it is not every politician about whom you can say that, either on one side of the House or the other. By the general testimony of your own political friends, and by all those who have not taken the same views as yourself, it is sincerely gratifying, that during those years of your life, the public recognizes and appreciates those great qualities which command universal commendation. The name of Alexander Mackenzie is one added to those of many distinguished names, such as Robert Baldwin. These names are enrolled on the page of Canadian history, as honest, straightforward, patriotic statesmen. I am glad to see, sir, that your health is so greatly restored. The last time I had the opportunity of meeting with you was in crossing the Atlantic, and I am very glad to know that the voyage was attended with beneficial results. I had the pleasure of preaching you a sermon. The sermon was well spoken of, and I think it was on the right lines. I also had the pleasure of reading an address to you. I therefore have confidence in yourself, and also in my honourable friend, Mr. Morris, who is Vice-President of the Association.

It is proposed to compile a catalogue of all private and public European documents which relate to the early history of the United States. A memorial to this end has been presented to Congress, signed by many prominent Americans.

The Baltimore & Ohio Railroad paymaster, in recently paying off the employes at Newark, Ohio, compelled each employe of the road to sign a pledge to abstain from the use of intoxicating liquors before he could draw his pay. This movement is said to have been started because of the drunken trainmen who are chiefly responsible for the Republic disaster of the 4th ult.

## British and Foreign.

THE Duke of Westminster has been elected president of the London Temperance Society.

THE action of the Porte hostile to Jesuit schools in Turkey is credited to the influence of the Russians.

THE annual motion in favour of Woman Suffrage was voted down in the British House of Lords without a division.

THE consumption of Kentucky whiskey in the United States has decreased nearly two million gallons in the past year.

A RESOLUTION for submitting a prohibitory amendment was adopted by the Alabama Senate by a vote of twenty-six to one.

THE United States Senate, by a vote of sixteen yeas to thirty-four nays, rejected the Woman Suffrage Constitutional Amendment.

THE Consul General at Shanghai reports that \$1,200 was contributed by natives of that city for the sufferers by earthquakes at Charleston.

MR. FREDERICK BILLINGS, of Vermont, has given the sum of \$5,000 to found a scholarship in Union Theological Seminary, New York.

"EVELYN COLLEGE" is to be the name of the Woman's Annex to Princeton University, and Rev. Dr. J. H. McIlvaine is to be its president.

ARCHBISHOP ELDER has refused his endorsement to the theatrical company which proposes to raise money to pay the Cincinnati Catholic debt.

THE French have evacuated Tamatave. The construction of the Madagascar telegraph line from Tamatave to Antananarivo, the capital, is nearly completed.

THE Capital Punishment Commission appointed by the Governor of New York is about to report in favour of exterminating murderers by electric shocks.

GENERAL BOULANGER is the son of a poor advocate at Nantes and a beautiful Englishwoman, and in boyhood days is described as vain and theatrical as now.

A SON of the philosopher Hegel and one of Schelling, and a daughter of Schleiermacher, are not only orthodox, but deeply interested in the progress of religion.

THREE comets have been discovered within five days. One discovered by the director of the observatory at Cordova, South America, is going to be very brilliant.

A RECENT canvass of the schools of England revealed the fact that ninety-five per cent. of the young people taking first rank were members of the Band of Hope.

THE Chicago friends of the training school for lay workers and Bible readers, which is advocated by Mr. Moody, announces that the sum of \$250,000 has been pledged for its support.

THE proportion of the native Christian students of the University of Bengal who have become Masters of Arts is twenty-three times greater than of the Hindu and Mohammedan students.

DURING 1886 there were 17,804 persons arrested in New York for intoxication, the smallest number in thirteen years. In 1876 the number was 25,296, and the average for the thirteen years was 22,990.

DR. GEORGE FROMANN, the celebrated linguist, is dead. At one period of his life he was able to converse with entire facility in forty-nine languages, including dialects. Latin he spoke as rapidly as German.

THE Swedish Augustana Synod, with 227 ministers and 483 congregations, last year contributed \$18,000 for its Home and Foreign Missions, the former of which are scattered over the whole United States.

THE pay car on the Baltimore and Ohio Railroad in its first trip after the recent accident carried, besides the paymaster, a temperance pledge, which every man was required to sign if he desired to remain in the employ of that road.

A BILL is pending before the Legislature of Indiana, which makes the wilful homicide of the seducer of a woman, when committed by her father, brother or husband, simply a misdemeanor punishable only by a fine without imprisonment.

QUEEN Victoria has conferred a pension, the Civil List of \$500 a year, upon the aged poet and journalist, Mr. Charles Kent. The Queen is a little out of health, and will go to Aix-les-Bains, at Easter, with some of her own household.

THERE was contributed last year in the Church of England the sum of \$8,908,250 in voluntary offerings for the building and restoration of churches and parsonages and the endowment of benefices, which was about \$2,000,000 more than in the year before.

THE British colony of Sierra Leone, on the West Coast of Africa, established in 1787, when 470 destitute negroes were sent to it from London, proposes to celebrate its centennial, and to hold an exhibition of native arts and industry and natural products.

THE Rev. George W. Bowne, the former rector of St. Peter's and Episcopal Church at Salisbury, Md., who left the Protestant Episcopal Church, and entered the Catholic Church last November, has taken the preliminary steps for returning to the Protestant Episcopal Church.

THE police of Wilkesbarre, Pa., recently discovered a regularly-organized gang of robbers, the oldest of whom is eleven and the youngest five years of age. They are or were about twelve in number, and six of them have been arrested. They are said to have robbed at least fifty merchants, and their pilferings are believed to aggregate \$5,000.

DR. BELTRAMI, of Bresca, a distinguished Italian professor and priest, has been received into the Free Italian Church. He declares that Rome's policy is constantly opposed to the best interests and progress of the country. The reading of prohibited evangelical books was the means of his conversion. He has been received into the college at Rome by Signor Gavazzi.

## Ministers and Churches.

DR. COCHRANE has received the sum of £200 sterling from the Free Church of Scotland, in aid of Home Missions.

THE congregations of Elma Centre and Monkton, in Stratford Presbytery, on the 12th ult., unanimously advanced the stipend of their pastor, the Rev. Andrew Henderson, M.A., from \$800 and manse to \$1,000 and manse.

IN reply to the inquiry of a graduate of Knox College in reference to the proposed "College Mission," Mr. Mackay, of Agincourt, states that no money is asked at present, but merely a statement of what each alumnus is prepared to do. Should the mission be proceeded with, the first year's payment will probably be required about the beginning of August next. Of this due notice will be given hereover.

ON behalf of his congregation, the Rev. Hugh Currie writes. The Presbyterian congregation of Penetanguishene desire, through you, most gratefully to acknowledge the following sums collected by Mrs. H. H. Ross, toward our Church Building Fund, from the following persons and places. Rev. Robert Scott, Brooksdale, \$10; Mrs. Scott, Brooksdale, \$2; Rev. John Gray, D.D., Orillia, \$2; Dr. McKay, Woodstock, \$5; A Friend, Woodstock, \$1; Friends in Embro and West Zorra, \$39.55.

THE Presbyterian congregation of Temperanceville, to which Rev. Mr. Amos has regularly administered for over seven years, agreeably surprised him on Wednesday evening, the 2nd inst., by reading to him an address expressive of their feelings toward him, and presenting to him a fine fur overcoat and gloves. The address was read by Mr. John Ness, and the presentation was made by Mr. William Stewart, on behalf of the congregation. Mr. Amos made a suitable reply, thanking the friends for their kindness.

ON February 4 the Rev. G. Howie lectured on the "Holy Land" in Knox Church, Thedford. The audience, which was made up of all denominations, was very large. In commendation of the lecture it is enough to say that the people were sorry that it was not much longer, and that they are determined to secure the services of Mr. Howie again as soon as proper arrangements can be made. Had the roads been in a better state the meeting would have been one of the largest ever held in this part of the country.

THE annual missionary services in connection with St. James Square Church, Toronto, were held on Sabbath last. The Rev. Hunter Corbett, of Chefoo, Northern China, preached morning and evening, giving graphic accounts of missionary work over the vast region embraced in his labours. The results of his efforts, and those associated with him, are of the most encouraging description, showing as they manifestly do the power of the Gospel in its beneficent influence over the hearts and lives of those who receive it. Mr. Corbett, with unaffected simplicity and directness, and without egotism, tells his most interesting story in concise and compact form, sustaining the attention of his hearers from beginning to close.

THE regular semi-monthly meeting of the Willing Workers' Society of Guthrie Church, Wendigo, was held on the evening of Monday, January 31, in the Masonic Hall. An excellent programme, consisting of vocal and instrumental music, readings and recitations by members of the society, was rendered to a large and appreciative audience. A very pleasing feature of the occasion was the presentation of a splendid fur overcoat to the Rev. J. S. Henderson, honorary president of the society and pastor of the congregation, as a tangible expression of the high esteem in which he is held by those over whom he ministers. The presentation was made by Messrs J. S. Scott and J. A. McLean. The overcoat was valued at \$75.

THE congregation of Cooke's Church, Toronto, held their annual social on Thursday evening last. After tea in the basement, having assembled in the church, the pastor, Rev. William Patterson, occupied the chair. Rev. Messrs. J. M. Cameron, Bishop, of the Methodist Church, George E. Freeman and Professor Gregg, delivered suitable and profitable addresses. Mr. James Allison read an interesting history of the congregation from its beginning to the present time. He then presented to Mrs. Patterson a very handsome silk banner for the Willing Workers' Society. The gift was gracefully acknowledged by Mr. Patterson. Knox College Glee Club, with their fine singing, contributed greatly to the enjoyment of a large and spirited meeting.

THE town hall, Bowmanville, was well filled on Friday evening, 4th inst., to hear Mr. D. W. Campbell's lecture on "London," illustrated with stereopticon views, and given under the auspices of the St. Paul's Church Temperance Society. The views, about 120 in number, are very fine, and were admirably thrown on the canvas, while the lecture was of a high order. Mr. Campbell is a former student of McGill College, Montreal, a keen observer, and a speaker of considerable elegance and force. His effort was highly appreciated by both old and young. Mr. Campbell returned not long since from a second tour throughout the Maritime Provinces, where his lectures on "London" and "Around the World," have found great favour. He intends devoting some time now to Ontario, and we trust will meet with merited success.

THE annual meeting of St. Paul's Church, Peterborough, was held in the Sabbath school room on Thursday, February 3, and was very largely attended by the members and adherents of the Church. The report of the Session stated that there are 312 families connected with the congregation and 630 members, a net increase of seven families and ten members during the year. The number received into the Church during the year was 123. The report of the deacons' court showed that the revenue for strictly congregational purposes was \$1,595, and that in addition to this \$1,062 had been contributed to the building fund. The report of the Missionary Society showed that there had been raised for the Schemes of the Church \$1,299, that \$300 in addition had been contributed by the Woman's Foreign Missionary

Society and the Mission Band, and \$124 for other benevolent purposes. The report of the Ladies' Aid Society showed that \$292 had been raised by the society during the year. The treasurer of the Knox College Endowment Fund reports that \$330 had been paid in to him during the year. St. Paul's Church was recently enlarged to accommodate 1,200, and every sitting in the church was taken.

ON February 7 the annual meeting of the Hamilton Presbyterial Society in connection with the Woman's Foreign Missionary Society (Western Division), was held in the school room of MacNab Street Church. The report presented by the secretary spoke of one new auxiliary, Thorold, and one Mission Band, Caledonia, also the division of the Hamilton Auxiliary into three. The success attending the organization of these three auxiliaries proves the wisdom of having one in each congregation. The treasurer reported \$1,439.77 as handed over to the general treasurer in Toronto. Miss Wright, who has recently gone to labour among the Sioux Indians, twenty miles from Portage la Prairie, was a member of the Kirkwall Auxiliary in this Presbytery. In the evening a general meeting was held in the Central Church, which was well attended. A number of the city ministers took part in the devotional exercises. Addresses were delivered by Rev. Samuel Carruthers, of Kirkwall, and Mrs. Harvie, of Toronto. This lady had also addressed the afternoon meeting, and on both occasions spoke earnestly and powerfully, causing her hearers to realize how great the work was, and that they must help it on.

THE annual business meeting of St. Andrew's Presbyterian Church, Strathroy, was held on January 18, the Rev. Thomas Macadam in the chair. There was a fair attendance. The reports from the different branches of the church organization showed a state of great prosperity in every direction. Compared with the previous year it appears that there is a gain of nearly \$400 in the receipts from all sources. The total amount collected in 1886 for all purposes was over \$3,100, as follows: For ordinary congregational purposes, \$2,364.92; by the Ladies' Aid Society, \$268.84; for the Missionary and other Schemes of the Church, \$206.07; by the Sabbath school, \$106.30; for Building Fund, \$75.27; to which has to be added about \$100 of special subscriptions for Knox College. The report showed that during the year \$500 of debt on the church had been paid off, and \$1,500 in a little over three years. An excellent organ was presented to the congregation in the beginning of the year by the Young People's Literary Society, as also a beautiful silver communion service by the pastor and his wife. The following were appointed managers in room of those retiring. Dr. Thompson, Messrs. James Cameron, J. D. Grant and D. M. Brown. Apparently the financial depression has not struck our local Presbyterians, or they have had too much spirit to let it affect their contributions to the Church. We understand from the reports that nearly the whole of the large sum contributed was raised by the people putting their hands in their pockets and giving directly to the various objects. This is as it should be. The pastor and congregation are to be congratulated on their steadily-advancing success.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 25th January, forenoon, and was attended by a large number of members, all of commissioners from congregations which had been cited for their interests. Mr. James Carswell was elected Moderator for the half year. The greater part of the session, consisting of three sediturms, was occupied with a difficulty arisen in Innish, as the result of the Hunter's Corner branch of the Churchill congregation removing to Stroud without having obtained leave of Presbytery to meet there. After parties were fully heard and the matter considered, it was agreed to delay coming to a finding, and meanwhile to appoint a committee to meet with representatives of the congregations affected, in hope that an amicable settlement of the difficulty may be come to. The matter of the rearrangement of congregations in Oro was deferred, to be taken up at an adjourned meeting.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF MIRAMICHI.—This Presbytery met in St. Andrew's Church, Campbellton, on January 18. Rev. Alex. Russell was appointed Moderator *pro tem*. A commission was sustained in favour of Dr. G. M. Duncan, as representative elder for Bathurst congregation. Rev. Isaac Baird was invited to sit as a corresponding member of the Presbytery. The report of the committee appointed to visit Nelson was read. The congregation was enjoined to pay the expenses of the lay supply, and the committee was continued to arrange further supply until next meeting of Presbytery, when the congregation is requested to appear for its interests, and Rev. Wm. Aitken to be notified accordingly. A letter from Rev. Thomas Nicholson was read, and sympathy expressed for him in his continued affliction. The report of committee to visit Black River was given in. The committee was thanked for its diligence and discharged. The extract minute from the Session and congregation of Douglstown was read; it was thereafter tabled until the next meeting of Presbytery. The report on Augmentation was submitted by the Convener, and it was found at this date that only \$401.70 was secured to this fund for current year, leaving still the additional sum of \$248.30 to be raised by this Presbytery. It was agreed to correspond with those congregations which have not met the Presbytery's requirements for this scheme. And further, Rev. Messrs. McKay and Aitken be requested to exchange on some Sabbath in February, in order that the former may bring before the Newcastle congregation the claims of the Augmentation Scheme. A letter from Rev. F. W. George was read, excusing his absence, and setting forth the special claims of his congregation for Augmentation. The Clerk was instructed to reply, requesting him to give a more definite statement as to the amounts raised by his congregation, and supplement required from the fund. Rev. Isaac Baird was requested to supply River Charles until after the first Sabbath of February. Revs. Alex. Russell, T. G. Johnstone, John McCarter and John Robertson were appointed commissioners to the next General Assembly, the last two to be com-

municated with by the Clerk to obtain definite answers as to whether they intend accepting the appointment. It was resolved to assess the congregations for \$50 each commissioner, and should a sufficient sum not be realized to pay that amount, the deficiency be a first charge on the following year's assessment. The Clerk was enjoined to write the two ministers of Winnipeg, Rev. Messrs. Gordon and Pitblado, asking them to nominate two lay commissioners each, from their own or adjoining congregations, to represent this Presbytery at the next Assembly. The Rev. Dr. Burns, of Halifax, was unanimously and cordially nominated for Moderator of the next General Assembly. A letter was read from the chairman of the Halifax College Board, giving a list of those congregations which have not contributed to the College Fund from May, 1885, to May, 1886. The Clerk was instructed to correspond with the several congregations on the matter. The report on Systematic Benevolence was read by the Clerk, in the absence of Rev. Mr. McKay, Convener. It was tabled for reference, and the Convener thanked for his diligence. The motion, of which Rev. A. Ogilvie Brown gave notice at last ordinary meeting, was then discussed, and unanimously agreed to, namely, that all assessments be made on the total number of families as reported belonging to each congregation. A letter from the Rev. A. T. Love, of Quebec, was read, recommending Mr. Robertson, a student of Morrin College, for work within the bounds during next summer. It was agreed to nominate him to the Home Mission Board, for Tabusintac and Burnt Church. Mr. J. F. Smith was re-appointed to Escuminac, subject, in usual course, to the approval of the Home Mission Board. Further consideration of mission stations was deferred until next meeting of Presbytery, which was appointed to be held in the hall of St. Andrew's Church, Chatham, on the 15th day of March, at eleven a.m., being the third Tuesday of the month; and this sediturms was closed with the benediction.—E. WALLACE WAITS, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—A *pro re nata* meeting of the Presbytery was held in Knox Church, Winnipeg, on Tuesday, January 11. Dr. Bryce reported that he had moderated a call to a minister at Blythefield, and the call had been made unanimously in favour of Rev. James Douglas, of Morris, and was signed by a large number of members and adherents. The call was sustained. Rev. Mr. Hamilton, who was present, was invited to sit as a corresponding member. Dr. Bryce moved, That in the event of Mr. Douglas' acceptance application be made to the Assembly's Home Mission Committee, to supplement the salary to \$350 per annum to the end of March next, and further, that an application be made to have the congregation placed on the list of augmented congregations. The call was then formally placed in Mr. Douglas' hands, and time was requested for consideration. The Clerk was authorized to call a special meeting, if necessary, to consider his decision. A deputation, consisting of Messrs. Matheson, McLeod and Stull, from the Greenwood group of stations, appeared and stated that at a meeting of the congregation, it was agreed to ask the Presbytery for permission to moderate in a call to a minister, and that the congregation had, upon canvass, subscribed \$555 toward a minister's support. It was carried that the prayer of the petition be granted, providing a guarantee of \$600 per annum was assured as a stipend, and that the Clerk and Rev. Mr. Lawrence be deputed to visit the three stations to further certain interests, and also that the Clerk be authorized to moderate a call on Tuesday, 25th Jan. Mr. McLaren reported that he had visited Millbrook, and that the people were prepared to pay for the support of an ordained minister, as follows: Millbrook, \$150; South Plympton, \$112, and North Plympton, \$200, or \$462. After discussion, it was decided that the present arrangement remain until the next meeting of the Presbytery. The Superintendent of Missions reported that Rev. D. Ross had arrived, and had begun work at Murillo. A *pro re nata* meeting of this Presbytery was held in Knox Church, on Monday, February 1, at half past seven p.m. A letter from the Rev. James Douglas, intimating his acceptance of the call from Blythefield, was read. It was agreed to appoint his induction to take place in Ashland Schoolhouse, on Tuesday, 15th inst., at two p.m.: Rev. James Lawrence to preside and address the people; Rev. C. W. Brydon to preach; and Rev. A. McFarlane to address the minister. The Clerk read a resolution from the managing committee of Union Point expressive of the high appreciation in which Mr. Douglas is held by the congregation to whom he has ministered for the past eight years, and the deep regret felt by them all at the prospect of his being removed from them through the acceptance of the call. The Clerk reported that he had, in company with Rev. Mr. Lawrence, visited Greenwood group of stations, and that, according to the instructions of the Presbytery, the deputation had succeeded in increasing the amount promised for the support of ordinances, from \$555 to \$650 per annum. He also reported that in accordance with the appointment of the Presbytery, he had moderated in a call for a minister to said congregation, at Victoria, on Tuesday, 25th ult. that the call had come out unanimously in favour of Rev. Alexander McFarlane, the missionary in charge at present, and was signed by all the members and adherents present at the meeting; that, inasmuch as the members and adherents of the outlying stations were not fully represented at the meeting, and in consequence had not an opportunity to sign the call, he left it in charge of the Session for further signatures. Mr. Tocher, the representative elder, was present as a delegate from the congregation, and stated that, owing to the inclemency of the weather, the Session had not yet been able to present the call to all the people in the several stations, and had agreed to ask the Presbytery, to defer the matter until the next ordinary meeting in March. On motion of Professor Hart, seconded by Rev. Mr. McLaren, it was agreed to comply with the request. Mr. James McCreath appeared before the Presbytery and presented an application, to receive employment in the mission work of the Church. He was heard in support of his application and gave an account of his conversion and of his motives for seeking to engage in mission work. After deliberation, on motion of Dr. Bryce, seconded by Mr. McLaren, the Presbytery agreed to

recommend Mr. McCreath to the Assembly's Home Mission Committee, for employment in the mission work of the Church as a catechist.

**PRESBYTERY OF PETERBOROUGH.**—This Presbytery met in Port Hope on the 11th January at ten o'clock. The Rev. D. Sutherland, of Warkworth, presided. There were present eighteen ministers and four elders. Messrs. McKenzie and Thompson were appointed to address the Woman's Foreign Mission Society in the evening. Messrs. Bell, Cameron, McEwen, Carmichael, ministers, and Mr. R. Tulley, elder, were appointed a committee to superintend the studies of Mr. McArthur in terms of the Assembly's action anent catechists going forward to the work of the ministry. Mr. Carmichael was authorized to form a Session at Havelock, and to act as its Moderator until the settlement of a pastor. Messrs. Mitchell, Cleland, Clark and Chisholm were appointed a committee to take the necessary steps toward the election of trustees for the church property at Oakhill. The consideration of the question of union of Oakhill with Garden Hill and Knoxville was deferred until the next meeting. The report of the Committee on the Statistics of the Presbytery was read by Mr. Bennett, the Convener. The report showed that there was great inequality in the contributions of the congregations toward the support of ordinances at home and abroad. The recommendation of the committee was unanimously adopted, viz.: That the congregations lowest on the list of contributors be affectionately exhorted in the name of the Presbytery to endeavour to come up to the average over the whole Presbytery in the matter of contributions. A unanimous call from Warsaw and Dummer to the Rev. R. Hyde, a minister without charge, was read and sustained as a regular Gospel call. The call was signed by forty-two members and thirteen adherents. There accompanied the call a guarantee of salary for \$450 with manse. The congregation ask for \$300 from the Augmentation Fund. This petition received the hearty endorsement of the Presbytery. A letter was read from Mr. Hyde, declaring his acceptance of the call in the event of its being sustained by the Presbytery. The ordination and induction were appointed to be held in the church at Warsaw, on Tuesday, the 1st February, at two o'clock in the afternoon. Mr. Bennett was appointed to preside, Mr. McEwen to preach, Mr. Andrews to expound the polity of the Church, Mr. Carmichael to address the minister and Mr. Hay the people. The Committee on Superintendence of Students were instructed to hear the discourses of Mr. Hyde, and examine him on the subject appointed by the Church as prescribed in our Book of Forms. Mr. Bennett was authorized to assign subjects for trial discourses. The meeting for examination was appointed to be held in St. Andrew's school room, Peterboro', on Monday, 31st January, at eleven o'clock in the forenoon. It was agreed to adhere to the rotation system of appointing delegates to the General Assembly. Several reports were presented regarding visits made to mission fields and augmented congregations since last meeting. Said reports showed that some very interesting meetings had been held in the interval. Other reports will be called for at next meeting, when final action will be taken upon them. The clause in the remit on the marriage question, sent down by the Assembly for the consideration of Presbyteries, was approved of, viz.: "That the discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister, a deceased wife's aunt or a deceased wife's niece." The remit on "Ecclesiastical Co-operation" was also to some extent considered. It was agreed to appoint a committee, consisting of Messrs. McEwen, Hay, Mitchell, Carmichael, ministers, and Messrs. D. Smith, of Lakefield, and J. Clark, of Campbellford, elders, to consider the remit, and to report at next meeting. The next meeting of Presbytery was appointed to be held in St. Paul's, Peterboro', on Tuesday, the 22nd March, at ten o'clock in the forenoon. A communication was read from the Convener of the Committee on the Aged and Infirm Ministers' Fund, urging the Presbytery to use all lawful means to constrain congregations to greater liberality in the support of the fund. Mr. Bennett reported regarding the congregations which had responded to the appeal for aid in the repairing of the Memorial Church at Fredericksburgh, and earnestly besought those who had not yet responded to do so as soon as possible. The Presbytery agreed to hold a union meeting in the evening with the Woman's Presbyterian Foreign Missionary Society. This meeting was held in the Mill Street Church at half-past seven o'clock, presided over by the Moderator of the Presbytery. The meeting was opened with the usual religious exercises. An abstract of the report of the society for the year was read by Mr. Mitchell. The meeting was then addressed by Mr. Thompson, of Hastings, and Mr. McEwen, of Lakefield, in the absence of Mr. McKenzie. The speakers dwelt on the subject of missions generally.—WILLIAM BENNETT, Pres. Clerk.

**MONTREAL NOTES.**

In last week's notes the printer omitted a word in the sentence, "It is hoped that the few large and wealthy congregations in the Presbytery will contribute their fair share to the Augmentation Scheme." It should have read: "The few large and wealthy country congregations," etc. There is no room to doubt that the city congregations have contributed their fair proportions in the past. Indeed throughout the whole Church this is very manifest, as a perusal of the returns will show. In round numbers there are 10,400 communicants in the city congregations in the Western Section of the Church, and \$9,800 communicants in all the other congregations. Last year the city congregations contributed \$13,000 to the Augmentation Fund, whereas the others only gave \$10,400. In other words, while the city congregations contributed an average of 67 cents per member to this Scheme, the others gave less than 12 cents per member. Several large town congregations and many country ones gave nothing, while from very many a mere trifling sum was got. The following table is worthy of close study. It gives the rate per member contributed by the several Presbyteries for Augmentation last year:

	CRNTS.		CRNTS.
Toronto	56	Chatham	14
Montreal	56	Sarnia	14
Kingston	34	Lindsay	13
Hamilton	25	Barrie	13
Quebec	23	Huron	12
Ottawa	23	Glengarry	10
Lanark	23	Stratford	9
Manitoba (Synod)	22	Guelph	8
Whitby	20	Saugeen	6
Brockville	17	Maitland	6
Peterborough	15	Owen Sound	5
London	15	Bruce	5
Paris	14		

Any one at all acquainted with the Church can see at a glance from the above table that in some of the wealthiest and strongest Presbyterian districts of the country the contributions for this Scheme have been very far from liberal. But why reproduce this table, after all that was said on the floor of the General Assembly last year, and especially after the action of the Assembly in voting down a recommendation giving power to the committee to reduce the equal dividend, if necessary? Because it is greatly to be feared that the same state of matters is to be repeated this year. Of the \$30,000 required, only \$8,600 had been received up to the beginning of this month, and the year closes on the 30th of April. The Scheme, though in its leading principles almost identical with the old Supplementary Scheme, very evidently does not meet with approval in many sections of the Church. Its failure will have a most disastrous effect, especially in the Province of Quebec and in Eastern Ontario, where the Presbyterian and English speaking community does not keep pace with the increase of population, and where, consequently, the ability of our people to support Gospel ordinances is being gradually impaired. An illustration of this is seen in the fact that in what used to be known as the Scotch county of Glengarry about one-third of the names on the voters' lists this year are those of French-Canadians. It is most sincerely to be hoped that even yet contributions will come in to enable the committee to meet in full the grants promised, without drawing on the small reserve fund on hand at the beginning of the year. There is abundance of ability on the part of our people, and no scheme should commend itself more heartily to their sympathy and support.

The congregation of Beauharnois and Chateauguay—Rev. J. M. Boyd, pastor—is one of the most spirited congregations in the Presbytery. Though only numbering sixty families in all, it pays its minister's salary in full, without asking any help from the Augmentation Fund, and in addition has this year contributed \$108 to the Schemes of the Church. There is nothing special in the circumstances of the people to account for this. It shows what can be done by an ordinary congregation when minister and people are alive to the interests of the Church, and are willing to do what they can to further the cause of Christ.

Mr. Wm. Miller, a member of the Rev. C. M. Mackeracher's congregation, Howick, has recently contributed the sum of \$100 each to the Foreign Mission work in Central India, and in the New Hebrides.

The Rev. J. Mackie, of St. Andrew's Church, Kingston, preached in Erskine Church last Sabbath morning. The Rev. J. Cumberland, of Amherst Island, officiated in Melville Church, Cote St. Antoine. Mr. Cumberland is visiting a few of the Presbyterians here on behalf of the McDowall Memorial Church Fund.

The resignation of the Rev. John Fraser, Indian Lands, has been accepted by the Presbytery of Glengarry. Mr. Fraser proposes retiring from the active duties of the ministry after forty-two years' service.

Special evangelistic services have been held for the past two or three weeks in the Valleyfield Church, the pastor being assisted by the Rev. J. M. Macintyre. The meetings have been well attended, and much interest awakened.

The St. Matthew's congregation—Rev. W. Cruikshank, pastor—are now publishing a monthly Record of their own, as a supplement to the *Presbyterian Record*. It consists of four pages, and is chiefly devoted to congregational matters and reports of meetings, records of baptisms and deaths, personal items, etc. It gives home readings for every day of the month, bearing on Sabbath school lessons. It is well edited, neatly got up and will doubtless be found helpful in binding the congregation closely together, and in deepening the interest of all its members and adherents in the several organizations connected with the Church.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

Feb. 27, } **DESTRUCTION OF SODOM.** } Gen. 19:  
1887. } 15-26.

**GOLDEN TEXT.**—"Escape for thy life."—Gen. xix. 17.

**SHORTER CATECHISM.**

**Question 11.**—God is the Creator, and He is also the Governor, of the universe. Providence is His government. Earthly rulers can only see a little way before them, and that imperfectly. God provides; that is, sees the end from the beginning. In the sphere of human activity man possesses freedom of choice, but not less certainly than in the physical kingdom do God's laws govern in the moral world. These laws are most holy, the result of infinite wisdom, and applied with irresistible power. That government is exercised in the preservation and overruling of all His creatures and all their actions. All history is the evolution of God's unerring purposes, which are characterized by justice and beneficence. We may not, with our present limited vision, be able to read aright the wondrous book of God's providence, but, with the Psalmist, we can say, The Lord reigneth, let the earth be glad.

**INTRODUCTORY.**

After Abraham's intercession for the inhabitants of the cities of the plain the angelic messengers went on to Sodom. Lot entertained the angels unawares. The narrative gives a glimpse of the awful wickedness reached by the people of Sodom. Their crimes cried to heaven for vengeance. Sodom's last night was a dreadful night.

**I. Warned of Impending Destruction.**—When the morning arose Sodom's last day had dawned. It may be that the sun rose with his accustomed splendour, that no unusual indications were visible, but the terrible end was very near. Even Lot's sons-in-law would not believe that there was any danger. They scorned the warnings addressed to them, and refused the last opportunity presented of being saved. Lot did not disbelieve God's message. Yet he is reluctant to obey. Abraham's obedience was implicit; Lot's was hesitating. The warning is made yet more emphatic. The angels hastened on. They urged him to make his escape "lest thou be consumed in the iniquity"—i.e., the punishment because of the iniquity of the city. Even yet he lingered. He knew that the wickedness of Sodom was so great that the threatened overthrow was certain as it was just. He knew that God's word could not fail, but he lingered. It could not be sympathy with evil that made him hesitate. Why, then, did he delay? His earthly possessions had obtained such a hold over him that he is reluctant to part from them. They were nearly causing his ruin. He was assured of his own safety and that of those nearest to him, but he lingered. God is merciful to him. The messengers are urgent, and they lay hold of him and his family to hasten them away.

**II. Escape from Destruction.**—At last they are away from the doomed city. The open plain is reached, but safety is not yet attained. It is said "when they had brought them forth that he said"—the Angel of the Lord—"Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountains, lest thou be consumed." When one is thoroughly convinced of danger the one absorbing thought is how to get beyond its reach. Lot would seem to have divided thoughts. He requires warning upon warning to convince him of the urgency of entire compliance with God's command. It seems as if he was not only intent on his own safety, but also in the preservation of his property. He pleads against compliance with the command in its completeness. How merciful and forbearing the Hearer of Prayer is? Lot was conscious of God's forbearance and mercy, and, rightly enough, on that he rests his hope of being heard. He had faith in God, but it had not the strength of Abraham's faith. He seemed unwilling to trust God. He was told to escape to the mountain, but he now says: "I cannot escape to the mountain, lest some evil take me and I die." God, who had saved his life from the impending destruction, could protect him on the mountain, but he is afraid. Looking at the small town of Bela, he entreats to be permitted to take refuge there, because it was a little one. From this circumstance the name was changed to Zoar, meaning little. Again God is merciful, and grants his request. There is no abatement in the urgency for his flight. Once more the Angel of the Lord says to him: "Haste thee, escape thither; for I cannot do anything till thou be come thither." Marvellous is God's care of His people! I cannot do anything till thou be come thither. At sunrise Lot and his daughters enter the city of Zoar. Now they are safe.

**III. The Overthrow of the Wicked.**—At last God's judgments that had waited long are about to overtake the dwellers in the cities of the plain. The divine forbearance will wait no longer. In Scripture there are references to the cities that were overwhelmed in that dread overthrow; only two are here named. They were Sodom and Gomorrah, Admah and Zeboim. Then the Lord rained upon them brimstone and fire from the Lord out of heaven. The lower valley of the Jordan was bituminous. Whether by the lightning or volcanic action, or through both, is not stated, but all agencies are in the divine hand. God makes them subservient His purposes. Then the whole plain was wrapped in a whirlwind of fire, and not a solitary one from these crowded and corrupt cities survived to tell of the complete ruin in which they were involved. Wickedness cannot endure. It must be repented of and forsaken, or the punishment must overtake it. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." The populous cities and the fertile plain become one wide waste of desolation, an abiding example of sin and its effects. When Lot entered Zoar one of the members of his family was missing. His wife, contrary to the oft-repeated command, had lingered and looked back. "and she became a pillar of salt." She was struck instantaneously, either by the lightning bolt, or suffocated by the sulphurous fumes, her rigid form being covered with saline incrustations, so that she had the appearance of a pillar of salt. She had escaped the doomed city, she had reached the plain; but she looked wistfully back. She was on the way to safety, but she failed to reach it.

**PRACTICAL SUGGESTIONS.**

God is merciful and long-suffering. He is also just. Long time will be given for repentance, but it has its limit. Worldliness exposes its victims to terrible dangers. But for repeated urgings Lot would have perished in the plain. The doom of the wicked is both certain and terrible.

To be in the plain when we should be on the mountain is dangerous.

If we would escape from the overthrow that sin brings we must accept God's way of salvation. They that persevere unto the end, the same shall be saved.

THIRTY-EIGHT new temperance papers were started during the year 1886.

THE fact that three printing-offices in San Francisco are owned by Chinamen shows that these enterprising immigrants are about taking up another industry. In China native printers, though ignorant of English, have learned to set type almost as rapidly as white printers who understand the language.

WORSE THAN SMALL POX.

A GREAT DANGER WHICH MENACES AN UNSUSPICIOUS PUBLIC.

The Brompton Hospital for Consumptives, in London, reports that over fifty people out of every hundred consumptives, are victims of constipated or inactive kidneys.

Consumption is one of our national diseases, and the above report goes to prove what has often been said in our columns during the last eight years, that kidney troubles are not only the cause of more than half of the cases of consumption, but of ninety out of every hundred of other common diseases.

They who have taken this position, made their claims after elaborate investigation, and their proof that they have discovered a specific for the terrible and stealthy kidney diseases, which have become so prevalent among us, is wise and convincing.

We have recently received from them a fresh supply of their wonderful advertising. They have challenged the medical profession and science to investigate. They have investigated, and those who have admitted the truth of their statements. They claim that fifty per cent. of diseases come originally from inactive kidneys; that these inactive kidneys allow the blood to become filled with uric acid poison; that this uric acid poison in the blood carries disease through every organ.

There is enough uric acid developed in the system within twenty-four hours to kill half a dozen men.

This being a scientific fact, it requires only ordinary wisdom to see the effect inactive kidneys must have upon the system.

If this poison is not removed, it ruins every organ. If the bowels, stomach or liver become inactive, we know it at once, but other organs help them out. If the kidneys become constipated and dormant, the warning comes later on, and often when it is too late, because the effects are remote from the kidneys, and those organs are not suspected to be out of order.

Organs that are weak and diseased are unable to resist the attacks of this poison, and the disease often takes the form of and is treated as a local affliction, when in reality the real cause of the trouble was inactive kidneys.

Too many medical men of the present day hold what was a fact twenty years ago, that kidney disease is incurable, according to the medicines authorized by their code. Hence, they ignore the original cause of disease itself, and give their attention to useless treating of local effects.

They dose the patient with quinine, morphine, or with salts and other physics, hoping that thus nature may cure the disease, while the kidneys continue to waste away with inflammation, ulceration and decay, and the victim eventually perishes.

The same quantity of blood that passes through the heart passes through the kidneys. If the kidneys are diseased, the blood soaks up this disease and takes it all through the system. Hence, it is, that the claim is made that Warner's safe cure, the only known specific for kidney diseases, cures 90 per cent. of human ailments, because it, and it alone, is able to maintain the natural activity of the kidneys, and to neutralize and remove the uric acid, or kidney poison, as fast as it is formed.

If this acid is not removed, there is inactivity of the kidneys, and there will be produced in the system paralysis, apoplexy, dyspepsia, consumption, heart disease, headaches, rheumatism, pneumonia, impotency, and all the nameless diseases of delicate women. If the poisonous matter is separated from the blood, as fast as it is formed, these diseases in a majority of cases, would not exist.

It only requires a particle of small-pox virus to produce that vile disease, and the poisonous matter from the kidneys, passing all through the system and becoming lodged at different weak points, is equally destructive, although more disguised.

If it were possible for us to see, into the kidneys, and how quickly the blood passing through them goes to the heart and lungs and other parts of the system, carrying this deadly virus with it, all would believe without hesitation what has so often been stated in advertisements in these columns, that the kidneys are the most important organs in the body.

They may regard this article as an advertisement and refuse to believe it, but that is a matter over which we have no control. Careful investigation and science itself are proving beyond a doubt that this organ is, in fact, more important than any other in the system as a health regulator, and as such should be closely watched, for the least sign of disordered action.

Sparkles.

"MR. CHAIRMAN," said a member of the Dentists' Convention, "we must be united. We must all pull together."

WHEN Rowland Hill was asked why he had Surrey Chapel made round, he said that it was in order that a certain unwelcome guest should not have a corner in it.

SHE: "Yes, we had a splendid time last summer. Four other Vassar girls and I took a tramp through the Adirondacks." He: "Did the tramp have a good time?"

"A THOUSAND and One Words" is the title of the new novel, written by a lady and gentleman in collaboration. The odd word was probably worked in by the man.

A FRENCH preacher, preaching from Calvin's pulpit in Geneva, told his hearers that it was "in that Biblical city, or thereabouts, that Paul planted and Apollinaris watered."

COUGHS AND COLDS.—Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should use BROWN'S BRONCHIAL TROCHES, a simple and effectual remedy. They contain nothing injurious, and may be used at all times with perfect safety.

LANDLADY: "The coffee, I am sorry to say, is exhausted, Mr. Smith." Mr. Smith: "Ah, yes, poor thing. I was expecting that. I've noticed that for some time it hasn't been strong."

"DID you carry that prescription to old Mrs. Smith last night?" said a doctor to his office boy. "Yes, sir." "Did she take it?" "Yes, sir." "How do you know?" "Crape on the door this morning."

AN Irish gentleman having purchased an alarm clock, an acquaintance asked him what he intended to do with it. "Och," answered he, "sure, I've nothing to do but pull the string and wake myself."

SARAH JANE: "Well, Aunt Cruzer, did you have a nice time at the Bowlers?" Aunt Cruzer: "Nice time! well, it's the last time I set my foot in that house. Why, when I come to go, they didn't even say, what's me hurry."

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

"CONDUCTOR, why didn't you wake me up, as I asked you? Here I am miles beyond my station." "I did try, sir, but all I could get you to say was, 'All right, Maria; get the children their breakfast, and I'll be down in a minute.'"

CARTIUS DEACON: "Our people desire extempore sermons, and yet you persist in using notes." Famine pastor: "My dear brother, as I never have any notes in my pocket-book to use, you should not object to my using notes in the pulpit."

"You are like the weather," said Jones to a witty young lady. "That is rather a doubtful compliment, Mr. Jones," she replied. "The weather is variable, you know." "Yes," replied Jones, "perhaps it is. But it always makes itself felt, you know."

AN OBSTINATE CASE.—"In the spring of '83 I was nearly dead, as everybody around my neighbourhood knows. My trouble was caused by obstinate constipation. One bottle of Burdock Blood Bitters cured me entirely." This statement is made by Walter Sinson, of Gorrie, Ont.

A LAWYER once asked a Quaker if he could tell the difference between "also" and "likewise." "Oh! yes," said the Quaker. "Erskine is a great lawyer. His talents are admitted by almost every one; you are a lawyer also, but not likewise."

TEACHER: "The class in ancient history will please stand up. Miss White, what was Ceres goddess of?" Miss White: "Goddess of matrimony." Teacher (sarcastically): "I am surprised at your ignorance, Miss White. Where did you learn that?" Miss White: "From the book." Teacher: "What does it say?" Miss White: "Ceres, goddess of husbandry."

A FAIR PROPOSITION.—There could be no offer more fair than that of the proprietors of Hagar's Yellow Oil, who have long offered to refund every cent expended for that remedy if it fails to give satisfaction on fair trial for rheumatism, neuralgia, sore throat and all painful complaints.

A GENTLEMAN was once walking with an ignorant judge who stumbled over a stone and fell. "I am glad," said the gentleman as he lifted him to his feet, "that there is one law you cannot override—the law of gravitation."

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin, scalp and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES. CUTICURA RESOLVANT, the New Blood Purifier, cleanses the blood and perspiration of disease-sustaining elements, and thus removes the cause. CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair. CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVANT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

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

HUMPHREYS' HOMEOPATHIC Veterinary Specifics Cure Diseases of Horses, Cattle, Sheep DOGS, HOGS, POULTRY.

Used by U. S. Government. STABLE CHART mounted on Rollers & Book Mailed Free. Humphreys' Med. Co., 109 Fulton St., N. Y.

HUMPHREYS' HOMEOPATHIC SPECIFIC No. 28 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.

Burdock BLOOD BITTERS WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN.

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD. T. MILBURN & CO., Proprietors, TORONTO.

CATARRH SAMPLE TREATMENT FREE. For NETTLE RASH, itching Piles, Ringworm Eruptions, and all skin diseases, use Prof. L.C.'s Sulphur Soap.

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BOOK OF PRAYERS FOR FAMILY WORSHIP. REV. W. GREGG, M.A., Professor of Apologetics, Knox College, Toronto. Handsomely bound in Cloth. Price \$1. TORONTO: JAMES CAMPBELL & SON, AND ALL BOOKSELLERS.

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*Vancouver, " April 14.	" April 16.
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 Special rates for clergymen and their wives.  
 Rates of passage from Portland or Halifax, Cabin, \$50, \$65 and \$75. Return, \$100, \$125 and \$150. Second Cabin, \$30; return, \$60. Steerage at lowest rates.  
 The last Train connecting with the Mail Steamer at Portland leaves Toronto on the Wednesday morning. The last Train connecting with the Mail Steamer at Halifax leaves Toronto on the Thursday morning.  
 Apply to M. D. MURDOCK & CO., 69 Yonge Street; or to GEO. W. TORRANCE, 15 Front Street West, Toronto.

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sun should find you resolved to give Ayer's Sarsaparilla a thorough trial. It will cleanse and invigorate your blood, and restore the vital organs to their natural functions. Mrs. J. D. Upham, 231 Shawmut avenue, Boston, Mass., writes: "For a number of years I was troubled with Indigestion, and unable, without distress, to take solid food. After using Ayer's Sarsaparilla one month I was

follows generation, transmitting a legacy of good or ill, according to well-known physical laws. To the unfortunate sufferer from hereditary Scrofula, nothing can be more cheering than the assurance that in Ayer's Compound Extract of Sarsaparilla is found a constitutional remedy, which eliminates the poisonous taint, and restores to the blood the elements necessary to

**Entirely Cured."** Mrs. H. M. Thayer, Milton, Mass., writes: "I have been very much troubled with torpidity of the liver, and Dyspepsia. Ayer's Sarsaparilla has cured me." Mrs. J. W. Bradlee, Hyde Park, Mass., writes: "I was greatly reduced by Dyspepsia, and was advised to take Ayer's Sarsaparilla, which entirely cured me." Mrs. M. F. Hamblett, 25 Lawrence street, Lowell, Mass., writes: "I was sick two years with stomach and liver troubles, and obtained no relief until I took

**Life and Health.** Alarie Mercier, 8 Harrison avenue, Lowell, Mass., writes: "My son was weak and debilitated, troubled with sore eyes and Scrofulous humors. Ayer's Sarsaparilla restored him to perfect health." Irving H. Edwards, Ithaca, N. Y., writes: "From the time I was four years old, until eighteen, I was subject to Scrofulous sore throat. Many a time my neck has been raw sore, from poultices put on to draw out the inflammation. I took four bottles of Ayer's Sar-

**Ayer's Sarsaparilla**  
 saporilla. Since that time I have enjoyed excellent health." and have never had the disease since, in sixteen years."  
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**THE ST. LEON WATER**  
 Read what citizens of Toronto say of the efficacy of the St. Leon Water.  
 276 Spadina Avenue, Toronto.  
 H. B. Ronan, Dealer in St. Leon Mineral Water, 512 Yonge Street:  
 Sir,—Having tried your St. Leon Mineral Water, I can testify from experience, of its efficacy in the cure of Dyspepsia and Habitual Constipation. I have tried a number of so-called remedies, but most emphatically declare this to be the only permanent cure. Yours truly,  
 JAMES JAMESON, F. S. S. A., TORONTO, Dec. 23, 1886.  
 H. B. Ronan, 512 Yonge Street:  
 Sir,—I have suffered for five years with Constipation and Dyspepsia, and having given your justly celebrated St. Leon Mineral Water a fair trial, I have found it a painless and permanent cure. I earnestly and gratefully recommend it to the suffering citizens of Toronto.  
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 This valuable Water is for sale at only 25 CENTS per gallon by all leading Grocers and Druggists. Wholesale and Retail by the ST. LEON WATER CO., 101 1/2 King Street West, Toronto. Also at Branch Office, H. B. RONAN, 512 Yonge Street.

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Infallible Blood Purifier, Tonic, Diuretic, Loss of Appetite, Indigestion, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Eczema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable.  
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 We also call attention to the following **BEAUTIFUL SERVICES** with Carols, issued in former years:  
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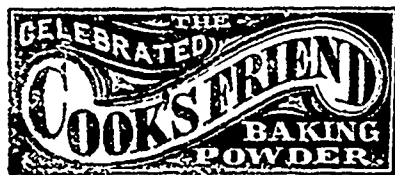


Publisher's Department.

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

MEETINGS OF PRESBYTERY.

REGINA.—At Moosejaw, on the first Tuesday of March, 1887.
LINDSAY.—At Lindsay, on Tuesday, February 22, 1887, at eleven a.m.
LANARK AND RENFRW.—In Zion Church, Carleton Place, on the fourth Monday of February, 1887.
CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, March 15 at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, March 20, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 8, at half-past seven p.m.
BRUCE.—In Knox Church, Paisley, on Tuesday, March 8, at two p.m.
BRANDON.—In Portage la Prairie, on Tuesday, March 8.
SAUGHER.—In Knox Church, Palmerston, on the 15th March, at ten a.m.
BROCKVILLE.—At Morrisburg, on March 1, at half-past one p.m. Special meeting at Cardinal, on January 17, at two p.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 15, at one p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of March, at half-past two p.m.
MAITLAND.—In Heron Church, Ripley, on March 15, at two o'clock a.m.
KINGSTON.—In St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.
PARIS.—In Knox Church, Ingersoll, on Tuesday, March 8, at half-past one p.m.
WHITBY.—In the new church at Dunbarton, on Tuesday, April 10, at half-past ten a.m.
TORONTO.—In the lecture room of St. Andrew's Church, Toronto, on Tuesday, March 1, at ten a.m. Commissioners to the General Assembly to be appointed at three p.m.
ORANGEVILLE.—In Orangeville, on Tuesday, 8th of March, at eleven a.m. Session Records to be produced for examination at this meeting.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of March, at ten a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, March 8, at half-past ten a.m.
MIRAMICHI.—In the hall of St. Andrew's Church, Chatham, on Tuesday, March 15, at eleven a.m.
BARRIE.—Adjourned meeting at Barrie, on Tuesday, March 1, at eleven a.m. Next ordinary meeting at Barrie, on March 29, at eleven a.m.



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AS YOUR REPRESENTATIVE FOR THE HOUSE OF COMMONS.

Election, Tuesday, Feb. 22, 1887.

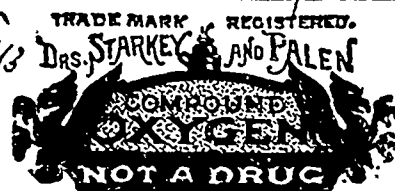
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TO THE ELECTORS

OF

CENTRE TORONTO.

Having accepted the nomination of the Liberal Convention, I am in the field as the Opposition candidate for the House of Commons, and I beg to say before you very briefly my views upon some important political questions.

The enormous and rapid increase of both the public debt and the annual expenditure during the last eight years demands the strictest economy and retrenchment; and we can no longer entrust the control of the finances of the country to those who have been so wasteful and extravagant in the past. Moreover, the appointment of Sir Charles Tupper to the office of Finance Minister, has filled the business interests of Canada with intense alarm.

I believe that no representative of the people should be allowed to enrich himself at the public expense, whether by railroad subsidies, "blind shares," timber limits or otherwise; and I call upon all honest men, irrespective of politics, to condemn a Government which has permitted and encouraged so many scandalous transactions of that nature.

I am, and have always been, an earnest advocate of morality and temperance, and believe that necessary legislation in that direction must be no longer blocked by an irresponsible Senate, but that prompt and radical constitutional changes are required in that body.

I favour residential manhood suffrage as the basis for a Dominion Franchise. The system of assisted immigration should be abolished, and a Factory Act should be passed by the Dominion Parliament, if the courts decide that it is within the jurisdiction of the Federal powers to do so. In any event, every facility should be granted for such legislation by the proper body, whether it be Federal or Provincial.

I strongly condemn the land monopolies which have been established in the North-West. The reduction of letter postage from three to two cents will receive my strong support.

While condemning the "cruel and callous neglect" of the Half breeds and Indians in the North-West by the present Government, which brought about the rebellion, I cannot applaud too highly the noble conduct of our volunteers, who responded so promptly and bravely to their country's call.

In reference to the cry that a change in the Government would injure the interests of the manufacturers, allow me to quote the words of the Hon. Edward Blake, pronounced at Malvern the other day and with which I entirely agree. "It is clearer than ever that a very high scale of taxation must be retained, AND THAT MANUFACTURERS HAVE NOTHING TO FEAR." Some may rejoice at this condition, some may regret it, but all candid and reasonable men must admit that, after all, it is the condition. Yours respectfully,

JOHN HARVIE.

Toronto, February, 1887.

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