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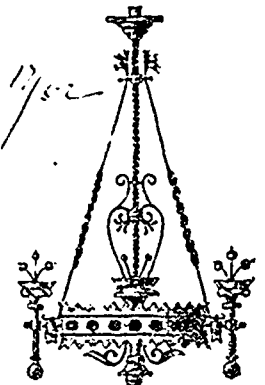
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ST. FRANCIS, Que., 7th Aug., 1886. I have great pleasure to state that I have used Campbell's Cathartic Compound with great success. It is a very recommendable preparation.

BRANDON, Manitoba, 21st Oct., 1886. I find Campbell's Cathartic Compound the best article I have ever used for Constiveness or Biliousness and easy to take. I am, yours truly, A. N. McDONALD.

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WILL Pain-Killer cure Cholera Morbus? Yes, and all similar diseases of the bowels. THE single eye-glass is worn by the dude. The theory is that he can see more with one than he can comprehend.

TERRR is a Boston performer in one of the circuses who is so intellectual that she will only walk on a taut rope.

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

"WHAT is a karat?" was one of the questions asked on an examination paper in one of the public schools. The answer came back, "Something you put in soup."

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

"YES," said the school-girl who had risen from lowest to highest position in her class, "I shall have a horse-shoe for my symbol, as it denotes having come from the foot."

WATSON'S COUGH DROPS will give instant relief to those suffering from colds, hoarseness, sore throat, etc., and are invaluable to orators and vocalists. The letters R & T. W. are stamped on each drop.

SERVANT (in boarding house): Ah, Mr Dumley, such beautiful ducks came to-day Dumley (excited): Ducks! You don't say so, Bridget! Servant: Yes, sor, it's an ill paintin' for the dinin' room.

MUCH of the discomfort of wash day is removed by the use of JAMES PYLE'S PAIR LINE. It removes dirt without the least injury to the most delicate fabric. For sale by grocers generally.

"Do you know the gentleman?" asked a San Francisco lady of a little girl, in reference to a minister, who was making a pastoral call. "Of course I do," said the little dear; "he does the hollering at our church."

An evil omen "Are you superstitious?" "Not very. Why?" "Do you believe that it is a sign of death when a dog howls under your window at night?" "Yes, if I can find my gun before the dog gets away."

MINISTER (dining with the family): So your papa lets you have a second piece of pie sometimes, Bobby. I'm afraid he is very indulgent. Bobby: Yes, sir; ma says he indulges altogether too much, but I don't think so.

A CHURCH had been visited by several "tried" preachers without being able to agree on one. A little longer interval occurred, when another was announced, whereupon a little girl asked her mother, "Is he to be our preacher, or is he only a sample preacher?"

"I do not think, madam," said a husband when taking his wife to task, "that any man of the least sense would approve of your conduct." "Sir," she replied, "perhaps you are the best judge of what people of the least sense would do."

"I won't make way for a fool!" cried an envious scribbler, on meeting Saphir in a narrow passage, where at first neither seemed disposed to give place. "Oh! I will with pleasure," replied Saphir, stepping aside and bowing courteously.

WHEN a lady once told Archbishop Sharpe that she would not communicate religious instruction to her children until they had attained the age of discretion, the shrewd prelate replied, "Madam, if you don't teach them the devil will."

A TRUE BALSAM. - DR. WINTER'S BALSAM OF WILD CHERRY is truly a balsam. It contains the balsamic principle of the Wild Cherry, the balsamic properties of cardamom, and its ingredients are all balsamic. Coughs, colds, sore throats, bronchitis and consumption speedily disappear under its balsamic influence.

A WESTERN paper recently contained this remarkable notice: Mr. Charles Johnson and Miss Fanny West were married by Rev. S. Hills on Wednesday. So far no trouble has resulted, and those best informed as to the situation say there will be none. The next day the editor apologized, and explained that part of an item regarding an incipient strike had got into the wrong place.

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

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Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. For morning sickness, or nausea, from whatever cause arising, weak stomach, indigestion, dyspepsia and kindred symptoms, its use, in small doses, will prove very beneficial.

"Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flow, painful menstruation, unnatural suppression, prolapsus, or falling of the uterus, weak back, female weakness, anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in uterus accompanied with "internal heat."

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Large bottles 100 doses \$1.00, or all bottles for \$5.00. For large, illustrated Treatise on Diseases of Women (100 pages, paper-covered), send 10 cents in stamps to address.

World's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

The Presbyterian Year Book.

* PRESS OPINIONS. *

PRESBYTERIAN WITNESS, Halifax. It is an invaluable Hand-Book of Statistics and Facts, and exceedingly useful and convenient for reference. The arrangement of the contents is all that could be desired.

EMPIRE, Toronto: Its chief value, however, consists in its well arranged Rolls of the Synods and Presbyteries, its Alphabetical List of the Presbyterian Church, and its Thoughtful Papers by various writers, on topics of great interest to all Christians, especially to those belonging to the Presbyterian Church.

GUELPH MERCURY: This "Year Book" . . . gives interesting facts, dealing with the progress of the denomination in Canada.

GAZETTE, Montreal: It certainly deserves support. Apart from the usual statistics, which are very full, it contains several essays on the history of Presbyterianism in Canada.

WORLD, Toronto. It contains all that is to be looked for in the way of rolls of Synods and Presbyteries, lists of ministers and other officers of the Church, Missionary organizations, various committees etc.

On the whole, this "Year Book" ought to be heartily welcomed and well supported by the people of the Presbyterian Church.

KNOX COLLEGE MONTHLY, Toronto: Evidently no pains have been spared that it might be full and accurate. Besides the usual contents of the "Year Book," there are well written and useful articles on the different Schemes and phases of the Church's work prepared by specialists in the several departments. . . . The "Year Book" is well arranged and neatly printed, and should be in the library of every one who is at all interested in our Church's work.

For sale by all booksellers. Mailed free of postage on receipt of twenty-five cents.

Notes of the Week.

No representative elders will attend the General Assembly of the Church of Scotland, from Edinburgh town council this year. The Lord Provost moved that at the next meeting elders should be appointed, but Mr. Steel's amendment to the contrary was carried by twenty-two to sixteen, notwithstanding a member's assertion that Mr. Steel, in moving his amendment, was wasting his sweetness on the desert air. Aberdeen town council has also resolved, by twelve to ten, to send no representative.

JUDGING from the various newspaper reports of the proceedings at the Baptist Convention at Guelph, a fine spirit pervaded it. There was frank, free and full discussion, with no manifest tendency to spin out the debate by means of purposeless speeches and wearisome repetition. The position of the Baptists in the relation of Church and State is manly and well-defined. On the question of exemptions, there were several refreshing utterances. In this respect they certainly are in the vanguard.

DR. DALE, in his last address in Australia, made some emphatic remarks on the public and national duties of Christian citizens. These were founded on his personal observations during his tour of a class of professors who are to be found at the antipodes, it would seem, as well as at home. They are described by a South Australian journal as excusing themselves from the worry and toil of public life under the plea that they are citizens of another world, though we do not find them falling back upon this plea when they desire to take advantage of the means of gain and the other benefits which this world has to offer.

THE Rev. R. Gault, in Glasgow Free Presbytery, referred to the Sabbath desecration prevailing in England among the higher classes, from the Queen and Prince of Wales downward. The Sabbath Protection Committee expressed the conviction that the desecration of the Day of Rest is being stimulated by the concerts of sacred music held in the National halls and in many churches on Sabbath evenings. Mr. Murray Mackay asked whether the praise meetings held in many of their churches were the sacred concerts referred to by the report, and Mr. Mair replied that in some of their churches there was something very different from what was known as praise meetings.

The New York Independent says: Dr. Patton's first appearance before the Princeton Alumni here as the President-elect of their college, excited great enthusiasm among the guests at the Hotel Brunswick banquet.

Dr. Patton in his speech set himself right as to how much and what kind of an American he is. He went farther and made some good points in the same line of thought as to what an American college should be. We agree with him that the schools of a country must grow out of the needs of the country, and that the "American college must be continued along the lines of historic continuity, and with reference to the special exigencies of our institutions." He added: "I do not believe that English and German colleges, however excellent, are as good for Americans as American colleges."

DR. MUNRO GIBSON presented a communication from the Evangelization Committee to the London Presbytery. He said that after thorough consideration they had come to the conclusion that they needed some one who would take the position of organizing agent for the Presbytery. The committee recommended the appointment of such an agent, whose duty it should be to seek to initiate evangelistic work within the bounds of the Presbytery, to be the medium through which ministers and others arranging for special services may obtain the assistance of willing and competent workers, to collect the necessary funds, and, when desirable and necessary, himself to act as preacher or evangelist. The Presbytery unanimously adopted the proposals of the committee.

AFTER long and spirited debate in the columns of our contemporary, the *Canadian Baptist*, the important questions of University federation and location were decided by the convention held in Guelph last week. The question of federation was first disposed of, the majority voting against the measure in the meantime. For the present, at all events, the matter of federation rests, but from the tone of the discussion it may be inferred that circumstances may arise occasioning a reconsideration of the subject. With the question of location it is different. As might have been expected Toronto was selected by a good majority as the site of the proposed McMaster University. The result will no doubt be satisfactory to all concerned and the new institution will be cordially welcomed in the great centre of higher education in the Province of Ontario.

THE English Presbyterian Church has of late been giving special attention to the matter of congregational singing. At the last meeting of the London Presbytery the Rev. John Mauchlen gave in the report of the Committee on Church Praise Fifty-six congregations had returned answers to the circular. Every congregation had a choir, and forty-three had a paid organist or choirmaster. As a rule the choirs were entirely voluntary, but thirteen found it desirable to pay leading voices, or to remunerate boys to ensure regular attendance. The edition of "Church Praise" containing the selected metrical Psalms was most in use. Only nineteen used the metrical psalter. The greatest activity was shown in the matter of praise. Thirty choirs expressed themselves willing to join in forming an association of neighbouring choirs.

A LENGTHY and involved discussion took place in Edinburgh United Presbyterian Presbytery on the question of withdrawing the missions from Spain and Japan. Mr. William Brown pointed out that the United Presbyterian was the only Scottish mission in the latter country, and Mr. James advised that instead of giving up the missions the Synod should use all possible means to encourage increased liberality, and that if retrenchment were still necessary it should be spread as generally as possible over all their missions. Dr. Kennedy reminded the Presbytery that the deficits in the receipts of the Foreign Mission Board had been running for a long series of years, so that the Board had not feared where they had no reason to fear. After some confusion resulting from cross motions, it was resolved to recommend the Synod to continue the work in Spain, and to deal

with the Japan mission in the way most helpful to the missionary interests of the Church.

A SCOTTISH contemporary says: It is a somewhat remarkable coincidence that, within a fortnight, there should have been two cases in Scotland of the celebration of a sixty years' ministry. The first, that of the United Presbyterian patriarch, Dr. Peddie, was celebrated in Edinburgh; the second, that of the venerable Dr. James Smith, of Cathcart. The lord provost, Sir James King, presided over a numerous and distinguished company at the banquet on the sixtieth anniversary of Dr. Smith's ordination. One of the most interesting incidents was the reading of a letter to the guest from Mr. George Burns, of Wemyss Bay, the last surviving son of old Dr. Burns of the Barony Church, in which he said: Many a time I have heard my father speak of you when you met at the Presbytery dinner in the Black Bull hotel. He used to tell of a custom the reverend brethren practised on one another in the way of a fine of a bottle of wine got up by a plausible pretext, such like as their discovery that my father had got a new wig, or some equally important event. You, as Clerk to the Presbytery, no doubt would consider it your duty to insert the incident in the minutes of the proceedings. Sir James King, in proposing the toast of the evening, referred to the fact that the Parish of Cathcart has only had two ministers during the last hundred years, and to the part taken by Dr. Smith in the events of the Disruption. Dr. Smith said he could almost fancy that evening was a continuation of a similar demonstration ten years ago, but for the absence of the dear familiar faces of some who took a prominent part at his jubilee. The true-hearted Jamieson, the ever-cheerful Gillan, the eloquent Munro, and others had gone to receive their reward, and he, who was then their senior, was left with strength to discharge his duties. He had lived to see the church twice in comparative weakness and twice regaining her strength and again overspread the land.

AT the Glasgow noon-day prayer meeting, recently, a letter was read from Dr. Somerville, containing a description of a visit paid by the venerable evangelist to the eminent Jewish reformer Rabinowitz, at Kischineff, South Russia. He arrived at Kischineff late in the evening, on March 1, and found Rabinowitz and his son-in-law waiting to receive him. Dr. Somerville describes Rabinowitz as an elderly, but vigorous man, rather tall in stature, having a deformed foot, and altogether unlike ordinary Jews. Rabinowitz informed his visitor he had come at a fortunate time, as the morrow would be the Sabbath. Of Rabinowitz's church and preaching, Dr. Somerville writes: It is up a stair, and somewhat poor in its exterior, the roof twelve feet above the floor. There were the law and the prophets in rolls, and before each a lighted candle. There were some sentences written in Hebrew on the wall above the table, and some other fragments connected with them. Rabinowitz, without gown or any ornament, was standing chanting Scripture before the candles and tablet. After reading he kissed the Bible, and laid it down again. Then, taking up the law, he kissed it, and read from Exodus xxxiv. - about the veil on Moses' face. He bowed at the name of Jehovah. Then he prayed in German, and then there was a special prayer for the king, at which all had to stand. He read 2 Corinthians iii from the Hebrew Testament as his text. He preached in "Jargon" for an hour all but four minutes with prodigious animation, rapidity and force, and plainly is possessed of qualities fitted to give him influence over the minds of other men. I confess the reading of the prayers, as also of the Hebrew Scriptures, was rather offensively rapid. The audience listened with attention, though there was no twinkling in the eyes corresponding to the vivacity and gesticulation of the speaker. He spoke about the blood of Christ that alone could take away sin, but the address seemed to be to Israelites rather than to sinners in general. However, Rabinowitz has very distinct ideas as to the difference between apparent and real Christianity. The service lasted nearly two hours.

Our Contributors.

ON THE SIDE OF THE BIG BATTALIONS.

BY KNOXONIAN.

Six years ago, Principal Grant addressed the students of Queen's College on what he saw at Ottawa during part of a parliamentary session. The genial Principal had just returned from the Capital, where he had been helping to pass a bill, the object of which was to settle an expensive lawsuit that was threatening the peace of the Presbyterian Church and the income of about a hundred Presbyterian ministers. Parliament put the bill through by a large majority and the trouble ended.

The day after the Principal's address was delivered this contributor happened to be in the office of a gentleman, who was then the leading journalist of his country. Looking over the report he remarked to the journalist that Principal Grant seemed to be well pleased with his experiences at Ottawa. "Yes," replied the journalist with his usual pleasant smile.

"HE HAS BEEN FIGHTING ON THE SIDE OF THE BIG BATTALIONS."

As a general thing, it does make one happy to be on the side of the big battalions. Leading a big battalion to victory is a more pleasant kind of work than leading a small battalion to defeat. Of course we are speaking now of contests in which right is on the side of the big battalions, or of cases in which there may be no moral principle involved. No good man would feel comfortable on the side of the big battalions if the big battalions were on the wrong side. Assuming that the contest is one about matters of opinion, or one on which right and might happen to be on the same side—and they often are on the same side—then we say it is rather a pleasant thing to be on the side of the big battalions.

Men who always lead the small battalions usually grow old soon and often die early. Men who lead the big battalions usually live long and keep frisky up to fourscore. That is one reason why Mr. Mowat, who is near the end of his sixty-eighth year, often passes for a man of fifty-five. He steps about the old chamber as lightly as a young man, smiles on everybody, and looks quite happy. Why? There is a big battalion of Grits behind him. That is one reason, if not the principal one. He has been on the side of the big battalions ever since he became Premier. Barring accidents, he'll be very likely to keep his battalion big as long as he leads it.

Sir John has for the most of his life been a leader of big battalions. That is one reason why he is such a lively old gentleman at seventy-four. Two or three times he was pushed over on the side of the small battalions, but he had no liking for the situation and did not stay there long. There is no reasonable doubt that it is good for the health to spend most of one's time on the side of the big battalions.

George Brown was a big battalion himself. So is Gladstone. So is Sir Richard Cartwright. So was Beecher. So is Spurgeon. Spurgeon is a bigger battalion than the Baptist Union that he has just left. A man who is a big battalion himself need not care much what side he is on so long as he knows he is right. A generation never produces more than a few men who are big battalions in themselves. If there were many big battalions of that kind the rest of us would have no chance.

It makes a mighty difference even in the Church to be on the side of the big battalions just about as much as it makes anywhere else.

See that well-dressed, comfortable looking minister whose radiant face proclaims that he lives well, is well cared for, and is on pleasant terms with his surroundings. That minister is the leader of a big battalion. Neither genteel poverty, nor cranks, nor bores trouble him. His battalion is so big that they push all these nuisances to the rear and keep them there. This leader of a big battalion has a fair chance to do his Master's work, the battalion help him and the work goes on.

See this careworn, troubled looking preacher whose appearance proves only too clearly that his life is a life of anxiety, poverty and trouble. He is the leader of a small battalion. His battalion is so small that the cranks and Ishmaelites and other nuisances make

themselves felt. He is at their mercy and they have no mercy on him. They never have.

A small battalion composed of normal specimens of humanity may be just as pleasant a battalion to lead as any other. The trouble arises in battalions in which some of the specimens are abnormal. And this is just the point at which too many Presbyteries most seriously do err. Given what seems to be a sufficient number of people able to raise a certain amount of money, and the people are forthwith declared a congregation. The fact is utterly ignored that a Presbyterian congregation should mean *a body of people capable of self-government*. This implies material for eldership and a good many other things besides money.

It makes a great difference in business to be on the side of the big battalions.

See that comfortable looking, well-dressed man who walks confidently down Yonge Street to business every morning. He has a confident air and seems as if he is not afraid to face the world. He is on the side of the big battalions—financially.

This other man who walks down with a depressed air and a timid kind of step in the same overcoat that he wore five winters ago is on the side of the small battalions—financially.

There are dangers peculiar to both battalions. Men always on the side of the big battalions are likely to become insolent, overbearing and tyrannical.

Men always on the side of the small battalions are likely to become cynical, sour and bitter.

The best discipline for a man is to take a turn in both battalions. That is exactly how it is with most of us. Moral.—If you are on the side of the big battalions don't shout, and swagger, and put on airs, and trample over everybody. One of these days you may be pushed over on the side of the small battalions, and then the people you are trying to trample on may trample on YOU.

If you are on the side of the small battalions keep your courage up. Don't degenerate into a perambulating vinegar barrel. All of us have more good things than we deserve. If you keep your temper sweet and work hard you may soon get over on the side of the big battalions.

A NEW CANADIAN POET.*

This beautiful volume of Canadian lyrics has already been the subject of a good deal of comment both in Canadian and Boston papers—a pretty sure sign that its contents are worthy of comment. The editor of the poems—with whom it has been a labour of love to introduce them to the public with the advantage of a tasteful and fitting garb—has asked but one favour from the critics of an author who has passed beyond reach of human criticism: that they read him before they criticise, and that they do him justice. This very reasonable request is distorted by one of his most pretentious critics into "the old command to speak nothing but good of the dead"—a misrepresentation which naturally awakens the doubt whether a critic who can be so unfair at the start is fitted to be a critic at all, since of such fitness absolute and scrupulous fairness should always be an indispensable element.

No one can fully appreciate these decidedly remarkable poems without studying with some intelligent sympathy the strong personality that they reveal. They are the passionate outpouring of a sensitive and poetic soul and vivid imagination, full of ardent sense of beauty, "love of love, hate of hate, scorn of scorn,"—passing through what has been fitly called the "Sturm und Drang" period of a poet's life, which he can scarcely be said to have survived. The poems contain a progressive growth or "evolution," as we prefer to call it nowadays—from the early boyish passion for human freedom and the "enthusiasm of humanity," which is a remarkable feature of even the earliest poems, on through the poet's dreams of love and beauty, always alluring, never fully satisfying; through the mournful tone of pessimism that comes of looking into sad and fathomless mysteries; until his song once more settles into a brighter and serener flow—in the assured faith that

*LYRICS OF FREEDOM, LOVE AND DEATH. By the late George Frederick Cameron. Edited by Charles J. Cameron, M.A., Queen's University, Kingston. Kingston; Lewis Shannon.

God is, and "God is good." This is the key to some things which have been deemed inequalities in the poems, such as a poem entitled "Is there a God?" but which have their natural and fitting place in a volume which might appropriately be called "The Drama of a Soul."

This progress is very marked in the "Lyrics of Freedom," beginning with some spirited but rather declamatory poems, written between his fourteenth and nineteenth years, denouncing wrong and tyranny with ardent youthful detestation; but breathing a little later such true and maturer thoughts as we find in the very beautiful poems on France, as, for instance, in the lines:

But fear what most can work you harm,
Ay, fear yourselves the most!

In a later poem, "In After Days," he strikes a true and noble chord about freedom:

So sang I in my earlier days,
Ere I had learned to look abroad
And see that more than monarchs' trod
Upon the form I fain would raise.

A freedom fool! ere I had grown
To know that love is freedom's strength,
France taught the world that truth at length,
And Peace her chief foundation stone.

Since then, I temper so my song,
That it may never speak for blood:
May never say that all is good:
Or say that right may spring from wrong!

The Lyrics of Love are passionate, sweet and musical, yet with the sense of unsatisfied longing pervading most of them, which shows that the poet's "love of love" could never rest satisfied with any love that is of earth alone. We have many such stanzas as:

Shall this, too, fail me? Shall
Thy swift grown love and sweet
Be doomed to fade and fall
In ruins at my feet?

Some of these poems possess great beauty of poetic imagery and musical expression, of which we may in passing just instance "The Defeat of Love and 'By the Fountain.'"

As thoughts and life mature, darker problems, more awful mysteries, present themselves, and a mournful and even pessimistic strain breathes from his lyre. We have the stanzas beginning, "Is there a God?" and others of a similar character, written in a dark period of the poet's life. For a time he seems almost to fall a victim to the cynical, "Let us eat and drink, for tomorrow we die."

Ay, this is best philosophy
The present to enjoy!

But a better faith gradually awakes in a heart that could not find rest in material satisfaction:

I find I hate not sects nor creeds,
Yet have a creed all creeds above,
Whose faith consists in noble deeds
Whose highest law is highest love.

And this faith grows stronger as time goes on, and we have such poems as "An Answer," "Ere the Moon that Wanes," "Lord God Almighty," "He is Risen." In the second of these we meet the thought that brings to his perplexed and storm-tossed being the ray of comfort that grows by and by into clearer light:

He who knew what weariness and want and woe meant,
He who pillowed earth's sad head upon His breast,
He who bore that one unutterable moment
When the burden of her sorrow on Him pressed.

To Him, we deem, was given
For answer to His love,
All things on earth—in heaven,
All lie below—above!

Fear nothing—nought is lost!
Life, freedom, love and truth
From sphere to sphere are tossed,
Here have they but their youth!

In the mystical poem, "Beyond the Utmost Doubts and Fears" we have a record of a deep heart-experience, ending thus:

A love that only died with life;
And life knows not of death—away
Beyond the morn of earth and day,
Beyond its ground, beyond its gyres,
Life all eternal still survives.

The snow may cover all the land;
The rose may wither in your hand;
The lily shiver when shall fall
About and o'er it winter's pall;
But mark me—whoso'er may care
The life that still is life is there!

This poem is specially interesting as being written in the last month of his life, even when the slow-creeping physical weakness seemed to be making itself felt in a fit of fatalistic depression. A few months earlier, on the poet's last Easter, was written the beautiful Easter poem, from which we quote one verse:

He is risen! In His rising ends the world's divinest story;
One that still shall find an echo while earth eddies round the sun;
One of sadness woven with gladness, one of gloom and one of glory,
One that tells us, All is done! Earth is won! And—He is risen!

Some three or four years before his death, the poet, after fighting his way through doubt and darkness to an assured faith, began to study with a view to the ministry of the Presbyterian Church, of which he was a member. It was otherwise ordained. Perhaps it is a little difficult to imagine the author of some of these Lyrics in a Presbyterian pulpit, but he is at least a preacher—in his own way—to all who have ears to hear, and those who can find "sermons in stones" can find one—if they choose—in this beautiful volume, whose clear print and tastefully-decorated pages make its reading doubly pleasant.

Enough has been said to show that the author of these poems is a true poet, as even an adverse critic has admitted, and that the Lyrics are genuine poetry. *A fortiori*, they are genuine literature, and the publication of such volumes is the best affirmative answer to the question, Have we any literature in Canada? This dispute is chiefly a war of words, dependent on definitions. That we have literature in Canada no fair critic could deny. But whether we have a literature must depend on our conceptions of what a literature is. Yet, if we generously welcome every genuine Canadian contribution to literature, whether in prose or poetry, and fitly sustain those who bestow it, we shall in time and with patience build up a literature, too, in this Canada of ours. FIDELIS.

CANDIDATING.

MR. EDITOR,—“A. Y.” in your issue of March 14, makes some sweeping statements on Candidating—perhaps too sweeping. Yet most people, especially ministers, will admit that there is a great deal of truth in what he says. In fact I do not know any minister who approves of the system. Feeling this to be the case, I made a motion at the last meeting of the Presbytery of Brockville, “That this Presbytery overture the General Assembly anent the election and settlement of ministers in vacant congregations.” The overture read as follows:

That in the opinion of this Presbytery the present system of candidating adopted by this Church is far from being satisfactory to the majority of the ministers constituting the Church. That most ministers shrink from appearing in a vacant pulpit to be examined by a congregation. That it is mortifying to be compelled to do so. That some of the best ministers make the worst appearance when they know they are on trial, and consequently have much difficulty in securing a field of labour. That, after all, settlements are usually effected through the influence of personal friends. That the present system savours too much of the world. That it is not scriptural, congregations being commanded to seek out a suitable person with gifts and graces, and not (according to our present system) the person with gifts and graces seeking the congregation.

That the tendency is to take away the teachable spirit of members and adherents composing our vacant congregations, and to engender a spirit of criticism rather than a desire to be fed with the sincere milk of the Word, and that, as a matter of fact, congregations, as a rule, are not competent judges of the suitability of a minister whom they hear but once, and of whom, perhaps, they have never heard before, to minister to their spiritual wants.

Resolved, therefore, that the following be hereafter the mode of procedure adopted by this Church for the appointment of ministers in vacant congregations:

(1) When a vacancy occurs within the bounds of any Presbytery that Presbytery shall appoint one of its members to preach to the people and declare the pulpit vacant, at the same time urging upon them the necessity of earnest prayer that the Lord shall speedily send them another messenger who will break unto them the bread of life. He will also announce that at a certain hour and on a suitable day of that week a congregational meeting shall be held for the purpose of appointing a committee of not less than five of the most active and godly men in the congregation, whose duty it will be to co-operate with a committee of Presbytery, appointed for that purpose, in making a suitable selection for the congregation. (2) That it shall be competent for the committee appointed by the congregation to recommend a minister to the people upon their own responsibility. In the meantime the congregation shall be supplied by the Presbytery's Convener of Home Missions from a list of ministers without charge, which list shall be made every four months by the Clerks of Assembly. (3) That if, within three months after the vacancy occurs, no call is forthcoming, the committee appointed by Presbytery shall visit the congregation, and, after divine service conducted by the Convener or any person he may appoint, shall give such counsel as may be needed to the congregation, and, if circumstances, in the judgment of the committee, permit, shall, after consultation and agreement, submit the name of some duly-ordained minister with or without charge (the preference always to be given to those brethren without charge) to be voted upon. (4) If the congregation be unanimous, or nearly so, in their consent to the person named by the committee, then the Session reporting the same to the Presbytery, the Presbytery shall, after documents relative thereto are laid upon the table, proceed to the induction of the person whose name appears in the call. (5) But should it happen that the majority of the members of the congregation dissent from the person agreed upon by the committee then the matter shall be referred to Presbytery, and if delegates representing the majority show good cause why the person named should not be inducted, the Presbytery will order a new election but should they fail to make good their cause, then the Presbytery shall proceed with the induction as if there were no objections. (6) That whenever a congregation shows, through any cause whatever, that it is incapable of making a choice, then, in that case, the Presbytery shall use episcopal powers, and provide a suitable pastor.

If the above were adopted would it not tend to remove, in part at least, the difficulties complained of in connection with the settlement of vacant congregations?
G. MACARTHUR.

Cardinal, March 19, 1888.

THE PRESBYTERIAN COUNCIL.

MR. EDITOR.—As an humble member of the Presbyterian Church, not deeply versed in matters of Church law and government, I write to you for information. I see a report in the *Globe* of the doings of a certain body called the “Toronto Presbyterian Council,” how they discussed the question of having the next meeting of the great Presbyterian Alliance held, if possible, in Toronto, and one or two other little things. Now, Mr. Editor, what I should like you to inform me about is this: What is this “Presbyterian Council,” and who constitute it? When was it brought into being, and for what purposes does it exist? Is it a self-constituted caucus of Presbyterians living in Toronto, or is it the creation of one of the regular courts of the Church? Kirk Sessions I know, and Presbyteries I know, and Synods I know, and Assemblies I know, but this “Toronto Presbyterian Council” I do not know, and I doubt very much if there are many church members who are much better informed than myself. Have a small number of Toronto Presbyterians, however select and representative, any right to take upon themselves to invite the Presbyterian Alliance to meet in Toronto or anywhere else? If they do extend an invitation will it be in the name of the Presbyterian Church of Canada or in the name of Smith, Jones and Robinson, of Toronto, merely? A little light on these questions would oblige, Mr. Editor. Is there a Presbyterian Vatican, and has the College of Cardinals its headquarters in Toronto?
QUERY.

MINISTERIAL INEFFICIENCY.

MR. EDITOR, Some of our brethren of the teaching elders seem to regard themselves as warned that old-time pulpit privileges are threatened with curtailment. It has been heard from across the sea that portions of the Presbyterian Church have more than hinted that they are troubled with inefficiency in their pulpits, and that the plague is so widespread that systematic effort is needed for its suppression. Those branches of the Church manifestly have amongst them some men who cherish the thought that there ought to be some check on the right of the preacher to do, or not to do, in his pulpit, as may seem convenient for him. Those men, too, either take or have given to them prominent places in their several churches, and their sentiments are very apt to become crystallized in enactments of their Church courts. Without doubt the example of those our sister Churches may have its effects upon us in Canada, and our brethren of the pulpit may be right, when, if referring to it, they fortify themselves in anticipation as against a threatened change.

Some whom we all hold in high esteem, and from whom we would not readily differ, appear unfavourable to the discussion of the question of inefficiency by our Church courts. I cannot help taking a view of the matter, in opposition to that of those respected brethren. I am persuaded, and I have many of my opinion, that it would be a good thing, nay that it is a most necessary thing that the question should be dealt with, and that ministers, Sessions and congregation, be made to pass under the review of the Church courts more thoroughly than I have known to be customary. The usual examination of records is a hurried and imperfect performance, and by it a Presbytery is not made to know all which it should know of the charges of which it has the oversight.

There has already been an approach to the question of inefficiency, but one so timid and indirect that if it goes no farther, it can end in nothing. There has been an overture before the General Assembly regarding “Time Service” of the elders, meaning ruling elders exclusively, and it is reported that a society in Toronto has been, or is to be, wrestling with the same subject. Like all Toronto societies, this is a learned and influential society, we may be sure. Would it not be well for it to enlarge the question? Does it matter much about the inefficiency of the septuagenarians and octogenarians among the ruling elders? Let the poor old men alone. They certainly do no more harm than a pastor emeritus. Others can be got to do the work, which has proved too much for these ancient inefficient. With the younger and more lusty inefficient in the pulpit, the conditions are different. No one can take his place, and if he happens to be an inefficient of the indolent type, the most common type of all, a wearied and patient people have good cause to complain that, for them, there is, for a life time, no prospect of relief from their humdrum Sabbath experience. They hear day after day the same forms of expression, the same strings of pious sentiments, the same illustrations, the same old anecdotes, and they are persuaded the same sermons; only when they come to bethink themselves as to the sermon, they will probably find, that they do not know the topic, and that they have forgotten the text. Then there is the arbitrary man, who feels that he is master of the situation, and who cannot refrain from treating his Session and people cavalierly. The writer hereof has seen such a one, whose arm during a country walk one of his elders had endeavoured to take, and the worthy minister was more shocked than he could ever express in the relations of the affair which he afterward made. Then there are the preachers who suppose that oratory is every thing, and that they themselves excel in that art. They need looking after. They always thin congregations after a while. In the ways in which men's souls are tried in these days, fine talk goes for very little. Others there are who need to be warned that if they have not already gotten literary honours, the time of those is past for them, and that it is all they can do to attend to the matters which directly concern their ministerial work. Your contributor “Knoxonian” has reminded us that Sessions, Boards of Management and pews are all short of what they should be. He seems desirous to criticize no further. Let the Church be rigorous in its oversight of us all, but let it not forget to wake the pulpit, where that duty may be known to be needful. The other awakenings may follow.
P.W.S.

Pastor and People.

FOR THE CANADA PRESBYTERIAN

LORD, I BELIEVE

BY JOHN IMRIE, TORONTO

"Lord, I believe!" yet oft I fear,
My faith is like the mustard seed,
'Tis then I pray that Thou be near—
A present help in time of need!

"Lord, I believe" thy promise true,
That thou art near to those who seek—
The fainting heart thou dost renew
And words of heavenly comfort speak.

"Lord, I believe!" though vision fails
To see the hand that points the way;
The man who trusts in Thee prevails
Nor sin, nor death, o'er him holds sway!

"Lord, I believe" that thou hast died
To save me from the power of sin:
Then let me near to Thee abide
Till thou to glory draw me in!

FOR THE CANADA PRESBYTERIAN

PRAYER.

Oh! there is need of prayer. There is need of that deep, absorbed and lively interest in the prosperity of Christ's kingdom that would awaken incessant prayer on its behalf. Look at the extent and indigence of our home field itself—we must not conceal it from you that we meet as a Church with great and peculiar difficulties in the culture of that field; and our only hope is in a revival of God's work, in a special effusion of the Holy Spirit and in the training up by God Himself of a staff of labourers adapted with every equipment of grace, gifts and energy, for the successful prosecution of Home Missionary operations. We are made to feel as if we were losing ground. There are stations of very great importance where our efforts to quicken activity, to infuse life, to accelerate progress, appear to be in a great measure ineffectual. The outposts of our vineyard are sinking into dilapidation because we are not able, through lack of a proper agency—an active, fervid, powerful evangelistic agency—to build them up, or even to keep their dispersed and volatile materials together. It is not so much that we want money, as that we want workmen. God alone can supply our need. Every great revival of which we have any account was preceded by a season of prayer, and that not so much in public as in the secluded meditative closets of God's people. It is there—in lonely converse with God—that the power is exerted which draws down blessings from above. History and the Bible both concur to show that the closet is the mightiest instrumentality for the conversion of the world. We regard it as a sad calamity—in some cases as irreparable—when men whose gifts and popular influence and noble, manly character constitute them pillars of strength and beauty in the Church of the living God, when such men are removed by death, just as in the body, the loss of an arm with its lusty muscles and sinews is felt to be a severe infliction. But there are fluids which permeate the hidden regions of the frame—arterial fluids, the source of its nourishment, vitality and power—let those living currents cease to act, and death is the inevitable result. One may look for the bursting foliage of a new life where the spirit of prayer will begin to circulate in warm prolific energy through all the central stems and diverging ramifications of the Church!

But while we need a laborious ministry for the effective upbuilding of our waste and dislocated outposts, we need, too, the spirit and the offerings of a true Christian generosity. There is a very perceptible falling off in the number of candidates for the sacred office. The attendance at our halls of literature and divinity is dwindling year by year. There are fewer missionaries at our disposal for home work this year than perhaps any period of the past. Now this is deplorable and alarming; and it forces us to enquire how far so painful a state of things so starting a prospect for the future may be owing to the inadequate maintenance afforded to the settled pastors of the Church. The statistics of the last year disclosed a deficiency in this particular department

which no one could contemplate but with anxiety and distress. It is too true that by far the greater part of our ministers are scarcely able to subsist; and while it pierces the heart to think of the sufferings of many a devoted pastor's family—of the picture of affliction and emptiness that many a manse can unfold, there is another aspect of the matter to which we cannot close our eyes, and that is the injury to our Church's vigour, and to the cause of the Gospel itself, from the effect of straitened circumstances upon a minister's mind in disabling him for the resolute, busy and undistracted prosecution of his work. Here again we are thrown back upon prayer. The warmth of divine love alone can dissolve the cold, rigid selfishness of the heart, and cause the waters of Christian sympathy and benignity to come forth in free, copious and happy streams on every side.

It is a somewhat dreary aspect of matters which I have just presented. Well, we ought to be fully aware of the actual circumstances with which we have to deal. But even dark as the scene may be, I have stated one thing at least which is of itself sufficient to stimulate courage and exertion to the utmost, to throw a bright ray of hopefulness upon the gloomiest of all prospects, and that is the privilege and efficacy of prayer. We shall never lose heart, or droop in our efforts so long as we know that the work is the Lord's, that it shall advance, and that the power which alone is effectual to crown our labours with victory and fruit is ready to descend in answer to believing prayer. Let it, then, be fully impressed upon our hearts that we require money—we require a suitable missionary staff; we require a vigorous, sustained, munificent cordiality, but above all, and as inclusive as any other requisite, we require prayer.

And, surely, we are not left without encouraging tokens from the Lord. We have only to cast our survey on the past to see that He has "dealt bountifully" with us. He has strewn our path with mercies with signal favours. From a small beginning we have grown into a large Christian community, able to take our place side by side with the most influential evangelical Churches in the land. Let us hope, and past blessings would encourage us to hope, that zeal for the glory of her mighty King, and a spirit of self-sacrifice, of bold, concentrated, untiring activity will be more and more the conspicuous and ennobling characteristic of our Church—that in foreign lands, on shores of savagery and darkness—she will soon plant the stakes of her pavilion, and the heralds whom her prayers and her liberality have equipped for the adversities of missionary life, shall be found side by side in distant climes with the messengers of other Churches.

Allow me to urge you do something individually for Christ. Perhaps you imagine that all that is done, or can be done, in the great work must be through the acts of large pompous societies operating on a grand scale. There can be no doubt that ideas of that sort prevail. And so when you cast your little offering once a year, or oftener, into the funds of these gigantic corporations, you are apt to think that you have gone to the utmost of possible effort and of all reasonable expectation. Please, however, to note that what I now speak of is not monetary gifts—not coin—but work. I ask you to ply these hands, these feet, these speaking lips for Jesus. Do you ask me how? What! are there no opportunities in a city like this of doing good? Is there no dark recess of filth, poverty, crime, where a kindly look, a simple prayer, and a few soft winning words of love and truth might gain the heart for Christ? Is there no poor, ragged child, reared for dishonesty and shame, astray on the public thoroughfares piercing with cold, sickness and starvation, whom you could help and lead like a lost lamb into the shelter of social decency, of Christian nurture and happiness? Oh! is it not a truth that there are multitudes of wretched creatures in this rising capital of the forest, for whose souls no man appears to care? Do you tell me of the timidity you feel, of the hopelessness of such an effort, of your felt incapacity for such a work, of the hardness, villainy, ferocity of such character? Ah! then are you, after all a stranger to that love divine which moves the heart with a strength, a sublime, heroic courage that death itself cannot appal, a love that would count the glory of its rewards by the measure and severity of its sacrifices,—a love that descends into the lowest depths of moral impurity and woe, to lay the Gospel balm on wretched hearts, and there win

crowns of triumph for a Saviour's grace. Is not this the love, the holy celestial passion, that impels the missionary from his home to face the mockery, cruelty and loneliness of a heathen land? Is not this the love that arms him with manly fortitude and resignation when he stands beside the grave that swallows up his only babe, or the sole devoted partner of his sorrows, hopes and fears? Is not this the love whose delicate and restless footsteps penetrate the most hideous looking places of vice, squalor and ferocity in the English metropolis, offering the word of life to the most forlorn outcasts, until those maniacs of abandonment and brutality are seen at Jesus' feet clothed and in their right mind? Oh! those noble Bible women, on whom have been showered the blessing of many that were ready to perish! Talk of heroism, or the chivalry that sends the plumed warrior with the light of battle in his face into the grasping mêlée of the conflict. I doubt, if in the whole realm of Christian philanthropy, if in all the annals of Christian sacrifice or of patriotic devotion, there was ever a spectacle that would compare with this, a feeble, defenceless woman, with the name of Jesus on her lips, and the light of Christian kindness in her eye, charming into decency, quietness and moral veneration the very fregs of social impurity and crime.

To be active for Christ, to diligently toil for His glory and the good of others, and that too with personal sacrifice if need be, is not only a Christian duty and a fair ornament in Christian character; it also constitutes a main element in the happiness of Christian life. So true is this that I know not a better, a more unerring, remedy for that heaviness of heart, for those doubts and terrors and misgivings which so becloud the spirits of many sensitive and timid believers, than a steady, undiverted and fervid activity in some one or more of those departments of evangelistic labour, which the providence of God and the exigencies of human woe are constantly offering to their regards. Nay, more, it falls to be considered by such persons now far the distractions which afflict them may be owing—we would not now say to physical debility—but to the disorders of a conscience which is ever holding up to the mind the sad picture of neglected duty. There is a law in the natural world by which a habit of sustained and hearty exertion is ever productive of an elastic buoyancy of temper, and hence the *inertness*, sullenness and caprice which are so often visible in the case of those who resign their whole lives to the soft inertness of luxury and sloth. The sorrows of many desponding believers are, no doubt, to be traced to the infraction of a law which holds a position of equal force and higher sanctity in the economy of the spiritual life. When, then, we urge you to enter with all your capacity into the field, to scatter far and near the treasures of life, liberty and joy with which God has so graciously filled your own souls,—when we would arouse to rally to the uplifted signal which the Church of the living God is now bearing against the dark fortresses of superstition, with a revived ardour that seems to betoken the hastening advent of better days,—are we not pointing you to a path where, in dispensing the riches of heaven's grace, you will experience in your own souls the benign reaction of doing good, and realize by a thousand responding influences the truth of Jesus' words, that it is "more blessed to give than to receive"?

J. F.

LIVING RELIGION.

We must make our religion vital. It is a living thing if it be true, for he who becomes religious in a correct sense does so by the implantation in him of the new life of the Gospel. But the life must show itself, not as the tree does in winter, when it has to be cut or bored into to find the signs of vitality, but as it does in the spring, when every bough is bursting into foliage, or in summer when it hangs with delicious fruit. It is a thing for its day, to beautify and bless the world, and to grow into greater power because it expands, develops, scatters its seeds and associates itself with the other life about it. Some people have the notion that religion is a kind of mummy, put up and dried, to be looked at as antiquities, or as skeletons, preserved after the flesh of former days has passed away, to be studied anatomically, or venerated as remains that suggest the times of the grandfathers. Loss comes from such perversions.—*United Presbyterian.*

Our Young Folks.

THEY DIDN'T THINK.

Once a trap was baited
With a piece of cheese;
It tickled so a little mouse
It almost made him sneeze,
An old rat said, "There's danger—
Be careful where you go!"
"Nonsense!" said the other,
"I don't think you know!"
So he walked in boldly;
Nobody in sight,
First he took a nibble,
Then he took a bite,
Close the trap together
Snapped as quick as wink,
Catching mousey fast there,
'Cause he didn't think.

Once a little turkey,
Fond of her own way,
Wouldn't ask the old ones
Where to go or stay,
She said: "I'm not a baby,
Here I am half-grown;
Surely I am big enough
To run around alone!"
Off she went; but somebody
Hiding, saw her pass;
Soon like snow her leathers
Covered all the grass;
So she made a supper
For a sly young mink,
'Cause she was so headstrong
That she wouldn't think.

Once there was a robin
Lived outside the door,
Who wanted to go inside
And hop upon the floor.
"No, no," said the mother,
"You must stay with me;
Little birds are safest
Sitting in a tree!"
"I don't care," said robin,
And gave his tail a fling,
"I don't think the old folks
Know quite everything."
Down he flew, and kitty seized him
Before he'd time to think,
"Oh!" he cried, "I'm sorry,
But I didn't think!"

Now, my little children,
You who read this song,
Don't you see what trouble
Comes from thinking wrong?
Can't you take a warning
From their dreadful fate,
Who began their thinking
When it was too late?
Don't think there's always safety,
Don't suppose you know more
Than anybody knows
Who has gone before.
But when you're warned of ruin,
Pause upon the brink,
And don't go under headlong,
'Cause you didn't think.

GOLDEN GRAIN BIBLE READINGS.

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

THE RICHES OF MEN

God gives them,	Ecc. 12. v. 19; 1 Chron. xxii. 12.
They do not endure,	Pro. xxiii. 5.
They are deceitful,	Matt. xiii. 22.
They are uncertain,	1 Tim. vi. 17.
Not to be trusted in,	Pro. xi. 28.
Not to be gloried in,	Jer. ix. 23.
They are left at death,	Psa. xxxix. 6.
They do not avail in the day of wrath,	Pro. xi. 4.
The great lesson to learn,	Luke xii. 15-21.

PAID FOR HIS DINNER.

Lovers of dogs will be interested in the following true story. A lady was visiting friends at the seaside, where there was a fine dog whose master was in the habit of giving him money every day to buy meat for his dinner from the butcher's cart. The lady, admiring the handsome, intelligent animal, called him to her as she sat at breakfast, and fed him from her plate. The dog at once went to his master, and standing on his hind legs, pawed and scratched at the gentleman's breast pocket. At first the master failed to understand and ordered him away; but the creature persisting, he finally said, "Well, I do believe he wants his money," and offered him a coin, which the dog instantly took, and trotting up to the friendly visitor, deposited it in her lap, with a wag of his tail and a look which seemed to say: "I always pay the butcher, and why not you?"

GEORGE STEPHENSON.

In Scotland there once lived a stout, tall, busy youth who was known among his neighbours as the "great bare-legged laddie."

One day he called upon the village school-master and said, "I wish to attend your evening-school."

"And what do you wish to study if you come?" the teacher asked.

"I want to learn to read and write."

The master looked into the boy's face, shrugged his shoulders in a knowing way, and said, "Very well; you may come."

The lad could not see into the future, nor had he any dreams of greatness; he only had a great desire to know. He was eighteen years of age then, and could neither read nor write, but before he died he wrote his name among the great and honoured men of the earth.

George's parents and friends were very poor, and were not able to send him to school. He was born in a little hut with mud walls, a clay floor and bare rafters. His father was a humble fireman of a pumping-engine in a colliery. George helped to earn the living of the family from early childhood. He first herded the cows; then he picked the stones out from the coals; then he was put to driving a horse that hauled the coals up from the pit; and by and by he was made assistant fireman to his father. When he was seventeen years of age he became plugman of a pumping-engine. So he had climbed, one would think, to the top of his little ladder, for what more could be expected of a lad who at eighteen could not even read?

George's engine became his teacher. He would take it apart, put it together again, studied every part and motion, and fell in love with it. Some one told him that there were many books that told about making engines, and he resolved to learn to read them for himself.

He was so hungry for knowledge that he soon learned all the village school-master could teach him, and he soon began to think of making a better engine than he had ever seen. He first made a locomotive that could run four miles an hour on a tramway. This was thought to be a great thing at that time. He soon made improvements and built a railway eight miles long, and became the first railroad engineer of the world. Yes, of course, very many wise men laughed at George, called him "a crank," "a fanatic," and the like, just as they did Columbus and Galileo and Morse and all the useful men who do new and useful things. But he pushed on.

One day he was explaining to a body of wise men how he intended to build an engine that would be able to run twelve miles an hour. A grave looking gentleman, thinking to put him down, sneeringly said, "Suppose one of these wonderful engines of yours to be going along the road at the rate of ten or twelve miles an hour, and a cow were to stray upon the line, would not that be a very awkward circumstance?"

"Yes," replied George—"very awkward indeed—that is, for the cow."

The "great bare-legged laddie" by his industry and uprightness became a teacher of the wise. Even kings and princes sought his advice. Great wealth flowed in upon him, and at last he died full of years and honours. He was George Stephenson, the great railroad engineer.

A GOOD RESOLVE.

Hugh Miller has told how, through one act of youthful decision, he saved himself from one of the subtle temptations so peculiar to a life of toil. When employed as a mason it was usual for his fellow workmen to have an occasional treat of drink, and one day two glasses of whiskey fell to his share, which he swallowed. When he reached home he found on opening his favourite book, Bacon's "Essays," that the letters danced before his eyes and that he could no longer master the sense. "The condition," he says, "into which I had brought myself was, I felt, one of degradation. I had sunk by my own act, for the time, to a lower level of intelligence than that on which it was my privilege to be placed, and though the state could have been no very favourable one for forming a resolution, I, in that hour, determined I would never again sacrifice my capacity of intelligent enjoyment to a drinking usage; and, with God's help, I was enabled to hold by this determination."

AN UPRIGHT LIFE.

Not more certain than that human conduct produces its effect upon human character and determines its future weal or woe. Virtue and uprightness give the pure heart and clear conscience, whose working is an ample reward for effort and sacrifice. Vice and wrong inevitably leave their marks on the soul and tend to misery. Retribution follows as the night the day upon human action. Goodness hath its reward; sin hath its punishment.

JOHN NEWTON'S TWO HEAPS.

"I see in the world," said good old John Newton, nearly a hundred years ago, "two heaps—one of misery, the other of happiness. It is but little I can do to take from the one heap and add to the other, but let me do what I can. If a child has lost a half-penny, and if by giving it another I can wipe away its tears, I feel that I am doing something. I would gladly do a greater thing if I could, but let me do this little thing." In all this, John Newton was just following his Master, who "went about doing good." Let us all seek to have the same spirit in us.

Who is this young girl, so gently helping the poor lame boy down the steps at the Sabbath school door? We do not know. But we think we know something about her. "By their fruits ye shall know them,"—and we know her by her fruits. She has the opportunity, and she is doing a little deed of kindness; so we are sure she has a kind heart within. That is the root, and this is the fruit.

Perhaps there are some of our readers (are you one of them?) who never did a kindness to anybody in their lives. They think of no one but self,—their own praise, their own comfort, their own pleasure, their own profit. But there are others, we know, who try, like John Newton, to be always taking a bit from the one heap and adding it to the other. Among their brothers and sisters at home among their companions at school wherever they go,—they are always trying to be of use, and to show kindness to others.

Which of the two kinds of boys and girl is the happier? and which is the more like Christ?

A WORD FOR THE YOUNG.

A great and good man said. Learn all you can; for youth is the time, and the time alone, in which learning can be attained. I find that I can now remember very little but what I learned when I was young. I have, it is true, acquired many things since, but it has been with great labour and difficulty; and I find I cannot retain them as I can those things which I gained in my youth. Had I not got rudiments and principles in the beginning, I should certainly have made but little out in life.

A LITTLE GIRL IN CHINA.

One peep I must give you of a Chinese girl. Imagine a bright-faced child, with raven hair gathered into a long, thick plait, which hangs down her back and is tied at the end with a scarlet cord, and with tunic and trousers of blue cotton trimmed with bands of ribbon. She is listening to a story you know very well, and her eyes grow bright with interest as she hears of the Saviour who placed His hands on the little ones and blessed them. How different from the tales of fear and dread which she has heard about her own idols!

Time passes away. She has been baptized, her mother has died, and she is now living with her aunt, who, like herself, loves the Lord Jesus. This aunt and her friends are talking about a chapel which had been blown down by a violent storm, and they determine to give help for rebuilding it. "Cannot I do something?" Shinku asks herself. "I who have received so much—cannot I do a little to help build a house of God?"

Quietly she withdraws to her own little room, and there, bending over the box which contains her girlish treasures, she draws from the very bottom a long string of cash—only a hundred or so in all amounting to not more than sixpence in English money, but they are all that she possesses. Nearly every coin has a history. Here is one of a special reign, given her as a keepsake when cash was being counted and strung, here another received from a neighbour for some piece of work she has done. And now she carries the little string of coins into the next room, and, with a very happy look on her face, lays it on a table amongst the other offerings.

Have we ever given as much as Shinku—our all—to Christ?

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TORONTO, WEDNESDAY, APRIL 4th, 1888.

It is reported that one of the judges at Osgoode Hall laid down his pen, leaned back in his chair, looked contemplatively out of the window, and, in a dreamy and almost tearful voice, slowly said: "I suppose, if it can be conceived that an argument can take place about absolutely nothing at all, it would last forever and ever." It was the long speeches of the lawyers on small points that led the judge to speak in that way. He had not been attending an ecclesiastical court.

SOME of the American railway lines are offering members of Assembly and their families return tickets from Chicago to Philadelphia for \$24. The rate seems very reasonable. We have not heard what our Canadian lines are likely to sell tickets to Halifax for, but we hope as good an arrangement can be made as that which has been made on the other side. The Intercolonial belongs to the people of Canada, and the Presbyterians have paid their full share of the forty millions which it cost. No dangerous collision between Church and State would take place were Sir John to give members of Assembly return tickets to Halifax at an easy rate. At all events, Canadians should have as favourable rates over their own road as American ministers have over roads that are often denounced as "grinding, soulless corporations."

ARCHBISHOP LYNCH has written a letter to the Mayor of Toronto asking that his Worship and four aldermen visit the nuns of Toronto, and find out from themselves whether they are kept in convents against their will. The Mayor is a prominent Orangeman, and so are several members of the City Council. It has been suggested that the visitors should all be members of the Orange Order, so that the examination may be made with proper strictness. We see no reason why the Mayor should not accept the invitation. If there are persons confined in convents against their will it is the duty of the Mayor or Chief of Police, or somebody to release them, invitation or no invitation. There is no sort of sense in saying that persons are illegally imprisoned in a Protestant city like Toronto without making some effort to liberate them. Courts are more powerful in Ontario than convents, and there is no imprisoned nun in Toronto that the law cannot liberate if anybody puts it in motion.

A CLEVER contributor in the *Interior* draws on his imagination for the following inside view of a pastor's study:

The parson was in his study, surrounded by several elders and a great number of his parishioners. He was very busy trying to prepare his sermon. One man looked over his shoulder and remarked that there ought to be something in his sermon on new theology, another was handing him a list of doctrinal subjects, another had letters from several evangelists who wanted to occupy the pulpit next Sabbath, another told him he was putting too much brains in that sermon, he ought to spend more time among the people. A queer bachelor and maiden, whose childhood had become a myth, wanted him to have longer baptismal ceremony for infants, while a well-dressed lady was asking him to present next Sunday the claims of the "Theoretical-do-nothing" and lay-out-work for the pastor society.

It may possibly occur to some of our clerical readers that the foregoing is not founded on the imagination exclusively. The addition of two or three persons with "notices" of a doubtful character, which they want read from the pulpit, might give an additional touch of realism to the picture.

THE fight for the liberty of the press has broken out in a new place. It has also broken out at a peculiar time. The law of libel has lately been made more merciful, and the Minister of Justice promised a deputation of pressmen the other day that he would pass another bill still further lessening its rigours. Newspaper men were just beginning to breathe freely when it was announced that the authorities of Victoria College had suspended two of the editors of the college journal the *Acta Victorianna* for daring to criticise the manner in which the authorities conduct the examination in mineralogy. The students wished, among other things, to get rid of "blowpipe analysis" and they said so through their organ. The authorities would probably not make much fuss about the "analysis" but the idea of doing without a "blowpipe" was too much for them, and they suspended the unfortunate juvenile editors for a year. The question has shaken Victoria from centre to circumference. Surely a "blowpipe" is not essential to the prosperity of Canadian Methodism.

THE *Mail* culls the following highly-suggestive statistics from the last official report:

Dr Barnardo sent 131 children and four infants from the streets of London to Canada in 1887. The Boys' Home at Southwark sent forty six kids. The Kingswood Reformatory, at Bristol, sent twelve boys. The Waifs and Strays Association, of London, sent forty, and the Glasgow House of Refuge sent twenty-one. The commissions paid to the persons who export children to Canada amounted to \$3,572. Altogether 2,298 souls, 102 of whom were infants, are said by the report to have been despatched by charitable and reformatory institutions to Canada last year.

The time may soon come, if it has not come already, when Canadians should have something to say about making Canada a dumping ground for immigration of that kind. The commissions paid to the persons who export these children may be easily ascertained, but it is not so easy to reckon what it costs us to keep them after they are brought here. A goodly number of Canadians find it quite enough to take care of their own children. We hear every day about the enormous accumulated wealth of Great Britain. Why ask Canadians who have very little accumulated wealth to provide for 2,298 of their pauper children each year?

AFTER explaining in a letter to the *Globe* that by "denominational college" he did not mean "denominational theological college," Professor Wells adds:

No Baptist or other independent can question the right of the patrons of Knox College to do their own work in their own way, so long as they do not tax outsiders to aid them in doing it. Some of the Baptists are enthusiastic enough, however, to hope that they can see better educational ideals and loftier ambitions before their students than those connected with cramming for university honours. They simply claim the same freedom which they cheerfully accord to their brethren.

They do both claim and exercise a very considerable amount of freedom. Four years ago they decided in favour of University Federation, and last week decided that Federation is contrary to Baptist principles. A short time ago they took \$10,000 from the people of Woodstock on the distinct understanding that the proposed University would be located there, and last week they decided to locate the University in Toronto. Turning such sharp curves requires a considerable amount of freedom. The "moral claim" of Woodstock was recognized by the Convention, but whether that means the same thing as a "moral victory" in politics remains to be seen. It will be quite time enough for Professor Wells and his friends to boast about their "better ideals" and "loftier ambitions" when they have done some University work. The people will believe they can do better work than is done in University College when they see it done and not till then. All the big talk of the last few days about the superior work that is to be done in a Baptist University not yet in existence is of a piece with the self-righteous spirit which refuses to sit down at the communion table with men like Dr. Reid and Principal Caven.

ORGANIZATION IN CHURCH WORK.

UNDER the above title an able and temperate paper by the Rev. Dr. Samuel J. Nicolls, of St. Louis, appears in the April number of the *Presbyterian Review*, published by the Messrs. Scribner, of New York. After citing several examples from history, sacred and secular, of the power and results of united action he applies these to church work. The Church of Christ is a living body. It cannot remain in a healthy spiritual state without life and activity in all its parts. All healthful activity, to be effective, tending to the progress and prosperity of the whole, must be intelligently and properly directed. In the Church at the present time there are abundance and diversities of gifts. It is not an uncommon opinion that the principle of *laissez-faire* is too apparent in the Protestant Churches of the time. There is too much purposeless and culpable waste of men and means, resulting from want of wise and beneficial organization.

As illustrations of what can be accomplished by the thorough and orderly marshalling of Church workers, Dr. Nicolls cites the dissimilar institutions of Jesuitism and Methodism. As to the first, he shows that as a perfect organization formed on military principles, with its requirements of complete self-abnegation and unquestioning obedience to a recognized authorities, it was able to check the progress of the Reformation in Europe and is at present the most active, energetic and uncompromising force in the Roman Catholic Church. It directs the policy of the Vatican, seeks the control of education wherever it has a foothold, and aspires to guide the Councils of State. The success of Methodism is owing to the organizing genius of John Wesley in providing for the general and complete oversight of its membership which has continued from his days to our own. Efficient organization neither implies nor requires uniformity. In any section of the Protestant Church the method of Jesuitism would simply be impossible. Rational, intelligent human beings, who realize their individual rights and responsibilities, could never be brought to subordinate their convictions and their individuality to any order of their fellow-men, however eminent an endowment or position. Dr. Nicolls states that the Presbyterian Church has a high regard for individual liberty, and at the same time ample resources for a highly efficient organization and its maintenance of salutary scriptural oversight and discipline.

There is a manifest tendency in these days in the direction of relaxation, an impatience of the restraint which proper organization requires. This is shown in the slender regard that is sometimes paid to the enactments of the various courts of the Church. It is just possible that our American brethren may be more self-willed than Canadians are, but even here to some extent the things to which he refers are not altogether unknown. He says: "We hold to the unity of the Church in its organized form in the sense that a smaller part should be subject to a larger part, and the larger to the whole. Individual churches decide for themselves in utter disregard of Presbyteries, and Presbyteries obey the General Assembly only so far as is convenient. Any one can see that, with the weakening of the bonds of established authority, the work of disintegration begins. A revival of the spirit of discipline in all our Church courts and a proper recognition of authority would be an immense gain to us as a Church." To remedy these defects he suggests that Synods should have more enlarged functions and superintend more directly and thoroughly than they now do the work within their bounds. Then he proposes that the Moderators of Presbyteries should be invested with greater authority and responsibility, so that they might act in a representative capacity and give effect to the decisions come to by the majority of the brethren. These are certainly suggestions worth considering. Limited tenure of office would necessarily repress any innate tendency to arrogate Episcopal functions on the part of a plain Moderator. As a reason for those suggestions, Dr. Nicolls asks, "who does not know that too often our Presbyteries are simply called together to ratify the decrees of prominent pastors or Churches, instead of being as they ought, supervising and governing bodies whose decisions should be administered by some responsible official?" If such a state of things exists across the border it is high time to devise remedies for its red-

fication. It is not as a ground of exultation over our American brethren that this question is here cited, but only because of the admonitory value it contains. The paper on which these remarks are based contains several other valuable suggestions to which subsequent reference may be made.

THE HOME MISSION COMMITTEE.

As usual, the Home Mission Committee transacted the large amount of important business entrusted to them with characteristic thoroughness and dispatch.

As satisfactory as it is surprising that so much can be accomplished by this body in so short a time. There is no waste either of time or oratory. It is composed of practical men of large experience, who are each intimately conversant with the condition of their own respective fields, and all take a large view of the comprehensive needs of the Church as a whole. The energetic Convener and the painstaking secretary contribute their share to the successful and efficient management of the Home Mission work of the Church, and they are justly entitled to the general confidence and esteem with which they are regarded. The same is true also of the Presbyterian Conveners and other members who compose this, one of the most important committees of the General Assembly, a committee on which the well being and prosperity of the Church so largely depends.

The Convener's statement shows that, while the finances of the Home Mission Fund are not up to what the work imperatively requires, yet the grave apprehensions of a large deficit are somewhat relieved by the actual state of affairs. The amount required for the year is \$46,000, and of this amount \$30,000 have been received. It is earnestly hoped that in a short time the receipts may be considerably augmented. In this department of the Church's work there ought to be no retrogression. Diminished resources curtail and embarrass the most necessary operations, and the loss entailed by inadequate contributions inevitably falls on those who are least able to bear it. The same thing is unfortunately true of the Augmentation Fund. To give each minister in a supplemented congregation the minimum stipend, the sum of \$30,000 is required this year. At the present time there is a shortage of \$8,000. Over the whole Church this is not much; prompt and energetic effort may yet make up the deficiency. As it is, payment is delayed till the 1st of May, in the hope that there may be no diminution of the slender quota voted to compensate for the inadequate amount paid to many faithful and devoted men who have to accomplish their work, in many cases, under discouraging circumstances. The Church is not ungenerous. Contributions to this fund are not withheld because of any deep-rooted objections to the object for which it is applied. It has not met with the general response it deserves. This may be accounted for by the fact that, in a few instances, its claims are not properly understood. Were sufficient pains taken to enlighten the people throughout the Church of the necessity for such a fund, and were they convinced that it would be equitably and impartially applied, it would be strange indeed if it did not meet with that degree of support it so eminently deserves. Pity that meanwhile those in a measure dependent upon it should be put to temporary inconvenience. That the decision come to by the Home Mission Committee is wisest in the circumstances few will question.

There is undiminished effort in the direction of giving all the assistance in the way of men and means for the work of the Gospel in Manitoba and the North-West Territories. The condition of affairs, the needs and prospects of these vast western regions, were carefully and fully considered and the best appropriations available were made. In order to regulate and control the work in the North-West, a resolution was passed to the effect that all missionaries and catechists must hereafter be appointed by the committee. Though not altogether free from theoretical objection, this resolution is framed solely with a view to secure the most efficient service in that vast mission field.

Muskoka is also a field of great interest and promise. The report presented by the Rev. A. Findlay, superintendent of mission work in that extensive district, shows that much good is being quietly and unostentatiously accomplished. Next to the North-West, Muskoka is the most important mission field under

the care of the western section of the Home Mission Committee, and certainly in the past it has not received either an undue share of attention and support. Those engaged in actual Home Mission work of the Church are deserving of the fullest sympathy and encouragement. The result of the good work done will be more fully realized in coming years. Great and permanent blessings attend it.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston; Littell & Co.)—This most valuable weekly is indispensable to all who would keep intelligently acquainted with the progress of thought in our time.

HARPER'S YOUNG PEOPLE. (New York; Harper & Brothers.) To make this excellent weekly useful and attractive, the publishers use every effort to secure the contributions of able and experienced writers, and the finest illustrations.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls, Toronto: William Briggs.)—The Review section in the April number among other papers, contains "The Pulpit and Nation" by J. O. Murray, D.D., Dean of Princeton College; "The Minister's Study," by Nathan E. Wood, D.D.; "The Way to Preach," by Nathaniel West, D.D.; "How to Preserve the Results of Reading," by Rev. Wilbur F. Crafts. The contents of the Sermonic and Miscellaneous sections are suggestive, varied and valuable.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The second and concluding paper on "The Campaign of Waterloo," gives a clear and intelligible account of the movements that culminated in the defeat of the great Napoleon. The writer shows how the Emperor might have gained the victory but didn't. The illustrations of this paper, as well as of the rest, are numerous and good. Another paper of great interest, by Dr. Henry M. Field, describes "Gibraltar" most graphically and gives several striking historical details. Robert Louis Stevenson has his customary contribution, reflective and readable as usual. "First Harvests," and "A Happy Accident" are excellent stories. There are many other attractive features in the current number of Scribner's.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The April number of this favourite monthly is bright and attractive. It is spring-like in freshness and beauty. The frontispiece is suggested by and illustrates one of Wordsworth's sonnets. Among the finely illustrated papers are "A Winter in Algiers," "Acting and Authors," "Japanese Ivory Carvings," "The City of Columbus, Ohio," "Studies of the Great West.—II. Economic and Social Topics," by Charles Dudley Warner, "The Leavenworth School," etc. The number is strong in fiction. William Black's "In Far Lochaber," and a characteristic story "Ananias," by Joel Chandler Harris are decidedly interesting. There is more than the usual allowance of good poetry, and the customary departments are all that the most exacting can desire.

ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The piquant and refreshingly novel story of "Yone Santo, a Child of Japan," which E. H. House is writing for the *Atlantic Monthly*, is continued in the April number. The same number contains the second part of Henry James's entertaining "Aspern Papers." Another very charming article is that on "English Faith in Art," by Elizabeth Robins Pennell. A timely and biographical critique entitled "Ferdinand Lassalle," written by D. O. Kellogg, treats of that restless Socialist's life, and its influence in Germany and France. "The First Crisis of the American Revolution" is the title of a most readable and valuable article by John Fiske. Former articles on kindred topics by Frank Gaylord Cook are supplemented in this number by his account of "The Marriage Celebration in the United States," and in added chapters to "The Despot of Broom-sedge Cove," by Charles Egbert Craddock, one finds justification for the claim, recently set up, that this is the most enjoyable of all the enjoyable stories written by that gifted author. Other prose articles are an elaborate review of the new book of poems by Mr. James Russell Lowell, a review of the new "Life of Darwin," the usual book notices of the month, and short essays in the "Contributors' Club." There are three poems well worth reading, by James Russell Lowell, Arlo Bates and Thomas Bailey Aldrich.

THE MISSIONARY WORLD.

A YOUNG CONVERT'S DIFFICULTIES.

The Rev. R. McCheyne Patterson, of Gujrat, in the last number of the *Church of Scotland Home and Foreign Missionary Record* gives an account of the trial of a man for kidnapping a young Christian convert. The most interesting portion of the narrative is the following:

The lawyer was all impatient to begin. "The case is a simple one," he said, "and will not take long to decide. The lad himself," here he pointed to Natha Singh, who was sitting jealously guarded beside his father, "he will give witness that he left the missionary's house of his own free will, and went cheerfully to Poonch to meet his father."

When Natha Singh came forward my heart sank, for there on his forehead was the Hindu red-chalk mark; but Didar Singh somewhat reassured me by saying that it was put on to keep all evil influence at a distance.

The magistrate, Mr. Dunlop Smith, very wisely separated the boy from his father, and administered the usual oath most impressively. Then he was asked to relate the whole story as it happened. Imagine the consternation of the counsel and all his friends when Natha Singh, instead of telling the story they had concocted and industriously taught him stated "the whole truth and nothing but the truth" from beginning to end. There was quite a sensation in court. Even the magistrate was amazed, while the counsel completely lost his head for some time. On recovering he did his best to confuse the lad who had so unexpectedly turned against him. Question after question having the same meaning he hurled at him, till Mr. Dunlop Smith was forced to interpose. As the case went on interest increased, till crowds of Hindus had assembled to watch the proceedings. "Did you write a letter to Mr. Youngson?" the counsel asked. "I did," answered the lad. "What did you say in it?" "I said that I came of my own free will; but I wrote this because I was frightened into doing it. The Rajah sent officers, who, with my father, forced me into writing such a letter. Again the counsel was foiled. He had one last resource which he brought forward hopefully. "But you wrote another paper, which I have by me, about an hour ago. What did you say in it?" "I said just the same thing, but you intimidated me. That is not an answer to my question," said the foiled counsel; "just answer my questions and nothing more." "But," interrupted the magistrate quietly, "I have a question to put. How did you come to write this document?" "My father brought the stamped paper and the counsel went to a writer and had all this clearly written out"—here he pointed to the statement in question—"and then made me copy it." "How could I make you?" asked the pleader; "what was there to fear?" There were plenty of policemen, Hindus and Mohammedans and many Government officials at hand. "When I was carried off to the station," the lad answered, "there was plenty of policemen and Government officials; but what hope was there for me? I could have been as easily carried off from the court-house grounds as I was from the railway station." After this counsel for the accused gave up his cross-examination, and the case was postponed till further witnesses were called. These all confirmed Natha Singh's story in every particular, despite the counsel's attempts to pick flaws in their evidence. Then the accused had witnesses to prove that the lad was below age, and could therefore be taken away by his lawful guardian without any violation of the law. But it was clearly shown that, according to British law, it was criminal to take any one out of our territory against his will.

Mr. Dunlop Smith gave judgment to-day, when he found the uncle guilty; but considering the facts of the case and that he was acting rightly, according to his religion, he sentenced him to one year's imprisonment. In regard to the boy, he said he could go where he pleased until it was decided in a civil suit who his proper guardian was. In spite of the weeping of his father, in spite of his falling down before him and bowing his head in the dust, the most abject of all kinds of entreaty, the lad remained firm. He is now sitting beside me as I write. We do not know what will happen to him, as he has been proved to be a minor so far as his civil rights are concerned, but a major so far as religious matters are concerned—i.e., he is below eighteen but over sixteen. We intend to baptize him to-morrow and cut off the sacred locks of hair which all Hindus and Shikhs wear as a sign of their faith. Then we hope to take Natha Singh to a school some distance off, where he will not be tormented by his relatives, and where he can wait in safety till the appeal of the accused is tried in a higher court. But if Natha Singh is restored to his father he will have to endure a persecution to which what he has come through cannot be compared.

Choice Literature.

THE SIGNAL.

BY BREVALOD GARSHIN.

Translated from the Russian by Isabel F. Hapgood.

Semyon Ivanoff served as a watchman on the railroad. It was twelve *vershs* from his sentry-box to one station, and to the other station ten *vershs*. Four *vershs* away a big spinning-mill had been opened during the preceding year; its lofty chimney towered black from behind the forest, but there was nothing nearer except the neighbouring sentry-boxes and dwellings.

Semyon Ivanoff was a sick, broken-down man. Nine years previous to this time he had been to the war; he had served as an officer's orderly and had gone through the whole campaign with him. He had suffered from hunger and cold; he had been parched in the sun and had made marches of forty and fifty *vershs* in summer heats and winter frosts; it had also been his fortune to be under fire, but, glory be to God, no bullet had touched him. Once the regiment had stood in the front vanguard; there had been an exchange of shots with the Turks which lasted a whole week; our lines lay here, and just across the ravine lay the Turkish line, and they kept up the fire from morning till night. Semyon's officer was in the vanguard; and three times a day did Semyon carry him the boiling *samovar* from the regimental kitchen, and his meals straight from the hearth.

He went out with the *samovar* into an exposed position; the bullets whistled and rattled against the stones; and Semyon was frightened and wept, but he went all the same. The officers were very much pleased with him; they were always supplied with hot tea. He returned from the wars safe and sound, only he began to suffer in his hands and feet from rheumatism. Not a little sorrow did he experience after that.

He returned home. His aged father was dead; his little son was in his fourth year—and he died also from a throat affection. Semyon was left all alone with his wife. He was not successful with his farming, and it certainly is difficult to till the soil when one's hands and feet are swollen.

Things became unendurable for them in their native village; they went off to seek their fortune in other fields. Semyon and his wife lived in Linia and in Kherson and in the Don country, but nowhere were they successful. Then his wife went out to service, and Semyon began to rove about again as in times past. One day he chanced to ride on a locomotive; at one of the stations he caught sight of the station-master who seemed familiar to him. Semyon stared at him, and the official stared Semyon straight in the face. They recognized each other. The official proved to be an officer in Semyon's regiment.

"Is that you, Ivanoff?" says he.
 "Just so, your Excellency; it's myself."
 "How do you come here?"
 Then Semyon told him; it was thus and so.
 "And where are you going now?"
 "I don't know, your Excellency."
 "Why don't you know, you fool?"
 "Simply for this reason, your Excellency; I haven't any place to go to. I must hunt up some sort of work, your Excellency."

The station-master looked at him, reflected, and then said:

"See here, now, my good fellow. Stop a while at this station. You are married, I suppose. Where's your wife?"
 "Just so, your Excellency; I am married; my wife is in the town of Kursk; in the service of a merchant."

"Then write to your wife to come here. I will get her a free ticket. One of our guard-houses is empty. I will speak to the superintendent for you."

"Much obliged, your Excellency," answered Semyon.

He remained at the station. He helped in the station-master's kitchen, split wood and swept the platform. In a couple of weeks his wife arrived, and Semyon journeyed to his guard-house on a hand-car. The guard-house was new and warm, and he could have as much wood as he wanted. His predecessor had left a little garden, and there was half an acre of arable land lying beside the road-bed. Semyon was delighted; he began to plan about his farming, and how he would buy a cow and a horse.

All necessary supplies were furnished him; a green flag and a red flag and a lantern; a rug and a hammer and a wrench, with which to tighten screws; a crowbar, a shovel, a broom, and bolts and trusses; and they gave him two little books, containing the regulations and a list of the trains.

At first Semyon could not sleep at night, but kept impressing the trains on his memory; a train was due in two hours, and he would make the circuit of his beat, seat himself on his narrow bench in his guard-house, and gaze and listen incessantly, to see whether the rails were trembling. He learned the regulations by heart, though he could not read very well, and had to spell out the words; still he committed them all to memory.

It was summer; the work was not heavy—there was no snow to shovel off. And besides, trains were not frequent on that railroad. Semyon patrolled his beat twice a day, trying to tighten the bolts here and there, levelling off the road-bed, scrutinizing the culverts, and then he went home and attended to his farming. There was but one impediment to his operations; whenever he contemplated doing anything he was obliged to report to the road-master, and the latter had to report to the superintendent, and by the time the petition was granted the time for doing anything had gone by. Semyon and his wife even began to find it tiresome.

A couple of months elapsed; Semyon began to get acquainted with his brother watchmen. One was a hoary old man; they all took turns in doing his work; he hardly stirred from his guard-box. And his wife also made his rounds for him. Another watchman, who was nearer the station, was a thin, wiry young fellow. He and Semyon

first met on the road-bed, half-way between the guard-houses, as they were on their rounds. Semyon pulled off his cap and bowed.

"Good health to you, neighbour," says he.
 His neighbour glanced askance at him: "Good-day," says he. Then he turned on his heel and marched off. After that the two women met. Semyon's Arina bade her neighbour "Good-day;" the latter did not pause long to chat, but went her way. One day Semyon saw her: "What a taciturn fellow your husband is, young woman," says he.

The woman was silent for a while, then she said: "Well, and what has he to talk about with you? Everybody has affairs of their own. . . . Go your way, and God be with you."

Nevertheless, after a month or so, they struck up an acquaintance. Semyon and Vasily would meet on the road-bed, sit down beside it, smoke their pipes, and fall to discussing their mode of life. Vasily was always somewhat taciturn, but Semyon talked about his native village and his campaign.

"Not a little trouble have I seen in my days," says he, "and God only knows how long my life has been. God has not given me happiness. If God grants a man good luck then he has it. That's the way it goes, brother Vasily Stepanitch."

But Vasily Stepanitch knocked his pipe against the rails to free it from ashes, rose to his feet, and said:

"It is not luck that's pursuing you and me, but men. There is not in all the world a wild beast more cunning and malicious than man. The wolf does not eat his brother wolf, but man devours his brother man alive."

"Come, brother, wolves do eat wolves, so don't say that."

"It came to my tongue, and I said it. All the same there's no beast more cruel. If it weren't for the malice and greediness of men, one might contrive to live. Everybody is lying in wait for a favourable moment to grasp you where it hurts, and pinch out a piece and rend you."

Semyon became thoughtful.
 "I don't know about that, brother," says he. "Perhaps it is so, but if it is so, then it is so because God wills it."

"If that's the case," says Vasily, "I've nothing more to say to you. If you're going to put off every sort of villainess on God, and sit down patiently with folded hands—why that, brother, is to exist not like a man, but like a beast. There's my word to you."

He whirled round and went off without any leave-taking whatever. Then Semyon rose also.

"Neighbour!" he cried, "what are you scolding about?" But his neighbour did not turn round, and went his way. Semyon gazed after him for a long time, until Vasily was lost to sight in a hollow at the turn of the road. He went home and said to his wife:

"Well, Arina, what a neighbour we've got; he's a venomous creature and not a man at all."

Still, they did not quarrel; they met again and began to discuss as before about this, that and the other.

"Well, brother, if it weren't for men . . . you and I wouldn't be sitting in these sentry-boxes," says Vasily.

"What's the matter with the boxes . . . it's all right; we can get our living."

"We can get our living, oh yes, we can get our living. . . . Get out with you! You've lived long and learned little; you've looked a great deal and seen little. What sort of a living does a poor man in a guard-house here or there get? These fellows eat you up. They squeeze out all the sap, and when you grow old they toss you aside like so much rubbish to fatten the pigs. What wages do you get?"

"Why, not much, Vasily Stepanitch. Twelve rubles."

"And I get thirteen and a half. Just let me ask you, why? According to the regulations the same pay is supposed by the authorities to be given to all—fifteen rubles a month with fire-wood and lights. But who has assigned twelve rubles to you and me and thirteen and a half to somewhere else? Let me ask you that. . . . And you say that a man can live? Just recollect that the question does not concern a ruble and a half here or three rubles there. Suppose they actually paid everybody fifteen. I was at the station last month; the manager passed through and I saw him. Such respect as they showed him. He travelled alone in a special car; he came out on the platform and stood there. And I shan't stay here long; I shall go off somewhere, wherever my feet carry me."

"Where will you go, Stepanitch? Don't abandon good for the sake of better. Here you have your house, and you are warm, and you have a bit of land. Your wife is a good worker."

"A bit of land! I'd like to have you look at my bit of land. There's not much as a twig on it. Last spring I planted cabbages, and along came the road-master: 'What's the meaning of this?' says he. 'Why did you do this without reporting it? What do you mean by doing this without permission? Dig those up, and let no trace of them be left.' He was drunk. At any other time he wouldn't have said it, but he took it into his head just then. . . . 'Three rubles fine!'"

Vasily paused, took a pull at his pipe, and said softly:

"A little more, and I'd have pumelled him to death."

"Well, neighbour, you're a hot-headed fellow, I must say."

"I'm not hot-headed, but I talk justly, and I think things over. Just let that red-faced fellow look out for me, I'll complain of him to the superintendent yet. He'll see." And he actually did complain.

(To be continued.)

THE Rev. David Macrae says Dundee spends \$3,500,000 every year on drink. He thinks that when they get Home Rule in Scotland they will deal with the liquor traffic in a more thorough way than is likely while the present political system lasts.

*A ruble is worth about 50 cents at the present time.

SONG: O, THE WOODS!

O, the woods, the woods! the leafy woods,
 And the laughing face of Spring;
 When the birds return from their far sojourn
 With their latest new songs to sing!
 Then let me hie to the leafy woods,
 And banish my woe and care—
 O, I'll never repent of the day I went,
 To learn a sweet lesson there!

O, the woods, the woods! the Summer woods,
 And the coolness of their shade!
 Where in wildwood dell all the Graces dwell,
 There to wait on a sylvan maid!
 I'll seek for flowers to deck her bowers,
 And twine in her golden hair;
 And I wonder much if she thinks of such
 As I, when the Winter's there?

O, the woods, the woods! the Autumn woods,
 And the chestnuts ripe and brown!
 When the leaves hang bright in the changing light,
 Like the banners of old renown!
 And South-winds ripple across the lake,
 Like chiming of marriage-bells;—
 O, I wouldn't much grieve if I'd never leave
 These wildest of woodland dells!

O, the woods, the woods! Canadia's woods,
 And he sweet flowers nourished there!
 O, the beechen shade and the sylvan maid
 That garlands her golden hair!
 Her name may change with the magic ring—
 Her heart is the same for aye!
 In my little canoe there's room for two,
 And sweetly we glide away!

—William Wye Smith.

COOLIES AND NEGROES IN TRINIDAD.

There is little crime among the negroes, who quarrel furiously, but with their tongues only. The coolies have the fiercer passions of their Eastern blood. Their women being few are tempted occasionally into infidelities, and would be tempted more often but that a lapse in virtue is so fearfully avenged. A coolie regards his wife as his property, and if she is unfaithful to him he kills her without the least hesitation. One of the judges told me he had tried a case of this kind, and could not make the man understand that he had done anything wrong. It is a pity that a closer intermixture between them and the negroes seems so hopeless, for it would solve many difficulties. There is no jealousy. The negro does not regard the coolie as a competitor and interloper who has come to lower his wages. The coolie comes to work. The negroes do not want to work, and both are satisfied. But if there is no jealousy there is no friendship. The two races are more absolutely apart than the white and the black. The Asiatic insists more on his superiority in the fear, perhaps, that if he did not the white might forget it.—From "The English in the West Indies," by James Anthony Froude.

PREFACES.

Whether every book should have a preface or not is a question which we do not feel competent to decide. There are weighty arguments to be brought forward on both sides; a priori we are inclined to pronounce in its favour, and yet in many instances we find it difficult to justify their existence. Addison, a sure guide in literary details, has declared himself to be on the side of "prefatory discourses" generally, and these of a distinctly personal character. The "Spectator" introduces himself to the reader in the following words: "I have observed that a reader seldom peruses a book with pleasure until he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition, married or a bachelor, with other particulars of the like nature, that conduce very much to the right understanding of an author. To gratify this curiosity, which is so natural to a reader, I design this paper and my next as prefatory discourses to my following writings, and shall give some account in them of the several persons that are engaged in this work." There is therefore little doubt that the lively picture of the "Spectator's" habits and peculiarities which follows is not wholly imaginary, and that in describing the "most profound silence" by which, says he, he distinguished himself from infancy, Addison was revealing that hesitancy of language and difficulty in expressing his thoughts in general conversation, from which he himself suffered in so remarkable a degree. For it is a well-attested fact that, with all his literary ability, and the fascination of his society, when it could be enjoyed tete-a-tete, he was "constantly at a loss for what was called the current coin of conversation;" and, speaking of his deficiency in that respect, there is the well-known story of his own remark, that "he could draw bills for £1,000 without a guinea in his pocket."—The Gentleman's Magazine, zine.

HEBREW BUTCHERS.

The Hebrew butcher is no unimportant personage. Generally he does not begin to exercise the duties of his profession until he is twenty-five years of age, for he can not secure a certificate before that time. The first requisite is that he shall be a man of good character. He is obliged to have a thorough knowledge of the Bible and the Talmud, more especially of those passages which have a bearing on his duties. For at least a year the would-be shoebat serves a sort of apprenticeship at the butcher's shop under two shoachim, and finally, on their recommendation, he receives a certificate from the Chief Rabbi. He must be an expert in preparing his own knife. It must be so sharp

and smooth that a microscope will not reveal nicks in the edge. Sometimes the rabbi, professing not to believe that the candidate for shochat has prepared the knife himself, takes it up and jibs the edge so as to make a nick, returns it, and bids him sharpen it anew. At other times he denies that the knife is in good condition, and if the shochat is doubtful about it he gets no certificate. He must "have a mind of his own," and be able to stand by his assertions as against any other man. Years ago a St. Louis shochat informed a reporter the knife was tested by a ripple on either side, and if that ripple followed the course of the blade, the latter was pronounced unfit for use. After the shochat has received his certificate it is good for a lifetime, unless a blemish comes upon his character, when his certificate is taken away. He has to be different, even in appearance, from other men. Orthodox Jews oblige the injunction, "Thou shalt not mar the corners of thy beard," but his beard must be a little longer than the others, and so must his coat. He is even forbidden to dance with maid or matron. In short he must be orthodox of the orthodox. They generally are employed by butchers at fixed wages, but when the individual brings a fowl to the shochat to kill, he pays him 5 cents for a chicken and 10 cents for a larger bird. It is told with a thrill of horror among old orthodox residents that many years ago one of the Jewish families which then lived in the block on Sixth Street, between Carr and Biddle, had an Irish servant-maid, whose duty it was to take a chicken almost daily to the shochat for killing. With the fowl she received a nickel to pay the religious slaughterer. Moved by a love of gain in a small way, she was wont to pocket that nickel and kill the chicken herself. After about a year her employers discovered how they had been made the victims of Hibernian treachery, and had been defiling themselves with trefe meat. *St. Louis Globe.*

USES OF THE ELECTRIC MOTOR.

It would be almost impossible to catalogue the number and variety of purposes for which the electric motor is now in daily use. Some of the most usual applications are for printing presses, sewing machines, elevators, ventilating fans, and machinists' lathes. At the present time, every indication unmistakably points to the probability that within a very few years nearly all mechanical work in large cities, especially in cases in which the power required does not exceed, say fifty horse power, will be performed by the agency of the electric motor, absolutely free from vibration or noise, perfectly manageable, entirely safe, and which, with the most ordinary care, seldom if ever gets out of order. Indeed, there is no reason to suppose that the limit of fifty horse power will not be very largely exceeded within a comparatively short period, when it is remembered that, scarcely two years ago, the production of a successful ten horse power motor was considered quite a noteworthy achievement. — *Franklin Leonard Pope, in Scribner's Magazine for March.*

PLEASANT PEOPLE.

What a boon to all his friends and acquaintance a pleasant person is! It may be hard to define pleasantness, but we find no difficulty in recognizing it when we meet with it. Pleasant people are not always by any means the most admirable of mankind, nor the most interesting; for it often happens that the qualities in a man which are worthiest of esteem are, for lack of other modifying elements, the very ones which make against his agreeableness as a companion; and a person who does not impress us as particularly pleasant may nevertheless interest us very much by the display of unusual mental or moral characteristics, or from a complexity of nature which seems to offer itself as an enigma we are curious to solve. Pleasant people may not even be the most truly lovable, but they are likeable; we perhaps have no desire to make friends of them, in the deeper sense of friendship, but we are glad when we meet them, and enjoy ourselves while in their society. The tie thus formed, though slight, is a real one, and I believe that we should all do well to remember, in the interest of our closer friendships, the attractive and cohesive force of mere pleasantness. The highest virtues and offices of friendship are not called on to exercise every day, and in familiar intercourse we have not less, but rather the more, need of making ourselves pleasant, because of the times when our friends will have to answer our drafts on their patience and sympathy. It seems easiest to describe a pleasant person by negatives, although assuredly his pleasantness affects us as a most positive quality. To begin with, such a person must not be too much "shut up in his own individuality," to use the phrase of an English writer. That is, he must not be very reserved and concentrated in his emotions and affections, but have a certain expansiveness of nature and openness of manner. He must not be too fastidious, but able to take people for what they are, and what they are worth to him in the passing moment and the needs of the social hour. He must not be of too intense a nature, nor so preoccupied with the serious aspects and duties of life that he is unable to put them aside temporarily, and lend himself to lighter though a and lighter people. One of the pleasantest men I ever met was one of the most hard-working, devoted to a dozen good causes and public interests beside his personal and professional ones. None of these were made a bore to others, and his equable and kindly disposition, his readiness to enter into other persons' ideas, his interest in literature and art as well as weightier matters of politics and science, made him able to please and be pleased by men and women of the most diverse sorts. It has sometimes struck me forcibly with respect to such a man, How pleasant he must be to himself,—how comfortable to live with every day! — *April Atlantic.*

FEW BOOK-STORES IN THE WEST.

Madison is not only an educational centre, but an intelligent city; the people read and no doubt buy books, but they do not support book-stores. The shops where books are sold are variety shops, dealing in stationery, artists' materials, cheap pictures, bric-a-brac. Books are of minor importance, and but few are "kept in stock." Indeed, book-selling is not a profitable part of the business; it does not pay to "handle" books, or to keep the run of new publications, or to keep a supply of standard works. In this the shops of Madison are not peculiar. It is true all over the West, except in two or three large cities, and true perhaps not quite so generally in the East; the book-shops are not the literary and intellectual centres they used to be. There are several reasons given for this discouraging state of the book trade. Perhaps it is true that people accustomed to newspapers full of "selections," to the flimsy publications found on the cheap counters, and to the magazines, do not buy "books that are books," except for "furnishing"; that they depend more and more upon the circulating libraries for anything that costs more than an imported cigar or half a pound of candy. The local dealers say that the system of the great publishing houses is unsatisfactory as to prices and discounts. Private persons can get the same discounts as the dealers, and can very likely, by ordering a list, buy more cheaply than of the local bookseller, and therefore, as a matter of business, he says that it does not pay to keep books; he gives up trying to sell them, and turns his attention to "varieties." Another reason for the decline in the trade may be in the fact that comparatively few booksellers are men of taste in letters, men who read, or keep the run of new publications. If a retail grocer knew no more of his business than many booksellers know of theirs, he would certainly fail. It is a pity on all accounts that the book trade is in this condition. A bookseller in any community, if he is a man of literary culture, and has a love of books and knowledge of them, can do a great deal for the cultivation of the public taste. His shop becomes a sort of intellectual centre of the town. If the public find there an atmosphere of books, and are likely to have their wants met for publications new or rare, they will generally sustain the shop. At least this is my observation. Still I should not like to attempt to say whether the falling off in the retail book trade is due to want of skill in the sellers, to the publishing machinery, or to public indifference. The subject is worthy the attention of experts. It is undeniably important to maintain everywhere these little depôts of intellectual supply. In a town new to him the visitor is apt to estimate the taste, the culture, the refinement, as well as the wealth of the town, by its shops. The stock in dry-goods and fancy stores tells one thing, that in the art stores, another thing, that in the book-stores another thing, about the inhabitants. The West, even on the remote frontiers, is full of magnificent stores of goods, telling of taste as well as luxury; the book-shops are the poorest of all. — *Charles Dudley Warner, in Harper's Magazine for April.*

BAKING POWDERS.

THE LATEST OFFICIAL TESTS AS TO THEIR RELATIVE PURITY.

The recent official tests in the States of various articles of food have attracted much attention from the public and caused a wide discussion in the newspapers. The frauds in the manufacture of baking powders, and the determined efforts to force various brands of alum powders upon the market, have caused the authorities of several of the States to look particularly after this class of goods. The Ohio State Food Commission has examined thirty different brands, and of these found twenty made from alum. Such a large number was not suspected, nor was it supposed that some of the cream of tartar and phosphate powders, whose manufacturers are representing them to the public as pure and wholesome, had become so deteriorated as they were found to be from the use of impure ingredients in their compounding. As many of these adulterated brands are sold in the Dominion, the report possesses a local interest.

The Ohio Commission made tests for strength and purity, and declared that baking powder the best—as it was of course the purest—which, being of effective strength contained residuum in smallest quantities. In the baking-powders named the following percentages of residuum or inert matter were found:

NAME	PER CENT. OF RESIDUUM, ETC.
Royal (Cream of Tartar Powder)	7.25
Cleveland's	10.18
Zipp's Crystal (alum)	11.99
Sterling	12.63
Dr. Price's	12.66
Jersey (alum)	16.05
Forest City (alum)	24.04
Silver Star (alum)	31.88
De Land's	32.52
Horsford's (Phosphate)	36.49
Kenton (alum)	38.17

The nature of the residuum bears directly upon the question of health. That in Royal is declared to be perfectly harmless. In the case of the alum powders it is considered hurtful, yet the amount found in three of the cream of tartar powders—Cleveland's, Dr. Price's and Sterling—averaged more than that in the Crystal, an alum powder.

The importance of the information conveyed by these figures can be best understood by a simple comparison. Take for instance the two first-named powders—the Royal and Cleveland's. The inert matter or residuum found in Cleveland's is seen to be about three in seven more than in the other, which is a difference of forty per cent., the Royal being purer than Cleveland's by a corresponding figure. The relative purity of all the brand can be computed in like manner.

British and Foreign.

PROF' LEONE LEVI'S illness has assumed an extremely serious character.

ALMOST all the students attending the Assembly's College in Belfast are pledged abstainers.

THE Rev. John Stevenson of Glamis has been elected a fellow of the Royal Society of Edinburgh.

MR. ANDREW LANG, who is an alumnus of St. Andrews, is to be the first Gifford lecturer in that university.

MR. BLAIR of Cambuslang declines the call to Strath, although it was subscribed by upwards of 1,100 of the parishioners.

THE Rev. A. Solari, vicar of Ocker-hill, Tipton, committed suicide lately. He had lost a large amount of money through a bank failure.

DR. WILLIAM ADAMSON of Edinburgh has received a cordial invitation to become the ministerial colleague of Dr. Parker at the City Temple.

SABBATH desecration is believed to be on the increase by the Sabbath Observance Committees of Jedburgh, Aberdeen, Stirling and Glasgow Presbyteries.

A SPECIAL meeting of Glasgow Presbytery was held on the 15th ult., to discuss motions on diplomatic relations with the Vatican and the drink traffic among native races.

DR. CAMERON, M.P., Glasgow, hopes to renew his Dis-establishment motion before Whitsuntide. No division on this question has yet been taken in the present Parliament.

ARCHBISHOP BENSON has introduced a most important church discipline bill dealing not only with criminal offences against ecclesiastical law, but also with neglect of duty.

MR. JOHN WATT, M.A., of Aberdeen University, who has nearly finished his divinity course, will be appointed to the Duff Missionary College, Calcutta, as soon as he is licensed.

DR. GRAY, of Liberton, the Moderator-elect of the Church of Scotland, says there would have been less lapsing if Church services had been made more interesting to the young.

ST. BERNARD'S bazaar, Edinburgh, realized \$6,000 toward the fund for the enlargement of the church, made necessary by the great popularity of Rev. Dr. George Matheson.

THE old documents discovered at Stratford the other day were all examined by Mr. Halliwell Philips many years ago and found to include nothing whatever, relating in any way to Shakespeare.

A CARVED tablet of black and white marble has been placed in Urray Church as a memorial of Rev. James Macdonald, the first minister of the congregation, who was ordained in 1830 and died in 1882.

WARDLAWHILL Church, Rutherglen, has more than doubled its membership since Mr. Jack's ordination eighteen months ago. An organ has been erected and a mission station and workman's club established.

THE Rev. Isaac Nelson, who was returned as a Home Ruler for Mayo, in 1880, and during the Session which followed was more than once forcibly removed from the House, died in Belfast last week, in his eighty-sixth year.

THE Rev. R. W. Barbour, M.A., of Bonskeid, who will take Professor Lindsay's place in Glasgow College during his absence as a missionary deputation to India, has generously offered to supply the salary of a missionary for that country.

MR. STUART GRAY of Kipfauns presided at a conference of ministers and laymen in Edinburgh on Tuesday, at which preliminary arrangements were agreed upon for the worthy commemoration of the tercentenary of the defeat of the Spanish Armada and the accession of the Protestant dynasty in 1688.

DR. DOLLINGER celebrated his eighty-ninth birthday on the 28th ult. in wonderful freshness of mind and body. He is publishing a powerful lecture on "Dante as Prophet," in the *Deutscher Merkur*, the weekly organ of the Munich Old Catholics.

DR. HANNAY and Mr. Henry Lee, of Manchester, formerly M.P. for Southampton, have been appointed to represent the Congregational Union at the forthcoming jubilee of Congregationalism in Victoria, and will leave England in August.

THE Rev. T. C. Edwards, D.D., will presently resign the principalship of Aberystwith University College, as he will be the head of the United Theological College which the Welsh Methodists are about to establish by amalgamating their two existing institutions.

M. VIPONT, one of the largest purveyors of French literature in London, says the novels that sell best are those which have the reputation of being the most immoral. He adds that they circulate almost entirely among the upper classes, and especially among the women.

PROFESSOR ELMSLIE, of the Presbyterian College, London, has received a second invitation to a Congregational pastorate. This time it is the church at Westminster, of which the saintly Samuel Martin was formerly the minister, that is anxious to secure the services of the eloquent young Scottish Hebraist.

BEFORE the new Emperor of Germany left San Remo for Berlin, Sir Morell Mackenzie handed to him an address of sympathy and good wishes, together with a German Bible, from the English and Scottish congregations. Rev. Nathaniel Dimock signed the address on behalf of the English, and Rev. Alexander Robertson on behalf of the Scottish congregation.

Ministers and Churches.

AS will be seen by advertisement in another column, the closing exercises of Knox College will take place to-morrow. The proceedings of both afternoon and evening meetings are expected to be very interesting.

MR. HERVEY'S expressive picture of the Covenanters at Worship has been most successfully photographed by Mr. Stanton, of Toronto. It is a fine work of art, and a vivid presentation of what was familiar to the Scottish people two centuries ago.

It is stated by one of our denominational ministers that Plymouthism is making inroads into our churches in Shoal Lake; and that the stock-in-trade of these communists is slander, and slanderous statements about evangelical churches and ministers of religion.

AT the preparatory services held March 23 in Oshawa, Rev. S. H. Eastman, pastor, fifty-eight persons were received into full communion, fifty-one on profession of faith and seven by certificate. Never in the history of the congregation did so many sit down together at the Lord's table as on the Sabbath following.

AT a recent meeting of the officers and teachers of Knox Church Sabbath School, Toronto, Mr. James Knowles, jun., was presented with a beautiful illuminated address expressive of their esteem and high appreciation of his valuable services in the office of secretary, from which he has retired after ably filling the position for nearly twelve years.

THE Ladies Aid Society in connection with the Presbyterian Church in Shoal Lake, Manitoba, held a social and musical entertainment in Thompson's Hall, Shoal Lake, on the evening of Good Friday, March 30. Mrs. J. Finlay and Mrs. J. Simpson and the Misses Templeton, formed the managing committee, with Miss Eby as musical directress. Shoal Lake is to have a change of missionary about the 1st of April, and a vigorous effort will be made to place the congregation on a better footing.

ST. JOHN'S CHURCH, Almonte, Ont., under the pastoral care of Rev. J. B. Edmonson, received seventeen additional members at last communion service. In eleven years the membership has increased from 148 to 350, during which time the growth of the town has not been more than perceptible. The missionary contributions have risen from \$200 to almost \$1,000. The Sabbath school has increased more than threefold. In the congregation there are many willing helpers in all departments of the Church's work. Mr. N. M. Riddell superintends the Sabbath school, and Miss Libbie Greig leads the singing. The Lord is the giver of all good and deserves the praise.

THE regular fortnightly meeting of Knox Church Young People's Association, Toronto, was held last Friday evening and was largely attended. The event of the evening was an able and interesting paper on "Canadian Poets and their Poetry," which was given by Mr. J. M. Clark, M.A. The essayist showed that he had given much study and preparation to his subject, giving special attention to the writings of Sangster and McLachlan. Readings from Canadian authors were given by Messrs. Knowles, McDougal and McPherson. Instrumental duets, brilliantly executed, were rendered during the evening by Mrs. Percy and Miss Batis. A hearty vote of thanks was unanimously tendered to Mr. Clark for his scholarly essay, on motion of Mr. J. Knowles, jun., seconded by Mr. S. Macdonell. At their next meeting an address on North-West Missions will be given by the Rev. William Patterson. The following were appointed delegates to the Young People's Presbyterian Union, viz.: Miss Sarah Hancock, Miss M. Mackay, Miss Emma Parsons, Dr. Greig, James Knowles, jun., and William McDougal.

THE Rev. Dr. Reid and Rev. R. H. Warden report the following as the state of the funds for the various Schemes of the Presbyterian Church up to March 15: Statement of receipts: Home Missions, 1886-87, \$25,091.16; for 1887-88, \$36,621.39; Augmentation Fund, 1886-87, \$17,542.95; for 1887-88, \$19,366.36; Foreign Missions, 1886-87, \$28,187.77; for 1887-88, \$32,904.58; College Common Fund, 1886-87, \$3,930.06; for 1887-88, \$3,294.69; Manitoba College, 1886-87, \$2,745.51; for 1887-88, \$3,046.22; French Evangelization, 1886-87, \$6,578.22; for 1887-88, \$7,363.53; Widows' Fund, 1886-87, \$5,857.58; for 1887-88, \$5,895.40; Aged and Infirm Ministers, 1886-87, \$7,634.18; for 1887-88, \$8,388.18; Assembly Fund, 1886-87, \$2,181.40; for 1887-88, \$2,218.39. French Evangelization: Ordinary Fund, 1887, 20,603; for 1888, \$19,008; Pointe-aux-Trembles (Ordinary Fund), 1887, \$4,569; for 1888, \$6,626; Pointe-aux-Trembles (Building Fund), for 1888, \$3,059. Total for 1887, \$25,172; for 1888, \$28,693. Montreal College: Ordinary Fund, 1887, \$1,159; for 1888, \$1,410; special subscriptions, 1887, \$2,440; for 1888, \$3,190; Endowment Fund, 1888, \$2,000. Common College Fund: 1887, \$3,292; for 1888, \$3,113.

THE second annual meeting of the Orangeville Woman's Foreign Missionary Society was held in St. Andrew's Church, Orangeville, on 13th March. Owing to the snow blockade the president and several officers were unable to be present, so that the prepared programme could not be carried out. Mrs. McClelland, of Shelburne, was invited to preside at the meeting. The reports of the treasurer and secretary showed an encouraging increase in interest, membership and contributions. During the year seven new auxiliaries and one mission band were organized—viz., Alton, Claude, Primrose, Grand Valley: Hillsburg, Price's Corners, Horning's Mills and Shelburne Mission Band. Total, fourteen with membership of 316, an increase of 165. Contributions for the year, \$482.26, an increase of \$184.14. Two new life members have been received during the year. Clothing to the value of \$200—weight over 700 pounds—was sent to the North-West to Rev. Hugh McKay's Reserve, Broadview. Mrs. Fletcher

gave a very cordial address of welcome to those present, to which Mrs. McClelland replied in a few pleasant words. Mrs. Kearns was invited to give an account of woman's work in the sister church, and read a full and interesting statement. Mrs. Lewis sang a solo, followed by the discussion of the business of the society. After a solo by Miss Louie Flesher the meeting closed with the doxology. Officers: Mrs. McFaul, Charleston, president; Mrs. Fowle, Erin, first vice-president; Mrs. McGregor, Dundalk, second vice-president; Miss Gilchrist, Cheltenham, third vice-president; Mrs. Crozier, Grand Valley, fourth vice-president; Mrs. T. J. McClelland, Shelburne, treasurer; Mrs. W. A. Hunter, Orangeville, secretary.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Egmondville on the 13th March. Session records were examined and attested. Messrs. Ramsay, Acheson and Stuart submitted the reports on Sabbath Observance, State of Religion and Temperance respectively. The report on Temperance showed that in the opinion of Sessions the Scott Act has accomplished much good in diminishing the amount of drinking, notwithstanding the difficulties in the way of its operation. The report concluded with a number of recommendations which ministers were instructed to read from their pulpits on the last Sabbath of March. A call largely and unanimously signed from the congregation of Knox Church, Goderich, etc., to Rev. J. A. Anderson, B.A., of Whitechurch, accompanied with a guarantee of stipend to the amount of \$1,000 with a manse the first year, and an advance of \$50 each year thereafter till the stipend reaches \$1,200, was sustained. Dr. Ure was appointed to prosecute the call before the Presbytery of Maitland. The remit on the marriage question was taken up. After some discussion it was delayed till next meeting of Presbytery. The union between Carmel Church, Hensall, and Chiselhurst as a pastoral charge was dissolved. Henceforth Carmel Church is to form a pastoral charge alone, and Mr. Martin was requested to supply Chiselhurst in the meantime. Messrs. Fletcher and McCoy were appointed to bring before the congregation of Exeter the propriety of uniting Chiselhurst with Exeter for permanent supply. Dr. Ure asked and obtained leave of absence for six months. The following commissioners were appointed to the Assembly: Messrs. Ramsay, Barr, Fletcher and McCoy, ministers, and Dr. Irving and Messrs. Straiton, Somers and John Campbell, elders. Moderations in calls were granted to the congregations of Carmel Church, Hensall, and Bayfield Road, etc. Mr. McDonald read the report of the Woman's Presbyterial Foreign Missionary Society, which report was very encouraging. The report was disposed of by the following motion: "The Presbytery, having heard the report of the Presbyterial Woman's Foreign Missionary Society, desires to acknowledge the zeal and energy of the ladies in this work, would record their gratitude to the Great Head of the Church in acknowledging the efforts put forth to enlist the sympathies of our people in Foreign Mission work, and would recommend, if practicable, that Auxiliaries be formed in every congregation in the Presbytery." Next meeting of Presbytery at Clinton, on second Tuesday of May.—ARCHIBALD D. McLEAN, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Wednesday, 21st March. There were present seventeen minister and seven elders. The preparatory of business for the meeting of the Home Mission and Augmentation Committee took some time. Commissioners to the General Assembly were elected as follows: Ministers, by rotation, Messrs. Burnett, Cochrane, Acheson, Carswell, Henry and Hudson, and by ballot, Messrs. Grant, Leishman and James; elders, Drs. Frazer and Gray, Messrs. A. Melville, J. McL. Stevenson, J. A. Mather, J. G. Hood, John Allan, R. Little, A. P. Cockburn. Intimation was received that Mr. A. B. Dobson accepted the call from Esson and Willis Churches, Oro. The induction was appointed on Tuesday, 10th April, at two p.m., in Willis Church, Dr. Gray to preside, Mr. A. F. McKenzie to preach, Messrs. R. N. Grant and R. J. M. Glasford to address the minister and the congregation. Mr. H. D. Currie, who has for a number of years engaged in mission work in the neighbourhood of Craigleith, was recognized as a catechist. A deputation of the Presbyterial Woman's Foreign Missionary Society was introduced, and presented the report of its first anniversary. It states that since May last auxiliaries have been formed in Bondhead, Bradford, Graveshurst and Stayner, and mission bands in Collingwood and Orillia. There are eight auxiliaries and three mission bands in the society now, and the hope is expressed that, during the following twelve months, many more "branches of this quiet but powerful agency for giving the glorious Gospel to the heathen world" will appear. The total number of members is now 286, and the amount contributed for the year \$560, in addition to valuable boxes of clothing sent to the North-West, from the auxiliaries of Barrie, Churchill, Collingwood and Orillia. The Presbytery adopted a resolution expressing satisfaction with the progress made, and of deep interest in the great objects aimed at. The resolution was conveyed to the ladies of the Presbyterial Society by Dr. Campbell and Mr. Knox. The Presbytery learned with pleasure of the purpose of the Orillia Sabbath school to help in the maintenance of a missionary in one of the Muskoka mission fields during the summer. The stations of Port Sydney, Bethel Church and Brunel were designated for the purpose, and Mr. Grant was requested to visit them and administer the sacrament at any convenient time during the season. The Conveners of the Committees on the State of Religion, on Temperance and on Sabbath Schools, presented their reports, which were received with thanks and ordered to be sent to the Conveners of the Synod's Committee on these matters. Mr. Drumm tendered resignation of the charge of Severn Bridge, Washago and Airdrea. The resignation was laid over and a committee appointed to visit the congregations with a view to readjustment if practicable. In the evening a joint meeting with the Presbyterial Woman's Foreign Missionary Society was held in the church, of which an account will be given by another hand.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF QUEBEC.—This Presbytery met in Sherbrooke on 20th March, Mr. James D. Ferguson, Moderator. Eluer's commission in favour of John Scott for Sherbrooke was accepted. Rev. James Ferguson was invited to sit and correspond. An overture bearing on French work was submitted by Mr. Charles A. Tanner in the name of the Presbytery's Committee on French Work, and ordered to be transmitted to the General Assembly. Messrs. A. Roberts, G. W. Smith, James M. Whitelaw, S. Macdonald and W. J. Jamieson, students having the ministry in view, were taken under the care of the Presbytery. Session records of Kingsbury and Danville were attested. The French Board was recommended to send more missionaries into the field if possible, and to establish within the bounds a school such as the Pointe-aux-Trembles. The treasurer presented his report for the year ending December 31, which was adopted. Deputations appointed to visit augmented congregations reported. Their reports showed that all the congregations had been visited, that several of them have sustained great loss in numbers and resources owing to the removal of families and members (Three Rivers alone lost nine families and all the elders except one, implying a financial loss of \$200). Through the visitations three congregations had increased their subscriptions toward stipend, viz., Levis, \$50; Inverness, \$75; Windsor Mills, \$25. Grants for the ensuing year were revised and recommendations made. Mr. John McCarter was appointed to Metis for twelve months. Leave was granted to Kingsbury congregation to mortgage the church property to the amount of \$950; also to Richmond to the amount of \$3,000 (for church erection). Dr. Lamont submitted a call from the congregation of Lake Moganic in favour of Rev. D. Gordon, Harrington, Ont. The call was sustained, and ordered to be transmitted to the Presbytery of Stratford. Mr. Peter Wright was appointed to represent this Presbytery, and Mr. A. F. Tully to represent the congregation of Lake Moganic before the Presbytery of Stratford. Mr. William Mathieson, Winslow, tendered his resignation owing to age and infirmity. His congregation was cited to appear at next meeting. Mr. McCulloch, Leeds, tendered his resignation owing to ill-health, but was prevailed upon to take four months' rest in the hope that he may hereafter be able to continue his work among his attached people. Interesting reports on the State of Religion and Sabbath Schools were read by Dr. Lamont and the Clerk (in the absence of Mr. James Sutherland) respectively. The reports were received and adopted. The congregations of Lingwick and Gould were united. The following commissioners to the General Assembly were elected: Dr. Lamont, Messrs. G. R. Maxwell, C. A. Tanner, A. T. Love and John Macleod, ministers; and Dr. Weir, Robert Brodie, John Scott, H. P. Wales and John Stewart (St. John, N. B.), elders. Remit on marriage question was approved; that on the Constitution of the Assembly disapproved. Next meeting to be held in Sherbrooke, May 22, at eight p.m.—J. R. MACLEOD, Pres. Clerk.

HOME MISSION COMMITTEE.

The Home Mission Committee, Western Section, including Quebec, Ontario, Manitoba, the North-West Territories and British Columbia, met in St. Andrew's Church West, Toronto, on Tuesday morning. There were present: Rev. Dr. Cochrane, Convener, Rev. R. H. Warden, Clerk; Dr. Campbell, Dr. Torrance, Messrs. Macdonnell, Tolmie, Musgrave, Kellock, Burnet, Lee, Hamilton, Rennie, Pritchard, Farries, Cleland, Robertson, Cockburn, Somerville, Ratcliffe, Ross, Dr. Thomson, Dr. Laing, Hunter, Strain, Carmichael, McMullen, Maclean, ministers, and Messrs. Kilgour, McCrae and Macdonald, elders. The claims for mission work for the last half year, amounting to \$17,939, and those for augmented congregations, amounting to \$13,471, were passed. The Convener laid on the table a statement of the condition of both funds, showing that \$39,000 out of the \$46,000 asked for the Home Mission Fund this year had been received, and \$22,000 out of the \$30,000 asked for augmented congregations had been received. Considerable discussion took place as to whether the sums promised to augmented congregations should be paid in full, in view of the deficit at the present date, or whether the funds on hand at the end of the financial year should be paid pro rata to these congregations. Finally it was agreed to delay payment of the augmented claims till May 1, in the hope that the present deficit in the funds may be made up. The members of the committee pledged themselves to put forth every effort to increase the contributions to this fund during the next few weeks.

A considerable part of Wednesday was taken up in making the grants to mission stations and augmented congregations in Ontario, Quebec, Manitoba, North-West Territories and British Columbia; grants to augmented congregations amounting to \$23,000, and to mission stations amounting to \$45,000 were made. Rev. Dr. Cochrane reported that since the last meeting he had received \$1,000 from the Free Church of Scotland and \$750 from the Presbyterian Church of Ireland in aid of Home Mission, and that the students of the Free Church Divinity Hall in Glasgow had adopted Manitoba and the North-West as their Mission Scheme for the present year. The following resolution was adopted: That hereafter no grants from the funds of this committee be available for ordained missionaries or catechists labouring in any of the mission fields of the Synod of Manitoba and the North-West unless the appointment of said missionaries and catechists has been made by this committee, and that the Presbyteries of that Synod be requested to send to this committee prior to the meeting in October next a list of all the ordained missionaries labouring within their bounds, with their opinion as to their acceptability of the service of each of these labourers and their views as to their re-engagement in specific fields in the North-West. On motion of Rev. Mr. Macdonnell it was resolved to recommend for adoption by the Assembly the following rule: The Home Mission Committee may, assign to each Presbytery in the Western Section of the Church a fair proportion

of the whole amount required for augmentation; and should the funds available at the end of the ecclesiastical year be insufficient to pay all grants in full, the committee shall be at liberty to pay reduced grants in any Presbytery, which falls short of the amount assigned to it.

Mr. H. R. Fraser, a graduating student of Knox College, was appointed to British Columbia for a year. The Convention also intimated to the committee that the Rev. Alexander Fraser, lately of Orono, was on his way to Comox, B. C. The entire afternoon and evening was taken up in making grants to mission stations and augmented congregations for the mission year 1888-89.

Rev. Dr. Reid submitted a statement of moneys paid students going to the North-West since April, 1887, amounting to \$1,501.90.

Rev. A. Findlay, ordained missionary in the Barrie Presbytery, read an interesting report of his labours in Muskoka during the past six months; among other things it mentioned that he had visited forty-three mission stations and received into Church membership ninety-three persons, had organized four new stations, held sixty-three missionary meetings, and received for the different Missionary Schemes of the Church the sum of \$1,035. The report was received and the committee expressed its high appreciation of the results that had followed the labours of Mr. Findlay and the missionaries in this district.

The Revs. Dr. McLaren, George Burson and Mr. Hamilton Cassells, members of the Foreign Mission Committee, attended, by invitation, in the meeting, when an informal conference was held regarding mission and educational matters in Prince Albert, N.-W. T.

Rev. Dr. Laing, from a committee appointed at last meeting in reference to certain alleged grievances connected with the mission work in the North-West Territories, gave a lengthy and detailed report which was fully discussed.

The entire forenoon of Thursday sitting was taken up in appointing students, ministers and catechists to the different mission fields in Ontario, Quebec, Manitoba, the North-West Territories and British Columbia. Some fifty were appointed to go to the North-West Territories alone, of whom a large number are expected to settle permanently. Nearly 200 persons were appointed in all for mission work during the coming summer.

A committee was appointed to prepare a commission to be put into the hands of all ministers and missionaries going to the North-West, and also to arrange some methodical plan for the payment of their travelling expenses in proportion to the distances from Ontario.

The different Presbyteries of the Church had certain sums allotted to them to be raised for the Augmentation Fund during the present year, and it is hoped that the deficit will be made up before May 1.

Dr. Cochrane intimated that it was expected that a new church organization would soon be required in Vancouver, B.C., and that R. V. R. Y. Thomson, at present lecturer in Knox College, had agreed to go to Vancouver for the summer months to assist Rev. T. G. Thomson, the minister there.

After the transaction of considerable routine business the committee adjourned at half-past two.

The Mission Committee will meet again during the General Assembly at Halifax next June. Its next regular meeting is appointed for the second Tuesday in October.

The Home Mission Committee made the following summer appointments, 1888:—

QUEBEC.—Messrs. M. Mackenzie, A. Robertson, J. M. Whitelaw, W. J. Jamieson, Rev. J. McCarter, and Rev. J. Ferguson (Sawyerhill, 1 year).

MONTREAL.—Messrs. P. Cayer, J. Naismith, S. F. MacCusker, A. MacGregor, J. R. Dobson, J. W. Flinn, and I. Mattheus.

OTTAWA.—Messrs. G. Dempster, T. R. Shearer, P. A. McLeod, J. A. McLean, A. M. Paterson, and A. Thompson.

LANARK AND RENFREW.—Messrs. D. R. Drummond, Jas. Hodges, W. Russell, J. W. McLeod, Rev. Geo. Porteous (Alice, 2 years), and Aw. Nelson.

BROOKVILLE.—Messrs. R. J. Sturgeon, A. K. McNaughton, and O. Hardy.

KINGSTON.—Messrs. E. G. Walker, J. Rattray, R. C. H. Sinclair, R. J. Hunter, J. Cattenach, W. J. Patterson, D. McDonald, J. McC. Kellock, and Rev. J. A. Snodgrass.

PETERBOROUGH.—Messrs. A. Fitzpatrick and J. McArthur.

LINDSAY.—Messrs. W. G. Logie and Jas. Gilchrist.

TORONTO.—Messrs. A. G. Janson, L. C. Emes, Alex. Wilson, W. A. J. Martin, J. S. Conning, W. H. Johnston, and W. W. McRae.

ORANGEVILLE.—Messrs. W. M. Kay, J. C. Madill, D. Carswell, and Jas. Madill.

BARRIE.—Messrs. N. Shaw, J. P. McQuarrie, John Crawford, M. P. Talling, H. B. Fraser, W. W. Craw, T. H. Mitchell, W. D. Kerswill, J. D. Edgar, J. S. MacLraith, D. L. Dewar, C. W. Whyte, M. J. McLeod, Rev. J. Stenhouse, Rev. J. Gilmour, Rev. S. Rondeau (North Bay, unexpired part of two years' engagement), Rev. J. W. Hewitt (Magog, 2 years), T. A. Ambler, J. Garrioch, J. G. Jackson, J. C. Stinson, R. Drinnan, R. Thompson, W. H. Porter, and Jos. Monteath.

OWEN SOUND.—Messrs. D. McKenzie, B. Innis, John Little, Rev. A. W. Johnston, and Rev. R. Rodgers.

SAUGREY.—Messrs. A. Stevenson and Rev. R. Fairbairn.

GUELPH.—Messrs. John Robertson, A. E. Mitchell, J. M. McLaren and D. Strachan.

HAMILTON.—Messrs. W. J. Clark, R. Whitman, and R. Pyke.

LONDON.—Messrs. W. Graham, D. Campbell, and W. A. Cook.

CHATHAM.—Messrs. H. Brown, Thos. Logie, Aw. Russell, Rev. W. Forrest, and P. Uzelle.

SARNIA.—Messrs. F. O. Nichol, Rev. J. McRobie, W. Wilson, and — McRae.

BROOK.—Messrs. J. J. Elliott (Spanish Mills, 2 years), J.

McMillan, P. M. McEachern, J. A. McConnell, H. S. McKittrick, J. D. Boyd, Rev. J. S. Stewart (Tarbut, 2 years), John Shamy, and Rev. J. Rennie (Sault Ste. Marie, 3 years).

WINNIPEG.—Messrs. J. C. Hodgins, I. L. Hargrave (Dominion City, 2 years), N. Russell, D. M. Ross, W. O. Wallace, S. W. Thompson, Jonas Johnson, Duncan Campbell, H. F. Ross, John Chisholm, W. A. Markley, and H. W. Dunning.

ROCK LAKE.—Messrs. W. Beattie, Jas. Munroe, D. J. Connery, R. Paterson, W. B. Cumming, R. G. McBeth, Arthur Bowman, J. Borland, J. W. S. Lowry, Rev. S. Polson, Rev. J. Welsh, and Rev. W. D. Rees (6 months).

BRANDON.—Messrs. W. Neilly, T. C. Court, D. D. Mackay, Rev. — Rogerson (Shoal Lake, 1 year), J. McLachlan, C. McKerchar, Jas. Patterson, W. E. W. Fortune, J. Smith, H. Littlehales, J. Lang, Rev. J. M. Wilson, and Rev. A. Smith.

REGINA.—Messrs. F. W. Paton, J. McDonald, W. J. Hall, T. Beveridge, P. Fisher, J. D. McMillan, Archibald Mathieson, and A. G. McKittrick.

CALGARY.—Messrs. A. R. Barron (Fort McLeod, 2 years), A. J. McLeod (Banff, 2 years), R. Harkness (Fort Saskatchewan, 1 year and 4 months), J. McKinnon, and R. M. Phalen.

COLUMBIA.—Mr. H. R. Fraser.

MONTREAL NOTES.

The Rev. Dr. Mathews, of Chalmers Church, Quebec, sails for Europe on the 9th of May, in connection with his duties as one of the secretaries of the Pan-Presbyterian Council. He expects to be absent for about four months, during which time his pulpit is to be supplied by the Rev. Professor Scrimger, of Montreal.

The governors of Morrin College, Quebec, have resolved to make an effort to raise \$150,000 as an additional endowment. The Rev. Professor Weir and C. A. Tanner are to spend the ensuing summer soliciting subscriptions, when the friends of the college will have an opportunity of showing their practical interest in the institution.

Three of the students who graduate at the Presbyterian College here next week intend spending next session in Edinburgh, there to take a post-graduate course.

According to arrangement sanctioned by the Presbytery of Montreal, the congregation of Henry's Church, Lachute, is hereafter to have an assistant to the Rev. William Furlong, the people having raised the necessary funds for this purpose. Mr. W. M. Rochester has been appointed assistant for the ensuing summer, and enters on his labours immediately.

The growth of the city in the outlying districts has been most marked of late, rendering desirable the planting of mission stations and the organization of Sabbath schools. The Presbytery is fully alive to the importance of this, and at its late meeting appointed a large committee to take action. The difficulty experienced is the securing of suitable premises in which to begin operation in these districts, the cost of lots and the erection of building being very great. It is hoped that the committee may be able to devise some plan whereby a fund may be raised for this purpose. The last formed congregation—Melville Church, Cote St. Antoine—has been most successful, the church building erected two years ago being already filled to overflowing, so that steps are now being taken to increase the accommodation. In this district the people generally are in comfortable circumstances, and in this respect have the advantage of the other growing suburbs, where the population is almost exclusively a working class one, and where consequently there is little ability to provide places of worship. It is necessary, therefore, that they receive liberal help from the larger congregations to give them a fair start.

On the evening of Tuesday, April 17, the annual meeting of the Synod of Montreal and Ottawa meets in St. Andrew's Church, Ottawa, when it is hoped there will be a good representation from the several Presbyteries in the bounds of the Synod.

As stated last week, the attendance at all the Protestant Churches here, on Sabbath the 18th March, was counted by both the *Witness* and *Star*. On Sabbath last, the *Witness* had the attendance at the Sabbath schools taken. The summary given in that paper is as follows:

Schools.	Denominations.	Scholars on Roll.	Attendance 25th March.
20	Presbyterian.....	4,725	3,667
13	Methodist.....	3,684	2,435
12	Episcopal.....	3,316	2,575
1	Reformed Episcopal.....	214	155
3	Congregational.....	398	329
3	Baptists.....	819	637

It may be interesting to add the following table, giving the Church attendance on 18th March (the average between the morning and evening) the Sabbath school attendance on the 25th March and the population according to the Dominion census returns of 1881:

Denominations.	Population.	No. of Churches.	Av. Atten.	No of Sab. Schools.	Attend-ance.
Presbyterian.....	11,658	20	4,995	20	3,667
Methodist.....	5,993	11	2,949	13	2,535
Episcopal.....	15,766	13	3,775	13	2,730
Congregational.....	1,452	3	470	3	329
Baptist.....	1,518	3	697	3	637

The Presbyterian population has very considerably increased since 1881, though, if the Dominion census returns are reliable, the increase was not very marked in the decade from 1871 to 1881. A comparison of these shows that while the Baptists and Congregationalists in the city and suburbs increased about fifty-four per cent. in the ten years, the Episcopalians increased twenty-five per cent., the Methodists twenty-two per cent., and the Presbyterians only seventeen per cent., in wealth and influence and power for good the Presbyterians are, to say the least, second to no other Church in Montreal.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 15, } CHRISTIAN WATCHFULNESS. { Matt. 24
1888. } 42-51.

GOLDEN TEXT.—And what I say unto you, I say unto all, Watch.—Mark xiii. 37.

SHORTER CATECHISM.

Questions 70, 71.—The seventh commandment expressly forbids one of the most deadly and corrupting sins that war against the soul. Purity of life is what God's law requires. He who violates it sins against God and against his own soul. The seventh commandment admits of no exceptions. It requires the preservation of our own and our neighbour's chastity in heart, speech and behaviour. Purity of heart cannot be maintained if corrupt thoughts are cherished. The Scriptures warn against foolish talking and jesting. Foul speech pollutes the lips and stains the conscience. Safety is possible only with the help of God's grace, in shunning all approaches of this deadly evil. "Blessed are the pure in heart, for they shall see God."

INTRODUCTORY.

Christ had finished His work in the Temple. He foretold its desolation and the doom that was to come on that generation. With His disciples He withdraws to Bethany. On the way He speaks further and more minutely of the overthrow of the Temple, the end of the age, and the coming of the Son of man.

I. Exhortation to Watchfulness.—Christ had told His disciples of the calamities that were to befall the Jewish nation. These terrible events were to be a visible manifestation of God's judgment. That coming judgment was certain: the time of its coming was unknown to men. Of the certainty of its occurrence there was no room for doubt; when it should occur was uncertain, therefore watchfulness and expectancy were enjoined. The word watch here signifies be wide awake. Others might be indifferent and unconcerned, but Christ's disciples had their duties assigned them. They had to work and watch. So in reference to Christ's coming again His disciples now are exhorted to watch. That coming is clearly foretold, but the time of His coming is known to the Father only. This watchfulness and expectancy is the attitude appropriate to the Christian Church. Watching implies that one should not be lulled to indifference by the seductive influences of the world and the various temptations to sin. It means that one should be diligent in the discharge of all duty so as to receive the Master's approbation, when He comes to call His servants to account.

II. Faithful Watching and its Reward.—Of this attitude the Saviour presents two illustrations. The first is watching against surprise; the second, while watching, faithful to duty. If the master or owner of a house had suspected that a burglar was to break into his house during the night he would have watched to prevent him. The Jews divided the night between sunset and sunrise into three watches. Many of the houses were built of mud dried and hardened in the sun. The midnight robber could without difficulty and noise dig his way through the wall. The Goodman had therefore all the greater reason to watch against the silent approach of the thief. Then comes the impressive exhortation, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." He comes to us in providence, in the means of grace, at death. When He will come we cannot tell, therefore let us watch. The next illustration is that of a trusted and wise servant, whose master is absent. He has been appointed ruler over the household. It is his duty to provide for and rule those entrusted to his care. Because his lord is absent he should be all the more diligent in the performance of his various duties. He has great responsibilities and must render his account. He who is faithful to his trust is blessed in the performance of duty, and receives his reward on his master's return. He is promoted to higher authority and service. Christian fidelity leads to certain progress and advancement. Higher service and purer enjoyment await those who are faithfully waiting and working for the Master in whose presence is fulness of joy; and at whose right hand are pleasures for evermore.

III. Unfaithfulness and its Punishment.—Unfaithfulness comes from unbelief, and that has its source in the heart. The unspoken thought, My lord delayeth his coming, is first formed in the heart of the evil servant. He no longer watches or expects his lord's return. Then he neglects his duty and violates his trust. He abuses and smites his fellow-servants, and spends his precious time in carousing with wicked and drunken companions. He who longs for the return of his lord would not so act. But the Lord will come, to the joy of the faithful, and to the dismay of the wicked and slothful servant. And that coming will be sudden and unexpected. Terrible will be the doom of the faithless servant who neglected his opportunities and abused his trust. He is cut asunder and appointed to his portion with the hypocrites, to whose company he really belongs. These awful words foreshadow what a dreadful thing it must be to be excluded from God's kingdom. They present a dreadful picture of the condition of those who neglect their opportunities and finally and wilfully reject the Saviour.

PRACTICAL SUGGESTIONS.

Watch against every form of temptation to sin; watch for every opportunity of doing good to others, and of growing in grace ourselves.

The Lord's coming is certain; let us watch and wait for it.

The best watching is the faithful and conscientious discharge of present duty.

When Christ comes He will give to every one according to his work.

Household Hints.

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

AVOID taking cold by not sitting or standing still out of doors in windy or exposed places, especially after severe exercise.

TO CLEAN SILVER.—One-half pound of sal soda added to eight quarts of water; when at a boiling heat dip the pieces of silver, and immediately wash in soapsuds, and wipe dry with a piece of cotton flannel.

A NICE WAY TO COOK CHICKEN.—Cut up the chickens, put into a pan, cover with water and let stew as usual. When done, make a thickening of cream and flour; add butter, pepper and salt. Have ready a nice short cake, baked and cut in squares. Lay the squares on a dish and pour the chicken and gravy over them while hot.

FOR three weeks I was suffering from a severe cold in my head, accompanied by a pain in the temples. I tried some of the many catarrh remedies without any relief. Ely's Cream Balm was recommended to me. After only six applications of the Balm every trace of my cold was removed—Henry C. Clark, 1st Division New York Appraisers' Office.

I was troubled with catarrh in my head to an annoying extent for three years. After using one bottle of Ely's Cream Balm, I was entirely cured. Wm. J. Cline, Victor, N. Y.

WHITE CUSTARD.—Separate the yolks and whites of three eggs; use the whites only. Take, also, one-fourth tablespoonful of salt, two tablespoonfuls of sugar. Give a light grating of nutmeg, then one pint of rich milk. Beat sugar, whites, salt and nutmeg; then add a little milk and beat thoroughly; then add the rest of the milk. Bake in cups, set in a pan of water. When firm in the centre, put on the ice to cool.

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HEAD CHEESE —Take a nice pig's head, clean and prepare it for the kettle and boil it until the meat falls from the bones. Then cool it enough to work with the hands and be sure to remove all pieces of bone. Chop the meat very fine, season to taste with salt and pepper, put into a strainer cloth and twist tight. Turn it into a pan, lay on it a heavy weight and keep it in a cool place.

SAGO PUDDING.—One cupful of sago soaked in cold water until soft. Add four quarts of scalded milk. Sweeten to taste and a little salt. Let it cool, and when ready to put in the oven, turn in three well-beaten eggs, but do not stir the mixture when you put the eggs in. Bake three-quarters of an hour. Flavour to taste. Tapioca, same as sago, use only five eggs.

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DRIED APPLE CAKE. Two cups of sweet dried apple, soak over night and chop, two cups of molasses, and let it simmer over two hours; when cold add one cup of sugar, two eggs, one-half cup of sour cream, sour milk and butter, two teaspoonfuls of soda, four cups of flour, four teaspoonfuls of cinnamon, and one teaspoonful of clove and one nutmeg.

TO TEST BUTTER.—There is a qualitative test for butter so simple that any housewife can put it into successful practice. A clean piece of white paper is smeared with a little of the suspected butter. The paper is then rolled up and set on fire. If the butter is pure the smell of the burning paper is rather pleasant; but the odour is distinctly tallowy, if the butter is made up wholly or in part of animal fat.

FRUIT CAKE.—One cup of brown sugar, half cup butter, beat together; one cup sweet milk, half cup of molasses, two eggs, three cups flour, one teaspoonful ground cloves, one teaspoonful allspice, one tablespoonful of cinnamon, half a nutmeg, one pound of raisins, one cup currants (rub them in flour before using) two teaspoonfuls of cream and tartar, and one teaspoonful of soda. Two loaves

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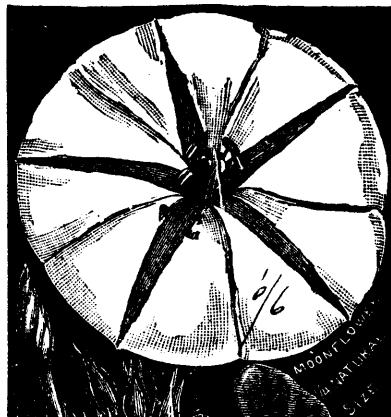
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MEETINGS OF PRESBYTERY.

HURON.—In Clinton, on second Tuesday of May, at eleven a.m. PARIS.—Knox Church, Woodstock, April 10, at twelve o'clock. WHITBY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m. STRATFORD.—At Milverton, on Monday, May 7, at half-past seven p.m. COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m. MAITLAND.—Adjourned meeting at Wingham, on Tuesday, April 17, at half past one p.m. Next ordinary meeting at Wingham, on Tuesday, May 9, at half-past twelve p.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS. DIED. At Guelph, on the 24th March, Sarah Nasson wife of Rev. Thomas Wardrope, D.D., aged sixty-six

MARRIED. At Murrainhurst, on the 23rd ult., by the father of the bride, assisted by the father of the bridegroom, William McNeil Walton, eldest son of the Rev. W. Walton of Clearwater, Manitoba, and late of Dharwar, Bombay East Indies, to Jessie Stephen Cairns, only daughter of the Rev. John Cairns, Murrainhurst, Manitoba.

SYNOD OF TORONTO AND KINGSTON. This Synod will meet in Knox Church, Owen Sound on Tuesday, May 8, 1888 at half-past seven p.m. All papers for the Synod will be sent to the undersigned at least eight days before the Synod meets. JOHN GRAY, Ontario, 20th Mar. 1888 Synod's Clerk

SYNOD OF HAMILTON AND LONDON. The Synod of Hamilton and London will meet in St. Andrew's Church, London, on Monday evening, April 30, at half-past seven, p.m. Presbytery Rolls with Lists of Changes, and all reports and documents to come before the Synod should be in the Clerk's hands by the 20th April. The Business Committee will meet at four p.m. Railway Conduites (the Elder enclosed with the Minister's) will be sent in due course. Should any member not receive them, he will apply to the clerk. WM. COCHRANE, Clerk. Brantford, April 2, 1888. Synod of Hamilton and London.

KNOX COLLEGE. The Closing Services at Knox College will take place on Thursday, April 5. There will be a Public Meeting in the College Hall at three p.m. Prizes and Scholarships will be awarded, and Degrees conferred. There will be another meeting in Cooke's Church, Queen Street East at eight p.m. who addresses will be delivered by Rev. Dr. Gregg Dr. Kellogg and Mr. H. R. Frazer, B.A., of the graduating class Friends are invited to attend.

DOMINION LINE ROYAL MAIL STEAMSHIPS. Liverpool Service—Dates of Sailing: FROM BALTIMORE. FROM HALIFAX. *Vancouver, Tuesday, March 27th; Sat., March 31st *Sarnia, April 10th; Sat., April 14th *Oregon 24th; 28th. *The saloons and staterooms in these steamers are antismoke, and they carry neither cattle nor sheep. Special rates for clergymen and their wives. Cabin Rates from Baltimore or Halifax \$50, \$60, \$65 and \$75, according to position of stateroom, with equal saloon privileges. Apply to GZOWSKI & BUCHAN, 24 King St East; or to GEO. W. TORRANCE, 18 Front St West, Toronto.

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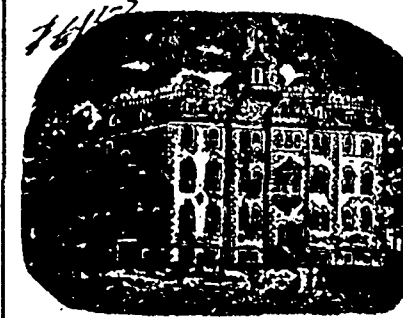
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