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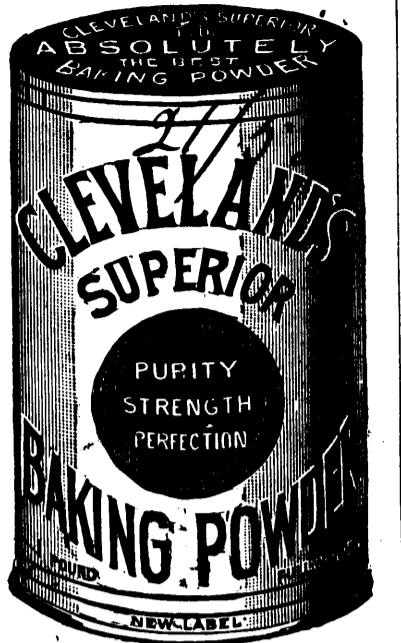
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Use Horseshoe Acid Phosphate. CEREAL VARIOUSLY SERVED.

Crisp, white celery is always delicious; eaten simply with salt it, perhaps, pleases the true celery lover best. The prettiest way to serve it is in the low, shallow trays or dishes of glass, some of them beautifully mounted in silver, that are now provided. Who has not mentally anatomized the old fashioned tall celery glass, from which it is almost impossible to remove one stalk without dragging two or three more out upon the spotless damask? The tall glass should be relegated to a dark corner of the china closet. Uncooked celery salad is also delightful, and few people would think of using fine celery other than in the two ways mentioned. But when celery is not of the best quality, perhaps a little tough and poorly bleached, then comes the cook's opportunity to make a new and excellent dish by preparing it the same as asparagus, like which it may be eaten hot or served as a cold salad with sauce.

AS A PICK-UP after excessive exertion or exposure, Milburn's Beef, Iron and Wine is grateful and comforting.

BEEF JUICE.—Slice juicy, lean beef from the round, an inch thick, broil it quickly over a very hot fire but without burning, until it is brown on both sides; lay it in a hot soup plate, cut in through in all parts with a very sharp knife, and set another hot plate on it, with the bottom against the meat; then grasp both plates firmly and press them together (or a lemon squeezer may be substituted for plates), squeezing the juice from the meat; let it run into another dish, or upon a slice of delicate toast, and serve at once.

DR. E. G. DAVIES, DeSmet, Dak., says: "I have used it in slow convalescence and prevention from malarial diseases, where the drinking water was bad; I believe it to be beneficial in preventing summer complaints; also one of the best agents we have to rectify the bad effects of drinking water upon the kidneys and bowels."

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THE CANADA PRESBYTERIAN.

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Notes of the Week.

A TRAGEDY took place lately in Rome reminding one of the strange stories of the past. As three bishops were entering the palace of the Propaganda one evening, they were stopped by an agent of the police, and the youngest invited to accompany him to prison. The Prince Tour d'Auvergne, a prelate of his Holiness, turned out to be an adventurer who had escaped from justice in France, and imposed himself on these venerable bishops as one of themselves. That night in prison he committed suicide, and was found strangled by the purple cord of his episcopal robe.

DR. ARTHUR PIERSON is still busily engaged in the work of arousing the enthusiasm of the Scotch in the cause of Foreign Missions. Recent accounts state that he addressed meetings in no fewer than seven of the border towns from Galashiels to Berwick. Everywhere he had overflowing congregations. On a recent Sunday he conducted services at Stirling and St. Ninian's, and during the week he addressed meetings at Bridge-of-Allan and Alloa, Falkirk and Bathgate. He is to visit Dunfermline, Kirkcaldy, Cupar, Anstruther, and St. Andrews. In all these places there has been the utmost cordiality in making the arrangements.

IN an editorial on Scottish Parliamentary Eloquence, the *Presbyterian Messenger* throws this side light on the composition of the English Presbyterian Church: Most of us who call ourselves English Presbyterians happen to have been born, by some singular accident, on the other side of the Tweed; and few of us have got rid of the twang that proclaims our place of origin. We have some Ulster men among us, indeed, but they only differ from the genuine Scot as brose does from porridge—the same thing—only more knotty. To vary the quality, we annex an occasional specimen of the Colonial, the American, or even of the Englishman; but these are as sparse as the plums in a schoolboy's pudding.

MR. JAMES TAYLOR, of Starley Hall, Burntisland, who died on the 8th ult., has bequeathed \$267,500 to religious objects, and to charitable institutions in Edinburgh and Leith, including \$10,000 to the Home Mission of the Church of Scotland, \$10,000 to the Small Livings Fund, \$10,000 to the Aged and Infirm Ministers' Fund, and \$7,500 to the Foreign Missions. The Scottish Reformation Society receives \$20,000, Dr. Guthrie's Ragged School, \$20,000, Dr. Robertson's Feeding school, \$15,000, the National Bible Society of Scotland, \$2,500, the Religious Tract and Book Society of Scotland, \$2,500; the Edinburgh City Mission, \$10,000; Dr. Barnardo's Orphan Homes, \$5,000, and the St. Andrew's undenominational mission hall at Leith, \$2,500.

IN the Dual Language debate in the Dominion Parliament, the authorship of Lord Durham's memorable report was referred to by more than one speaker. The following paragraph from a Scotch exchange throws a little light on the matter: Mr. A. Thom, LL.D., a Scotsman who assisted Charles Buller, Carlyle's pupil and friend, in drawing up the celebrated report on the state of Canada which is associated with the name of Lord Durham, died the other day in London. He took his M.A. degree at Aberdeen in 1820, and must have been as old as the century, if not older. Emigrating to Canada he established there about 1832 a paper called the *Settler*, but was shortly afterwards appointed editor of the *Montreal Herald*. From 1839 to 1855 he was judge of Rupert's Land. A native of Brechin, he was a grandson of Dr. Thomas Bisset, for many years parish minister of Logierait, Perthshire.

THE Rev. W. P. Smith, D.D., the father of Dr. Robertson Smith, died recently in Aberdeen, his native city, in his seventy-ninth year. In early life he pursued the craft of a wood-turner, but educated

himself in his spare hours, so that he was able to carry off a bursary at Aberdeen, where he took his M.A. degree. For some years he followed the profession of a teacher, being rector of the west-end academy of Aberdeen, and in 1845 he accepted the pastoral care of Keig and Tough, remaining in charge of that congregation till 1881, when, on the appointment of Mr. Currie as his colleague and successor, he retired to Aberdeen. In 1873 he received the degree of D.D. from his alma mater. One of his sons is professor of Mathematics in the Christian College, Madras; and he is also survived by two married daughters, one of whom is the wife of Mr. Allan, pastor of North Yell congregation, Shetland. One of the mourners at the funeral of Dr. Smith protested in Queen's Cross Church against the playing of the "Dead March," as savouring of Popery.

CONSTANTINOPLE in the course of time has become a religious and ecclesiastical centre of considerable importance for Christianity. Recently it has become the seat of a Roman Catholic Archbishop. The other church dignitaries residing in the Turkish metropolis are the Patriarch of the Greek Orthodox Church, Dionysius V., the Armenian Orthodox Patriarch, the Armenian Catholic Patriarch, and the Bulgarian Exarch. The number of Christian churches in Constantinople is 145. Of these twenty-six are Roman Catholic, three Greek Catholic, twelve Armenian Catholic, one Bulgarian Catholic, fifty Greek Orthodox, thirty-nine Armenian Orthodox, fourteen Protestant. In the suburbs Yedikuleh and San Stephano, in the very heart of the Turkish districts, Roman Catholic schools and churches have recently been established by the Dominican monks.

THE *Boston Post* says: The chief speaker at the "patriotic meeting" in Music Hall was the venerable Father Chiniquy, who looks upon himself, and is, perhaps, looked upon by many, as the leader of the crusade against Romanism. The Rev. William F. Davis—he who suffered imprisonment for insisting upon his right to preach upon the Common—conducted the opening services. The Rev. J. B. Daly, who had "sat with priests in their counsels," and knew of the plans of the Church, introduced Father Chiniquy, whose subject was, "Rome, the Implacable enemy of the Constitution and Liberties of the Republic." The lecturer spoke for nearly an hour and a half, recounting in the first place the many human sacrifices made by the Romish Church in the name of its religion, and thereafter telling of his own experiences and persecutions subsequent to his departure from the Church. The Church, he insisted, was the same today as it always was, and held to the right of killing any heretic. He declared that the purpose of its presence here was not to save souls, but to destroy republican institutions and get control of the government. Roman Catholics, he argued, should not be treated with hatred, contempt nor indifference, but with love, and Protestants were to blame if they did not give them the light they had.

THE Edinburgh Free Presbytery was engaged for four and a half hours lately in discussing the Dods case, which came up in the form of a petition from the Rev. Mr. Macaskill, Dingwall, and others, charging Dr. Dods with unsound teaching, and asking the Presbytery to serve upon him a form of libel which accompanied it. Mr. Macaskill was heard in support of the petition, along with the Rev. Mr. Sinclair, Plockton, and after some little discussion it was agreed to have the libel read *in extenso*. Its reading occupied an hour and ten minutes. Principal Rainy began the discussion by moving that the further consideration of the petitioners' application be delayed until the ordinary meeting at the end of April, on the ground that the matter was already under the investigation of the College Committee. This motion was seconded by Mr. Philip, St. John's. The Rev. W. Balfour, Holyrood, proposed that the Presbytery appoint an early day to serve the libel upon Dr. Dods, which was seconded by Mr. Craig-elder. A division was taken on the motion and amendment, when about sixty members voted for the former, and seventeen for the latter.

A GERMAN, whose command of English was limited, described a young clergyman whom he had victimized by a delusive tale of suffering as "one soft ghostly." So ready are some ministers to listen to the preposterous tales of sharpers that they illustrate the aptness of the German's description. The *Christian Leader* gives the following instance: A gang of impudent impostors, represented by their agent in advance as the original jubilee singers from Fisk University, have been performing in various parts of Scotland, professedly for the purpose of securing funds to carry them as missionaries to the Congo, in some places as helpers of Mr. Thomas' good work in London in behalf of the fallen; but, chiefly through the good sense of Rev. Dr. Orr, of Hawick, and the vigorous action of the *Edinburgh Evening Despatch*, their career has been brought to a sudden termination. It is provoking to learn that they had procured testimonials from a number of ministers who really knew nothing about them; so that the case is another added to many in which swindlers are assisted by the credulity of clergymen who seem ready to accept the story of any vagrant who comes with profuse expressions of evangelistic zeal. In the present instance a child might have detected the imposture, the claim to be the original singers from Fisk University being such a glaring falsehood.

THE following is Dr. Marcus Dods' letter to the Free Church College Committee: The College Committee having been kind enough to hand me a copy of their printed minutes of January 21, I desire to reciprocate their consideration, and do what I can to facilitate their action in regard to the matter to which these minutes relate. I do not think this is the time to enter into any elaborate explanation of my views. I am neither asked, nor do I feel otherwise impelled to do so, but I think it may possibly save the time of the Committee if I state (1) that while I adhere to all I have written, I vehemently object to the interpretation put upon some of my statements. This particularly applies to conclusions drawn by the Presbyteries of Lorne and of Skye regarding my attitude towards the doctrines of the divinity and atonement of Christ. It has given me much pain to find myself charged with defection on these fundamental points. I am conscious of none; and it is encouraging to know that many persons have found it natural to put another interpretation on my statements, and have expressed cordial agreement with them. As regards the divinity of Christ, I can only say that without that I have no religion, and indeed no God. My danger has, in fact, always been to make too much rather than too little of the divinity of Christ; to put the Father too much in the background, and speak so constantly as if Christ alone were our God. All who know my preaching know that it is so. As regards the Atonement, I can only say that I have carefully and repeatedly gone over the Confessional statement of that doctrine, and I can detect in it nothing with which I do not agree, or with which any published statement of mine is inconsistent. The Confessional statement is, indeed surprisingly brief. It emphasizes the satisfaction of the divine justice, and this I, too, desire to emphasize. But it is to be remembered that the Atonement being the central fact of this world's history, has a hundred different faces and aspects, and I claim liberty to emphasize as I find occasion, and according to my impression of existing needs, aspects and bearings of the death of Christ which are not specified in the Confession. (2) As regards the inspiration of the Scripture, I hold with the Confession that all the writings of the Old and New Testament are "given by inspiration of God to be the rule of faith and life;" but I don't hold that inspiration guarantees Scripture from inaccuracy in all its particular statements. Neither do I find that the Confession either expresses or implies any such idea of inspiration. The affirmation of inaccuracy in certain details has assuredly a bearing on one's theory of inspiration, but it does not on my part involve the slightest hesitation as to the divine authority of Scripture, the pervading influence which makes it God's work, and its fitness when interpreted as the Confession itself directs, by due comparison of its various parts, to be the conclusive rule of faith and life.

Our Contributors.

SOME CONVERSERS WHO DON'T CHARM.

BY KNOXIAN.

In an obituary notice of a late American minister it is said that he was a profound scholar, an impressive orator, a persuasive writer and a

CHARMING CONVERSER.

As a rule obituary notices do not lessen the number of a departed friend's good qualities, but it is not often said that they are charming conversers. No doubt the reason why so few people get credit for being charming conversers, even after they die, is because charming conversers are scarce. Many believe that conversation is fast becoming a lost art. Just why we cannot talk in as interesting a manner as our grandfathers and grandmothers it would be difficult to say. The one thing pretty clear is that we don't, and probably don't because we are not able. Some enterprising publisher should arrange for a symposium on conversation as a lost art and instruct the contributors to direct their attention mainly to the causes that produced the loss. Why is conversation becoming a lost art in an age in which knowledge is more general than in any previous age of the world's history?

One reason why a good many people have dancing in their houses is because their guests cannot enjoy themselves in any other way. People who entertain declare that young folks don't care to sit and prose away and look at pictures for a whole evening. It seems rather hard that in a country where school taxes are so high young people cannot enjoy themselves in any other way than by dancing. This Province pays enormous sums every year for education of one kind and another. Count up the amounts paid to sustain universities, colleges, high schools, public schools, private schools, ladies' schools and various other schools and one would think that young people who have so many advantages might enjoy themselves for an occasional social evening without dancing. Whether the amusement is sinful or not it certainly should not be indispensable to the happiness of any reasonably intelligent person. The heel should not be more important than the head.

Quite likely some of the powers that make a man or woman a charming converser are natural rather than acquired. Possibly it is beyond the power of schools and colleges to make some people interesting talkers. The raw material to make a charming converser is not there. This view of the case is strengthened by the fact that many intensely interesting talkers never saw the inside of a college and owe little to schools of any kind. Nature dealt kindly with them and gave them the power to converse in a fascinating manner. It may be that charming conversers, like poets, are born not made. Still anyone can and should improve his conversational powers. If it is worth while conversing at all it is worth while doing it well. Converse as well as you can or dry up would not be a bad rule for society.

If the number of charming conversers is small the number of conversers who don't charm to any great extent is sufficiently large to keep all listeners in mind of the fact that there is a good deal of patience needed in this world. Prominent among the conversers who don't charm is

THE SLOW RETAILER OF COMMON PLACES.

This individual puts himself in what he considers an impressive attitude, assumes an air of immense importance, and looks as though he was going to say something that would decide the fate of nations, and then solemnly announces that this has been a mild winter.

While you are recovering from the shock produced by this momentous announcement the slow converser is seen to be loading himself up again. This time he is going to ask a question. Judging by the time and deliberation he takes in framing this question you think it is going to be one that will at least pierce to the vitals of some of the most profound problems on the earth beneath. You are surprised when he slowly asks you if you had the grippe. Life is too short and duty too pressing to spend much time with the slow retailer of dreary common-places.

THE EGOTISTIC CONVERSER

is an exasperating fellow. He begins every sentence with I. I did this and I said that and I am going to do or say so and so. He so overwhelms you with I's that you almost feel like asking him if he created the heavens and the earth, arranged for the deluge, brought down the fire on Sodom and did all the wonderful things recorded in sacred and profane history. There is only one way of getting on peacefully with an egotistic converser and that is to listen. There is some danger in doing even that because he sometimes assumes that silence means assent and goes away and says that you agreed with him in all he said.

THE PROLIX CONVERSER

is also a most exasperating kind of person. He is often not a man, though we say "he" by way of courtesy. He wants to tell you something and he goes away back somewhere about creation to get a fair start just as we boys used to take a race for a high jump. The trouble with him is that he never takes the jump. Each time he comes near the hurdle he goes away out on some side issue. If he wants to tell you one thing he tells you about a hundred other things and it takes him so long to tell the hundred that he hardly ever gets to the one.

THE SLIMY CONVERSER

is a bad fellow. His peculiarity is to say bad things about people behind their backs. He is always sweet—too sweet to be sound—when the people are there, but when their backs are turned he says dirty things in a dirty way about them. Never talk with a slimy converser.

About the worst kind of a converser, except perhaps Satan, is the fellow who begins every sentence with

THEY SAY.

"They say" this man drinks, and the other man cheats and the third man does something else. Ask him who says? and he never can tell you. Ask him who are "they" and he never knows. The plain unvarnished fact is that conversers who always begin their sentences with "they say" are scandal mongers dyed-in-the-wool and dirty. Give "they say" men and women a wide berth.

A sub-division of this class do their work in a way of their own. Wishing to make a cowardly attack on a woman they say, "If she is not slandered" she is so and so. Of a man they wish to stab in the back they say, "If he is not badly maligned" he is this or that or the other bad thing.

There are various other kinds of unlovely conversers that time forbids us paying our respects to in this paper.

If we cannot all become charming conversers we can at least avoid and help to silence conversers that are vicious and probably do as much harm as whiskey.

UNION OF CHURCHES.

BY PRESBYTER.

By union of Churches is here meant the organic union of different denominations, placing them under one ecclesiastical government. This is a subject that occupies a good deal of attention at present, and which is discussed with much and increasing interest. It is one of great importance, and the discussion of it will, it is to be hoped, promote more intercourse among churches than has heretofore existed, and also excite mutual Christian affection, and lead to co-operation in edifying and extending the Church of Christ, and, in this way, rendering more visible to the world the unity which exists in Christ's mystical Body.

What I wish, at present, is not to set forth the desirability of such union, but to indicate difficulties connected with attempts to accomplish it. Many are unwilling to look at these at all. They are so liberal that they are prepared to make any needed sacrifice however great. But this is not true wisdom; and it is spurious liberality. Union procured by sacrificing what many regard as great religious principles and deep religious convictions is bought too dear and cannot be permanent, nor can it yield the peaceable fruits of righteousness. I do not speak of difficulties which exist in connection with the union of Presbyterian and Methodist Churches, for these are not great, and they may be indefinitely minimized, but I refer to difficulties connected with the union of these churches with the Church of England.

These will appear if you consider the circular emanating from the Pan-Anglican Lambeth Conference of 1888, and addressed to the various non-Anglican churches in England, and proposed as a Basis of Conference on Union:—"The Old and new Testaments as the rule and ultimate standard of faith; the Apostles' Creed as the baptismal symbol, and Nicene Creed as the sufficient statement of the Christian faith; the two Sacraments ordained by Christ Himself—Baptism and the Supper; the Historic Episcopacy locally adapted in the methods of its administration, and the varying needs of the nations and peoples called of God into the unity of His Church." Although this proposal is made as the Basis of a Conference in reference to union; yet, considering the source from whence it emanates and the authoritative manner in which it is enunciated, it is evidently intended to be the Basis itself. It is important that this be distinctly understood. Indubitable evidence can be adduced to show that it was so understood by those who made the proposal, and by the Nonconformists of England to whom it was addressed. We shall confine our attention to the last Article, which refers to Church polity.

It appears that a few months ago a number of private and unofficial meetings were held in London, attended by Anglican Bishops as well as by Congregational ministers, to see how much their different churches had in common. On many important matters of doctrine, the brethren were all agreed, but when polity was considered, they found it necessary to bring the meeting to a close.

In his pastoral letter for 1889, Dr. Ellicott, Bishop of Gloucester and Bristol, who attended these meetings, makes the following statement as the conclusion of the whole matter:—

"He had formerly held private conference, not without due authorisation, with the representatives of one of the great religious bodies that do not belong to the Church of England, on Christian union. He was profoundly impressed with the friendly and Christian tone of the meeting, and the remembrance of it will never leave him. But what was the upshot? That we parted, amid expressions of the deepest and truest friendliness, with the profound conviction on both sides that so far as we were then permitted to see, anything like Re-union was not possible. The question of Orders was the chasm over which we could cast no bridge. And so, I seriously believe, it will be found in every real practical discussion

of the subject—until the time when, it may be, God may so draw the sides of the chasm together that the bridge may at last be made. Meanwhile, let us hope and let us pray. Much even now may be done. We may certainly cultivate all friendly relations; scrupulously avoid all things that might offend; and if ever forced to any judgment upon our relations to Nonconformity, simply to adopt the general statement, and even the words of Archbishop Bramhall, freely avowing that we presume not to unchurch our Christian brethren, but leave them to their own Master to stand or to fall." These words clearly indicate that, in the view of Bishop Ellicott and other Bishops, acceptance of Episcopal polity is the condition of union with the Church of England, as without this "re-union was not possible." Let this fact be held fast.

This the Nonconformists also understood. At a meeting held last autumn at Hull, the Congregational Union of England and Wales, in courteous terms, declined the Lambeth invitation on account of the Fourth Article in the proposed Basis. Congregationalists believe in an Historic Episcopate, but claim that they, and not the Episcopalians, adhere to the Apostolic conception both of the Church and of the pastorate, their distinctive testimony on this point being explicit. But while it is impossible for them to enter into such a conference as is requested, they would gladly confer with the Bishops about union in the various offices of worship, and about co-operation in the common services of the Christian faith. The Baptist Union has replied in substantially similar terms.

Thus although there were private and unofficial conferences between Anglican Bishops and Nonconformist ministers in reference to the Fourth Article, yet the great Nonconformist Bodies declined to confer with the Bishops on this point or even on a basis which contained it.

One can scarcely fail to be surprised at the Lambeth proposal. It is such as could not be made to Presbyterians. The Provincial Synod should seriously consider this. The Bishops could not address Presbyterians as persons who had left the communion, and invite them to return; they could not talk to Presbyterians about re-union. The Bishops would not presume to address Canadian Presbyterians as "Nonconformists." They evidently thought that they retained a paternal relation to English Nonconformists, and might reasonably expect them to return to their former home, merely on invitation, without any concessions. Yet the Nonconformist churches peremptorily refused to hold any conferences on Historic Episcopacy as a basis of Union. It is now freely admitted by both parties that there is a chasm here over which they could throw no bridge.

Now, it is well known that, in 1887, the Provincial Synod of the Church of England, invited the Presbyterian and Methodist Churches to a conference on union, that a joint committee of the three Churches met in Toronto last April, and that the meeting was in every respect most gratifying to all parties. But the joint committee did not discuss the question of an Historic Episcopacy, did not attempt to measure the breadth and depth of the intervening chasm, much less did they consider the possibility of throwing a bridge over it. If this be, as is now frankly admitted by all parties in England, the great obstacle in the way of union, then it is evident that absolutely nothing has been done in Canada, or even attempted, towards the removal of the obstacle. This is the true state of the question at present. The Presbyterian committee reported to last General Assembly, and it was re-appointed.

There is a kind of indistinct report, which may be true, that a communication from the Provincial Synod of the Church of England is to be sent to next General Assembly, inviting to a conference on the Lambeth Basis. This seems to be an entire change of base. The Lambeth document has already been stated; but the proposal of the Provincial Synod, in compliance with which the joint committee met last April, was very different, it was as follows:—"That a committee of this House be appointed to confer with any similar committee appointed to represent other Christian bodies, for the purpose of ascertaining whether there is any possibility of honourable union with such bodies."

Now, if this report be correct, it is a very grave matter. As it has been admitted, and indeed clearly brought out by private and unofficial conferences in England, that the Lambeth proposal including the Historic Episcopate is not merely a basis of Conference but also a basis of union, and the only one that will be accepted, then it is clear that the only course that our General Assembly can properly take is like the English Nonconformists, to decline the conference. But, at the same time, an earnest desire might be expressed to hold conferences from time to time, or even stately, in order to promote Christian sympathy, to consider matters affecting the welfare of all the religious bodies, and to seek, as far as possible, to co-operate in the great work which Christ has entrusted to His Church. In this way nearly all that could reasonably be expected from union might be gained.

It is much to be regretted that the Church of England holds so tenaciously a kind of Episcopacy that places a wide chasm between her and all other Protestant churches, practically, however, it is more than a mere form of polity; its apparently necessary concomitants penetrate into the very heart of the Church, and affect her whole spiritual life and activity. Yet she well knows that were she to surrender her Historic Episcopacy, she would part with her distinctive characteristic as a Church and with the bond that holds together—but never can truly unite—all the discordant and conflicting elements

within her own pale. Much need is there on her part for conferences with other evangelical churches. It is sad that so great and good a man as Bishop Ellicott should indicate so coldly his regard for Christian churches which he would willingly receive into his own communion as is indicated in his own words—"freely avowing that we presume not to unchurch our Christian Brethren, but leave them to their own Master to stand or to fall."

Too much importance is at present attached to external union—and that often for mere display. The Church of Christ is not much hurt by the fact that its people belong to different denominations, but she is deeply wounded when the members of these denominations do not recognize, love, and hold communion with one another.

CHURCH UNION IN THE NORTH-WEST

MR. EDITOR, Even the secular journals are taking up the cudgels on behalf of Church union; the Christian conscience is uneasy; right and left appeals are pouring in; organic union, federal union, anything to make the spirit of fellowship more evident and more fruitful.

They tell us we have spiritual union—thank God for it—else this war of truth would be a weary battle; but this is a practical age, a realistic age, and we want ocular, tangible evidence of that union. Moreover, this is a sceptical world, and they cannot but laugh at the sanctimonious way in which we talk of union and brotherhood on the one hand, and the conceited Pharisaical manner in which we treat these brothers on the other. The world is demanding, the spirit of Christ is demanding, that John xvii. 21 be fulfilled, not in spirit only, but in the letter also.

And when we come seriously to consider the question, how little can be said in favour of the present condition, as a gentleman said to me the other day, he never knew how little was to be said against organic union until he came to sum up the arguments opposed to it. The real reason of denominationalism is Christian selfishness; we make too much of the things in which we differ and too little of those in which we agree. But the spirit of the age, the necessities of the Church and the Christian conscience are all demanding union and we will have it; those historical utterances of such men as Calvin, Cramer, Zwingli and Knox of the Reformation period, and of Hall, Usher and Chalmers of later times are bearing their fruits, are forcing the true spirit of Christ our Master upon the attention of Christians everywhere. Scripture proves its necessity, history, as Dr. Grant showed in Toronto the other day, proves its practicability, our part is the consummation. No one expects or hopes that this result can be gained by any single flourish of trumpets, or any single decree of a Protestant conference; but in answer to the question as to what can immediately be done I would like to present the North-West as a field for trial.

In the first place the necessities of the field. The mission fields are large and the people very much scattered, causing a great multiplicity of preaching stations; in some cases four or five families are all that can be gathered around one station. When these families represent more than one denomination how absurd, one would say, that two even whose differences in preaching and service amount in this country to practically nothing should be ministering to them. One would suppose that in these cases the good sense of the different churches would leave such fields to the denomination which first occupied it. But such is not the case; there are fields in the North-West of not five hundred inhabitants where the ministers of them, often four denominations, are preaching to them and travelling over precisely the same ground in visiting them, and at times the strange sight is seen of three ministers residing in a little town of not one hundred inhabitants, each holding service on the Sabbath for one-third of the little population, and oftentimes each having his own separate building. This state of things is the more to be deplored because there are many portions of this great country entirely unoccupied by Christian churches; I know of men in Manitoba who heard a sermon for the first time in ten years only last summer and this was not their own fault.

Then, again, the degrading spirit of sheep-stealing is fostered; churches are loath to build up new causes in distant and uncertain fields, and find it easier to open work in the midst of some flourishing congregation of a sister denomination.

Deplorable instances could be cited; I could tell of congregations of less than one hundred, less even than fifty, started in our North-West, every member of which was taken from one of the other congregations in the place. I know there are plausible reasons given for such action; but in the face of the great needs of the destitute and distant fields, and of the greater need of foreign fields this action is most deplorable.

Secondly, I believe that in the North-West union is to a certain degree, practicable. People in this country are not like people in older lands; Englishmen, Scotchmen, Irishmen and Canadians are bundled together here in the most promiscuous manner. Constant contact serves to rub off prejudice; and prejudice in religion is just as fragile as prejudice in nationality. Moreover, we are all strangers here, bound together by one common grief—we have left old homes and friends—bound together, too, by common hopes for prosperity, common aims, common difficulties; nothing is more democratic than life on the prairie. The consequence is that where people have not the opportunity of worshipping as they were wont to do in the old land they fall in quite naturally, especially the better part of them, with the denomination

that is carrying on work nearest them. I have known some of the leading members of Presbyterian churches in the North-West who were Episcopalians and Methodists in the east, and similar instances are to be found in almost every congregation.

It is, of course useless to talk of organic union in the North-West unless we also have it in the east; but for the above two reasons I think some sort of federal union might easily be accomplished. Let us take a practical case; there are two fields in our North-West, not very many miles apart with both of which I am acquainted, in both Presbyterian and Methodist ministers reside and hold service.

In one of these fields some of the leading Methodists have expressed themselves as willing to give up their church and join with the Presbyterians; in the other some of the Presbyterians have taken the same attitude towards the Methodist church. Why not, I ask, give up our field to the Methodists, the other to Presbyterians? for divided as they are now, both congregations are weak and spiritless.

This I have cited as an example the like of which, I believe can be found in many portions of our North-West. It is not a visionary scheme, but a practical proposition. It may seem a small thing, but it means in each case the saving of two men to the work of God's Church. We have found the necessity of federal union in our foreign mission work. I believe we shall never have success until we have introduced it into our work at home. Only a worker on the field can understand the grievous waste of men and means in our North-West.

Some such scheme as the above suggests a means by which many men might be saved for other parts of the work. Perhaps a committee from each denomination meeting together for earnest practical work, could frame some plan by which fields could be justly apportioned.

God speed the day when the churches shall gather under one roof to worship the one God with one spirit; when we shall "walk by the same rule and mind the same thing" (Phil. iii. 16), when we shall all be of "one mind and one soul" (Acts iv. 32); then in truth shall we be "one" even as the Father and Son are One. NORMAN H. RUSSELL.

Winnipeg.

HOW TO DO IT.

MR. EDITOR,—In the CANADA PRESBYTERIAN of February 26th, "J. D." of Toronto, favours us with an article entitled "How Not to Do It." Under this heading he gives a picture of a congregation who illustrated the truth of "How not to do it" by giving a call to the wrong man, and this particular man in his own case and way illustrated the truth of "How not to do it" by finding himself after a short service of two or three years coming out at the wrong end of things, for he finds himself waited on by a deputation who politely inform him that his usefulness had come to an end and that his resignation would be gratefully accepted and that he would be quite at liberty to pull up his stakes and go west, or anywhere else, as the whole land was before him.

Now it will readily be admitted that pouring ice-cold water down the minister's spinal column by informing him that he had proved a failure and that he would oblige by making room for a better man, even when done in the most delicate manner, must awaken in that minister's soul sensations that could not by the utmost stretch of imagination be truthfully described as delightful or in the least degree pleasant or agreeable.

The serio-comic description of such an occurrence might provoke a smile, but in actual experience it would be difficult to see just where the smile would come in so far as the minister's part of the business was concerned. It is time for us to switch on to the main track of our subject and try to run along the line of How to do it. It is not our intention to inform congregations what style of a man or preacher they should fill their vacancies with in order to have him turn out a success, but to mention some things which if attended to may greatly help to make some ministers a success who have been declared failures by their congregations and turned adrift to wander hither and thither in search of a resting place and the needful daily bread.

When a congregation takes unto itself a minister, as in the case of a man who takes unto himself a wife, it is either for better or worse. Now in order that it may not turn out to be for the worse depends a great deal upon the congregation as well as upon the minister; for if a minister turns out to be what some people call a failure, it is not because he particularly desires such a thing. We are charitable enough to suppose that all ministers have a desire to preach well, and to be the means of edifying their people. Now in any case or circumstance all that we can reasonably expect of any one is to do his best. It may be said that some men do not seem to have any best in them. Well, even granting that after some men have done their best there is little to show for it, still there is no getting away from the truth that it remains the duty of the congregation to do its best to help its minister to do his best.

And the question now comes up, How much can a congregation do either to hinder or help its minister in preaching? We answer, very much either way. And this is just the place where "How to do it" comes in; for the ordinary minister is far more dependent on your sympathy, your appreciation and encouragement than you are likely to be aware of. So if you belong to a congregation whose minister's preaching seems to be in danger of proving a failure, ask yourself the

question if you have in any way helped to bring about this state of affairs by any neglect on your part. Have you earnestly prayed for his success and desired his welfare, do you always make it a point to be present at the weekly prayer meeting? And when some one is asked to lead in prayer do you and your brethren readily and gladly respond and by so doing help to bring life into the meeting and gladness into your minister's heart, toning up his mind and giving him new inspiration by your heart-felt utterances and whole-souled petitions to God for the power of His Spirit to work in the hearts of all present, that the word spoken might be greatly blessed in bringing sinners to the feet of the Lord Jesus, and for the upbuilding of those in the faith who love His name? Or have you ever expressed your appreciation of anything he has said in his sermon? Do you occasionally wait a little after the service to shake hands with your minister and say how glad you were to hear him do so well, or that what he said had helped you to see things more clearly, or that your faith had been strengthened, and that you thank God for the good done, and that you felt like going to work in good earnest, and asked your minister what he thought you could do or try to do, to help forward the good work; have you ever done this or anything like this? For doing this or something like this is just what we mean by "How to do it," if you do your duty by your minister. Pray earnestly for his success. Watch for the good and be ready to acknowledge it by your kindly expressed sympathy and recognition of benefits received, thus letting your pastor know that you are with him. The chances are that you will soon begin to talk about the great improvement in his preaching instead of being impressed with the idea that he is turning out a failure.

There are some other little matters if attended to that will greatly help in the way of "How to do it." Keeping your minister's salary well paid up, and when needed, adding a little to it, helps to give him backbone, puts vim into his preaching, and enables him to keep his head well above water, thus making the probability of his turning out a failure much less of a certainty.

Another of the little things that helps in the way of "How to do it" is sweet reasonableness on your part toward your minister. Make for him the same allowance that you make for yourself; for like yourself he is liable to get discouraged or to have trouble and sorrow and be perplexed at times. He will feel unwell occasionally and be out of sorts. But perhaps you think that your minister, just because he is a minister, is lifted high above all these things. Well if you think so you have made the greatest mistake of your life, and need to learn one or two things yet. For if that great minister and preacher the apostle Paul was in the habit of asking his flock to pray for him and thanking God for the comfort he had received from them, you can have some idea how much an ordinary mortal like your pastor needs to be prayed for comforted, and helped in many ways. And if it so happens that your minister is a young man, deal gently with the lad for a little until he picks up a bit, for like as not at his age he does not know everything. It takes time to lay in a stock of knowledge, especially that kind out of which good sermons are made.

If you are a farmer we do not need to tell you that even a young horse can be spoiled for future usefulness by overloading when the bones are tender and the shoulders unused to a heavy strain. So give the young man a fair chance even if he has as described in the article "How not to do it" a very high and stiff collar, and has had the misfortune to have passed through five or six colleges or universities—give him the right kind of treatment, work him as his nature requires. Give him the sympathy and help you would desire him to give you were you in his place, and the probability is that he will come out all right.

Remember also to make as much allowance for your minister's wife as you do for your own. Allow her the privilege of staying at home to take care of her children, and make things comfortable for her husband. If she manages her own household affairs anything like well she will be a success and worthy of all honour. Never mind where your minister got his wife. Like yourself he had a right to marry the woman he loved, no matter where he found her, whether in your own neighbourhood, or in a neighbourhood a thousand miles away. It is your duty to extend to her the treatment due to a lady and lead her to thank God that she finds herself among friends. If there is any congregation whose minister seems to be in danger of becoming a failure, let its members ask themselves if they are helping to bring this about by some failure on their part. It may not yet be too late to try the remedy of "How to do it" in some such way as given above and if that fails to save them from the performance of the most unpleasant of all duties, that of telling their minister that he is good for nothing and that they are prepared to see him off and some one else in his place, then perhaps we might have some good reason for bidding the unfortunate brother God speed in some other line of work than that of the Gospel ministry. AN ELDER.

FLOWER SEEDS FREE!

Every lady reader of our paper who is a lover of flowers and is interested in their cultivation, should accept the offer of S. H. Moore & Co., N. Y. city, who agree to send their charming paper, the *Ladies' World*, three months on trial for only twelve cents, and to every subscriber a magnificent collection of flower seeds (200 varieties) free as a premium. This is indeed a liberal offer, and as we know the advertisers to be an old established and reliable concern, our readers may safely patronize them with the assurance that they will be honourably dealt with. The *Ladies' World* is a clean, wholesome domestic publication for ladies, which is rapidly gaining friends wherever produced. We recommend it to our lady patrons. See advertisement in another column of this issue.

Pastor and People.

LOVING WORDS.

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain.

When the cares of life are many,
And its burdens heavy glow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, to serve as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life you go;
To the ones who journey with you,
If you love them, tell them so.

—Golden Days.

CHRISTIAN MISSIONS—THEIR CLAIMS, PROGRESS AND REWARD.

By REV. ANDREW HENDERSON, M.A., ATWOOD.

(Concluded.)

3. But once more, because of Christ's command, "Go ye into all the world and preach the Gospel to every creature," our fellow-men justly claim the glad tidings of salvation from us. The efficacy of Christ's atoning blood is sufficient for all mankind, and it is His will that free salvation through that blood should be proclaimed and offered to every human being. "For this purpose the Son of God was manifested that He might destroy the works of the devil." He, the invincible Leader and glorious Captain of Salvation vanquished Satan and all the powers of darkness, triumphing over them in His cross and resurrection; all power is given unto Him in heaven and in earth and when He issues His command every true soldier of the cross should know nothing but implicit and prompt obedience. When one was complaining to the Duke of Wellington of the hopelessness of Christianizing India, that stern old veteran, the hero of a hundred fights, quickly silenced him with the question, "What are your marching orders?" So as we profess to fight under the banner of King Jesus our only question should be, What is His command? As loving and loyal subjects of this Almighty King and as souls redeemed through His precious blood we are under the very strongest obligations to obey Him and to spend and be spent in His service. There are some works of the devil which need to be destroyed in the hearts of professing Christians before they will respond to this claim of Jesus and of their benighted brethren and sisters as they ought. Prevailing apathy, indifference, worldliness and covetousness which is idolatry, are unmistakable evidences of the handiwork of that arch enemy who ever hinders the work of Christ where he cannot altogether prevent or stop it, and always mars its symmetry and beauty where he cannot utterly despoil or deface it.

And oh, what works of the devil are still to be destroyed in those dark places of the earth which are full of the habitations of horrid cruelty!

Faithful to Christ, loyal in our allegiance to Him, it admits of no question that what is dear to His heart ought to be dear to ours, what He loves we ought to love, what He hates we ought to hate, what He commands we ought to do, and what He longs to have done we ought to lay all our power and talents and energies and means under tribute to accomplish. And what illustrious examples we have in some of our fellow-men of the fulfilment of this command of Christ so far as it lay in their power! The noble self-denial, the heroic endurance and sufferings, and the martyr's death of so many in the mission field in the past in fulfilling this command of our Saviour ought to be like a trumpet call to awaken us from our lethargy and bid us go forward in the work in which they toiled and struggled and suffered and sacrificed their lives. "To appreciate the divine spirit of missions we need to study the missionary biography which teaches by examples its power to illumine and transfigure human character."

Many indeed there have been whose lives constitute new chapters in the acts of the Apostles, and both demonstrate and illustrate that true apostolic succession of a Christ-like spirit and a Pauline enthusiasm and self-oblivion.

A preacher in England asked some British soldiers, "If Queen Victoria were to issue a proclamation and placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of them after a little thought replied, "Well, I think we could manage it in about eighteen months." The professed soldiers of King Jesus very far outnumber the British army and navy; if they were all faithful to duty the knowledge of the Lord would soon cover the earth as the waters cover the sea.

PROGRESS.

Time and space forbid taking more than a passing glance at the progress of Christian missions. In fact, scores of volumes might be written upon it, and yet the half would not be told. God hath done marvellous things in missions whereof we are glad. The history of missions is more wonderful than the pages of romance, and is worthy of being written in golden letters of sunlight. Theodore Christlieb attempted a survey of Protestant missions. Awed by the greatness and grandeur of the theme, he was as one who from a balloon seeks to command a general view of an army so vast that no one horizon bounds it, because its lines reach round the world. It is proper, however, to refer to the progress of missions, even if I can do little more, for it is well-fitted to arouse enthusiasm, stimulate effort, strengthen faith, brighten hope, enkindle love, increase liberality and encourage Christian enterprise, "All the shallow pretexts for our neglect and selfishness, our meagre offerings and few labourers are shamed into silence when our opened eyes behold in the history of missions itself a burning bush whose every leaf and twig are aflame with the presence of Jehovah."

Taking the small cloud no bigger than a man's hand appearing on the horizon in 1792 as the beginning of modern missions when the "Society for propagating the Gospel among the heathen" was formed at Kettering and when thirteen pounds two shillings and sixpence was the amount given, that little cloud has increased in size till it covers the whole heavens, and there is a sound of abundance of rain. One missionary was sent out by that society in 1793, the heroic and devoted William Carey; now the Protestant mission work of the world has 2,755 ordained missionaries, or about three and a half times the number of ministers on the rolls of the Presbyteries of our Church in this Dominion; 2,163 female missionaries, 2,243 ordained native helpers, and 644,584 communicants, while the total amount given to missions is in round numbers \$10,000,000. The Bible is now printed in two hundred and fifty languages and dialects, and there are one hundred and fifty million copies of it in circulation. The number of missionary societies is tenfold what it was eighty years ago, and the number of converts nearly fifty-fold. The increase in membership in heathen lands is thirty times greater than at home in proportion to the number of ministers employed. In the missions of Siam and the Laos country the membership of the native churches has increased just about five hundred per cent. in the last ten years. Look at the marvellous work in Formosa under our own Dr. Mackay; see four thousand choice young men in the Christian colleges offering for the foreign field, see twenty-five Woman's Boards in Britain and America actively engaged in foreign mission work, see the unparalleled uprising of our young men and women in behalf of missions, behold the wonderful work of woman for woman in heathen lands, look at some of the most active workers in the Young Men's Christian Association in Kansas, Nebraska and Minnesota deciding to be the pioneers in carrying the Gospel to a district of one hundred millions of benighted Africans, and the fuller opening up of the Dark Continent to Christian civilization, by the recent travels of Henry M. Stanley, the successor of the immortal Livingstone; "Africa girdled, crossed, penetrated by missionary bands drawing to itself the wondering gaze of the world;" see the hoary systems of heathen philosophy and idolatry honey-combed and undermined by the persistent and persuasive power of Gospel truth, see the opening of every country of the world to the missionary of the cross, and "the isles waiting for the law of God," and you behold in these things a few of the facts which are "the finger of God" pointing not merely to past progress and achievements, but also to future and glorious triumph when "the heathen shall be given unto Jesus for His inheritance, and the uttermost parts of the earth for his possession," and from a ransomed world shall ascend the glad shout of praise, "Hallelujah! for the Lord God Omnipotent reigneth."

At the world's missionary council held recently in London there were representatives from almost every people and kindred and tongue and nation on the face of the earth, and it was there and then shown "that from the Pillars of Hercules to the Golden Horn, from the Arabian Gulf to the Chinese Sea, from the silver bergs of Greenland to the Southern Cape and the Land of Fire, God had flung wide the portals of sealed empires and hermit nations, hurled to the very ground the walls and barriers of ancient customs and creeds, and made all nations neighbours, and that even the seeming waste of precious lives had been but the breaking of the costly flask filling the world with the odour of unselfish and heroic piety, and prompting to its imitation. It was shown that India is now a starry firmament sparkling with missionary stations; the "Lone Star," a mission which in forty-five days gathered nine thousand souls into the fold of Christ, having grown to a constellation of glories; Turkey is planted with churches from the Golden Horn to the Tigris and Euphrates, and the cross is beginning to outshine the crescent; Syria, whose soil is sacred to Jesus' blood, educates young men and women in her Christian schools, seminaries and colleges, and from her consecrated press scatters throughout the dominions of Mohammed the million leaves of the Tree of Life; Japan strides in her 'seven league boots' towards a Christian civilization and with a rapidity that rivals apostolic days; Ethiopia stretches out her hand to God; Polynesia's thousand church spires point like fingers to the sky, and where the cannibal ovens roasted the victims for the feast of death the Lord's table is now spread for the feast of life and love, and even Papal lands invite Christian labour." Well may we

stand in astonishment and admiration and exclaim, "What hath God wrought?"

REWARD.

As to the rewards of Christian missions they are manifold, great, rich, abundant and most blessed and glorious, affecting both temporal and spiritual interests and relating to both time and eternity. I need not remind you that the commerce of Christian nations has been wondrously enlarged through the civilizing and elevating influences of the Christian religion upon pagan and heathen lands, and that corresponding profit of a material character has accrued to Christian nations who lead the van in commercial enterprise. But no enlightened Christian mind can ever regard the financial or material benefits of missions as being anything more than of secondary importance. It seems evident, too, from God's Word, that those who give to the cause of missions from right motives may properly expect a blessing upon their worldly interests. "Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in Mine House and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruits before the time in the field, saith the Lord of hosts." "In trying to defraud God we only defraud ourselves. The eagle that robbed the altar set fire to her nest from the burning coal that adhered to the stolen flesh. So men who retain God's money in their treasuries will find it a losing possession. No man ever yet lost by serving God with a whole heart nor gained by serving Him with a half one. We may compromise with conscience for half the price, but God will not endorse the compromise, and, like Ananias and Sapphira, we shall lose not only what we thought we had purchased so cheaply but also the price we paid for it. If we would have God open His treasury we must open ours. One cause of the barrenness of the Church is the parsimony of its members."

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

But especially will there be a rich and abundant spiritual reward in this life to the man who cheerfully and with loving heart gives liberally whether of service or of means that the kingdom of Christ may be extended and established in the world. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." And when men and women lay themselves upon the altar of missions, and with consecrated lives labour and suffer, and dare and do and die for the glory of our Redeemer and the salvation of souls, who shall say that they have no reward in this life? Have they not the noble satisfaction of knowing, that they are following the footsteps of Him who died for us while we were yet sinners, that they are treading the way of self-denial which He trod, and having fellowship with the eternal Son of God in laying down their lives for the brethren? Is true pleasure to be found only in sordid gain, or in the lap of ease, luxury or selfishness? Is not the highest and purest enjoyment realized exclusively in the service of Christ? Let the martyrs and missionaries of the cross bear witness. Who can estimate the joy of the missionary in seeing the mighty work of God the Holy Spirit as He restores the divine image to fallen and degraded and corrupt humanity, and in receiving the gratitude and love of those whom he has been instrumental in saving? And those who are unable to go to the heathen but who give generously of their Christian love, prayers, sympathy and money, have these returned ten-fold into their bosom in the large accession of spiritual life and comfort and joy which they receive from the Lord of All. And is there not a blessed reward here and now in entering into the mind of Christ as to the salvation of the world, and enjoying the exalted privilege of being co-workers with Him, feeling confident that "if we suffer with Him we shall also be glorified together," and shall at length hear the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

And the final and glorious reward of missions shall be when He, the first and unapproachably the greatest of all missionaries, shall gather all His own faithful ones in His own heavenly home, when a multitude which no man can number of every people and kindred and nation and tongue shall come from the east and from the west and from the north and from the south, shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, and the King shall say unto them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

Then they "that were wise shall shine as the brightness of the firmament, and they that turned many to righteousness as the stars for ever and ever." No one will then think that he laboured enough, or suffered enough, or gave enough that his glorious Redeemer might see of the travail of his soul and be satisfied (but every one will be satisfied), but every one will be lost in wonder, love and praise of that blessed Lord who graciously accepts and owns his imperfect and unworthy service and rewards that which He Himself has enabled him to do with eternal glory.

Our Young Folks.

MOTHER'S RULES.

Hang your hat on the staple,
Was dear mother's rule;
And then 'twill be handy
When going to school!

A place for each thing,
And each thing in its place:
You can go in the dark
And each article trace.

Whatever is worth doing,
Is worth doing well;
Take time for your sewing,
Your work will excel.

Be quiet and steady,
Haste only makes waste;
Steps hurriedly taken
Must needs be retraced.

A bad habit cured
Is a good one begun;
The beginning make right,
And your work is half done.

What you should do to-day
You must never postpone;
Delay steals your moments
And makes you a drone.

Never say, "I cannot,"
But "I'll try, try again";
Let this be at all times
Your cheerful refrain.

Be content with your lot
Be bright as the sun;
Be kind and be true,
All wickedness shun.

Love God and your neighbour,
The Golden Rule keep;
Walk daily with Jesus,
And in His love sleep.

THE LONGEST DAY.

It is quite important when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several places. How unfortunate are the children in Tornea, Finland, where Christmas day is less than three hours in length!

At Stockholm, Sweden, it is eighteen and one-half hours in length.

At Spitzbergen the longest day is three and one-half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and one-half hours.

At Hamburg, in Germany, and Dantzic, in Prussia, the longest day has seventeen hours.

At Wardburg, Norway, the longest day lasts from May 21 to July 22, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is nineteen hours, and the shortest five hours.

At Tornea, Finland, June 21 brings a day nearly twenty-two hours long, and Christmas one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal and Toronto it is sixteen.

MABEL WRIGHT AND THAT MUSIC LESSON.

It was a bleak March day. The wind was blowing a gale, and the snow was being piled into drifts in all directions. But the warm parlour where Mabel Wright sat practising was cosy enough. And presently the professor came in spite of the storm without, for Mabel had her lessons at home.

"Well, Mabel," he saluted her, "you should have a most excellent lesson this morning to repay me for all the trouble I take of coming to you on so stormy a day."

"But, professor," answered Mabel, "I have not so very well learned my exercises."

"Oh, that is bad, very bad. We shall see," replied the professor.

The practising had indeed been poorly done, and the professor was not inclined to be lenient. So Mabel got very tired and nervous before the half hour was over. The professor was a kind-hearted man, as well as a thorough musician, however, and after the lesson was finished, he took a chair and sat near the grate fire, saying as he did so:

"Now, Miss Mabel, I have a little time to spare this morning, and I will give you one extra lesson. It is not a difficult one like the one we have just finished, however."

Thus reassured, Mabel drew a low chair near the grate also.

"I will tell you one story about the little Bach this morning. You think you loves music, eh?" said the professor.

"A little," answered Mabel.

"Well, you do loves music a little, a very little, but Johann Sebastian Bach he love it very much."

The professor then told Mabel about the German musical family of Bach, upward of fifty of whose members were distinguished musicians. The little boy, Johann Sebastian, loved music better than them all. He very much wished some music his older brother had laid away to practise on his chlanchon, the best piano of his time (he was born at Eisenach in 1685). But the brother refused to give it to him. So the little Johann

reached into the cupboard and took the roll of MS. and for three long months he passed every bright moonlight evening up in his attic room copying it. Just as he had finished his brother discovered little Johann's occupation, and took the copy from him and burned it.

"Poor little Johann. He lived to be a very great musician, indeed. You had better study his works very hard and you will get great good," said the professor as he finished the recital.

Mabel thought over the enthusiasm of the little boy who loved music so much, and who had such a bitter disappointment in not keeping what he longed for. And I think the recital of the professor did her much good, for she has practised very diligently ever since.

THE TRUE MISSIONARY SPIRIT.

John the Baptist was an illustration of a noble and heroic missionary. He told the people of Christ and pointed them to Him. He utterly forgot himself and cared not for personal glory, desiring only that men might get to see Jesus. This is a feature which must characterize all true missionaries, whether at home or abroad. John was also faithful unto death. When Bishop Hannington was about to be shot in Africa, he bade his murderers tell the king that he died to open the way for the Gospel into Uganda. John gave his life to open the way for Jesus to come to the people with salvation. What are we ready to give or suffer to open the way of life to perishing sinners?

Jesus is Himself the pattern for all missionaries. He went everywhere, that none could say they had not seen Him nor heard His words. He went about doing good. We should seek to follow His example and thus be a blessing to as many people as possible.

There are millions in the world, even to-day, after nineteen centuries of Gospel diffusion, who sit in blackest night. We are neither following our Lord's example nor obeying His commission, if we are doing nothing to carry or send the blessed light of salvation to them. This is a work in which even little children should do a part. Every Sabbath school should have its mission bands and be organized for earnest missionary work. The children and young people are already doing a great work, but the interest should grow until every Sabbath school scholar should belong to some missionary society or band.

RUNNING AWAY.

A lady who does not believe in the present "high pressure" system of work and amusement says that she owes her placidity of disposition and her capacity for endurance, to an old habit of running away.

"When I was a child," she says, "I had a notoriously hot temper. As soon as my mother saw one of the 'fits' coming on, she used to say gently, 'Perhaps you'd better run away a little while, dear.' Then I would take my sled, or my little garden hoe, according to the season, dash out of doors, and stay there until the evil spirit had passed by.

"We kept up that little habit, my mother and I. I entered the young ladies' seminaries of our town, and there I worked very hard, but, unlike many of the girls, I did not break down. Whenever my mother noticed that my forehead was beginning to tie itself up in a knot over my books, she would say:

"Run away for an hour, daughter. The sunshine is very bright, and I want you to go out and soak yourself in it."

"Of course I didn't always want to go, but mother could be firm as well as indulgent, and the result was that I did a great deal of running away, either to bed or in the open air. The other girls kept themselves awake on coffee in order to study late at night, and some of them did outstrip me in book knowledge. Still I came to believe so fully in my mother's prescription that I made it one of my rules of life, and I am consequently one of the people who have 'lived to fight another day.'"

SAVED BY A SHEEP.

On the 4th of May, in the year 1795, "when George the Third was king," there was at Portsmouth a man-of-war called *The Boyne*, a vessel of ninety-eight guns. Persons engaged on the shore were that day startled by a terrible report, and looking out towards *The Boyne* they could see that an explosion had occurred on board. The powder magazine had exploded! In a few minutes the ship was enveloped in flames, and the people on board seeking the best means of escape. A large number of persons lost their lives—some by drowning, in attempting to swim ashore. At the moment of the explosion a marine on board was seated in his berth with his wife and child—a dear little baby boy a year and eight months old. Finding all hope of escape to be in vain, the marine went to the pens where they kept the cattle for the food of the crew. The animals were, of course, in a state of wild excitement and fear, but seizing a full-grown sheep, the man tied his little boy to the creature's back, and dropped them both overboard, saying: "There, turn to the land, and God be with you."

The wife now leaped into the sea, and the husband followed and supported her. At length they were picked up by a boat that had been sent out to rescue the sufferers. At the same time the sheep struck out for land with its precious burden, and was rescued by the spectators on shore, who rushed forward to meet it, and released the child. The little fellow was soon restored to his parents, seeming little the worse for his strange experience and narrow escape from death.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 6, 1890.

CHRIST'S LAW OF LOVE.

Luke 6: 27-38.

GOLDEN TEXT.—As ye would that men should do to you, do ye also to them likewise.—Luke vi. 31.

INTRODUCTORY.

After Christ had selected His twelve disciples, He declared to them, and all assembled with them, the principles of the kingdom of God He had come to establish. This is the purpose of the Sermon on the Mount. The precise mountain on which this ever-memorable sermon was preached cannot now be determined, but it is generally understood to have been in the neighbourhood of Capernaum. The lesson for to-day contains one of the fundamental principles of Christ's kingdom—love. Paul says, "Love is the fulfilling of the law."

I. Love to Enemies.—In relation to enemies the divine law and human impulses are often at variance. It is natural to return evil for evil, hate for hate. This is opposed to Christ's law. The traditions of Scribes and Pharisees tried to bring the law of God and the impulses of sinful human nature into harmony as they thought, by making to God's command, "Thou shalt love thy neighbour," the addition, "and hate thine enemy." Christ, the Law-Giver of the heavenly kingdom, lays down this, "But I say unto you which hear." He is the true and authoritative exponent of the law of God. This higher law is addressed to all who hear and who listen appreciatively to Christ's teaching. It is "Love your enemies and do good to them which hate you." The heart responds to the rightness of this principle, but it seems so unusual that many hesitate to apply it, lest conduct based upon it should be misunderstood and abused. In certain cases it no doubt would. Love alone can subdue: hatred may crush, but it can never conciliate. Numerous are the examples of the victorious power of love over enmity. The greatest of all is God's gift of His only begotten Son to a guilty world because He so loved it. We are commanded to speak words of blessing in answer to the bitter words of cursing that fall from enemy's lips, and instead of calling down vengeance upon foes we are to pray for their welfare. Here again Christ Himself did what He tells us to do. On the cross He prayed for His murderers, saying, "Father, forgive them, for they know not what they do." Jesus then gives two illustrations of the spirit in which enmity is to be met. In regard to these illustrations different interpretations have been offered. Some take them in a strictly literal sense, and others understand that they inculcate the prevailing spirit in which all hostile and unjust aggression is to be met. When Jesus was before the high priest He was struck in the face by one of the officers. He said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" The apostle Paul also, who lays down the very same law, claimed his human rights when they were imperilled. The maintenance of these rights, if this law is to be observed, can never be made in a vengeful or vindictive spirit.

II. Love in its General Application.—All who love and serve Christ must be animated by a loving and benevolent spirit towards their fellowmen. Here again God's method of giving affords the explanation of this saying of Christ. He did not literally give in every case what was asked of Him. The man that asked Him to speak to his brother that he divide the inheritance with him, did not get what he asked. Neither was the request of the mother of Zebedee's children complied with. We should ever up to the measure of our capacity be ready and willing to give for the good of others. The true spirit of the law of Christ's kingdom, the law of love, is summed up in what is known as the Golden Rule here given, "As ye would that men should do to you, do ye also to them likewise." This law is of universal obligation, and if it received the obedience as well as the admiration of all what a changed and what a blessed world this would be. Obedience to this law of love is the test and the evidence of belonging to the kingdom of God. To render evil for evil, it is said, is devil-like, to render good for good is man-like; to render good for evil is God-like. It is this last that marks those who have entered the purer and healthier air of the kingdom of heaven. If ordinary human action is governed by the hope of personal advantage and reward, then acting in accordance with the principles of the kingdom has its exalted and corresponding reward, but that does not appeal to human selfishness, to which it is directly opposed. It will consist in that elevation of character that is God-like. "Ye shall be the children of the Highest, for He is kind unto the unthankful and to the evil." This promise is immediately followed by the exhortation, "Be ye therefore merciful, as your Father also is merciful." God's love and compassion are to be the model of ours, as far as that is possible. God is infinitely holy, while we are sinful. His love and compassion are perfect. Compassion prompts to kindly feelings and kindly deeds to the evil and unfaithful, but the best of people are not so far removed from these that it can be like God's condescending love and compassion. To have the feelings of kindness and love towards all men is what is required of all those who are the true members of Christ's kingdom. The children of God must be God-like in spirit and action in relation to their fellow-men. Then follows another important principle on which the members of God's kingdom should uniformly act. It relates to the spirit in which we ought to estimate the conduct of others, and it has a direct bearing upon the practical affairs of life. The act of judging, forming opinions of those with whom we come into intimate relations, is inseparable from the action of the human mind. These judgments and opinions, however, may be wrong, unjust, even malicious. By these we may inflict great wrong on neighbours. The habit of judging cannot be suppressed, but Christ's law binds us to exercise it rightly. Judge righteous judgment is His law. Harsh, cruel and censorious judgments are absolutely forbidden, because they are wrong in themselves and react on the persons who indulge in them. Charitable and just judgments promote feelings of kindness in others. In like manner if we would know the blessedness of enjoying God's forgiveness we must constantly cherish and exercise a forgiving spirit. "Forgive and ye shall be forgiven." The spirit of God's kingdom is the spirit of liberality, the spirit of beneficence, "Give" is the exhortation, but it is not a giving that impoverishes, it is a benefaction that gives and receiver alike enjoy. It is the very opposite of a stingy and niggardly selfishness. The illustration used by Jesus is that of measuring grain, the good and the just man fills the measure with all that it will hold. It is argued that just as a man deals with his fellow-men so will they in like manner deal with him. If he is generous they will deal generously with him, if he is harsh and exacting, he will find himself dealt with generally in a corresponding manner. "For with the same measure that ye mete (measure) withal it shall be measured to you again."

PRACTICAL SUGGESTIONS.

Christ's law may be contrary to human opinions, but in that case it is the opinion, not the law that is wrong.

It is better to suffer wrong than to do wrong.

A Christian is not called upon to encourage evil and violence by a cowardly submission to evil men. He is to overcome evil with good.

The law of Christ's kingdom is self-sacrificing benevolence.

Love is the fulfilling of the law.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 26th, 1890

Presbyterian Lesson Scheme for 1890.

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THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).
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THE Yale lectures for this session were delivered by Dr. Behrends and were published in the *Christian-at-Work*. To say that they are good is to give no description of them. All the Yale lectures are good, but some of them are pre-eminently so. The course by Dr. Behrends will rank among the very first.

FEW, if any of our readers, will be sorry to see spring come in quickly. The past has been in some respects a trying winter. Dulness in trade, unseasonable weather and la grippe combined to make it a winter long to be remembered. But brighter days are coming. By the middle of next June most of us will have forgotten all about la grippe and sloppy roads. What we need is less complaining about our surroundings and a clearer recognition of the fact that God reigns.

WE very much fear that the contributions to some of the Schemes of the Church this year will suggest the old question, Are our people becoming more liberal? The totals are, of course, much larger than they were many years ago but that proves nothing. The real question is, Are contributions larger in proportion to wealth and numbers than they were years ago. There is more money given but there are many more people to give it and in many cases there is much more left in the purse it comes from. The real test is the proportion the contribution bears to the sum that remains in the purse. The widow we read about hadn't much left when she gave her collection.

THOSE long colonist trains that move out of Toronto on certain evenings of each week carrying hundreds of the best citizens of Ontario to Manitoba and the North-West are working a silent revolution in this province. They draw some of the very best blood from the rural districts in Western Ontario. A glance at one of these excursions, in which there are four hundred Ontario people and fifty or sixty carloads of stock and baggage, makes one ask if Ontario is about to sink to the level of Maine or Vermont. We hope not. The emigration is not an unmixed evil. There is more land for those who remain, and the profits of the farm will not have to be shared among so many. If half of a family leave the old home then those who remain will have all the more to themselves, and Manitoba will have more good settlers. Any way there is no use whining about it. Ontario was not made and cannot be maintained in her present position by whining. The old settlers were a brave, plucky race, and we hope their sons will acquit themselves as well on the prairies of the North-West as their fathers did in the woods of Ontario.

SIR HUGH ALLAN, we believe, began his Canadian career by sailing a tug boat on the St. Lawrence. Of course it did not cost nearly as much, he said, to sail that tug as it costs to sail the Allan fleet. Compared with the expenditure on the tug the expenditure on the fleet is something tremendous. But then it should be remembered that the fleet brings more money in and its boats are much more comfortable than the tug was. Many of the complaints we hear about hard times this season, especially among farmers, arise from the fact that some people expect to sail on the *Parisian* at the same expense as they used to sail on the tug.

A brick or frame house must always cost more than a shanty; a democrat or buggy, drawn by horses in silver-mounted harness, must always be more expensive than an ox-team sleigh made at home; a tailor-made suit always cost more than one spun, woven, cut and sewed at home; a fashionable bonnet is more expensive than a handkerchief for head-gear. Let everybody get back and live as they did fifty years ago, and we can all make money. Why denounce the country or blame Providence because you can't sail on the *Parisian* at tug-boat fare.

AFTER enumerating the provisions of the Sabbath Observance Bill Mr. Charlton is trying to pass the *Interior* says:—

We do not seem able to deal with these offences against Sunday quiet by law. They laugh at attempts to suppress them. Something has been gained by appealing to the managers of railroads; but neither appeals nor threats affect the publishers of Sunday papers. With the other restrictions, most communities and commonwealths in our land are tolerably familiar—on paper. But the enforcement of the restrictive measures is another and less familiar matter. The Canadians are supposed to be less wilful and "rapid" than we, and hence it may be hoped that, if the Ottawa Parliamentary bill becomes a law, the people will submit to its enforcement, and the officers in charge will attend to their duties, both in preventing and punishing violations.

If the Bill becomes law there will be no trouble about its reasonable enforcement in nearly every province of the Dominion. Such laws cannot be enforced in Chicago and it is just to keep our Canadian Sabbath from becoming like the Chicago Sabbath that Mr. Charlton has introduced his bill. We hope Mr. Charlton will get at least substantially what he asks and then we shall see whether Sabbath breakers "laugh" at its enforcement. Over here we are not much in the habit of allowing people to laugh at violations of law.

AS illustrative of the danger of money-worship—a topic recently discussed by one of our contributors—we clip the following from the *Interior*:

In New York the leading doctrine of the Gospel is that money will buy anything—buy the grace of God, buy heaven, buy civil and spiritual indulgences for any sort of rascality.

That seems pretty strong but not any stronger than the following from the pen of Dr. Cuyler, and Dr. Cuyler is always temperate in his statements even when he denounces the liquor traffic:—

Money now controls elections, buys seats in Congress, shapes legislation, and ere long may purchase the presidential chair! In Christ's Church, the very rich are rarely the largest givers. The hardest part of a man to convert is his pocket. The "dangerous classes" are not all in hovels or tenement houses; many of them fare sumptuously in marble and freestone. O for a faithful Gospel to "Dives" in these days!

Gladstone is a great admirer of the United States but he has more than once said that the plutocracy is becoming a source of danger to the country. The plutocrats are probably, all things considered, quite as good as their poorer neighbours. The danger comes from the creeping spirit that worships gold and the venal spirit that is always ready to be bribed by it. Probably no one despises the man who creeps or wants to be bought more than the man who has the money.

THE editor of the *Interior* has a little discussion with Bro. Somebody, who tells precisely the same story of blue ruin among the farmers of the west that we hear so often in Ontario. The editor was brought up on a farm and turns the table on his antagonist in this practical way:

But as a matter of fact we know that the farmer is better off than he was fifty years ago, because we were there. The hand that writes this held the plough-handle at twenty-five cents a day and board—chopped cord-wood at sixty cents a cord, cut, split and put up; cut wheat with the hand sickle, threshed it with the flail; slept on a tick woven in the house and filled with straw, on a bedstead made with a common axe and an auger—no other tools. And we were not "poor folks" either—we were well-to-do farmers—the whole seed, breed, and generation on both sides of the house. Counting both sides there were ten families, and every family had a good big farm. Now we do not know of any farmers who live as poorly as the farmers of those days did. Farmers now do not begin to work as hard as we used to have to—and they have four times the luxuries.

Fifty years ago thousands of Ontario farmers drove many miles to market, some of them with ox teams, and sold thousands of bushels of the best wheat ever raised in this province for fifty or sixty cents per bushel. Hundreds could not even do that. They were so far from any cash market that they were compelled to take trade at the local store for their wheat, and wheat, by the way, was the only article of produce that brought cash in those days. A little more than fifty years ago, in some parts of the province, and less in other parts, some of the best men Ontario ever saw carried flour on their backs

many miles to keep their families from starvation. Now there is a cash market at every man's door, everything raised on the farm being cash, no small part of the hardest work is done by machinery, and yet we hear every day that farming is not what it used to be. The plain, unvarnished fact is that the typical Ontario farmer's family spends at least ten times as much money now as they did fifty years ago and enjoy more than ten times as much comfort. They have a perfect right to do so but why blame Providence and the country? You cannot eat your cake and have it.

TAX EXEMPTIONS.

IN this mixed and imperfect world it is not always either possible or expedient to carry a theory through to its direct and legitimate conclusion. Many may be convinced of the soundness and correctness of the theory. Some may be doubtful and unconvinced, and many also may be sure that it is all wrong. Many believe that the provinces of Church and State should be entirely separate, each supreme in its own sphere. Others are not yet prepared to go so far, while some think that the Church should be supreme over the State, and still others that the Church should be subordinate to the State. Within the Church itself some of these diversities of opinion exist, and what is to be done? In one aspect these may be theoretical questions, and as such they would only have a speculative interest, but they also touch practical life at many points and demand adjustment.

Exemption from taxation is now, as the saying is, within the region of practical politics. Various municipal bodies have been giving it earnest consideration, and it is one in which the people take a more or less lively interest. Many feel that it is a grave injustice to permit valuable properties to enjoy all the benefits of municipal protection and improvements free of charge while the burden falls all the more heavily upon the citizens generally. The best thing that can be urged in defence of these exemptions is that it has been the custom to grant them hitherto, and that they are regarded as a prescriptive right. Whatever force or weakness this argument may possess, it can be urged with equal cogency in favour of every custom or institution, good or bad, that has come down from former times. The trouble is that under shelter of ancient custom grave abuses invariably find shelter, and in this matter of tax exemptions there is no exception. The Church of Rome has in this Dominion secured property of immense value, which yields its increase to the Church treasury and to it alone. Here in Toronto it is not forgotten that it was asserted there were leading ecclesiastics in that Church so slenderly paid that they had no income at all, and were therefore under the line of incidence on which taxation falls. If it would be fair to tax the property of the Roman Catholic Church it is fair to tax the property of all other denominations, and this is the direction in which popular opinion is now moving. The more the question of exemptions is considered the more clearly is the belief crystallizing that there should be no such thing as special favours in this respect to classes or individuals.

The question has found its way into the Legislatures. Inquiries have been instituted by the Ontario Government as to the state of public feeling in the matter. In cities and towns where valuable properties are free from taxation, the general feeling is in favour of abolishing exemptions, in rural districts where the burden is not so pressingly felt, feeling is by no means so strongly opposed to the existing state of things. Measures dealing with the subject have been introduced into the Legislatures of Ontario and Manitoba. The last-named Legislature has shown itself to be largely influenced by progressive ideas, and this is not the only step it has taken in an onward direction. Since unanimity of opinion is not at present attainable, some concessions have been made to meet the views of those not yet ready to accept the entire abolition of exemptions. It is proposed that church buildings, schools and colleges remain free as at present.

The measure now under consideration in the Ontario Legislative Assembly proposes the taxation of the land on which places of worship are erected for local improvements to the same extent as other lands. Ministerial incomes, manses and land thereto attached, to be taxed the same as the incomes and lands of others, so that exclusive privileges in this respect shall be no longer enjoyed. It is also proposed that university buildings and grounds shall be subject to taxation for local improvements the same as other property. The common schools, however, are to be exempt as at present.

These efforts to remove inequalities of taxation will receive the approval of many. They are not quite so radical as some desire, but they will go a long way in mitigating the growing discontent that tax exemptions have for some time been causing. The adoption of these measures, instead of being an injustice, would be generally recognized as advances on the road to the equity and fairness with which all religious denominations should be treated. Subsidized churches, like subsidized individuals, are, to a certain extent, shorn of their power and independence. Count Cavour was not far astray when he urged a Free Church in a Free State.

PRINCE BISMARCK'S RETIREMENT.

THE retirement of Prince Bismarck from public life affords another illustration of the common saying that there is no man who is really indispensable. The life of nations goes on when those who have done much to mould the course of events are superseded by younger claimants or removed by the hand of death. Personal influence, commanding ability are important factors in the guidance of national affairs, yet even the greatness of the greatest is limited. Human skill and purpose are overruled by Him by whom kings reign and princes decree justice. German papers with pardonable pride regard the retirement of Prince Bismarck as an event of world-wide significance, as to a certain extent it no doubt is, but it may be devoid of the importance that his most enthusiastic admirers are disposed to attach to the step he has just taken. During nearly half a century he has occupied a prominent place in European politics, and has had not a little to do in shaping the events that have altered the map of that continent, but great and important events will take place in which he will have no share, and powerful as his influence has been affairs will be shaped by other hands than his. The great chancellor has been floated into an eddy by the side of the stream, while the great current flows onward in its destined course. It is perhaps well for his name and fame that he has been relieved from the cares, responsibilities and burdens of his high office while his power has remained undiminished. To him it would have been peculiarly humiliating had his policy of blood and iron been compelled to give way before the forces of the new time.

The chancellor's demission of power and office at the time was by some unexpected. It was well known that he was by no means in accord with the views and intentions of the late Emperor Frederick, but it was generally supposed that the young Kaiser fully sympathized with the experienced minister. There are many evidences that such has not been the case. The young ruler, conscious of the great power he wields, does not turn out to be the plastic personality some expected him to be. As both are masterful men, one had to give way, therefore the chancellor has made his bow and has retired and to the mass of people he will be buried under the title conferred on him. They will hardly know him as the Duke of Lauenburg.

For the last forty years Prince Bismarck has occupied a conspicuous place in European public affairs. He belongs to an ancient and honourable Prussian family, several of whose representatives rose to influential positions in the service of the State. Carl Otto Von Bismarck as a young man studied law and afterwards settled down to the life of a quiet country gentleman. Official position, however, soon had attractions for him and he entered the public service where he succeeded early in making his personality felt. In his political views he was ultra-conservative and a firm upholder of aristocratic privilege. It is said of him in those early days of his career that he believed in absolute monarchy, government by the aristocracy and in the subjection of the people. He stoutly opposed constitutional government. When the revolutionary wave swept over Europe in 1848, he decidedly objected to the concessions to popular demands at first granted by Frederick William III., of Prussia, and warmly approved of their withdrawal. When the grandfather of the present emperor succeeded to the throne of Prussia he at once sent for Bismarck as the man on whom he could depend. Both continued to work harmoniously in promoting the aggrandisement of Prussia. For a time Bismarck was engaged in the diplomatic service, having served with distinction and success at St. Petersburg and at Paris. It was mainly through his instrumentality that Austrian ascendancy in the old German Empire was overthrown. He set about the re-organization of the Prussian army and in a high-handed way carried out his plans in defiance of parliamentary opposition. When by a

majority they defeated his measures he dissolved parliament and kept on dissolving until he had gained his end.

During these struggles he was decidedly unpopular, but he embraced every opportunity of carrying out a vigorous foreign policy. The death of the king of Denmark in 1862 gave the occasion for the settlement of the Schleswig-Holstein question, and it was settled by the arbitrament of the sword. In this way he secured the co-operation of Austria and annexed the greater portion of the disputed duchies to Prussia. About three years later, he forced war upon Austria. It has transpired that it was through his instrumentality alone that the brief conflict that ended at Sadowa was undertaken. The king of Prussia was opposed to it, but Bismarck succeeded in securing the assent of the king. This was a critical point in his career. Failure would have utterly discredited him, but he took the risk and was successful. His next effort was to diminish the influence of France in European affairs, and when he thought the time opportune he forced a quarrel on Louis Napoleon over a candidate for the Spanish throne. The overthrow of the French Empire and the victory of the Prussian arms gave the opportunity for the unification of Germany and the establishment of the Empire. From that time onward Bismarck was the virtual ruler of Germany, and he has all along ruled with an iron rod.

The great German Chancellor was not in the habit of making concessions, but when in his estimation concession was necessary for carrying out his theory of government he never scrupled to yield, even at the expense of consistency. In order to curb the power of those who were opposed to German unity he conceded manhood suffrage by which means he was able to swamp his opponents by the magnitude of the popular vote. In combatting Ultramontanism he took a firm stand and upheld for a time unflinchingly the Falk laws. Even the opposition he had first encountered on this account was strenuously resisted and the attempt on his life by Kullmann in 1874 he boldly charged to Jesuit intrigue. Yet here again he gave way and now the Falk laws have fallen into innocuous desuetude. Nor was this his only effort to conciliate papal influence. The Pope was selected by him to settle the New Guinea dispute. Since the recent elections he has been endeavouring to secure the co-operation of the centre or clerical party to counteract the liberal and socialist elements in the new parliament. Like politicians elsewhere Bismarck was not averse to secure support from the Church of Rome when he imagined it would be serviceable to his purposes.

The removal from office of Prince Bismarck has awakened serious apprehension in many quarters. There is distrust and uncertainty as to the plans and the purposes of the young, inexperienced and impulsive Kaiser. The fear of a great war that has hovered over Europe for years is increased. In any case the task of the Emperor, who will now virtually be his own chancellor, is one of the greatest magnitude. Things cannot long continue as they are. The crushing weight of European armaments cannot be much longer endured. War or disarmament are the only possible alternatives. Which it shall be, a short time will determine. All who believe in a beneficent overruling Providence will hold to the conviction that the Judge of all the earth will do right, and that the affairs of men and nations will be so ordered that His kingdom of righteousness and peace shall be advanced.

Books and Magazines.

SELECTICS FROM JOHN BUNYAN HIS BOOK, "YE PILGRIM'S PROGRESS." Made by Fanny M. Jessup. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—There is a selection for every day in the year. The book is printed in peculiar type called "Outing," and is beautifully and attractively gotten up. Bound in paper.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAinsh.)—The *Monthly* aims at the attainment of the golden mean. It is solid without being ponderous and dull; bright and racy without flippancy. The March number opens with a characteristic paper on "Church Union," by Principal Grant, of Kingston. Mr. Laidlaw follows with a timely paper on "The Individual Obligation of the Sabbath." A Cambridge man talks pleasantly of student ways at the venerable institution on the banks of the Cam. Mrs. Wilson, Rev. James Smith and Dr. Kellogg write on missionary subjects, and the Rev. R. S. G. Anderson, of St. Helen's, contributes a poetical gem "The Master Callesth for Thee."

PRAYERS FOR SOCIAL AND FAMILY WORSHIP. Prepared by a Special Committee of the General Assembly of the Church of Scotland. Revised edition. (Edinburgh: William Blackwood & Sons.)—In addition to a carefully compiled series of prayers for family worship there are a number admirably adapted to special occasions. There are brief services for hospital use and for the sick, prayers for use in the sick room, for funerals, children's services, sacramental family prayers, occasional and special prayers, thanksgivings and a table of Scripture readings.

THE TWO SIDES OF THE SCHOOL QUESTION. (Boston: Arnold Publishing Co.)—The claims of the Roman Catholic Church to control national education, if possible, and if not, to establish separate schools and secure for them state support, are put forth with ceaseless persistency in the United States no less than in Canada. This pamphlet contains the speeches delivered at the annual meeting of the National Educational Association at Nashville last year, on the one side by Cardinal Gibbons and Bishop Keane, and in answer by Edwin D. Mead and Hon. John Jay. It is needless to remark that the speeches are able, and present the views of the respective speakers in the best lights possible. They are well worth reading, and will help to give a view of the conflict now waged by the Roman Catholic Church in order to dominate by the capture of the school system wherever it can. The value of the pamphlet is enhanced by the addition of several appendices.

LIFE INSIDE THE CHURCH OF ROME. By M. Francis Clare Cusack, "the Nun of Kenmare." (Toronto: William Briggs.)—The Nun of Kenmare writes clearly and forcibly, and there is every evidence that she writes truthfully. It is the uniform device of the Romish Church to denounce those who leave their communion and tell what they know of the system. It is not so easy now to crush opponents as it was when the "Holy Inquisition" exercised its dread influence, but the arts of modern persecution—slander and vituperation—are busily employed whenever anyone follows conscience and leaves Rome. Malignant shafts directed against the Nun of Kenmare fall harmless. She is sufficiently well known to be uninjured by those who attempt to evade the force of her criticisms by personal detraction. The volume she has recently given to the world is filled with most interesting and suggestive facts, told in a plain, direct fashion, yet at the same time free from exaggeration and sensationalism. The facts she details are chiefly from well-known Roman Catholic sources and can easily be verified. It would do much good were it possible for Roman Catholics to read it, and it contains much that it is important for Protestants to know.

THE UNKNOWN GOD, or Inspirations among Pre-Christian Races. By C. Loring Brace. (New York: A. C. Armstrong & Son; Toronto: John Young, Upper Canada Tract Society.)—The able author of "Gesta Christi" has given to the world another and a very interesting volume. In explanation of the position he maintains he says in his preface, "What may be called the 'modern method' in studying ethnic or heathen religion is not, as was once the case, merely to search for defects, or to show their inferiority to the highest religion, but to find what good there was in them; to see how the men of other races and times regarded the problems of the universe." Again, "in this volume the writer has taken for his special theme the words used by Saint Paul in his sermon on Mars Hill, 'the Unknown God,'—words which the great apostle applied also to the spiritual Zeus of the ancient Greeks. The effort of the writer is to show the ancient belief of mankind in the Unknown God, and that the Great Father of all has granted his inspirations to many of very different countries and tribes and races. This volume is in some respects a search for the footprints of the Divine Being on the shifting sands of remote history." In working out this plan there is a degree of uncertainty what the author means by inspiration. He traces the evolution of religious ideas among the races of antiquity and like not a few distinguished Oriental scholars of our time is enthusiastic in his appreciation of the merits of Buddhism, though he by no means ignores its defects. He is not prepared to admit that it is a "false religion" and objects to "certain able writers" who so describe it, among whom in a footnote, he classes Dr. Kellogg, who, he says "has written a learned and vigorous little book on this theme, 'The Light of Asia, and the Light of the World.'" Mr. Brace, it is just to add, speaks reverently of the Divine Personality and teaching of Jesus Christ.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGURDOC.

CHAPTER XV

M. RENAUX'S REVENGE.

For days after that terrible night the young mother lay prostrate upon her couch, staring blankly at the tapestry on the opposite wall, and taking no notice of what went on about her, except when the babe in the cradle woke and cried. With secret rebellion against the Giver of life and death, she felt the blood mounting stronger in her veins, and knew that sooner or later she would rise and take up the burden of living once more. It would never be anything but a burden after this—the existence that had been so sweet one year ago; nothing but a dreary rising up and lying down with her grief, a bitter breaking of bread and drawing of breath. She did not reproach herself for what had passed; that would have been to open a black gulf of despair which would have swallowed her up utterly; but she no longer reproached Henri for his share in her misery. The solemn silence of death had extinguished all resentment against him, and the excuses, which the living man had pleaded so vainly, she herself framed for the dead.

He had indeed been sorely tried in his tenderest and holiest affections, and had only yielded after a long and bitter struggle. Why had God tempted him above that he was able to bear? Why had He stood aloof in that terrible contest, and left the breaking heart to meet the enemy alone? Where was the door of escape He had promised to open for them, the strength He had pledged His word to give in their hour of need? Henri would never have forsaken his faith if his God had not at first deserted him! It was God who was to blame; not they. The plea which would have been to Monique Chevalier the disintegration of all hope and help for the universe served her foster-daughter as a last barrier against the beating floods, and enabled her to restore Henri to something of his old place in her esteem without too great injury to her pride. The explanation which he had himself given of his fall she refused to entertain, even for a moment. The mournful humility with which he had confessed that it was he who had forsaken God, not God who had forsaken him, she set down as the ravings of an overstrained but naturally generous nature. If Henri had forgotten God, what had she done? The question would thrust itself upon her now and then, but as often she put it firmly by.

M. Renau had respected her wishes, and had not again crossed the threshold of her apartments. Louis Bertrand, who had included medicine in his studies at the Sorbonne, made her a formal visit every morning to inquire after her health, but his manner was so sad and constrained, and he watched her with such troubled eyes, that she was always glad when the interview was over. He had always been fond of her. She knew that; and he was very sorry for her now. But what did it all matter? He could not give Henri back to her. Her grandfather, too, lay ill in Nismes with a fever brought on by grief and disappointment, and though she felt a twinge of compunction at the news, she was glad she did not have to look upon his bowed white head just then. But why did not Rene and his mother come to her? It was not like them to think of their own safety before hers, nor to refuse their help because they could not approve of what she had done. They must long ago have ceased to care for her if their affection had been based on anything so uncertain as her words and actions. What kept them? She had shrunk painfully at first from the thought of meeting their eyes after the failure of her boasted confidence in Henri, but her very dread of that first interview made her impatient at last to have it over with, and the old loving intercourse renewed. She did not care for the words of comfort her aunt might speak, but to lay her head upon its old resting-place, to feel Rene take her hand, to know herself cared for and watched over once more, this would be something even now.

The longing grew so intense at last as to wake in her the first sign of interest she had taken in anything since Henri went away. She had the curtains of her window drawn back, and herself lifted to a couch near the casement, where she could see the road on the opposite hill. She was too proud to summon them, or to betray to her domestics that she longed for those who appeared to have forgotten her; but, oh! if they only knew how she needed them. Day after day she sat and waited, watching for Rene's tall figure to come up the hill, or her aunt's black gown to flutter through the wood, as a shipwrecked mariner might watch for a passing sail, until her heart grew sick, and resentment changed to dismay. They could not be indifferent to her, and she had learned by a casual inquiry of Cecille, her maid, that they were all well at the cottage; they could at least have written her a few words of comfort, if it had been impossible to come to her. There could be but one reason for their silence; they held her guilty for Henri's death. She knew what an unspeakable sin self-destruction was in their eyes, she recalled their long friendship for her husband, and her heart told her only too plainly that, deep as was their devotion to the truth, their love and pity for the fallen would have been as abundant as his need. They would never have turned coldly from him in his misery and shame; they would never have laid one reproach of theirs upon the burden that was already greater than he could bear. Then they must believe with Henri himself that she had been his ruin, soul and body; no wonder they could not forgive her.

From the moment the conviction forced itself upon Eglantine, she turned her back on the lovely vista of wood and hills, that lay beneath her window, and seemed to have no interest in life beyond the tiny creature in her arms. Little Gabrielle did not grow fast, though that was not to be wondered at, considering the atmosphere of sorrow and dread that had enclosed her young life from its beginning. Neither did she cry as much as rosier and stronger babes. For hours at a time she would lie quiet upon her young mother's lap, with her dark, wandering eyes fixed upon the sweet face bent above her, as if she would unravel the secret of its sadness, herself as pale, and frail, and fair as a flower that has ventured out too soon and felt the touch of frost. Eglantine watched her with the jealousy of a heart over its own treas-

ure, never letting her go out of her sight, seldom out of her arms. All the light of her life had gathered itself up into that tiny face. She wondered how she could have told Henri she hoped God would be good, and let her baby die. What would she do if this last straw of love and hope were reft from her sinking fingers? She began to take more care of her rest and diet, and to teach her sad lips to smile once more.

The hour Monique Chevalier had foreseen had come and passed. The prop on which the wife's heart had leaned had gone down with a crash, but the mother had come up from the floods, clinging with the death-grip of despair to the frail cord of a baby's life and love. The storm had failed to cast her on the rock of God's perfect grace and strength, and the hour for which M. Renau had waited had dawned at last.

The heat of the summer had passed. The sultry weather had given place to cool, sun-steeped days, when it seemed as much a part of life to remember as to breathe. Eglantine sat in the balcony outside her chamber, keeping watch over the terrace below, where old Marie walked with the babe. It was as near the outer world as she ever ventured now, and she would have recoiled from facing even so much of the sunshine to day—for it was the anniversary of her marriage—had not Louis Bertrand hinted the day before that the child was pining for the outer air, and the instinct, which made the young mother unwilling ever to let her out of her sight, made her able to put aside her own pain, while she kept watch over her darling. But she had no power to bar the bitter-sweet memories with which the day was charged, and before long her stern self-control faltered; she bowed her head upon the balustrade before her, and wept.

"Has my kinswoman any fresh trouble?" asked a familiar voice beside her, and she started up to find that M. Renau had stolen upon her unannounced and uninvited.

"Monsieur!" she exclaimed, drawing herself up haughtily. "I thought it was understood that we were not to meet again."

"I believe you did express such a wish, my fair cousin, a few weeks back, and you will bear me witness that I have taken pains not to annoy you with my presence. It is something novel, though, for the sieur of Beaumont to be forbidden access to any part of his chateau by a guest."

"A guest!" Eglantine La Roche repeated the words with white, shaking lips, while she laid hold of the balustrade to steady herself.

Her kinsman made her a low, mocking bow.

"I presume you can scarcely be ignorant, madame, that your husband's estates have been forfeited by his treason to the Government. As near of kin, and a good Catholic, I preferred a claim which his majesty has been good enough to recognize, in consideration of some past services, and my promise to eradicate the last seed of heresy from these Beaumont hills. Do not look so distressed, my fair kinswoman. I am aware it must cost you much pain to relinquish all hold upon such fair lands; but I assure you, you and your child shall never be grudged a shelter beneath my roof."

"I will write to my grandfather to-morrow to come and take me away," interrupted Eglantine with flashing eyes.

But M. Renau only smiled, and continued.

"I have given orders that your comfort shall be as strictly cared for as when you were mistress of the chateau. You will, of course, be left undisturbed in your present apartments, and your desire for seclusion shall be carefully complied with. I would not, myself, have intruded on your privacy to-day but for a communication from the Intendant of Nismes, about which it is imperative I should speak to you. Allow me, madame, to present to you the holy father who has been appointed by M. d'Argoussy spiritual guardian to your own child."

"My child!" almost screamed the young mother, taking no notice of the priest, who stepped out from the shadow of the window with a low obeisance.

"Ay, madame, your child," repeated the courtier, meeting her frenzied glance with one of perfect calmness. "You must have known that Henri La Roche's child would eventually be removed from your care to the bosom of that Church to which her father returned an humble penitent before his death, and which is unwilling to let the innocent perish with the guilty. In consideration for your desolate condition the step has been delayed thus far, but now in justice to the child herself we can wait no longer."

"You will kill her if you take her from me now," answered Eglantine. She had heard him with dilated eyes and frozen lips, but now the seal was broken, and she could speak with the courage of despair. "You cannot deceive me with this talk of the Intendant, monsieur. This is some cruel scheme of your own. The Church had no claim upon my husband after his recantation. He told me himself that his sentence had been commuted to exile, with permission for his family to accompany him."

"You seem strangely ready to avail yourself of the benefits of that arrangement, madame, considering the scorn with which you rejected it a month ago," remarked M. Renau sarcastically.

"I know my rights too well to relinquish them," she retorted, but her lips trembled. Oh, had Henri known this when he warned her to think well before she spoke?

"Madame appears to be under some strange delusion," interrupted the harsh voice of the priest. "The fact that M. La Roche did sign the recantation not only gives us the right to rear and protect his child, but lays it upon us as a sacred obligation. It is the duty of the Church to see that the innocent babe is not robbed of the benefits of his father's act."

"And to prove to you that I have no part in the matter, you have only to cast your eyes over this paper" added M. Renau haughtily. "It is no more in my power to refuse the king's officer, Eglantine, than in yours. Let us end this painful scene."

With a sinking heart the young mother glanced over the documents he put into her hands. It was a requisition from the Intendant of Nismes for the person of Gabrielle La Roche, only child of Henri La Roche, late sieur of Beaumont. Father Le Grand was appointed to receive the babe and convey her safely to the convent of St. Veronique, where, it was the decision of the court, she should be reared for a holy vocation, that by a life of piety and self-denial she might atone for the error of her family.

Eglantine dropped the paper with a cry, and threw herself at her kinsman's feet.

"Spare me, spare me! I know I have been proud and defiant, but if you will only help me to keep my baby I will

be your slave all the rest of my life. I know you can help me if you will. You used to be fond of me once. You meant to be good to Henri, I own it now. Do not let them take my baby from me. It will kill her. She is too frail to bear the separation. Oh, if you are angry at what I have said and done, punish me some other way. Give me pain, torture, imprisonment—anything but this. Do not take away my one comfort, my one anchor." Her voice died away in sobs.

"Eglantine," said her kinsman kindly, "I have already told you that I am as innocent and as helpless in this matter as yourself. Rise, and put an end to this miserable spectacle."

But Eglantine knelt on. Where was the pride that had upheld her in other ordeals? Lost, swallowed up in the terror of her outraged motherhood.

"At least promise me some delay," she pleaded. "It is sheer cruelty to take her from me when she is too young to know one creed from the other. Let me keep her a few years longer, and I will give her up without a word."

"Give you the opportunity to steal away with her, where we will not hear of either of you again," interrupted Father Le Grand with a sneer. "We are hardly so simple, madame."

M. Renau had already turned haughtily to the door.

"But I will promise not to take her away," pleaded the despairing woman, laying hold of the priest's robe as a last resource. "I will pledge you my sacred word to stay just here in this room, if you like, if you will only let me keep my baby."—"She cannot live long in confinement," she was thinking to herself, "and I care not what they do to me when she is gone."

But Father Le Grand had turned away from her, unmoved by the appeal. With a wail of despair she threw herself before him.

"You shall not go until you have promised to let me keep my child," she gasped. "There must be something that will appease your hate besides this. I have jewels, costly jewels; my grandfather will add gold. Take them all. Only do not separate us."

"The child's soul is of more value in the eyes of the Church than the wealth of the Indies," answered the ecclesiastic sternly.

"But there must be something I can do—something I can give up instead," sobbed the young mother, hardly knowing what she said. "Is it the torture of this weak frame, the racking of these delicate limbs? I will bear anything you can inflict."

"There is one condition alone on which the Church could consent to leave the child in your care," replied the priest coldly.

M. Renau, who had reached the threshold, paused to mark the effect of his words.

"And that?" demanded Eglantine breathlessly.

"Is your own recantation, madame. Abjure your errors and promise to rear your child in the true faith, and there will no longer be any need to carry this painful order into execution."

He had no difficulty now in withdrawing his robe from her shrinking fingers. "Mon Dieu!" was all the unhappy mother said, as she recoiled and hid her face upon the floor. M. Renau and his agent exchanged glances, and turned once more to leave. But at sound of their retiring footsteps Eglantine started up with a look so wild that her kinsman, thinking her about to throw herself from the balcony to reach the child below, caught her firmly by the arm, and dragged her back into her chamber.

"Are you mad?" he demanded. "Father Le Grand remains with us until to-morrow, and you have time to consider the matter. Marie shall bring the babe to you at once, if you desire it."

"Yes, yes, at once," she replied feverishly, and M. Renau departed with the glow of coming triumph in his heart. Even his enmity might have been satisfied had he been able to appreciate the agony he left behind him.

When Marie entered with the little one, Eglantine caught the child fiercely from her, and paced the floor excitedly, like a caged lioness, pouring out such torrents of maddened grief and tenderness that the child shrank from her in terror. "Oh, my baby, don't do that!" she cried piteously. Then, with the heroism that unselfish love teaches to even the most undisciplined natures, she forced back her tears, and reassured the babe with gentle tones and caresses, until it fell asleep. Not until then did she suffer the bitter waters to overflow again, and permit herself to face the full cost of the sacrifice that was asked of her. There is a sweet helplessness about slumber, an abandonment of trust, which appeals peculiarly to our care and tenderness, whether the sleeper we love be the strong man or the little child. Eglantine's heart failed as she bent above the shut eyelids and unclasped hands, as it had not done while the grave baby-roses were looking into hers. How fair she was, how frail! Who would notice and rejoice in her beauty as she had done? Who would watch over the fragile life and shelter it as the mother who bore it? She thought of those to whose care the babe would be consigned,—cold, loveless women, who had never known this tenderest and sweetest of all passions, nay, who made it a part of their religion to crush out every germ of earthly tenderness, who would not dare to let the stifled womanhood within them wake at the sound of a baby's cry. Could she resign to them this timid little creature, who felt a cold look like a bruise, and trembled at a touch or tone that was not full of love? She burst into tears, and sobbed until she was too much exhausted to do more than go on thinking again.

That life of gloom and penance which they had planned out for her little daughter, what did it mean? An existence without joy, without love, certainly—perhaps, an existence with sin. There were dark stories told and believed of convent life in those old days, and the mother, looking down on her unspotted lily, cried out that her God had no right to demand such a sacrifice. Then her fears took a fresh turn; that was an impossible terror. Little Gabrielle would soon sicken and die among those strange faces, shut in by those gloomy walls. Fresh agony contracted the mother's heart. How could she bear it? Surely, God would not exact so cruel a surrender. There must be some way of escape; something must happen. She forgot how bitterly of late she had been accusing her Maker, and began repeating to herself all the assurances she could remember of His love and compassion. Surely He would let her keep her baby; surely He would send somebody to help them. She started at last to notice that the shadows had begun to lengthen, and that

two of the allotted hours had passed by. She could not remain inactive while the moments, precious as her heart's blood, were ebbing away. She would have appealed to Louis Bertrand, but she had seen him leave the chateau that morning, and guessed now he had been sent away purposely. Cecile had just removed her untasted dinner, and gone down to her own. The sound of the closing door came to Eglantine like an inspiration. Why did she sit mured up here, when the child's safety for both worlds depended on her resolution? The chateau and title might be Claude Renau's, but the hearts of Henri's vassals were still his own. She had never ventured beyond her own apartments since the shock of her husband's death. She had shrunk with equal terror from the memories that would crowd out upon her from every gallery and stair, and the shadow of her own broken trust in the eyes of the servants she must meet. But now these fears vanished like dreams before the terrible reality that was pressing the life out of her heart. She would go down at once to the servant's hall, while they were all gathered together at dinner, and appeal to Henri's old retainers to save his child for her father's and her grandfather's sake. The domestics of the chateau far outnumbered the lackeys whom M. Renau had brought with him, and would be nerved with a loving desperation that hirelings could not face. She hoped the strangers would be sensible enough of their disadvantage to offer no interference, but if needs be, she was ready even to see blood flow in her child's cause.

(To be continued.)

MARCH GOES OUT LIKE A LION.

Aye, this is the music I love—the grand organ-march of the winds,
That touches the giant keys of the forest, and gathers and binds
Into one mighty chorus the voices of mountain and valley and shore—
The shriek of the terrified pines, the deep bass of the hurricane's roar,
The rush and the thunder of torrents unloos'd from their cavernous springs—
All gathered in one mighty volume, and shaken and flung all abroad,
As the dry leaves of autumn that cover in winnowing circles the sod;
Then oft in the dread pause that follows a minor-keyed spirit that sings
Sweet and low, like the pleading of angels with fiends. Once more underfoot
You feel the staunch timbers of oak sway, as once from the huge twisted root
The oak in the forest sway'd too with the might of the on-rushing storm.
As if the great heart of the wilderness, monarch and lord of the woods,
Could yet feel the old exultation through fibre and steel-riven form
At the noise of hoarse torrents descending—the jubilant anthem of floods,
Set free from their mountain snow prisons, with strident clamour and cry,
As the strong tempest calls to the ocean, the shuddering earth to the sky.
Hark to the roar of the river, the grinding of ice in the bay;
His solid entrenchments abandoned are bursting in foam-bells and spray.
Hark to the rush of the rain, and the trample of legions in rout,
"To the North, to the North! foot and saddle, to horse and away!"
His war-trumpets sounding, his cloud banners trailing, thus March like a lion goes out!

—Kate Seymour MacLean, in *The Week*.

TITHES HISTORICALLY CONSIDERED.

To Charlemagne belongs the unenviable credit of framing the first public law for the payment of tithe, and it must be confessed that he set about the business with the same thoroughness with which he done everything else. He bestowed the legal claim to tithes on the whole body of the clergy, and Milman states that "he enacted it in its most strict and comprehensive form as investing the clergy in a right to the tenth of the substance and of the labour alike of freeman and serf." Compulsory decrees were made for its collection, under which the clergy were empowered to look sharp after their revenues. Defaulters—for in those early days they seem to have been as plentiful as they are now—were three times summoned before a jury, and if still obstinate, there was not a sensational sale of a haystack, but they were excluded from the Church as a first step. If they still continued as contumacious as a modern-day Welshman, they were fined over and above the whole tithe six *solidi*, and should they still resist "the recusant's house was shut up, and if he attempted to enter it, he was cast into prison to await the judgment of the next plea of the Crown." But when successfully loved the clergy did not get all the tithe. It was divided into three portions—one for the maintenance of the Church, the second for the poor, and the third for the clergy, that is if the Bishop failed to put in his claim for a slice of the spoil, which did not often happen. The historian goes on to relate that it was a tax imposed by Imperial authority and enforced by Imperial power, and that it caused one, or more, sanguinary insurrections among the Saxons. It was submitted to in other parts of the Empire not without strong reluctance, and evidently was not one whit more popular than it is at the present day. Milman even goes

so far as to irreverently suggest that if the Apostles had demanded tithes they would not have been so successful as they were in the propagation of the Gospel, and he stoutly maintains that the teaching of the Founder of the Christian religion was in direct opposition to any subsidising of the Church that had not its foundation in the voluntary principle. Tithes were first made legally imperative in England in the year 787, but the law of Ethelwulph passed in 855 on the same subject has been supposed to refer to voluntary tithes only. It is stated in Ethelwulph's charter granting tithes that it was drawn up at Winchester in the church of St. Peter, and that there were present and subscribing thereto "all the Archbishops and Bishops of England, as also Boerrod, King of Mercia, and Edmund, King of the East Angles, and also a great multitude of abbots, abbesses, dukes, earls, and noblemen of the whole land, as well as of the other Christian people, who are all approved of the Royal charter, but those only who were persons of dignity subscribed their names to it." The Roy's instrument, however, says nothing about any punishment in case of contumacy, and therefore it is fair to presume that then, at all events, the payment of tithe was a voluntary act. Ethelwulph's law of tithes was confirmed by all his kingly successors, and in one sense improved on by some of them, so that not only was "the increase yearly arising and renewing from the profits of the land," as Blackstone puts it, subject to the tax, but personal tithes on the profits and earnings of workmen and trades, and even on the wages of servant girls, were levied with delightful impartiality.—*Evening Standard*.

IN CENTRAL ASIA.

In Bagdad the tottering throne of consecrated tyrants was overthrown by Mongol hordes; in Teheran, in Stamboul, in Cairo, and elsewhere the influence of the West, every day becoming stronger, has compelled the adoption of better methods of government, and has loosened the grip of despotism; while in Central Asia the old state of things still prevailed. It is true that here, too, Mongols and Turko-Tartars have in the course of history overthrown monarchies and set up new dynasties; but here, with every change in the ruler, the old despotic system planted itself more firmly, and on the very eve of the Russian occupation was confronted in Turkestan with the most horrible exhibition of Asiatic tyranny and barbarism. Religion, which, according to its original intention should have acted as a check on tyrannical exercise of power, had become in Central Asia a support of despotism, and the pious men, who were in full possession of the confidence of the people, emulated the officials of the Emirs and the Khans in plundering the masses entrusted to their spiritual care. Among the principal religious persons whom I met in Turkestan I do not remember a single Kazi-Kelan or Ishan (chief of a religious order) or one single Mollah who ever felt himself moved to express the slightest disapproval of the conduct of the officers of the Government, however great the cruelty with which the latter behaved. The whole attention of those religious men was directed to the maintenance of superstition and the suppression of all individual liberty, and the exclusion of the last gleam of enlightenment. Where the spiritual and temporal powers care only for their own interests, and have in view only the plunder of the people and the continuance of their power and influence, there can be no hope of any moral elevation of the masses, or of any improvement of their economical condition. Commerce and manufactures moved only in the old groves, slowly and with difficulty. The genius of the people in Central Asia is not wanting in taste and ability, industry and perseverance. But every innovation was systematically discouraged. Clothing, house furniture, and jewelry were forced to keep their time-honoured forms and their primitive methods of manufacture. So that even before the Russian conquest of the country, the native artificers themselves avowed their inability to compete with the foreign goods imported from the north, south, and west, and during the time of my visit lamented their approaching ruin. The merchant boldly undertook the month-long journeys with the caravans and braved the dangers caused by the severity of the climate and the rapacity of the nomads, but could hardly succeed in protecting his bales of merchandise, which had escaped the storms of the desert and the armed bands of the Alamans and the Barantas, from the arbitrary exactions of the customs officers of the Khanates.—*Vambéry in the Nineteenth Century*.

JAPANESE HOT SPRINGS.

A people who so delight in social bathing naturally make the most of the hot springs which are found in so many parts of the empire, and surround them with quaint gardens and other pretty and characteristic details. Several of the attractive watering places lie within such easy reach of Yokohama as to render them familiar to all foreign residents as a pleasant object for a delightful excursion, and in Japan such excursions imply innumerable minor points of interest.

Thus my own recollections of visiting certain boiling springs near the base of Fuji-Yama in the month of August are as a kaleidoscope wherein blend the quaintest medley of processions of pilgrims, teahouse scenes, driving along beautiful seacoasts, and watching pretty girls devour raw little octopi and other extraordinary food, or passing beneath stately avenues of pine and cryptomeria, past whole fields of lovely all lilies, grown as we grow potatoes for

sake of their roots, and then past ponds devoted to the sacred lotus, whose magnificent rose or lemon coloured blossoms peeped from among the great blue-green leaves, rising to a height of three or four feet above the water. And on and on, through villages where crowds of children and grown-up folk too were celebrating a quaint mythological festival in such pretty fanciful fashion as seemed to suggest some fairy tale rather than a page of prosaic life. And then we halted for the night at the charmingly primitive teahouse of Sengoko-yu in the heart of the beautiful forest, to which water is brought in bamboo pipes from boiling sulphur springs at a higher level, and is cooled in rude but effective baths. One of these was given up to our exclusive use, drained, refilled, and screened in deference to our foreign prejudice, and here we revelled in peace and boiled away all the aches and fatigues of our long day's journey. Then our courteous hostess arrayed us in cool Japanese dresses from her own wardrobe and treated us to an excellent Japanese supper. On the following morning we repeated the sulphur bath with full appreciation of its merits, and then climbed through the forests to visit the sulphur springs—a dreary region where, in a hollow between dark, wooded hills and red bluffs of crumbling rock, pools of boiling sulphur, alum, and iron, and clouds of steam rise ceaselessly from a bare expanse of red, broken ground. It is a desolate spot, in curious contrast to the loveliness all around, for no vegetation grows near the sulphurous pool.—*The Cornhill Magazine*.

HIMALAYAN BEARS.

In localities where oak forests abound, says Gen. Macintyre, perhaps the pleasantest if not the best time for shooting bears is in the month of December, when they are fed on acorns, which are then ripe. They generally commence feeding about sunset, when they climb up the oak trees and gorge themselves with acorns all night, often not betaking themselves to their lairs—which are generally either caves or thickets near their feeding ground—until sometime after sunrise. Their whereabouts is easily discovered from the broken branches showing distinctly against the dark foliage of the trees, the back of the leaf of the Himalayan oak being white. At the commencement of the acorn season their attention is so much engaged with their feast that usually they are easily approached. But on suddenly finding themselves "treed," their astonishment is ludicrous to behold. A bear, he adds, when up a tree, even if only slightly wounded, never attempts to clamber down. It invariably flops straight on to the ground from any height whatsoever. I once saw a bear I had shot at roll over and over like a ball down an almost perpendicular declivity for several hundred feet, and seemingly without much inconvenience from its tumble, as it was nowhere to be found at the bottom.

An odd peculiarity of bears is that when two or more of them are found together, and one of them happens to get wounded, the wounded one will sometimes manifest its resentment by savagely attacking one of its companions. A good story in this connection is told of another sportsman. He had stalked a large she bear feeding in some open ground, with a half-grown cub at its side. From the bear's position he could not get a shot at a vital place, and so, instead of waiting as he ought to have done, he fired and hit it behind. He might just as well have hit her with a lady's riding whip. The animal on being struck turned round to see what was the matter, and perceiving nothing but her own cub feeding quietly by her side came to the conclusion apparently that the cub had bitten her. Consequently, she at once rushed at the cub to punish it for its presumption, and the two rolled over and over and disappeared in the jungle. The sportsman was too much amused to get another shot. Another remarkable peculiarity of bears noted by Gen. Macintyre is that when a bear attacks a man it invariably goes for the face, whereas a tiger or leopard usually seizes a limb first. Hence it is that in the Himalayas native villagers are not unfrequently to be seen with their faces fearfully disfigured by bear claws. This they are liable to when protecting their crops from destruction by the bears.—*Chambers' Journal*.

THE OLD MEN.

There was an interesting editorial in the *Mail* not long since, which suggested a reason for the vigorous health of our Sir John Macdonald and Mr. Mowat, the eighty-year-old Gladstone and the veteran Bismarck. We reprint part of it for the benefit of our readers.

"How is it that some men, chiefly those who have stood prominently before the public for so many years, remain young in spite of their old age. They have not found the fountain of perennial youth, nor have they been introduced to the elixir of life. Yet in a measure they have really made a discovery. They have learned that the employment of the mind and body is highly conducive to long life.

"It is to be remembered that work, like food, sleep and other agencies, must be taken in moderation; it must be tempered by seasons of rest and recuperation." In this we hear again the warning of the medical profession of Canada against overwork.

Had these eminent men worked too hard, would they be alive to-day? It is overwork that exhausts the nervous energy, weakens the mental powers, and fills many a grave years too soon. Thousands have learned this by sad experience. But happily many have used Paine's Celery Compound, that great restorer of nervous energy and brain power. Numbers of old people have found it to be the only medicine that would strengthen their nerves and restore their mental vigour. Its use, to those who have overworked, means health, happiness and a prolonged life.

Ministers and Churches.

In a paragraph which appeared last week relating to Calvin Church, Montreal, the number of members should have read 531.

The Rev. Dr. Duffield, of Detroit, lectured last week in Central Presbyterian Church, Hamilton, on the Catacombs of Rome.

There has been received per THE CANADA PRESBYTERIAN from W.S.J. the sum of twenty dollars for the Aged and Infirm Ministers' Fund.

A SERIES of special evangelistic services was held in Central Church, Toronto, last week. The Rev. William Meikle, who has been engaged in this work for several years, took an active part in the services.

The Rev. T. F. Fotheringham, St. John, N. B., has a few copies left of the question papers for the recent examinations. He will be happy to send samples to any that wish them while the supply lasts.

The largest Sabbath school in the Presbytery of Barrie, according to the Presbyterian Sabbath School Report, is that of Collingwood, which has a roll of 548 pupils. We congratulate the superintendent and teachers.

The Session of Knox Church, Stratford, has invited Mr. D. M. Buchanan, B.A., student of Knox College, who assisted their recent pastor, Rev. Mr. Wright, during the holiday months, to return and take charge of the congregation for the months of April and May.

The congregation of Knox Church, Woodstock, on March 16 completed by envelope its contribution to the Augmentation Fund, the amount being \$116. Its other contributions are: Knox College, \$80; Home Missions, \$100; Foreign Missions, \$425; French Evangelization, \$75; Aged and Infirm Ministers' Fund, \$52; Assembly Expense Fund, \$12. Total, \$1,159.

At a congregational meeting held on Wednesday evening week the members of Charles Street Church, Toronto, chose the name Westminster for their new church about to be erected on Bloor Street East. Charles Street Church has greatly prospered under Rev. Mr. Neill's pastorate, and the accommodation of the present building has become too limited, so that the erection of a new church is a necessity.

The attention of ministers and elders attending the closing exercises of Knox College, whether on Senate Board or Alumni, is called to the new railway regulations. If fifty or over attend, return tickets will be issued for one-third fare. Receipt on standard certificate must be obtained at starting point; these are furnished free by the agent. Immediately on arrival hand the certificate to Rev. W. Burns, who will sign and certify how many have attended.

The Rev. Principal Caven preached in the West Presbyterian Church, Toronto, last Sabbath evening for Rev. Mr. Wallace, who is retiring from active service after a pastorate of nearly forty years. Mr. Wallace has built up a large congregation, and his labours and missionary work extend over nearly half a century in Ontario and Quebec. Dr. Caven referred in feeling terms to his long and arduous ministry in Canada, and paid a high tribute to his Christian patriotism.

A CROWDED house greeted the popular pastor of the Presbyterian Church, West Toronto Junction, Rev. James A. Grant, at the annual social given in the church Friday night. Every selection on the programme was well received. On the platform were seated Dr. Gilmore, M.P.P., His Worship Mayor St. Leger, ex-Mayor Clendenan and the local ministers, all of whom delivered short addresses. Refreshments were served and the well pleased company dispersed.

The following gentlemen have been elected members of the university council of Queen's: Rev. Daniel McTavish, Toronto; Hon. M. Sullivan and Hiram A. Calvin, Kingston; D. T. Gibson, Belleville; Donald McIntyre, Rev. J. K. McMorine, Kingston; Alex. G. McBean, Montreal; Robert H. Preston, M.P.P., Newboro'; Dr. Connell, Kingston; John B. Dow, Whitby. The three first-named gentlemen are entitled to sit till 1896; the succeeding seven to 1895.

The Rev. Donald Fraser Sage, of Keiss, died of inflammation of the lungs on Tuesday week. He was the only son of the late Rev. Donald Sage, of Resolis, whose autobiography, "Memorabilia Domestica," he prepared for the press last year. Ordained in Canada, where he had charge of the congregation of Parkhill for several years, he settled in Keiss ten years ago. He is survived by his wife, a daughter of Rev. Dr. Thomson, of Constantinople, and four young children.

The Guthrie Presbyterian congregation of Harriston held their anniversary services on the first Sabbath of February, when the Rev. D. McGillivray, of London, preached two appropriate and acceptable discourses. On account of the prevalence of sickness, the annual social was not held until March 7, when an excellent lecture, which gave general satisfaction, was delivered by Professor Pantou, of Guelph Agricultural College, on the great "Mammoth Caves of Kentucky." Proceeds of all the services, \$206.

MR. SAMUEL CARR was recently waited on by a deputation from the members and adherents of Chalmers Church, Keady, and presented with a valuable fur overcoat and fur gauntlets as a slight token of the esteem in which he is held by the congregation. Mr. Carr has filled the office of preceptor and treasurer for the last twenty years, or ever since the congregation was organized, during which time his place has seldom been found vacant. He has always been to the front in whatever concerned the welfare and progress of the congregation generally.

ST. JOHN'S congregation, Brockville, held their annual meeting recently. The various reports showed a gratifying state of prosperity. There has been marked advance in every department of the congregation's work. The receipts for ordinary expenses were \$1,800; for church debt, \$1,200; for missionary purposes, \$550; for benevolence, \$120. One notable feature of the annual meeting was the adoption by unanimous vote of the "free pew system." That the trustees and congregation have faith in the voluntary system is evident from the fact that they have increased the stipend of their pastor, Rev. Alexander McGillivray, from \$1,000 to \$1,200.

The annual meeting in connection with the congregation of Boston Church, Esquimaux, was held in the church recently. There was a good attendance of members and adherents. The various reports submitted were very encouraging, and show the congregation to be in a prosperous condition under the pastorate of Rev. Mr. Milne. The report of the Session showed that seventeen were received by profession of faith into the fellowship of the congregation. The treasurer's report showed a marked increase over previous years. The total amount contributed for all purposes was \$2,026, and of this \$890 was paid for stipend, to the Schemes of the Church, \$353, including \$73 for Women's Foreign Missionary Society, and \$600 for Manse Fund.

The Strathroy Dispatch says: The Presbytery of Sarnia held their March meeting at the town by the river last week, when the call from the Strathroy congregation to Rev. W. G. Jordan, B.A., was dealt with. The commission appointed by the congregation to appear before the Presbytery to urge the call, consisting of George Thompson, W. H. Murray, William Geddes and James Noble, addressed the meeting, and after due consideration it was sustained unanimously. Mr. Jordan, in a few neat and appropriate remarks, accepted the call, when it was decided that the induction should take place on Good Friday. Rev. J. Thompson, D.D., to address the people, Rev. George Cuthbertson the minister, and Rev. J. Anderson acting as Moderator. The congregation are to be heartily congratulated in their choice, believing that in the reverend gentleman Strathroy secures a cultivated, refined and eloquent preacher of

God's Word. We trust his pastorate will be one of the most pleasant and successful kind, and that his residence in Strathroy will be in every respect happy and for the general good.

A MOST enjoyable evening was spent in the lecture room of the Presbyterian church, Strathroy, on Friday evening last, under the auspices of the young ladies of the congregation. The chair was very acceptably filled by Dr. A. Thompson, a large audience being present, who were instructed and entertained by the following ladies and gentlemen, each performing their parts with ability: Misses Martin and Pincombe, and Messrs. Bert Mitchell and J. J. Noble gave solos in excellent voice, while the reading of Miss Anderson and the recitation by Miss Robertson were of the highest order, and the address by Mr. P. H. Bartlett full of excellent hints as to the value of a church having an organization for the purpose of cultivating and developing literary aspirations. During the evening coffee, sandwiches and cake were partaken of, served in a very enticing way by the young ladies, the arrangements being unique and very complete, reflecting credit on those who looked after this relishable portion of the evening's enjoyment. The net proceeds, we understand, figured twenty-eight dollars, which goes to the worthy object of the Ladies' Aid Society.

The annual meeting of the Brockville Presbyterial of the Woman's Foreign Missionary Society was held at Spencerville on the 11th inst. There was a large attendance of delegates and the hospitality of the good people of Spencerville was unbounded. There are now within the bounds of the Presbytery of Brockville eighteen auxiliaries and nine mission bands, being an increase of five auxiliaries and six mission bands over last year. The receipts, too, show a gratifying increase for the same period, then the amount sent to the general treasurer was \$550; this year it will be \$750. In the course of the year an effort will be made to organize in every congregation and station a mission band. The following officers were appointed for the coming year: Mrs. Blair, Prescott, president; Mrs. Kellock, Spencerville, vice-president; Mrs. Gibson, Morrisburg, recording-secretary; Mrs. Dowsley, Prescott, corresponding-secretary; Mrs. Alex. Macmillan, Brockville, treasurer; Mrs. J. J. Bell, Mrs. J. M. Gill, Brockville, auditors. The next annual meeting will be held at Cardinal. Mrs. Dowsley will represent the Presbyterial at the general meeting in Hamilton.

The Waterdown Auxiliary of the Woman's Foreign Missionary Society of the Presbyterian Church gave an At Home on Thursday, February 27. A large number of ladies attended. An excellent programme was prepared. After devotional exercises Mrs. E. H. Robson, president, gave an earnest and stirring address on the progress of the work during the past year, and urging all to greater zeal for the coming year. Miss Sarah Thompson, secretary, gave a full report of the work in our own auxiliary, also the great work that is being done in the general Society. Much personal good having arisen from intercourse with one another. A solo was then beautifully rendered by Mrs. Dr. McGregor—"Nearer my God to Thee." A most interesting paper was then read by Miss Forbes on the Annual Meeting held in Toronto, which should prove a stimulus in encouraging a large number to attend the coming annual meeting to be held in Hamilton. A solo, "One Sweetly Solemn Thought," was feelingly sung by Miss Jennie Wilson. A solo, "Memories of Galilee," was also sweetly sung by Miss Misner. An able and carefully prepared paper on "Women in India" was read by Miss Mary Wilson. The first part of the programme was brought to a close by Mrs. Sealey singing the beautiful solo, "God be with you till we meet again." A social tea was then partaken of, after which the ladies enjoyed looking at a number of curios from Japan and India, kindly loaned by Misses Wilson and Foster. The president then gave an urgent invitation to the ladies to join the auxiliary, after which they had the pleasure of adding ten new members. The Reception Committee were, Mrs. Bleakley, Miss Mary Little and Miss Maggie Forbes. A vote of thanks was then moved by Mrs. George Forbes, and seconded by Mrs. Dr. McLaren, to the ladies for the pleasant entertainment provided.

The eighth annual meeting of the Montreal Woman's Missionary Society was held on Tuesday, March 18, at half-past two p.m., in the lecture hall of Crescent Street Presbyterian Church. There was an unusually large attendance of ladies and much interest manifested in the proceedings. After the usual devotional exercises, conducted by the president, Mrs. K. Campbell, an address of welcome to representatives of auxiliaries and visitors from sister societies was read by Mrs. Nicholls and responded to by Mrs. Ross, of Lachine, and Miss McKeacher, of Howick. The president's address was followed by the reading of the annual report of the Society by Miss S. J. MacMaster, recording secretary. It was very full and comprehensive, and gave minute details of all the operations of the Society for the past year. Madame Cote had continued her arduous labours from house to house, assisting the French pastors, bringing in children to the Sabbath schools, and helping the teachers who conduct the mission sewing schools. An average attendance of seventeen mothers and twenty-four children had been present at the meetings conducted in the Nazareth Street Mission room. Miss McSweeney, the trained nurse employed by the Society as a city missionary has paid 1,191 visits among the sick poor, including sixty-four nights spent with patients. Of this work the superintendent's report says: "While in employing a trained nurse our aim is to have the sick poor intelligently cared for, we are careful to employ in this capacity a truly Christian woman, who, while soothing their pain, will speak to them of the great Healer in whom she trusts for a blessing on her labours." The reports from auxiliaries were read by Miss Langrill, and short addresses were given by ladies representing the "Canadian Woman's Board," "Baptist Woman's Missionary Society" and "Congregational Woman's Board of Missions." The treasurer, Miss McIntosh, reported four new life members. The income of the Society for the year (apart from the Pointe-aux-Trembles Fund) amounted to \$1,615, of which about \$700 is spent on French and English city mission work. The contributions from nine auxiliaries were devoted chiefly to Foreign Missions. The Pointe-aux-Trembles Committee reported that their treasurer, Mrs. Paul, had received, up to January last, \$4,118, much of it from friends in Ontario, but that as \$9,000 was the sum required according to latest estimates, they had been seriously discouraged as to the prospect of being able to raise the balance, "an offer of help came to them in a manner that seemed to them the direct providence of God." This was in Mrs. Ross, of Brucefield, Ont., suggesting and offering to carry out what is known as the "Monthly Letter Scheme." The report continues: "Your committee cannot but express their deep sense of gratitude for the zeal and energy with which Mrs. Ross has devoted her time, thought and labour to this plan. It would be premature as yet to speak of results, but our earnest hope is that this effort, begun, continued and ended in faith and much prayer—in the conducting of which the divine guidance has been sought at every step—may be crowned with success." The office-bearers elected for the coming year were: Mrs. G. A. Grier, president; Mrs. R. Campbell, Mrs. J. Nichols, Mrs. J. Tasker, and Mrs. J. A. MacMaster, vice-presidents; Mrs. McIntosh, treasurer; Miss S. J. MacMaster, recording secretary; Mrs. A. C. Leslie and Miss Langrill, corresponding secretaries; with an executive board of twenty-one members. At the close of the afternoon session tea was served, to which the members of Presbytery and other gentlemen were invited; and a pleasant interval was spent, enlivened by choice musical selections rendered by Mrs. Dewey, Miss S. J. MacMaster and Rev. Mr. Heine. At eight p.m. the Presbytery of Montreal held an adjourned meeting in the same place, when, among other reports, they received and adopted the report of the Woman's Mission Society, and expressed their great satisfaction with the work done in several very complimentary speeches. A large audience was present during the discussion.

The seventh annual meeting of the Lanark and Renfrew Presbyterial of the Woman's Foreign Missionary Society was held at Perth, on Tuesday, February 25. A morning session was held at ten o'clock, for the election of officers, and transaction of business matters, Mrs. Irving, president, presiding. Almost all the auxiliaries and mission bands in the Presbytery were well represented. After prayer by Mrs. Milne, and reading the minutes of the last meeting, the first matter discussed was with regard to the letter leaflet which is now issued free to life members only. It was thought advisable that every auxiliary and mission band should take a magazine in order to keep abreast of the times, and foster a greater love for missionary intelligence. The following were highly recommended by some of the auxiliaries: *Woman's Work for Woman*, *Missionary Review of the World*, and for mission bands, *Mission Studies*. Invitations were then extended to the society by the Almonte and Perth auxiliaries asking that the next annual meeting be held at either of these places. The question of the membership fee was next taken up, after which the following resolutions were put to the meeting: 1. The Presbyterian Society of Lanark and Renfrew, after due consideration and careful deliberation, are pleased to say they cordially and heartily agree with the proceedings of the Executive Committee of the Woman's Foreign Missionary Society, and gladly sustain their action, expressing their high appreciation of onerous duties performed, so quietly, pleasantly and cheerfully by the Board of Management. Long may the Woman's Foreign Missionary Society have such loyal standard bearers. 2. Resolved, That the Presbyterian Society of Lanark and Renfrew express regret at parting from our good friends from Bristol and Coulonge, with whom we have held pleasant and profitable intercourse. Reversing the order of things it is more blessed to receive than to give, trusting God will abundantly bless and prosper our friends in their new relations, we commend them to our sister society. These resolutions receiving the unanimous vote of the meeting the election of officers was next proceeded with. Mrs. Farrell, Smith's Falls, was appointed delegate to the annual meeting at Hamilton in April. All the officers, with the exception of vice-presidents, were returned, Mrs. Irving, Pembroke, president; Miss Riddell, Perth, 1st vice-president; Mrs. Peacock, Almonte, 2nd vice-president; Mrs. Charles Frost, Smith's Falls, treasurer; Mrs. S. M. Hunter, Pembroke, corresponding secretary; Miss Stewart, Renfrew, recording secretary. The meeting closed with prayer. The annual meeting was held in the afternoon at two o'clock, and was not so largely attended as last year, owing no doubt to the bad weather, but in every other way it was a success. After the usual devotional exercises Mrs. Scott cordially welcomed the ladies to Perth, and Miss Thomson, Renfrew, replied in behalf of the delegates. The minutes of the last meeting were read and the corresponding secretary and treasurer presented their reports which were most encouraging, the latter showing a total of \$2,552.02, an increase of \$248.48 over last year. The president's annual address was a plea for mission bands. She urged her hearers to encourage the children in their efforts to earn their own mission money, said that young and old, rich and poor, had work to do for their common Lord and Master, and that mission bands helped to call out all that is best in children. To cultivate earnest thought and self sacrifice is refining and will help us to do more for our fellow-men. Mrs. Farrell, Smith's Falls, read a very interesting paper on "Prayer," and Mrs. Milne a short sketch on "The Power of Prayer." Mrs. Wilson, Arnprior, took charge of the question drawer, and answered the questions submitted to her with much ability. Mrs. Storie, Castleford, Mrs. Cooke and Mrs. Milne, Smith's Falls, Mrs. Ballantyne, Bristol, and Mrs. Irving took part in the devotional exercises. The ladies then adjourned to Knox Church lecture room where a pleasant hour or two were spent at a reception given to the delegates and members of Presbytery by the ladies of Knox and St. Andrew's Churches. In the evening a public meeting was held in Knox Church, at which the Rev. Messrs. Cooke, Smith's Falls, and McKay, Douglas, addressed the ladies, and both spoke of the good work done by them in the mission cause.

PRESBYTERY OF SAUGEN.—This Presbytery met in Palmerston on the 11th March. Rev. C. Cameron, a retired minister of our church, formerly belonging to the Presbytery and now residing within the bounds, presented a certificate from the Presbytery of Maitland. The certificate was received and his position acknowledged in terms of the certificate. Cards were received from the Presbyteries of Columbia and St. John intimating that the former intended to apply to next General Assembly to receive Rev. W. W. Warren, D.D., of the Cumberland Presbyterian Church, U.S., and the latter T. F. Fullerton, Wagga Wagga, N. S. W. The remits sent down to Presbyteries were next taken up and disposed of. Dr. Laing was nominated as Moderator of next General Assembly. Messrs. Baikie and McNairn were appointed commissioners to next General Assembly by rotation and Messrs. Young and McKellar by ballot. The following elders were also appointed: Messrs. William Peterkin, Peter Storey, Peter Kane and James Calvert. Mr. D. A. Hamilton, student, was recommended to the Home Mission Committee for work in the mission held for the summer. The interim Session of Balaclava was authorized to elect and ordain elders in said congregation. Mr. Cameron and Mr. Aull read very full and carefully prepared reports on Temperance and Sabbath schools which were received and adopted. They were ordered to be sent to the proper parties. It was agreed that the Presbytery ask that the usual grants be continued and that Mr. Fairbairn be re-appointed for the next six months. The Presbytery adjourned to meet in Knox Church, Harriston, on the 8th July next, at 10 a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF HAMILTON.—This Presbytery met on March 18th. Received reports and resolved to apply for augmentation grants as follows: Niagara, Dunnville, Port Dalhousie, South Haynes Avenue and St. David's \$150 each. Merriton and Port Robinson, \$200 for one year; St. Anne's and Smithville \$100; Port Colborne \$300; Wilson and Dundas Street \$50; Fort Erie mission field \$4 per Sabbath. Wentworth Church, Hamilton, is now self-sustaining. Blackheath, etc. and Cayuga etc. had not been sufficiently visited. Delhi, Windham Centre and Waterford need no assistance as a mission field. An excellent beginning has been made in this field by Rev. A. K. Caswell. Mr. James Brandon was recognized as a student for the ministry. A call was sustained from Waterdown to Rev. T. G. Thompson, lately of Vancouver, B.C. Another from Wilson, etc., to Mr. A. R. Barron, licentiate, was sustained. The commissioners for next Assembly were appointed, viz: by rotation, J. Wilts, J. Black, J. G. Murray, G. Burson, R. Turnbull, D. G. Cameron, J. Laing, J. H. Radcliffe, F. McCuaig, ministers, R. Lawrie, J. Charlton, M.P., G. Rutherford, A. D. Mackenzie, Dr. McDonald, J. McFarland, M. Legat, W. J. McCalla, D. McLellan, elders. Reports on the State of Religion, Sabbath Schools, Temperance and Sabbath Observance were submitted and transmitted to the Synod. It was agreed to consider the Assembly's remits on pages 44, 45, 52 of the printed minutes as the first matter of new business at next meeting.—J. LAING, Pres. Clerk.

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham March 11th, with a good attendance of members. Rev. A. McKay, Moderator. The clerk reported that petitions to the House of Commons against Sabbath Observance had been received from nineteen congregations and forwarded to Ottawa and also that the petition from the Presbytery had been forwarded. The congregation of Molesworth reported that they had resolved to add one hundred dollars to the stipend of their minister Rev. A. Stevenson. The Presbytery expressed satisfaction with the action of the congregation. A call from Chalmers Church, Kincardine Township and Knox Church, Bervie, to Rev. Geo. McKay was sustained and accepted. Stipend promised is \$800 with use of manse and glebe. A special meeting of Presbytery will be held in Chalmers Church on Tuesday

British and Foreign.

25th inst. at 2.30 p.m., for the induction. Mr. Geddes will preach, Mr. McLellan will address the minister, Mr. Murray will address the congregation in English and Mr. McQueen in Gaelic. A circular from the Presbytery of Columbia was read intimating its intention to apply to the General Assembly for leave to receive as a minister of this church, the Rev. W. W. Warren, D.D., of the Presbytery of San Jacinto, a minister of the Cumberland Presbyterian Church, and from the Presbytery of St. John to receive Rev. Thos. F. Fullerton late of Wagga Wagga Presbytery, New South Wales, as a minister of this church. A communication from the Presbytery of Ottawa on Suggested Amendments to the Liquor License Act, was presented. This paper was relegated to the Temperance Committee with instructions to embody in their report a deliverance regarding the amendments proposed. A communication from the Presbytery of Bruce anent the division of the mission field under its care was read. It was moved by Mr. Murray, seconded by Mr. Sutherland, and agreed: That having received a communication from the Presbytery of Bruce expressing disapproval of the proposed transference of a portion of the mission field of that Presbytery to the Presbytery of Maitland, but giving no sufficient reason for such disapproval, we now renew our application of last year to the Synod of Hamilton and London to have the said transference take effect. Messrs. Hartley and W. Henderson were appointed to support this resolution before the Synod of Hamilton and London. Reports from deputations previously appointed to visit and receive congregations were received and applications for grants from the Augmentation Fund were considered. It was agreed to apply for grants as follows: For Pine River \$150; for Dunganon and Port Albert \$200; for Belgrave \$150; for Langside \$100. Leave was granted Dunganon and Port Albert for moderation in a call. The following ministers were appointed commissioners to the General Assembly: Messrs. Murray, Geddes, McQuarrie, Anderson, McDonald. The charges entitled to send elders are Langside, Knox Church, Ripley; Knox Church, Brussels; Molesworth, Dunganon and Port Albert. The Sessions of these charges were requested to nominate a commissioner each and submit their nomination at the next meeting except Molesworth Session who have already nominated Mr. Robert Elliott as commissioner which is approved by the Presbytery. Mr. Murray gave notice that he will move at next meeting that the March meeting shall be itinerating. Mr. Stevenson asked leave of absence for three months with a view to visit Scotland, and stated that he had arranged for the supply of his pulpit. This was granted. Mr. Ross was re-appointed Convener of Home Mission Committee. Messrs. Hartley and W. Henderson were appointed members of the Synod's committee on bills and overtures. Messrs. Hartley, Geddes, Murray, Sutherland, read the reports on Temperance, Sabbath Observance and State of Religion, respectively. The reports were received and adopted, and ordered to be transmitted to the Synod's respective Conveners of Committees on these subjects. It was agreed that a Sabbath School Convention be held—that the time and place be fixed, and all arrangements for it be made by the Sabbath School Committee. The consideration of a proposed scheme for Presbyterial visitation was deferred till next meeting. At the evening sederunt Mr. McLellan read the annual report of the Presbyterial Woman's Foreign Mission Society in behalf of Mrs. McNabb, secretary of the society. It was moved by Mr. Geddes, seconded by Mr. Anderson, and agreed: That having heard the report of the Presbyterial Woman's Foreign Mission Society and read this Presbytery expresses its hearty gratification at the progress of the society and the substantial help it is rendering to the cause of Christ in our Church; moreover this Presbytery expresses the hope that this Presbyterial Society may continue a work which in the hands of our Christian ladies gives so much promise of greater things in the years to come. According to appointment Messrs. Anderson and Geddes addressed the Presbytery and the congregation assembled, Mr. Anderson taking for his subject "The Israelitish and Jewish Women in relation to the religious life of the Nation," and Mr. Geddes "What is the Church's greatest need in carrying on its work at Home and Abroad." The next regular meeting of Presbytery will be held at Wingham on Tuesday May 13th, at 11 15 a.m.—JOHN MCNABB, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Presbytery met within Knox Church, Paisley, on the 11th of March, when fifteen ministers and twelve elders were present. Rev. D. McKenzie, of Tara, was appointed Moderator of the Session of Geneva Church, Chesley, rendered vacant by the death of Rev. J. Ferguson. Messrs. Linton and Moore were appointed a committee to prepare a minute expressive of the mind of the Presbytery regarding Mr. Ferguson. The Rev. J. McMillan tendered his resignation of the pastoral charge of Glamis. The congregation was ordered to be cited to appear for their interests at an adjourned meeting to be held within St. Andrew's Church, Paisley, on Friday, March 21, at eleven o'clock forenoon, when the resignation will be disposed of, and Rev. J. Gillies was appointed to cite the congregation. The Committee on Augmentation was asked to give the same grants as last year to North Brant, etc., and Kinloss, etc. On the Constitution of Assembly the Presbytery recommended that the representation be one-fourth of ministers and elders as at present. It was unanimously resolved that it is expedient to appoint a general secretary of Sabbath schools. It was recommended that it be made obligatory for all ministers to connect themselves with the Aged and Infirm Ministers' Fund. The following commissioners to the General Assembly were appointed: Messrs. Anderson, Duff, Little, Rennie, Moore and Dr. James, ministers, and Messrs. J. C. McIntyre, D. H. Gilchrist, D. J. Graham, D. M. Halliday, W. McDonald and P. Caven, elders. Mr. D. J. Graham appeared as a commissioner from St. Andrew's, Sault Ste. Marie, asking that the station be erected into a regular pastoral charge, and submitting resolutions of the congregation thereanent, and promising an annual stipend of \$800. On motion it was agreed that the congregation be erected into a pastoral charge, subject to the approval of the Committee on Augmentation, and that application be made to said committee for a grant of \$100 a year. Rev. A. Tolmie submitted the Home Mission report, which was carefully considered, each field coming up for review. Resolutions were adopted and forwarded to the Home Mission Committee. Rev. A. R. Linton was appointed the Presbytery's representative on the Synod Committee on Bills and Overtures. Very satisfactory and encouraging reports on Sabbath Schools, Temperance and the State of Religion were submitted by the Conveners of the respective committees, and ordered to be forwarded to the Synod. The annual report of the Presbyterial Woman's Foreign Missionary Society was presented and read. The Presbytery expressed its interest in the work of the Society and gratification at the success which has been already achieved. Mr. D. B. Smith applied to receive the status of a catechist. After examination by a committee, consisting of Messrs. Anderson, McMillan, Caven and Eckford, his application was granted, and his name ordered to be forwarded to the Home Mission Committee. The names of Messrs. J. K. McGillivray, J. McKechnie and D. Miller were also forwarded as student catechists. The appointment of Mr. J. K. McGillivray to the Bruce Mines field, which he occupied last summer with so much acceptance and success, was strongly recommended. The next regular meeting of Presbytery was appointed to be held within Knox Church, Tara, on the second Tuesday of July at one p.m.—JAMES GOURLAY, Pres. Clerk.

PRESBYTERY OF QUEBEC.—This Presbytery met in Quebec on March 11 and 12, Dr. Lamont, Moderator. A large amount of business was transacted. Presbyterial circulars were read setting forth that application will be made to the next Assembly for leave to receive W. W. Warren, D.D., and Rev. Thomas F. Fullerton as ministers of this church. Professor Macadam's name was added to the roll of Presbytery. Dr. Clark having completed the fiftieth year

of his ministry a resolution of congratulation was passed. Reports on the State of Religion, Sabbath schools and Temperance were submitted by Revs. J. Macleod, J. Sutherland and T. Z. Lefebvre which were adopted. A resolution expressive of the Presbytery's appreciation of the efforts of John Charlton, M.P., to secure better legislation for the better observance of the Lord's day was adopted. The remit on the constitution of the General Assembly (proposing to reduce the representation from one-fourth to one-sixth) was disapproved. The appointment of a general secretary for Sabbath schools was also disapproved. The remit on ministers' connection with the Aged and Infirm Ministers' Fund was approved. Portneuf was taken under the care of the Presbytery and added to the list of mission stations. Dr. Laing was nominated for the Moderatorship of the next Assembly, and Dr. Lamont for that of the Synod of Montreal and Ottawa. The following were elected as commissioners to the next Assembly: Rev. A. T. Love, Dr. Lamont, T. Z. Lefebvre, J. Sutherland, G. R. Maxwell, and A. Lee; and Messrs. R. Brodie, Dr. Weir, Dr. Thomson, I. W. Eadie and J. C. Thompson, elders. It was resolved to make application to the next General Assembly in behalf of Rev. W. A. Johnston for leave to retire. Reports concerning augmented congregations were received. These showed that nearly all the congregations had sustained loss by the removal of families. Grants were revised and recommended for the ensuing year. Rev. John McCarter was appointed to Metis for another year. Rev. T. Z. Lefebvre tendered his resignation of the French Mission Church, Quebec. The consideration of the resignation was postponed till the next meeting. Messrs. E. S. Logie, T. G. Macleod and John U. E. F. Tanner, literary students, were taken under the care of the Presbytery as students having the ministry in view and were recommended for mission work. Messrs. George H. Smith, Adam Robertson and Simon Macdonald made application to be taken on trial for license. The Moderator and Clerk were empowered to petition the Dominion Senate and the House of Commons in the name of the Presbytery anent legislation for the better observance of the Lord's day. The Board of French Evangelization was recommended to send missionaries and teachers to St. Francis district, Duchfield, Quebec city and Port au Percil. The next meeting was appointed to be held in Sherbrooke on May 13 at eight p.m.—J. R. MACLEOD, Pres. Clerk.

PRESBYTERY OF MONTREAL.—At the meeting of this Presbytery last week Mr. Walter Paul read the following recommendations on Temperance Work, which were adopted: 1. That this Presbytery, having heard the report on Temperance, desires to record its deep satisfaction at the cheering reports which come from all our congregations, viz.: that intemperance is fast disappearing from amongst their members and adherents. But whilst viewing with gratitude and gladness the encouraging progress made in this direction, it regrets to know that the evil is still largely prevalent and deeply rooted in the community, and believing that the uprooting and destroying of the evil is largely the work of the Church, this Presbytery would continue to urge upon all its members not to relax one single effort, but to use every endeavour both by precept and example to help on the good work of temperance in the respective localities so that those outside the Church may also be blessed by their efforts. 2. Recognizing the great importance of education in this matter, this Presbytery would again call upon all Sabbath school teachers and Christian workers to continue to give the question of temperance great prominence in their efforts to do good amongst the young, and it would also express its decided satisfaction at the knowledge of the fact that scientific temperance is now being taught in a large number of our day schools, thereby giving the young an opportunity of knowing the evil effects of alcohol on the human system. 3. That whereas the Government of this Province still continues in their attitude of hostility and opposition to the friends of temperance and temperance reforms, this Presbytery would renew its recommendations of last year, and would earnestly urge upon all its pastors, elders, office-bearers and members generally to use their utmost influence in the community, and when an opportunity offers, to elect only able and good men, men whom we well know to be in sympathy with prohibitory legislation. 4. That this Presbytery takes pleasure in expressing its high appreciation of the great and valuable services rendered to the Temperance cause by the W. C. T. U., and would cordially recommend this good work to the sympathy and co-operation of all its members where branches have been or may yet be organized. The commissioners to the General Assembly which meets in Ottawa in June next were appointed as follows: Ministers.—By rotation, Rev. Messrs. James Patterson, John Mackie, D. Paterson, William J. Smyth, Thomas Bennett, Principal MacVicar, and R. Campbell, D.D.; by ballot, Revs. Professor Scrimger, R. H. Warden, D.D., James Fleck, F. M. Dewey, J. B. Muir, W. R. Cruikshank. Elders.—Messrs. William Drysdale, Walter Paul, David Morrice, James Brodie, James Croil, R. A. Becket, J. W. Kilgour, Warden King, John Murray, Dr. Christie, J. B. Cushing, A. C. Hutchison, James Walter. The Rev. Dr. Smyth, Convener of the Presbytery's Examining Committee, in his report showed that the following had finished their studies so as to warrant application being made to the Synod to take them on trial for licence: Messrs. S. Angel, W. L. Clay, B.A., W. A. Cook, C. J. Hastings, D. M. Jamieson, N. T. Kalem, S. F. McCusker, B.A., J. Naismith, B.A., W. J. Jamieson, and recommending them for work, as also Mr. Robert Borland, from Edinburgh. The Rev. G. Colborne Heine, Convener, read an encouraging report on French work, and grants were made to the various French stations. The Revs. G. C. Heine and A. B. Cruchet were appointed to instal Mr. Mousseau as an ordained missionary at Grenville, in company with Messrs. Fraser and Mackie. Mr. Mousseau, of Grenville, complained that the Methodists were making inroads on his territory, where there was only one family of Methodists. They disturbed his meetings, and one woman wished to discuss the question of perfection with him. They had lately left for new fields. The Rev. James Stewart made the same complaint in connection with his Arundel work. The Methodists had sent a preacher into a district where there was not a single family of that church. These cases will be laid before the Synod's Committee on Church Co-operation. The Rev. J. M. Boyd, Beauharnois, read the report on the State of Religion. The Rev. T. Bennett read the report on Sabbath Observance, and after striking out several recommendations (including that of "no milk on Sunday") the report was adopted. The remit from the General Assembly anent the employing of a general superintendent for Sunday schools was rejected as inexpedient. The Presbytery agreed to cite Erskine congregation to appear before them on April 3 anent Mr. Jordan's resignation.

OBITUARY.

MR. JOHN RENTON.

Mr. John Renton, a pious and efficient elder of St. Andrew's Church, Thamesford, Ont., departed this life at his late residence on the Governor's Road, North Oxford, on Sabbath, February 9, 1890, in the ninetieth year of his life, surrounded by all his family. He was an elder of St. Andrew's Church, Thamesford, for over forty years. He took a lively interest in the temporal and spiritual affairs of the congregation. Of late years, on account of the infirmities of old age, he was not able to attend church, but read his Bible and the best human authors very extensively at home. His mind remained sound and clear to the last. On Tuesday following his death, his remains were deposited in the Ingersoll cemetery in the hope of a happy and blessed resurrection. "Blessed are the dead who die in the Lord."

AN Universal Peace Congress is to be held in London in the early summer.

AN International Temperance Conference will be held at Christiana in September.

LORD KNUXTFORD has advised the Queen to assent to the Divorce Bill recently passed by the Victorian Legislature.

AT the London University January matriculation examination only forty-seven out of 175 ladies have passed for B. A.

THE temperance patriarch of Yorkshire, Sir Edward Baines, died recently after a prolonged illness in his ninetieth year.

THE Government of Denmark, following the example of Sweden and Norway, proposes to increase the duty on spirits five fold.

THERE are now more young ladies than young men to be seen busily taking notes of Dr. Parker's discourses in the City Temple.

THE congregation of Dr. Alexander Wallace, of Glasgow, have agreed to get a colleague, or colleague and successor, to their pastor.

PAISLEY Presbytery, on the motion of Mr. Starrock, has agreed to form associations for the prosecution of aggressive evangelistic work.

AT a conference held at Lady Louisa Ashburton's, it was decided to extend the work of the Common Lodging House Mission all over London.

THE Rev. W. R. Thomson, B.D., of Emlston, has been elected colleague to the Rev. Dr. Jeffrey, of Caledonia Road U.P. Church, Glasgow.

MR. FLEMING has submitted an overture in Hamilton United Presbyterian Presbytery asking the Synod to prepare a supplement to the Hymnal.

THE committees both in Cork and Dublin who are arranging the celebration of Father Matthew's cenenary consist of leading citizens of all creeds and classes.

GALSTON U. P. congregation, while their church is undergoing repairs, are worshipping with their brethren of the Free Church, the two ministers preaching alternately.

THE Rev. R. H. Lundie, M.A., of Liverpool, the biographer of the late Alexander Balfour, the distinguished philanthropist, is to receive the degree of D. D. from Edinburgh University.

THE widow of Dr. Michael Willis, late Principal of Knox College, Toronto, and the first pastor of Renfield Church, Glasgow, died at West Kensington on the 25th ult.

THE Newspaper Press Directory states that there are 2,234 papers in the United Kingdom, of which 185 are dailies. The number of magazines is 1,752, of which 430 are religious.

THE membership of Mr. Spurgeon's church is now 5,354, an increase of seventy-nine. During the year 433 were added, but 354 were removed, 116 by non-attendance and other causes.

DR. SMITH, of Cathcart, entered on the sixty third year of his ministry on Sabbath, 23d inst. At the morning service, which he conducted with his wonted power, he preached an appropriate discourse.

THE Calcutta students purpose placing a portrait of the late Principal Smith in a library as well as a marble tablet in the hall of the Institution, besides founding several bursaries to bear his name.

DR. RANDELL DAVIDSON, dean of Windsor, is a grandson of Dr. Davidson of the Tolbooth Church, Edinburgh, and descended from a Midlothian family of landholders, the Davidsons of Muirhouse.

THE Bedfordshire and Hertfordshire salvationists have been placed under a female captain, and General Booth says that if this new experiment succeeds they will soon be able to officer the whole world.

THE Ladies' Foreign Mission Association, now in its fifty second year, has within the last ten years almost doubled the amount of its annual income. Last year the Glasgow and West Scotland branch raised \$6,170.

THE West of Scotland ladies' association for foreign missions will hold a bazaar in Glasgow in the third week of December, to assist in providing homes for lady missionaries and buildings for carrying on their work.

THE Nizam of Hyderabad is about to appoint five commissioners for the purpose of taking evidence in zenanas. They must possess a knowledge of law, and of three or four languages, including English, and will receive a handsome salary.

THE annual accounts show an increase on the whole of the United Presbyterian Church; and the Augmentation Fund will make the minimum stipend \$900, besides manse, or \$100 for house rent in addition where there is no manse.

LORD KYLLACHY has decided that the Church of Scotland is entitled to the residue of the estate of the late Mr. George Bruist, of Ormiston, which he ordained to be left "for the propagation of Christianity in the Established Churches of Scotland."

AN Esquimaux journal is now published, entitled the Reader. It has been started by one of the natives with the help of some old type, and a small handpress; and the owner does all the work himself, including some wood engraving for the illustration.

ONE of the most striking Christian enterprises in Japan is an orphan asylum started two years ago at Okayama by Mr. Ishii, a medical man, and his wife, in imitation of George Muller. Its home is in a Buddhist temple and it has now fifty-five orphans.

DR. STEWART, of Heathcote, at a temperance conference in Aberdeen, spoke of the advanced state of opinion in Scotland as compared with England, and declared that he was ready to support home rule for Scotland if for nothing else than that it would give the people the control of the liquor traffic.

MR. ERASMUS SCOTT CALMAN, who some fifty years ago was a missionary schoolmaster in Jerusalem, has been accidentally killed in a lunatic asylum at Cambridge Heath, of which he was an inmate. He was knocked down in the grounds by another patient. He had reached his ninety-third year.

THOSE who have profited by the works of the late Philip Gosse, the naturalist, who of all the scientific writers of our time was probably the most intensely earnest Christian and certainly the strongest Puritan, will be glad to learn that his accomplished son, Mr. Edmund Gosse, is about to write a biography of his father.

IN the mission work at Edinburgh the former practice was reverted to of joint meetings in the Synod hall; and an unusual interest centred in the one at which Rev. William Anderson, of old Calabar, was presented with an address of congratulation from the Mission Board on the attainment of his jubilee as a missionary.

THE walls of Dunblane cathedral have all been renewed and finished and are now almost ready to receive the roof. A large stone cross has been reared on the western gable to correspond with that on the east gable. During the progress of the work care has been taken to protect the tombstones in the aisle, many of them of historic interest.

FOR the first time in the history of St. Paul's a service conducted entirely in the Welsh tongue was held in that cathedral recently. It attracted a congregation exceeding 10,000, four-fifths of whom were Welsh residents in London. The Bishop of St. Asaph was the preacher, and 200 Welsh choristers led the service of praise. Sir John Puleston read the first lesson.

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THE MISSIONARY WORLD.

NORTH AFRICA AS A MISSION FIELD.

The "North Africa Mission" has extended its operations to all the Berber races and the Arabs, from Morocco to Tripoli; and, indeed, desires to include the European, French, Spanish, Italians, Maltese, as well.

We are here on the fringe of this great African continent, in countries bounded on the north by the Mediterranean Sea, now the great highway of the East. So far from verifying the thoughts of our childhood—of vast sandy plains peopled by blacks—it is here, on the contrary, a lovely, fertile, mountainous country, and our Berbers and Arabs are white, and many with noble, manly traits. However, as to their religion, they are Mohammedans. You, dear brethren of the United States, have long been occupied with these adherents of the false prophet, but here in Algeria we have the immense advantage of proselytizing in a land ruled by equitable laws, and where the acceptance of the religion of Christ does not entail the danger, if not the penalty, of death. We hear from our brother Baldwin of persecution by the authorities of Morocco, and it may be so if the Truth prospers in Tripoli, still barbarous States. We circulate the Arabic Scriptures prepared by the American brethren at Beirut, and we spread them abroad everywhere around us.

Kabylia itself is a most romantic region, enclosed by the range of the Jur-Jura mountains, from which spurs are projected enclosing fertile valleys, richly cultivated, and bounded on the north by the hills of Beni-Djennad, where two American brethren have entered a village, and run up a mud hut and have begun their work, braving all the distressing circumstances connected with their position.

The people have built their villages on the summit of their mountains for protection against the Arabs who invade the country, but they cultivate their slopes in every available spot. Some of the tribes take their flocks in the summer to the higher valleys of the mountains, which, in the winter seasons, are covered with snow, where they find delicious pasturage. Its summit, the Lalla-Kadidja, is 8,000 feet high. Every village has its Djemaa, or Parliament House, where the affairs of the village and the tribe are discussed, and where every man capable of carrying a rifle, or keeping the Ramadan fast, is a member; indeed, the Kabyles have presented what many have aimed at—the purest and most economical republic the world has ever known. It is true, before the French invasion, the tribes were often at loggerheads, owing to their self-assertion and jealousy. Happily, that is all at an end, through the wise and firm rule of the French regime. They are a fine race, with many noble qualities, very susceptible to kindness, and systematically hospitable; the more they are known the more they are loved. Their women are unveiled, and when young, many are extremely handsome, but like all Mohammedan women, are a subjected, if not an enslaved, class.

As far as they know it, they observe the religious prescriptions of the Koran, though it is likely that some tribes do not possess a copy. These extend to circumcision, the response to the call for prayer, fasts and feasts, etc., but they do not observe its prescriptions as to inheritance. They have no written language, and we have only at present the Gospel of John translated into Kabyle in Roman characters, and Mr. Mackintosh has translated the Gospel of Matthew into Riffian in Arabic characters. Happily there are now many French schools throughout Algeria, and an interpreter may generally be found in most villages, and by this means we have been enabled to reach in various places.

We have in most of the towns a peculiar race of Berbers, known by their varied coloured coats, and keeping grocery and other shops—the Mzabs from the Sahara. They are Mohammedan dissenters, and very accessible, receiving our Arabic Testaments very gladly. Our butcher here tells us he reads his Testament to three or four listeners of an evening.

The Arabs are mostly a nomadic race, though many get settled in towns, and are becoming agriculturists. We have seen caravans moving after wheat harvest down into the Sahara to reap their dates. Three hundred villages of French colonists without a single evange-

list city abound for workers in that tongue. The physical features of the country are extraordinary. We have first, the Tell, a strip of territory varying from fifty to one hundred miles, bounded by the Mediterranean on the north—hilly, mountainous, romantic, very diversified. Next, the High Plateau—vast plains separated by parallel ranges of mountains and subject to alternations of intense cold and great heat, devoid of trees and very little inhabited, though affording in many parts pasturage for cattle. Beyond these lies the Sahara, diversified by vast plains of sand with rocky plateaus. The French have their military stations far down in the south; and again beyond this lies the Soudan.

The Atlas mountains commence at Agader, near the coast, to the south of Mogador, and extend in a northwesterly direction through Morocco and Algeria, and terminating at Cape Bon. In Tunis there are no navigable rivers.

With respect to the languages spoken: In Morocco it is a corrupt form of Arabic, but the Shelluhs and Riffs speak Berber, and, perhaps, comprise two-thirds of the population. In Algeria and Tunis, and we may include Tripoli, also, the Arabic. The range of Berber in Algeria is considerable, taking in the whole country, from Dellys southeast to the borders of Tunis, having its boundary on the east at the River Kebir, but extending to Constantine and the region north of the city. Many districts to the northwest of Algeria contain Berber-speaking people, but they are speedily becoming Arabized. The whole of this district from the river Sapil, which has its embouchure at Boagie right up to Tunis, is unevangelized, except a few sisters at Constantine and Bone.

Here is a sphere of missionary labour for some of your noble young men who are consecrating themselves to foreign mission work. Arabic would be the language most necessary to study, and which might be partially acquired in the United States. It opens the way to millions of Mohammedans. French also would be necessary in Algeria. We have here a most healthful climate, and have spent several summers without inconvenience. The temperature, Fahrenheit, would be about 82 in August and 48 in winter months, December and January. The North Africa Mission has upwards of forty missionaries, including ladies, and there are at least forty more independent, or connected with other societies; but there is room for eighty more, and we want American zeal and push to overcome, with the help of the Spirit of God, the tremendous difficulties of mission work among Mohammedans.—George Pierce in Missionary Review.

FRANCE.

The statistics of France for 1888 contain some sad facts respecting family life. Compared with 1887 the decrease in marriages was 212, while there were 6,360 less than in 1886. There were 1,702 more divorces than in 1887, and 1,758 more than in 1886; the total number was 4,708. The decrease in the number of births since 1887 was 16,794. Since 1884 there has been an annual decrease in birth. In 1884 there were 937,758 births; in 1888 the number was 882,637. In illegitimate births there is, however, an increase. In 1881 they were 75 per cent.; in 1888, 85. In the Seine department twenty-five per cent. of the births were illegitimate. The official report states that if it were not for the illegitimate births there would actually be a decrease in the population of France. Miss Grant Brown, who with two other ladies lately made a mission tour in Corsica, reports that wherever they travelled they held daily meetings, which were thronged by people eager to learn the truth. The work met with much opposition from the priest; but the civil authorities were generally friendly, and in several villages the mayors offered the use of rooms. In one village three men volunteered to stand every Sunday in the market-place, and read the Gospel to their countrymen. There is no Protestant church on the island.

BURLINGTON ROUTE.

HOME SEEKERS' EXCURSIONS.

The Burlington Route, C., B. & Q. R.R., will sell on Tuesdays, April 22nd and May 20th, Home Seekers' Excursion Tickets at Half Rates to points in the Farming Regions of the West, Northwest and Southwest. Limit thirty days. For folder giving details concerning tickets, rates and time of trains, and for descriptive land folder, call on your ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

GLADSTONE.

The grand old gentleman seems to grow younger as the years go by. When urged for the real secret he finally told us (not expecting it would be published, but here it is). Mrs. G. never allows any other kind but Imperial Cream Tartar Baking Powder used. Its the only reliable. Sold by all grocers.



WOMEN OF FASHION.

DO THEY ABUSE THE USE OF COSMETICS? AN OPINION WELL WORTH STUDYING. SOME STARTLING STATEMENTS.

Harper's Bazar in a leading editorial, says: "An American woman past thirty who has kept the bloom and brilliancy of her girlhood is almost as rare as the dodo.

"In this extremity it is not strange that women look to cosmetics to repair the ravages of climate and custom, and that the use of these hazardous allies is rapidly increasing.

"If it were only a question of money wasted and folly enlightened it would not be worth while to preach upon this text, perhaps. But probably nine out of every ten of the cosmetics in market are positively harmful. White lead, bismuth, arsenic and other powerful poisons are the usual base. They impart for a time an artificial bloom, always followed by a darkening and coarsening of the grain of the skin. The habitual use of arsenic in pills, wafers of solution results in the disturbance of the circulation, a weakening action of the heart and not seldom in paralysis."

NOTE.—These are startling statements, and should cause every woman to ponder well before she uses any preparation on her face, where the chances are so great of serious injury following such use. There seems to be but one woman in America who has thoroughly tested cosmetics, and succeeded during her researches in finding an emollient which is absolutely beneficial. Of course our readers will imagine at once that we refer to the Recamier preparations, which were first used by the famous beauty Julie Recamier, the secret of which is now owned by Mrs. Harriet Hubbard Ayer, and which are manufactured for sale by her.

We admit that the Recamier preparations are all the vogue; that Adelina Patti, Mrs. Langtry, Mrs. James Brown Potter, Mme. Modjeska, Sarah Bernhardt, Clara Louise Kellogg and many other such experienced ladies have abandoned all other preparations and only use the Recamiers, because we have seen letters to Mrs. Ayer from them declaring such to be the fact. But it must be borne in mind that they are not strictly cosmetics, such as are referred to above, because Mrs. Ayer has given her word of honour that they contain neither lead, bismuth nor arsenic, and she pub-

lishes a statement from Prof. Stillman, of Stevens' Institute, that they contain nothing but that which is allowed by the French Pharmacopœia. There can be no doubt that a woman whose face is tanned, sunburnt, full of pimples, those disgusting blackheads or other imperfections which are caused by our mode of life and the exposures to which we are subjected, must certainly be more or less repulsive, if not absolutely disgusting.

A woman who permits her complexion—her most important feature—to indicate uncleanness must expect such results. The most ignorant and even deformed woman in the world is attractive to men if she has a beautiful complexion and looks tidy, and the only articles so far discovered and which are used by every woman of fashion are the Recamier preparations.

WHAT THE RECAMIER PREPARATIONS ARE AND WHY THEY ARE TO BE USED.

Recamier Cream, which is first of these world-famous preparations, is made from the recipe used by Julie Recamier. It is not a cosmetic, but an emollient, to be applied at night, just before retiring, and to be removed in the morning by bathing freely. It will remove tan and sunburn, pimples, red spots or blotches, and make your face and hands as smooth, as white, and as soft as an infant's.

Recamier Balm is a beautifier, pure and simple. It is not a whitewash, and unlike most liquids, Recamier Balm is exceedingly beneficial, and is absolutely imperceptible except in the delicate freshness and youthfulness which it imparts to the skin.

Recamier Lotion will remove freckles and moth patches, is soothing and efficacious for any irritation of the cuticle, and is the most delightful of washes for removing the dust from the face after travelling, and is also invaluable to gentlemen to be used after shaving.

Recamier Powder is in three shades, white, flesh and cream. It is the finest powder ever manufactured, and is delightful in the nursery, for gentlemen after shaving and for the toilet generally.

Recamier Soap is a perfectly pure article, guaranteed free from animal fat. This soap contains many of the healing ingredients used in compounding Recamier Cream and Lotion.

The Recamier Toilet Preparations are positively free from all injurious ingredients, and contain neither Lead, Bismuth, nor Arsenic, as attested to after a searching analysis by such eminent scientists as

HENRY A. MOTT, PH.D., LL.D., Member of the London, Paris, Berlin and American Chemical Societies.

THOS. B. STILLMAN, M.Sc., Ph.D., Professor of Chemistry of the Stevens Institute of Technology.

PETER T. AUSTEN, Ph.D., F.C.S., Professor of General and Applied Chemistry, Rutgers College and New Jersey State Scientific School.

If your druggist does not keep the Recamier Preparations, refuse substitutes. Let him order for you, or order yourself from either of the Canadian offices of the Recamier Manufacturing Company, 374 and 376 St. Paul St., Montreal, and 50 Wellington St. East, Toronto. For sale in Canada at our regular New York prices: Recamier Cream, \$1.50. Recamier Balm, \$1.50. Recamier Moth and Freckle Lotion, \$1.50. Recamier Soap, scented, 50c.; unscented, 25c. Recamier Powder, large boxes, \$1.00. Small boxes, 50c.



THE MANETTIA VINE

Here shown is the most magnificent flowering vine in cultivation, either for the house or garden, for it is loaded with bloom every day in the year. In the house it can be trained all around a window, and will be a solid wreath of bloom both summer and winter. In the garden, its charming beauty surpasses everything. Flowers intense scarlet, tipped with yellow, the most brilliant and striking combination, and borne by the thousand, each flower keeping perfect over a month before fading. It is of the easiest culture, and sure to thrive for any one with ordinary care. It can be trained on a trellis, strings, or used for drooping from hanging baskets; in any way a perfect mass of the most lovely flowers and foliage from the root to the tips of the branches. Plants continue in bloom most profusely for many years and are great beauty and novelty attract every eye. We never saw a more beautiful or satisfactory plant. See colored plate in catalogue. PRICE of strong plants ALREADY BUDDING OR BLOOMING, by mail, post-paid, guaranteed to arrive in good order, 40 cents each, two for 60 cents, four for \$1. To every order we will add another elegant novelty free.

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