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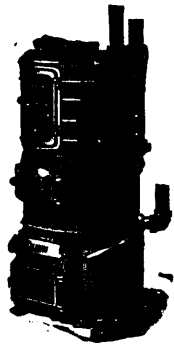
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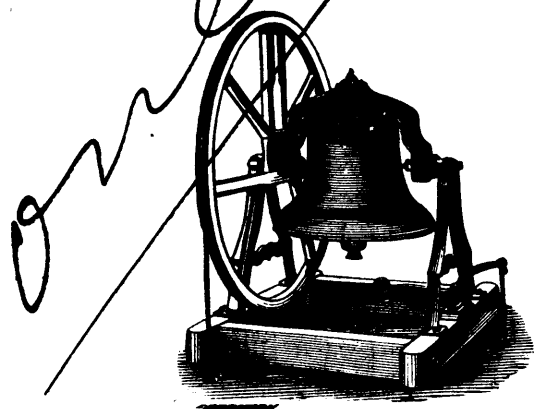
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# THE CANADA PRESBYTERIAN.

VOL. 20

TORONTO, WEDNESDAY, JUNE 10th, 1891.

No. 23.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

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## Notes of the Week.

NEWS has been received from Rev. Jonathan Goforth, missionary in Honan, China, by letter dated April 3, stating that himself and family are in good health, and that hopes are entertained of the cessation of the annoying disturbances that were prevalent recently. Matters generally are in a prosperous condition. The letter contained two genuine visiting cards of the Emperor, bearing his autograph.

THE Scotch Church Mission, of Jersey City, N. J., was, on May 14, constituted a Church, to be known as the John Knox Presbyterian Church. Sixty-one persons united in fellowship at the organization, and several more were admitted at the first communion, Sunday, May 17. The handsome edifice in which the congregation gathered by Mr. Houston, the blind evangelist, now worships, is the gift of Mr. George R. McKenzie. This mission was originated by the congregation of which Rev. David Mitchell is pastor.

THE Rev Charles Moinet of Kensington, London, in pleading from the pulpits of St. George's and the Barclay Church, Edinburgh, for financial help towards the Home Mission Schemes of the English Presbyterian Church, spoke of the difficulties in the way of extending the Presbyterian cause in England through the prejudices and amusing ignorance of the people. He also showed how through the leasehold system, by which the buildings are forfeited to the landlord at the end of the lease, the cost of churches is great.

ROME, says Dr. Grattan Guinness, was at work in China two hundred and fifty years before Protestant missions had commenced in that land, while in Japan, where Protestant missions only date back to 1860, Romish missions began in the time of Xavier, more than three centuries ago. Yet, during the short time of their existence, Protestant missions have grown with such rapidity that they have already more than overtaken those of the Church of Rome. They have everywhere produced results of a purer and more permanent nature.

A MEETING of the Christian Endeavour Executive of Ontario, composed of Mr. Colville of Peterborough, president; Rev. J. A. R. Dickson, B.D., Galt; Miss Carson, London; Mr. Morris, Hamilton; and A. H. Hardy, B.A., Lindsay, secretary, was held at the Bible Society's room, Toronto, last week. Business was transacted with reference to the international convention at Minneapolis, and also in preparing a programme for the Ontario union meeting in Peterborough, Ont., in October. The societies are multiplying rapidly, there being now 455 societies and a good number of junior organizations in existence.

VASSILI IVANOFF, one of the principal leaders of the Russian Stundist movement, who has been in gaol since August last charged with propagating Protestantism, still remains there untried. The police have been engaged in trying to collect evidence against him, but their efforts have totally failed. It is now reported that the notion of trying him at law will be given up, and that as soon as the road across the Caucasus is passable he will have to tramp across the mountains in chains, and settle in one of the Transcaucasian provinces under police surveillance.

THE *Christian Leader* says: Mr. Stephen Williamson, M.P., in a long letter to a member of the Free Church branch of the Laymen's League, collates a number of utterances of Dr. Chalmers on the question of a State Church, and shows that the views expressed by the great leader of the Free Church shortly before his death were but the hasty effusions of impatience, resulting from his mortifications at his plan for the working of the sustentation fund having been set aside in certain particulars that he deemed of the highest importance. Mr. Williamson's decided conviction, on a calm and dispassionate consideration of all the materials, literary and historical, at his disposal, is that if Dr. Chalmers were now with us he would be in perfect accord with those who constitute the majority in the Free Church.

THE Assembly, says the *Interior*, puts an end to conference with the Episcopalians with a view to organic unity. We were on the Committee of Conference, and never saw a ray of light on that path. Such hopefulness as any of the Committee had came, in our opinion, from the optimism of that most sweet-spirited and consecrated of our living Christian fathers, Rev. Dr. Joseph T. Smith. His hopefulness, it seemed to us, came largely of desire that the prayer of Our Lord might be speedily realized. But now that ecclesiastics of that Church are placed under suspicion and severe individual condemnation, for recognizing Presbyterian and other evangelical ministers as ministers of Christ—it is high time to put an end to a conference which, with all Christian charity, it is difficult to recognize as candid or practical.

FREQUENTLY announcement is made, says the *Pittsburg United Presbyterian*, that funeral services will be held at such a time and place, and the interment will be at a later hour, or on the following day, when only relatives or such as may be invited are expected to be present. Such an arrangement dispenses with the long funeral processions, largely made up of persons who have no special sympathy for the bereaved friends. The "interment later" custom also affords privacy to the friends of the deceased at a time when it is peculiarly appropriate that it should be enjoyed. The custom of the private interment of the dead should become general. Much unnecessary expense will be thereby avoided, and acquaintances and neighbours relieved from a burdensome service, which often subjects them to great inconvenience without any compensating benefits.

THE Baptist movement in South Russia, the Caucasus, the Crimea, and along the Don, has for its leaders Pastors Vassili Pavloff of the Caucasus and Vassili Ivanoff of Taurien. The former, a highly gifted man, is a native of the region in which he labours, a descendant of a Cossack who was educated at Hamburg in the headquarters of the German Baptists. A thoroughly educated man, he is well acquainted with the theological literature of Central and Western Europe. In 1883-85 he visited all the dissenting sects of Southern Russia for the purpose of effecting a union in which he was reasonably successful. The Baptists are making rapid progress. Among the means of propaganda adopted is the publication of tracts and periodicals; and a Baptist merchant named Woronin has published at his own expense a collection of evangelical hymns.

CARLYLE appears never to have lost that esteem for Dr. Chalmers which took possession of him when, in his early days, he first met the great divine while on a visit to Edward Irving at Glasgow. This may be gathered from the extract Mr. Froude gives under date June 19, 1847, but it was confirmed by the hitherto unpublished letter of Carlyle's dated in June, 1852, which Mr. S. Williamson, M.P., read at the opening of the Chalmers Memorial Church in Anstruther, the native town of the great Free Church leader. In that letter Carlyle wrote: It is not often that the world sees men like Thomas Chalmers, nor can the world afford to forget them, or in its most careless mood be willing

to do it. Probably the time is coming when it will be more apparent than it now is to every one that here intrinsically was the chief Scottish man of his time—a man possessed of such a massive geniality of intellect and temper as belonged to no other man.

DR. MACLAGAN, the Bishop of Lichfield, has been appointed Archbishop of York. His promotion in the Church has been extraordinarily rapid. It seems but yesterday since he ministered in an obscure church in one of the dreariest parts of London. His success cannot be attributed to outstanding genius, learning, originality, or oratorical power. But he has good qualities, which have impressed themselves on his associates wherever he has been, and which will make their mark in York. Like Archbishop Tait, a Scotchman, and born a Presbyterian, Dr. Maclagan has had brothers well known in all the branches of Presbyterianism. Mr. David Maclagan was long a leading elder in Free St. George's, Edinburgh (Rev. Dr. Whyte's), of which he wrote the history. Sir Douglas Maclagan is an attached member of the Church of Scotland; and Dr. P. J. Maclagan, of Berwick, was long an elder in Wallace-green United Presbyterian Church, then under the ministry of Dr. Cairns, but now connected with the Presbyterian Church of England. Dr. Maclagan's son, the Rev. P. J. Maclagan, is an English Presbyterian missionary in China.

THE activity of the English Presbyterian Church in the foreign field, says the *British Weekly* is the most hopeful augury for its future. Considering the smallness of the denomination in London, last Friday's meeting was a most encouraging sign. In India, as Professor Lindsay admitted, Presbyterian missions are very much broken up. There is no friction, but too little consolidation. In Southern China the English Presbyterians have the field to themselves, and when they touch the border of the American Society's work the missions practically amalgamate. No doubt one reason of the success of the work is that all the missionaries are cultured men who have gone through the long Presbyterian training. As was pointed out on Friday, the great agnostic system of Confucianism needs to be attacked with weapons far more delicate than those which prove effective in Polynesia and Africa. The educated Chinese are profound religious thinkers, and the missionary must be able to meet them on their own ground. The success of the work cannot be gauged by the number of communicants. It may seem little to have doubled the number in fourteen years, but every convert admitted into the fellowship of the Church represents tens and even hundreds to whom the Gospel has penetrated.

THE Chicago *Interior* comments as follows: The amendments to the Confession make no attempt to hide or reconcile the opposition of the doctrines of sovereignty and responsibility, but rather emphasize it by putting the one immediately over against the other. That is as it should be. "You are in direct opposition to the truth, and I will have no co-operation with you," calls out the hyper Calvinist, who is building an abutment on his side of the stream, to the Arminian who is building a similar one on the opposite side. "I'm agreed to that, you old Mahommedan fatalist," retorts the Arminian. So they go on building better than they know. The two structures curve and meet midway, each with its whole force of opposition against the other—and behold an arch!—an arch which the diametrically opposing forces and all superincumbent pressure only make stronger. The more powerful the opposition of each side the more adamantine the solid arch! Now we shall have it just right—the whole arch is ours. "But this side is opposed to that side, and that side must be wrong," says the mystified hyper-Calvinist—"they cannot both be right." "Amen," answers the Arminian, "A house divided against itself can not stand." "That is true," says the old Roman arch builder who is looking on. "But this is not a house divided against itself—it is an arch united against itself, and that is the perfection of everlasting strength."

## Our Contributors.

### SOME NOTES ON THE AMERICAN ASSEMBLY.

BY KNOXIAN.

The principal difference between the American Presbyterian Church and ours is a difference in numbers. Our neighbours hold the same doctrines, adopt the same polity, administer the same discipline, preach the same Gospel. Their 6,000 ministers work among 65,000,000 of people, our 700 work among 5,000,000. The membership of the American Church is nearly 800,000, the membership of ours last year was 157,990. Their revenue for all purposes last year was nearly \$15,000,000; ours was \$2,054,951. Theirs is a bigger Church mainly because they work among a larger population. There are good men in both Churches, and they have more of them; middling men in both, and they have more of them; bad men in both, and they have more of them; cranks in both, and they have more of them; fools in both, and they have more of them. The difference between the two is mainly a difference in numbers.

Between the typical Canadian and the typical American minister there is not much difference except that the American brother may, perhaps, be a man of more resources. He is not a better Christian, or a better scholar, or a better preacher, but he has often to work a harder field, and stern necessity makes him resourceful and many-sided. An American minister, especially in the west, has to fight against all the ordinary evils and several special ones happily unknown in Canada. He has to contend against the Sabbath newspaper, against the open saloon and open store on Sabbath; against easy divorces and the deluge of evils that come in along with them; against the gross materialism that always comes with extraordinary prosperity, against the socialism, atheism, anarchism and a dozen other pestiferousisms that are dumped into the country from Europe, against the lawlessness and recklessness of the new territories and the vices of the old cities. A minister who has to contend against these special developments of the world, the flesh and the devil must have resources or die, that is, die ecclesiastically. Of course there are compensations. If in any community the bad are very bad, the good are likely to be extra good. The fence is so high in Chicago or New York that a man can hardly get on it. Nobody grudges the American brother his resources. He pays dearly enough for all he learns after he leaves college. In the school in which he takes his post-graduate course the fees are high and the discipline severe. Canadian ministers should be profoundly thankful that some of the difficulties mentioned are unknown in Canada, especially the difficulties arising from open, defiant Sabbath desecration. Let us stand up manfully always and everywhere for a quiet Sabbath.

The dead line of fifty is for the most part an imaginary line drawn through the newspapers and through the imaginations of ministers who allowed their minds to become old long before they saw fifty. There are more men in this Assembly with grey heads or heads with little on them to become grey than we ever saw in a Canadian Assembly. Congregations of a certain type may prefer very young ministers, but most of the pastors and professors who compose this great court are a long way from boyhood. The idea that the American people are lacking in respect for age is also pure fiction so far as this Assembly is concerned. The two oldest men in court are the Moderator and Dr. Smith, of Baltimore. The moment either rises the Assembly quiets down, no matter what is going on. The profound respect the Assembly has for Dr. Green's honoured life and noble Christian character does far more to preserve order during this long and exciting Briggs debate than any qualifications the Doctor has for presiding over six hundred excited Presbyters.

One of the strong points of this Assembly is its ability to put through routine business with neatness and despatch, especially despatch. The fact is, most of the real work is done down-stairs in committee-rooms, and the results made known and endorsed in the Assembly. No other way is possible. If an Assembly of nearly six hundred members, mostly good talkers, once began to discuss the personnel of thirty standing and many special committees, a large number of Boards and any number of other minor organizations, when would the discussion stop? For the first three days the routine went through in grand style. On Home Mission day the oratory broke loose and flowed on with increasing volume until the Briggs case was disposed of. The Assembly seemed to enjoy it, for the seats were always full, and no doubt the visitors did, for the galleries were nearly always crowded. The American Presbyterian, like his brother and sister the world over, does like a good discussion.

In the quality of the oratory a Canadian Assembly would compare favourably with this one. If our neighbours have a larger number of good speakers it is because they have a larger number of all kinds. Their oratory, however, has some marked characteristics well worthy of study. The typical speaker here usually begins without a single word of introduction and ends when he is really done. Sometimes he says "Moderator" as he sits in and sometimes he omits that duty. He rarely tells you that he cannot give a "silent

vote on this question," or says anything about how he thinks or how he feels. He seldom troubles you with any reasons why he is going to speak. He goes to work without any preliminaries whatever, says what he has to say, illustrates, makes points in a condensed way, and sits down as suddenly as he began. Cutting off commonplaces at the end of a speech and "preliminary remarks" at the beginning save a vast amount of precious time and make speeches much more lively and attractive. Of course there are exceptions. There are speakers here and everywhere who cannot condense, who cannot begin without preliminaries or stop when they are done, who have no idea of time when they themselves are talking, but certainly one characteristic of the best type of oratory in this Assembly is the ability to make points in a condensed way.

The Woman's Foreign Missionary Society is one of the most successful working institutions of this Church. Last year they came within about \$10,000 of raising as much money for Foreign Missions as all the congregations. The amount raised by the congregations was \$346,779; by the Woman's Board, \$336,244. The increase over the contributions of the former year was a thousand dollars more than the increase in the contributions of the congregations. In a short time the Woman's Board will be a greater concern than the Men's Board.

The Briggs case ended just as any man with open ears and eyes who had been in the Assembly a few days could see it would end. By a majority of nearly eight to one the Assembly vetoed his election as professor of Biblical Theology in Union Seminary. Dr. Briggs has himself and his friends to thank for all this trouble. The Church is greater than any professor in it, or than any theological seminary in it, and if a professor or any other man teaches doubtful doctrine and wantonly raps the best feelings of thousands of good men and women, he must just take his chances. Dr. Briggs took his, and neither he nor his friends have any right to complain. Perhaps they may be as brave and courageous in adversity as they were arrogant and dogmatic in prosperity. Two or three things are reasonably clear. Our neighbours have no use for theological professors who cannot make themselves understood on vital points. They have not the slightest intention of allowing any servant of the Church, however learned, to treat his brethren contemptuously, or wantonly wound the most sacred feelings of thousands of the best people in the Church. The glamour that is supposed to encircle a man who has "studied in Germany" has neither charms nor terrors for American Presbyterians whatever it may have for other people and in other places. The Church is not to be badgered with impunity by Dr. Briggs or any other man, and if he wants to leave, as Dr. Bartlett said, he "can go and take all his intimate friends with him."

## PRESENT-DAY PAPERS.

### QUALIFICATIONS FOR PLACES OF TRUST.

BY TITUS MUNSON COAN, M.D.

My friend, Mr. A. S. Hewitt, is reported to have said "If I had been a politer man than I am, I might have been President of the United States."

Whether the story is true or not, it raises an interesting point. Is politeness, then, a qualification for a place of public trust?—for public trust, I suppose, is what is meant by the question announced. For attaining a place it certainly is. If we change the word and call it tact, we shall have one of the most important qualifications for retaining public place; the point may be dismissed without further consideration as being incontrovertible. In every subject there are a number of evident or admitted truths which one need not spend long in discussing; they are old acquaintances whom we nod to familiarly as we pass, we speak their name and let them go. So in naming the qualifications for places of trust, it is enough to name honesty, ability and tact. Honesty as a matter of course, and with it as much tact as we can get. An honest man without ability, or an able man without principle, is equally misplaced and equally dangerous. And a man who has no tact will not win his place, or having got it, will not hold it long even if he be both honest and able.

So much for the commonplaces of the subject. My readers, I think, will agree with me so far. The real discussion begins when we come to consider the different kinds of ability that may be in question—the variety of intellectual qualifications for public duties. And the controversy turns mainly upon the question between the technically-educated man, and the man of practical experience; between the fair competition of those qualified by education for places of trust on the one hand, and on the other the rougher natural selection or example of the practical man in politics.

Some philosopher says "the fools are right in the long run." This is to say that in practice the rougher methods usually prevail in the domain of politics. But this is not very satisfactory doctrine. What does it mean? It means that things have their own way—general forces rather than individual ideas, and that any fine spun reforms are not viable. The average sense or nonsense—not the refined intelligence, is what rules our politics.

Well, this is undoubtedly true for the most part, and in the deep sense it is inevitable like everything else. It is especially true in a democracy like our own that things have their own way, and follow the will of the rough-shod. In politics at least genius is merely an affair of energy.

But is this a sufficient theory of fitness for public life? Need we drive at practice so utterly and exclusively as to leave all theory out of sight? From the dusty arena of the practical man cannot we recapture some breathing room for intelligence? Here we come to the parting of the way between those who debate the qualifications for places of trust—between those, in a word, who think that experience is all, and those who argue that general intelligence, even high culture, are desirable qualifications. It is the old debate between theory and practice.

From the time when sailors first went down to the sea to the twelfth century, the art of beating a ship to windward was unknown. One had to sail with the wind or not at all. Ships and fleets waited indefinitely for a favouring wind, the lack of it was one of the many causes that delayed that ruler of men, Ulysses, on his homeward way from Troy. By-and-by, we may suppose, came theorists who argued that it was possible to sail against the wind—men who were first laughed at and then persecuted; and when at last their invention was adopted, the old navigators unanimously said "We all knew it before." This, as we know, is the experience of every man or community who lets ideas run ahead of practice, as opposed to the plan of going ahead at any rate, and picking up such ideas as one can in going. Both methods have their advantages and their disadvantages, each one indeed completes the other. But in our time and civilization there is no danger that the practical will be neglected. The danger is that our public men will not be sufficiently prepared from the intellectual side to cope with the practical.

I would advocate, then, among the main qualifications for public office, not only the training by experience but also the intellectual training that comes of a good college course or from continued private study. The man who has these, is by no means under compulsion to turn out a Solon. What is so rare, under any regime, as a wise ruler? But the man who has studied and reflected is far likelier to direct wisely the flow of forces around him than if he comes among them blinded by the dust of passion, prejudice and controversy. The forces of politics exist for themselves; they dominate and absorb all but the men who have both natural power and wise training.

To a question stated in such general terms as the present, it is hard to give any specific and definite answer. It is not a question to be answered in a phrase. If a "theoretical" man in the ordinary sense is not the right man for a place of trust, neither is a merely "practical" man. Of good theory and of good practice we cannot have too much. Jefferson was a fine type of a public man: full of ideas, full of energy, he made himself instantly and permanently effective. A still better type was Marcus Aurelius, who brought the widest culture of the time and the highest power of thought to his great position, both by natural endowment and by education he had the highest gifts. We require both at the hands of our rulers. The more of natural force, the more fruitful experience the better. *Nihil humani a me alienum* should be the motto of the public man.

In honesty, energy, tact—in the highest education, both special and general, and in the widest experience, are the sufficient qualifications for places of public trust.

New York City.

## PRISON REFORM.

MR. EDITOR,—About two years ago the Prisoners' Association of Canada made their first appeal to the Church in behalf of prison reform, and, largely as a result of this appeal, a commission was appointed by the Ontario Government to enquire into our penal and reformatory institutions, and also as to the causes of crime in the Province. The report of this commission was presented to the Local House the last day of the session, but too late, unfortunately, to admit of its being dealt with this year.

All friends of prison reform in the Province will be gratified to learn that the practical recommendations of these commissioners are in full accord with the platform of prison reform principles adopted at the Prison Reform Conference held in Toronto in November, 1889, at which the different Churches of the Province were represented.

We find, however, that full effect cannot be given to these proposed reforms without the co-operation of the Dominion Government. The commissioners recommend, *inter alia*, the adoption of the indeterminate sentence system combined with conditional liberation or the parole system, especially in dealing with the young inmates of industrial schools and reformatories, believing this to be a *sine qua non* to the successful treatment of youthful offenders. This will require special legislation on the part of the Dominion Government.

Again, the commissioners strongly recommend the adoption of the Elmira Reformatory System in dealing with young men—first offenders—between the ages of seventeen and thirty. This also will require special legislation on the part of the Federal Government, and, moreover, the commissioners point out that the establishment and maintenance of such an institution is properly the work of the Dominion Government.

Under these circumstances we appeal again to the Churches for sympathy and co-operation. We propose to hold another Prison Reform Conference next autumn, and we wish every Church of the Province to be represented at this Conference. In the meantime, in addition to the appointment of a co-operating committee, the cause of prison reform can be promoted by the endorsement of the Ontario Prison Commissioners and by commending them to the favourable consideration of the Dominion Government and to all our legislators. Copies of these recommendations will be freely distributed at the approaching meetings of Synods, Conferences, etc., and they may be obtained from any of the officers of the Prisoners' Aid Association and at their rooms, No. 150 Simcoe Street.

A. M. ROSEBRUGH, M.D., *Corresponding Secretary.*

POINTE-AUX-TREMBLES SCHOOLS.

MR. EDITOR,—It was the good fortune of the writer to be enabled to visit the Pointe-aux-Trembles Schools not very long ago. The ride from Montreal, though cold, was bracing and pleasant, and was enjoyed not only by your correspondent, but also by the gentlemen whom it was his privilege to accompany. We were all, with one exception, from points considerably distant east and west of Montreal. We were received by the affable and courteous principal, Mr. J. Bourgois, with that politeness which is a prominent characteristic of his race. He has been for nearly twenty years connected with the institution, and much of its success and prosperity are due to his able management. He was just recovering from a severe and protracted illness, but was able to take us into several class-rooms in which scholars were assembled with their teachers. Questions in arithmetic, geography and grammar were asked by the visitors; and the promptness and correctness of the answers revealed the thoroughness of the teaching received by the pupils. After a short time spent in the various class-rooms, the pupils assembled in the chapel. Here they sang (in French) with sweet voices and in excellent harmony a few familiar hymns. Then they were questioned on Bible history and on some of the fundamental truths of the Gospel. Here also the answers given showed the care and patience exercised by the teachers to make their scholars thoroughly conversant with the saving truths of God's Word. These answers were indeed clear and comprehensive, and would have rejoiced the heart of the Convener of the Assembly's Sabbath School Committee. Leaving the chapel we visited the new building erected for the girls. Miss Vesrot, formerly French teacher in the Montreal High School, is head of the girls' department, and is both by nature and culture eminently qualified for the position. The building is substantial and commodious. Both in this and in the boys' the dormitories and, indeed, all the rooms, are models of neatness and cleanliness.

The writer has visited many institutions, not only in Canada but also in other lands, where the young are taught, but nowhere has he seen brighter intelligence shining on the faces of so many pupils, and nowhere did he so deeply feel the atmosphere of a school permeated by a true Christlike spirit. No one can visit the school and realize its importance as a powerful factor in the work of French Evangelization without thanking God for its existence and the noble work which it is silently but surely accomplishing. More than 3,000 French-Canadians have been already educated in it, many of them now occupying positions of trust and influence, as ministers, teachers, physicians, lawyers, merchants, etc. The influence exercised by those therein educated will not be thoroughly experienced in all its length and breadth in our day; and yet that influence is to-day felt in some degree not in Lower Canada alone, but also in the neighbouring Republic. The energetic prosecution of the work of French Evangelization by means of the Pointe aux Trembles School is a duty lying nearest to the Church. That work has been blessed by God in the past, and will be still further blessed, but just in the ratio in which it is remembered at a throne of grace and peculiarly aided.

NORWOOD.

MISSIONARY TACTICS IN JERUSALEM.

MR. EDITOR,—An important question as to best methods of Christian work among Jews in Palestine has recently been raised by the official utterances of two prominent men—the Right Reverend G. F. P. Blyth, D.D., Bishop of the Church of England in Jerusalem and the East, and the Rev. Abraham Ben-Oliel, head of the new Presbyterian Mission in the Holy City. Inadvertently on the bishop's part, and adroitly on the part of his able second, the matter has been brought before the public in such a way as to create a misapprehension that may work grave injury to the missionary cause in Jerusalem unless it is speedily rectified.

The question at issue concerns the relative value of preaching, teaching and argumentation, aggressively addressed to adults, as compared with systematic educational work among the children, supplemented by the services of missionary doctors and nurses.

Bishop Blyth in his "Primary Charge" (London, 1890), after referring to the schools ("greatly sought after and entirely filled"), the medical mission, the hospital and the inquirers' home, all maintained at Jerusalem by the London Jews' Society, proceeds to affirm—

"What is really indispensable and would quickly fill all our institutions is aggressive missionary work. There is no Hebrew and no German missionary. There are daily Hebrew services and Sunday German services in the church, but no missionaries, men and women, to go systematically about amongst the thousands of Jews. Hebrew is a living language amongst Jews, and the staff is as incomplete without such a missionary as a carpenter's chest might be without a saw."

The Rev. Mr. Ben-Oliel, in a striking circular (Jerusalem 1890), declares:—

"1. There is no one among the missionaries Jerusalem, nor has there been any one for long years, that can preach the Gospel of the grace of God to the Sephardim—Spanish Jews—in the vernacular—Judeo-Spanish. . . ."

"2. There is no missionary in Jerusalem that can converse in Hebrew with the rabbis. . . ."

"3. There is no place where non-Episcopalian travellers . . . can worship God in the Holy City according to the simpler forms that they prefer. . . ."

"But now, thank God, the reproach has been wiped off. The Lord has called me to Jerusalem to supply those three crying wants. . . . There is now in Jerusalem an Upper Room, to hold eighty to a hundred persons, near the Jaffa Gate, . . . where all evangelical Christians may worship God, . . . and where the Gospel shall (D.V.) be preached in Judeo-Spanish to the Sephardim. . . ."

Elsewhere in the same circular, referring to the lack of "fully-qualified" missionaries, able to converse in Hebrew and Judeo-Spanish, Mr. Ben-Oliel remarks.—

"Those who know—and who does not?—that the London (Episcopal) Society for Jews has a strong mission in Jerusalem, at an expenditure of some \$35,000 per annum, will wonder at the existence of these glaring, crying deficiencies.

At a matter of fact the London Society maintains in its exclusive service the following mission workers among the different classes of Jews. The Rev. J. E. Hanner, who speaks Judeo-Spanish, Hebrew, Arabic, English, French and German; the Rev. J. Jamal, who speaks Arabic, English and some German and Spanish, and Mr. N. Coral, who speaks Hebrew, Arabic, Turkish, English, Spanish and Italian.

But the real question is not whether there are or are not Christian workers in Jerusalem provided with an adequate linguistic equipment for "aggressive" preaching and argumentation, but whether the practical results of such work render it advisable or even permissible to turn mission funds at all largely into this channel. Despite its sacred nature all missionary work is, and must be, in the first instance, a simple question of finance. Every society or committee, entrusted with contributions for the promotion of Christianity in any special field, is morally bound to use the fund at its disposal in the way that will accomplish the most genuine and permanent good. The experience of fifty years proves conclusively that systematic educational work among the children is the best way of assailing the almost impregnable citadel of Judaism. Removed while still young to a Christian school and home, both boys and girls not rarely imbibe a saving Christian influence strong enough to overcome the bitterest parental prejudice and opposition. Referring to the lack of a Protestant school for Jewish boys at Jaffa, Mr. Ben-Oliel justly observes, in the *Jewish Herald*, for February, 1890:—

"Could I open such a school . . . I believe that in a short time 300 or more boys would attend. And what a power and influence for good it would confer on the labourer! It would be sure to open every door and many hearts to its message."

Next to school work the hospital, administered by pious and faithful doctors and nurses, is the most effective means of reaching the Jewish race with success. No better service to the Jewish missionary cause in Jerusalem could possibly be rendered than making up the sum of \$25,000 needed for the new English hospital (for which \$12,000 have already been subscribed), and adding to this enough for a convalescents' home, where the truth might be presented at that most auspicious time when the Jewish hearer cannot but feel that returning health and perhaps life itself are largely due to Christian skill and kindness. Equally important and desirable is a new building for the boys' school on the spacious grounds without the walls, where the erection of a new girls' school has already been commenced. Special contributions for this object would be most widely bestowed.

Christian endeavour finds scarcely anything more impenetrable than the Jewish "heart of unbelief" fortified by the stony prejudices of years. While still in the plastic stage of youth, or when softened by suffering and soothed by kindness something may be accomplished. Otherwise a genuine conversion is almost a miracle. A most zealous, experienced and competent missionary laboured by preaching and argument among the Jews of Jaffa for the four-and-thirty months ending August, 1890. Everything was in his favour, but in that time he did not make a single convert whom he ventured to baptize. One desired baptism, but his request was wisely refused. The missionary who accomplished this result, during a ministry as long as Christ's, was the Rev. Abraham Ben-Oliel, who comes now to supply the "crying wants" of Jerusalem.

The writer is not personally in favour of either liturgy or episcopacy; but considerable experience with mission work in two hemispheres, and two months' attentive study of the situation in Jerusalem, satisfy him that the Protestant cause can be most effectively advanced in the Holy City by "staying up the hands" of the London Jews' Society, and strengthening and enlarging the educational and medical institutions which it maintains. The Jews are flocking hither by thousands. The field is "white to the harvest" as never before since the days of Christ. At least double the fund now annually expended here by the London Society (\$75,000 instead of \$35,000) ought to be poured into Jerusalem this year and next. And it would be if the Christian public realized the need and the opportunity. Beyond doubt this is a time for laying aside all questions of Church government and forms of worship and coming up as one man to the aid of Zion. Never were unity and concentration of effort more imperatively demanded. The new Presbyterian Mission is wholly wanting in the necessary equipment for school and medical work. The Jaffa career of its founder gives slight hope of his success in the almost hopeless task he has marked out for himself. (The Judeo-Spanish service after nine months—August, 1890, to May, 1891—is not yet begun, for lack of an audience.) As a pleasant social and religious rendezvous for non-Episcopal visitors to Jerusalem during the brief travelling season, Mr. Ben-Oliel's venture serves a distinct and useful purpose. As a missionary enterprise it merely absorbs funds for which wise and liberal givers can find far better recipients, for unquestionably the "golden texts" of the missionary work at Jerusalem are: "Suffer little children to come unto Me, for of such is the kingdom of heaven," and "Jesus went about,

healing all manner of sickness," and whoever ignores these is foredoomed to failure.

EMERSON ALEXANDER STERNS.

Jerusalem, May 13, 1891.

A LETTER FROM THE PACIFIC COAST.

(Concluded.)

Presbyterianism has had a real boom this way by a visit of two so noted elders (Harrison and Wanamaker). Eastern people, especially Canadians, do not grasp fully or easily the situation of Churches on this coast; how they stand in the background; nine-tenths of the people—upper, middle and lower—as well as the "masses," or working people, taboo religion as only suited for old women or children. They have no use for it, save, perhaps, at a "Christening," a wedding or a funeral. Hence when any person of note comes along who needs any of these rites, it is a wind-fall, a "boom," not only to the particular Church and pastor, but to that denomination. The Episcopal Church, which is like its eastern sections in other respects, but has not the usual proportion here of the wealthy class, hence it is specially grateful for even small Providential favours.

When King Kalakaua happened to die here some time ago and whose obsequies were by that Church, as it so occurred, the clergy worked the boom for all it was worth to bring "the Church" to the notice of the public. It was the biggest boom they have ever had or are likely to have for many a day. For once the daily papers gave almost as much space to their ecclesiastical matters as to the weekly Sunday base ball games or the perennial slogging match. A somewhat noted actor who had acted here ten years ago and now quite recently has criticized the popular taste most caustically in the New York papers, showing that the ability to appreciate high-class acting had greatly deteriorated, that the most select audiences entirely missed the really fine points in the plays and men fell off their chairs in hilarity at low comedy. He said the chief industry as well as sport of San Francisco seemed to be prize-fighting.

A very amusing "clerical" mistake recently happened, touched more fully in the *Occident*, the most enterprising Church paper on this coast. The Presbytery of San Francisco has been in session for about a month as a judicial court trying Rev. John W. Ellis, D.D., stated supply of the tabernacle, for the appropriation of the Church funds and falsehood. The Rev. Narayan Sheshadrai, D.D., came through this city and visited the Presbytery and was voted the usual courtesy to sit as a corresponding member. The reporter of a pushing daily got badly mixed in the matter. Next day a portrait of the noted ex Brahmin was given and a long story worked up, the pith of which was that he was co respondent in the case (which had neither respondent nor co-respondent in it!).

Take an illustration of western consciences; the case has been decided against Dr. Ellis on both counts, but he was simply "censured," and will preach as usual next Sunday. A prominent pastor recently from the east who sat on the case protested in vain against such a light penalty, and urged suspension from the ministry for a year at least. There is an appeal to Synod from both sides of the case.

Dr. Briggs' inaugural address, though making such a stir in the east, has cut small figure on this coast, at least in the Presbyterian Church, as there were no "broad" or loose ministers or professors in the Seminary to champion his vagaries or heresies. In another Church there was the usual exultation by the "new departure," "larger hope" or advanced school of Semi-Unitarians. Some here who know Professor Briggs as their teacher in Union Seminary, while giving him credit for average ability and extensive knowledge of Hebrew and other subjects, were never able to discover in him any evidences of vital spiritual life or the work of the Holy Spirit, who is the only Teacher and Conservator of sound doctrine. However, it is pleasant to be able to report that the outlook in Christian work was never more hopeful. People see crime and sin rushing headlong, and are stirred to unusual efforts to stem the tide.

Most denominations, including the Episcopalian, are making advance efforts. Outside evangelistic aggressive work is being pushed more than ever in various old and some new lines in city, town and country. The Salvation Army, so long despised, abused and trampled on by the hoodlum element, is forging ahead of all other movements. As in Washington recently Mrs. Booth, of New York, was listened to in a drawing room meeting attended by Mrs. Harrison and other prominent ladies, so here the leaders of the Salvation Army were invited with the clergy to meet the President at a public reception, and were received by him with all courtesy. The Roman Catholic Archbishop recently in a public meeting of all classes and religious view strongly endorsed and eulogized the work of General Booth and the Salvation Army, both in its charitable and spiritual branches. There have been only two entirely new religious systems launched in this city the past few months, where the soil is so fertile and congenial for such things, viz. "The Koreshan" and "The Commonwealth of Jesus," both from Chicago, and Communistic and Utopian generally. Of course the cranks, or those who fell in with the prophecy of floods fraud by Mrs. Woodworth some year or two ago, having returned from the mountains, were eagerly waiting for some new bubble to pursue, and being played out in the ordinary lines of religious effort, both themselves and others having made shipwreck of faith in them, and that craze having swamped their influence so that their usefulness was no more, if they ever had any—warmly welcomed this new avenue for usefulness to themselves. Two of the leading officials and lights of the Commonwealth of Jesus, the most plausible of the two humbugs, have found their way behind the bars in the city prison through internal feuds about women members and money. It seems there was not enough of either to go round all or "divvy up" evenly, so as to secure it at brotherly peace and unity necessary to prevent almost fatal brawls in the house where all the members, officials and founder lived, having all things in common. Hence the police had to be called in by one faction or leader to protest against the other faction or malcontents, both sides breathing out threats and slaughter towards the other, and all being members of the new brotherhood that aimed to introduce the millenium by abolishing sin, poverty and misery.

San Francisco, May, 1891.

## Pastor and People.

### TRUSTING JESUS.

If I could feel my hand, dear Lord, in Thine,  
And surely know  
That I was walking in the light divine  
Through weal or woe ;

If I could hear Thy voice in accents sweet  
But plainly say,  
To guide my groping, wandering feet,  
" This is the way,"

I would so gladly walk therein ; but now  
I cannot see.  
O, give me, Lord, the faith to humbly bow  
And trust in Thee !

There is no faith in seeing. Were we led  
Like children here,  
And lifted over rock and river bed,  
No care, no fear,

We should be useless in the busy throng,  
Life's work undone,  
Lord, make us brave and earnest, in faith strong,  
Till heaven is won !

### REPORT ON THE STATE OF RELIGION.

BY REV. WILLIAM FARQUHARSON, OUNGAH.

(Concluded.)

Having now reviewed the working powers of the congregation, the question naturally arises what tangible evidence can be presented as to the success of these united labours? This information is elicited in the official form by two questions: "How are ordinances appreciated at Sabbath service, communion and weekly prayer meeting?" and "to what extent are the families of the Church represented in the Sabbath service and weekly prayer meeting?" What the Assembly's Committee meant in asking for the appreciation of ordinances apart from patent facts as to attendance is hard to conceive. Certainly to convene every Session for a general discussion of opinion of ordinances, turning largely on the minister's pulpit efficiency, is scarcely Presbyterian, and your Committee fails to see any good to be accomplished by it. No attempt is made in any of the returns to measure the appreciation of ordinances otherwise than by attendance and hence the answers to the former question are virtually repeated in answering the latter. Taking, then, the questions as one and considering all the facts presented, it is pleasing to note that the reports as to the appreciation of ordinances are everywhere encouraging. Two-thirds, three-fourths, four-fifths, nineteen-twentieths and "all" are estimates that tell the proportion of families that attend the Sabbath service, though the complaint is made that weather and roads sometimes sadly mar the symmetry of the proportions. In Huron, one Session has "become so accustomed to seeing all the families present that if one is absent the failure is at once attributed to sickness or other lawful cause," while Paris deplores "the tendency in some quarters to regard the Sabbath school as a sort of children's church, and to look upon attendance there as sufficient." Statements like these warrant the conclusion that "the pulpit is by no means losing its hold upon the people, and gives no token of ceasing to be operative over the life."

The reports as to the communion are even more enthusiastic than those referring to the ordinary Sabbath services. Tangible evidence of appreciation is everywhere presented in full churches, a large attendance of members and the evident eager expectancy with which the day is looked forward to as a season of refreshing, although the London Presbytery is shrewd enough to notice that some are seen for a few Sabbath baths about that time who mysteriously disappear again till another communion approaches.

As a rule the reports of attendance at the prayer meeting are less glowing. Chatham says "fairly good," cautiously Bruce adds, "not by any means a failure," Stratford chimes in, "room for improvement," while Paris still bears "the old wail about meagre attendance." The proportion of families who attend is variously estimated as "one-tenth," "one-quarter," "one-third," "one-half;" while a few Sessions place the estimate as high as "three-quarters," or "all within reach." In the larger congregations in Huron, a hundred and fifty is considered a large attendance, a degree of excellence attained to only by the first three. One Session complains of the fewness of the young people, the prayer meeting being mostly made up of heads of families, but most returns emphasize the hopeful fact that the meeting is mostly made up of young men and young women, among whom it has been instrumental in doing much good. Although distance, darkness, and mud are chief hindrances to attendance, it is noted from almost every quarter that the female element preponderates. Everything possible seems to be done to make this means of grace take the place its importance warrants. Distance has to some extent been eliminated by district meetings; variety is sought in securing a fuller co-operation from the members of the Church; meetings have been conducted in the Bible class method; Pilgrim's Progress has been read with interest and profit—and yet from many congregations comes back the pleading cry: "How can we keep up a live prayer meeting?"

Intimately connected with the general appreciation of religious services is the specific enquiry as to how closely the young people are in touch with that work. Two questions bring us face to face with the facts in this connection. The first asks: "What proportion of the young people attend regular Church services, Bible class, Sabbath school, Mission Bands and meetings of the Y. P. S. C. E.?" In reply almost every report states in general terms that the attendance at Sabbath service is satisfactory, though in most cases there is felt the need of the addition of some qualifying term. A session in Huron gives the pleasing testimony that "all the young people attend," but sadly weakens its force by the addition of the saving clause "at least occasionally." Another Session in the same Presbytery notices that while "the proportion of the young women and girls and the younger boys is large, the proportion of young men is much smaller." London Presbytery tells us that "in a number of congregations the young people attend Church, but hold aloof from any active effort either in Bible study or Christian work." The complaint comes from Chatham that when there is a special organization for young people they attend their own meeting and leave the regular prayer meeting to older members, but as the report proceeds to show even where there is no special organization provided for the young people, they are not always so very eager to avail themselves of prayer meeting privileges.

As a rule Bible classes are not as well attended as Sabbath schools, the general complaint being that the young men are conspicuous by their absence. Yet this is not the invariable rule for a goodly number report that all or nearly all attend both Bible class and Sabbath school. Fifty, sixty, and seventy-five per cent. of the young people at the Bible class, and seventy-five, eighty, and a hundred per cent. of the children at the Sabbath schools, are estimates of different Presbyteries.

The reports as to the Y. P. S. C. E. are somewhat vague. At the very mention of the name a Session in Hamilton rises to a point of order demanding: "By what authority was the Y. P. S. C. E. ever recognized as an institution of our Church?" Mantland "cannot speak decidedly of the proportion of the young that attend them," for they tell us "the order is a new one," but in congregations where the Society is established we learn from other reports that the proportion of the young attending varies from one-half to three-fourths. From these reports we see but too plainly that notwithstanding all our modern organization, a considerable number of our young people are virtually lost to all Church influence when they leave the Sabbath school. Tell it not to our unbelieving world, harass not a struggling minister by flaunting before his eyes what has cost him so many anguishing tears, only show how the difficulty may be solved, give some new inspiration to the work with renewed patience and zeal, and many a faithful labourer will bless you.

The reports from Hamilton, Paris, London, Huron, Sarnia, and Chatham show that from these Presbyteries the number of young people who have united with the Church during the year is one thousand and seventy-six. In the several congregations in the Synod generally a few report no additions, while in others the number received varies all the way from one to forty. These figures and others given in the various reports are, however, of very little use, as your committee have no means of ascertaining how long people are supposed to stay young in different congregations.

The beautiful picture of Church life given in connection with ministerial encouragements is sadly marred when we are brought face to face with the prevailing evils in the different communities. The Church's foes are many and lively. In every community in the bounds, Sabbath desecration in the form of idleness, worldly conversation, visiting or driving, is felt to be a real evil, while in Windsor and other border towns and railroad centres, the Sunday traffic has a specially distracting influence. Everywhere the drink traffic is recognized as an enemy of the Cross of Christ. The very terms in which it is mentioned tell in their impassioned eloquence the terror which this foe inspires. We hear of "strong drink," "moderate drinking," "intemperance," "drunkenness," "the bar room," "the pool room," "the liquor traffic," and "the cursed liquor traffic," as a mighty hindrance to the work. But the evil with which the Church is called to wrestle in closest conflict, the evil respectable but insidious and destructive that threatens to strangle her very life, in that spirit of the world that to day, as in Paul's time, "drowns men in destruction and perdition." It is reported as manifesting itself in many forms. Some in days of giddy youth it lures through the "attractions of fashionable society," "the theatre," or "the dance"; in others it gratifies the insatiable craving for excitement at "the gambling table," "the horse race," and in one case recalling to life the "cock fight," which we fancied had been buried for generations, in others still it burdens the heart through "love of gain" till the way is paved for "selfishness," "covetousness and dishonesty"; and thus this mighty evil is found to be the mother of "jealousies," "strifes and the fruitful cause of "divisions" in the body of Christ. With all these forms in which it manifests itself, its air of respectability, its insidiousness, working in the Church scarcely less powerfully than in the world, it is no surprise to read in report after report that it "is the hindrance most painfully experienced by the Church." Add to these evils of a more general kind, the demoralizing influence of bad companionship at school complained of by one Session, the

baneful power of novels of the baser sort, and the withering influence of sceptical literature mentioned by two others, and you have some idea of the class of foes with which the Church of to-day is called to contend.

Some looking exclusively at such definite forms of evil as drinking, gambling, and so forth, are able to report that they exert "no appreciable influence on the life of the Church," but in all reports that take into account the full power and insidious character of the worldly spirit, there comes the unambiguous testimony: "they retard growth within and work out," "blunt the conscience," "neutralize the effect of spiritual life and engender a secular spirit."

The all-important question comes: What is the Church doing to counteract these evils? As might be expected, answers vary according to the nature of the evil contemplated. To meet some of the forms of opposition, the most effective instrument seems to be the civil law, and so from a goodly number we hear the cry for "new legislation," or better enforcement of existing laws to stop the Sunday traffic, arrest the power of the saloon, shut up the gambling dens, and stop the inveterate smuggling that sows seeds of dishonesty in all border communities. All doubtless good in its place, but law—"the hangman's whip" is a weapon unproved, and gladly we hear from every part of the Church that her great hope in the tremendous conflict is not in law, but in the full and faithful presentation of the Gospel. It is enforced by all the moving power of a Sovereign's love; by means of special sermons it is brought to bear on the particular form of evil that demands resistance. In personal dealing it is presented with all the power of individual persuasiveness, but in whatever way applied the hope of the Church unambiguously expressed in the Gospel of Jesus Christ. Our soldiers count it no honour to wield the Imperial blade, but girding their loins with truth, putting on the breastplate of righteousness, taking the shield of faith and bowing the knee in prayer, they draw with tighter grasp the well furnished brand—the sword of the Spirit, the Word of God, and thus armed go forth against all foes, determined to preach that Gospel, which in all ages has proved itself to be the power of God unto salvation.

From the report thus presented there is abundant cause for thankfulness. We have a ministry, earnest, devoted and true, who, untainted by the faintest suspicion of heresy, faithfully declare God's truth; these are ably supported by the whole body of the eldership, who to devotion and consecration add their practical business experience to help to right decisions on all questions coming before them; godly women, a few, have consecrated themselves in all proper ways to labour with them in the Gospel, while as an advance corps, burning with all the enthusiasm of youth, we have our young men and young women organized in Sabbath schools, Bible classes and Christian societies, winning their companions and leading them to the Saviour. But while on this side the prospect is so fair, we see on the other side the mighty hostile camp, not only holding the citadel of evil so firmly entrenched, but active and aggressive, sowing the bad seed on the very field already devoted to the Master, and not only luring some to their ruin, but so deadening the life of others that all their energy for service is blighted and withered. Standing face to face with such mighty foes, it is not for us to number our armies or count our converts, but with the knee bowed in prayer and the eye turned heavenward to press on to ever new conquests, never yielding till by God's grace the banner of Immanuel shall wave triumphant over every citadel "from Greenland's icy mountains to India's coral strand," and Jerusalem shall be a praise in the earth. All of which is respectfully submitted.

WM. FARQUHARSON, *Convener.*

### THE HOLY SPIRIT'S INTENT.

It does not make the slightest difference to this generation what Isaiah's ideas of what the prophecy uttered in the fifty first chapter meant. But it is a matter of moment to us to know what the Holy Spirit meant for us in that famous chapter. Isaiah did not understand the great truth of the vicarious atonement in his words, "And by His stripes we are healed," but the Spirit knew, and has revealed it unto us in the New Testament. And Isaiah's "environment" at that time concerns the doctrine of the atonement in his words, as much as does the colour of the prophet's eyes.

### TOO LATE.

"Too late!" The object in view is not attained; the desire is not realized. Why? Not for want of knowledge, for the time and the conditions were well known. Not because of any real difficulty in the way, for there were both opportunity and ability in the person who now bewails his lot. Simply he allowed the matter to be neglected; he did not remember the inexorableness of law; he trusted that all would be well, when he was not doing his part, and now he is startled with the words, "Too late." Salvation is so near, it is so easy and so precious, and yet it is allowed to be lost for simple want of attention. Time moves with an even and easy step, until suddenly the door of eternity opens on the startled one, and he sees that all is lost. Too late—that is all, but that is everything.

RED and rosy cheeks follow the use of Dr. Williams' Pink Pills. They are nature's remedy for driving out all diseases resulting from poor and watery blood, enriching that vital fluid, building up the nerves and promptly correcting irregularities, suppressions and the ills peculiar to females. Sold by all dealers, or sent post paid on receipt of price—50c. per box, or five boxes for \$2—by addressing The Dr. Williams Med. Co., Brockville, Ont.

## Our Young Folks.

### THE SUM OF IT ALL.

The boy that by addition grows,  
And suffers no subtraction,  
Who multiplies the things he knows,  
And carries every fraction  
Who well divides his precious time,  
The due proportion giving,  
To sure success aloft will climb,  
Interest compound receiving.

—Dr. Ray Palmer.

### A GOOD REFERENCE.

John was fifteen, and very anxious to get a desirable place in the office of a well-known lawyer, who had advertised for a boy, but doubted his success because, being a stranger in the city, he had no references to present.

"I'm afraid I'll stand a poor chance," he thought, despondently, "however, I'll try and appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat, and when he took his turn to be interviewed, went in with his hat in his hand, and a smile on his face.

The keen-eyed lawyer glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted the neat suit—but other boys had appeared in new clothes—saw the well-brushed hair, and clean looking skin. Very well, but there had been others here quite as clean, another glance, however, showed the finger-nails free from soil.

"Ah! that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt, was his mental comment. "can speak up when necessary. Let's see your writing," he added, aloud.

John took the pen and wrote his name.

"Very well, easy to read, and no flourishes. Now, what references have you?"

The dreaded question, at last!

John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said, slowly, "I'm almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder, and as he spoke a sudden thought sent a flush to John's cheek.

"I haven't any references," he said, with hesitation, "but here's a letter from mother I just received. I wish you would read it."

The lawyer took it. It was a short letter.

MY DEAR JOHN,—I want to remind you that wherever you find work you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon—but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go!

"You have been a good son to me, and I can truly say I have never known you to shirk. Be as good in business, and I am sure God will bless your efforts."

"H'm!" said the lawyer, reading it over the second time, "That's pretty good advice, John—excellent advice! I rather think I'll try you, even without the references."

John has been with him five years, and last spring was admitted to the Bar.

"Do you intend taking that young man into partnership?" asked a friend, lately.

"Yes, I do. I couldn't get along without John; he is my right-hand man!" exclaimed the employer heartily.

And John always says, the best reference he ever had was a mother's good advice and honest praise.

### CULTIVATING THE VOICE.

"Mamma, mayn't I have something to eat, I'm so hungry?" whined Willie Cooper, as he came in from school to his mother.

"Certainly, my dear," replied the mother, "but you must ask in a different tone from that. Now, smile and say, 'Mamma, please give me something to eat, in this tone,'" and she spoke in cheerful accents to show him how.

It took two or three trials, but at last Willie got all the whine out of his voice and all the cloud out of his face, and was given a generous slice of bread and butter to "stay" his hunger till supper time.

It was by no accident that all the Cooper children had pleasant voices, and clear, distinct enunciation of what they said; for the cultivation of their voices had begun very early in their lives, so their vocal organs had had no opportunity to form wrong habits or learn bad ways. They had not been allowed to talk bad grammar, to clip their words, to indulge in slang, to whine, and the example of the clear, sweet, ringing cadences in which their parents spoke was more potent, perhaps, than any other influence in forming their habits of speech.

A child may be indulged in whining until his vocal organs are so set that he cannot speak without whining, or he may be allowed to talk in a high, shrill key until he loses command of the lower register, and can use only the high key. He may be taught to speak with distinct articulation, with natural resonant tones, with grammatical propriety and correctness, until this shall become a part of him and an inalienable possession.

## A COUNTRY BOY WHO GOES TO A GREAT CITY.

When a boy starts out from his country home to try his fortune in a great city, he needs most of all to take a good stock of principles with him. He must brace up his courage as if he were going into battle, for he is sure to have a fight of it, and he will need all his moral fortitude to stand out against the temptations which will wreck his career beyond peradventure if he yields to them. What he seeks he cannot get except in the fierce competition which results from the struggle of many thousands to obtain the same prize. If he slips, there are multitudes around him to take advantage of his mischance and to leave him far behind in the chase. He must keep himself always in training, both moral and physical, and waste none of his resources. He will require every bit of his energy and every atom of principle in him will be put to the test. He must be prepared to help himself, for he will get very little help from anybody else.

The first thing for a boy coming to a great city to do is to take pains to start with right associations. In every such town there are innumerable circles of society. The community is too large for everybody to know each other, and, therefore, it divides up into many circles of common acquaintances, and in each of these the members are as well known to another as are the inhabitants of a village. They are good and bad, evil in their influences and injurious in their tone and spirit, or salutary and helpful.

Where, then, shall the country boy go for society? The best place is to a church. In these days a city church is the centre of many social no less than religious activities. It is a life of industry in which men and women engage, so that something is going on ceaselessly, something to interest and to give scope for the ability of a young fellow, and to satisfy his social instincts and demands. It is a community in itself, and nobody can belong to it for any considerable length of time and exhibit sympathy with its ambitions and projects without fitting in to some place where he can display his capacities and win due consideration because of them. He will make friends, and useful friends. He will have the social life and the social surroundings necessary for him. He should go to church from the first and regularly, make himself known to the pastor, and then, without putting himself forward, take a hand in all the undertakings of the parish. If he is patient the reward will come.

### THE ROLL CALL IN HEAVEN.

An incident is related by an army chaplain. The hospital tents had been filling up fast as the wounded soldiers had been brought to the rear. Among the number was a young man mortally wounded, and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battlefield that sleep that knows no waking until Jesus shall call for them.

The surgeons had been their rounds of duty, and, for a moment, all was quiet. Suddenly this young man, before speechless, calls, in a clear, distinct voice, "Here." The surgeon hastened to his side, and asked what he wished. "Nothing," said he; "they are calling the roll in heaven, and I was answering to my name." He turned his head and was gone, gone to join the army whose uniform is washed white in the blood of the Lamb. In the great roll-call of eternity will your name be heard? can you answer, "Here?" Are you one of the soldiers of Christ, the great Captain of salvation?

EVERY tissue of the body, every bone, muscle and organ, is made stronger and more healthful by the use of Hood's Sarsaparilla.

THE Hamilton Steamboat Company's steamers *Macassa* and *Modjeska* commence their full summer service on Wednesday, June 10th, which is four trips each way daily, leaving Toronto at 7.30 a.m. and 11.00 a.m., 2.00 p.m. and 5.15 p.m.; leaving Hamilton at 7.45 a.m. and 10.45 a.m., 2.15 p.m. and 5.30 p.m. This route is becoming more popular each year. The fact of the steamers being built of steel by the best shipbuilders on the Clyde, and having crossed the ocean, give the public confidence in their seaworthiness, and as the steamers follow the shore for the entire distance between the two cities, passengers not only get a view of the beautiful scenery but are assured of fine weather on account of the protection of the land.

### THE BEST RESULT.

EVERY ingredient employed in producing Hood's Sarsaparilla is strictly pure, and is the best of its kind it is possible to buy. All the roots and herbs are carefully selected, personally examined, and only the best retained. So that from the time of purchase until Hood's Sarsaparilla is prepared, every thing is carefully watched with a view to attaining the best result. Why don't you try it?

### FOUND AT HOME WHAT HE SOUGHT FOR IN VAIN ABROAD.

A Toronto man a few years ago travelled for some months in Europe. The next year he roamed over the prairies of our own North-West, all in search of health and relief from dyspepsia. Three years ago he began to diet on Dried Wheat made by the Ireland National Food Co., and that cured him. He gained fifteen pounds in weight, and is now in excellent health.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

June 11,  
1891.

CAPTIVITY OF JUDAH.

2 Kings 24:1-17.

GOLDEN TEXT.—Come and let us return unto the Lord.—Hos. vi. 11.

#### INTRODUCTORY.

Josiah, the good King of Judah, was the last of the line of Jewish monarchs who "did that which was right in the sight of the Lord." Twenty-three years after his death the kingdom was overthrown. He was succeeded by three brothers, one after the other, and then by a grandson. None of them were moved by the same desire to turn aside by repentance and reformation the doom that was hanging over the apostate nation. Josiah's endeavour to restore purity of worship and life among the people did not find favour in popular estimation, and so they continued on the downward career that leads to the disastrous end. This narrative, together with the prophecies of Jeremiah and Ezekiel that belong to this period of Jewish history, plainly show that judgment is God's strange work, and that He delighteth in mercy. Repeated warnings had been given, chastisements of more or less severity had followed each other. The threatening power of Babylon after inflicting much injury had for a time been restrained. By the prophets the people had been faithfully warned that the only course of safety was in their return to the Lord. They had been affectionately entreated to forsake their evil ways, but with the multitude warnings and entreaties were in vain. The terrible end was at last reached.

I. Jerusalem Besieged.—The precise date of this memorable event in Jewish history is given. It was in the ninth year of the reign of King Zedekiah, the last of the kings. It was on the tenth day of the tenth month of the Jewish year, the month corresponding to the latter part of December and the beginning of January in our calendar. It is said that the Jews still keep the day as one of fasting in memory of a calamitous event that occurred nearly six hundred years before the advent of Christ. Nebuchadnezzar, king of Babylon, was the son of Nabopolassar, and a great and victorious general, and had conquered the Ninevites before he succeeded his father on the imperial throne. The great army he led against Jerusalem was composed of warriors from different nationalities, the fierce fighting men of that age. Jerusalem was favourably situated for defence. Its natural position was most advantageous, and it had been strongly fortified. This accounts for the heroic defence of its inhabitants and for the desperate valour of their descendants when they so long and so determinedly resisted the Roman legions under Titus in the first Christian century when the city was laid in ruins. The peculiar position of the city and its strong fortifications made a regular siege necessary for its capture. The besiegers, having no cannon in those days, erected moveable forts, to which battering rams were attached, and from whose tops the archers could shoot their arrows and hurl deadly missiles among the besieged within the walls. The defence was vigorous and prolonged, but, cut off from all supplies of food and the horrors of the siege growing more intense, the people suffered terribly from hunger, starvation, and the loss by death of so many of their fighting men, as well as from the number of non-combatants slain by the darts of the enemy.

II. The Fall of the City.—The resources of the people were at length exhausted. "There was no bread, . . . and the city was broken up." A breach had been made in the walls, the enemy was pouring in. Defence was no longer possible, and the men of war fled by night by the way of the gate between two walls, those of Moriah on the one side and those of Zion on the other. They betook themselves in haste to the open plain that stretched away in the direction of Jericho. Their flight, however, was suddenly arrested. The Chaldees soon discovered that they were gone, and they started in swift pursuit, overtaking the fugitive king and his disheartened and shattered army. Zedekiah was made prisoner, and was taken to the headquarters of Nebuchadnezzar's army at Riblah, a town about 200 miles north-east of Jerusalem. The conqueror had the captive king at his mercy. Zedekiah was cruelly and barbarously dealt with. He was first subjected to a form of trial and condemned to punishment. In the hour of his triumph Nebuchadnezzar showed no mercy. He was not even susceptible to ordinary human sympathy. The first command of the Babylonian king was that Zedekiah's sons should be put to death in his presence, and it is also stated elsewhere that those of his nobles who had accompanied him in his flight were put to death at the same time. Then after witnessing this terrible sight, the king had his eyes put out. The last thing he had seen before his eyes were darkened was the death agony of his sons and attendants. The Jewish king was then bound with fetters of bronze, and was sent to Babylon as a helpless and sightless prisoner. Thus remarkable prophecies by Jeremiah and Ezekiel were literally fulfilled.

III. The City Overthrown.—The destruction of Jerusalem did not take place till about two months after its capture and the seizure and punishment of the king. Nebuchadnezzar had twice before spared Jerusalem, but now he resolved to destroy it. He sent Nebuzaradan, one of his officers, to carry out his cruel purpose. The horrors of the capture, the fearful havoc and slaughter were followed later with the demolition of the city. The house of the Lord, the magnificent temple, and the stately palace of the king were destroyed by fire. All the principal buildings of the city and all the best of the private residences were burnt down, implying that the houses of the poorer inhabitants alone were left. That the defencelessness of the once splendid city and its ruin might be complete, the soldiers of the Babylonian monarch threw down the walls. Then a large number of those that had survived the fall of the city, the people who had escaped during the siege and had gone over to the enemy, were marched as captives to Babylon, and only the poor of the land were left behind. They could still be useful in the ruined lands. They were left that they might cultivate the fields and the vineyards. Besides, as they had suffered from oppression in the evil times that preceded the final struggle, their condition would be actually better than it had been before. Complete as was now the overthrow of the beloved land of Judah and hopeless as the outlook appeared, there were still gleams of God's mercy discernible. Jeremiah prophesied a return of the captives after seventy years, and Isaiah foretold that a remnant would be saved, and the Messiah, the Divine Deliverer, would come.

#### PRACTICAL SUGGESTIONS.

The accuracy of Scripture history has been abundantly verified in recent years by the discoveries in Assyria.

The events here recorded show in a remarkable degree how prophecy has been fulfilled.

If we neglect and despise God's warnings then we must meet His judgments.

In the midst of wrath God remembers mercy. He had plainly warned kings and people what would be the consequences of their idleness and its attendant evils, and had long exercised forbearance. Even in the darkest hour He gave intimations of a glorious future.



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## The Canada Presbyterian.

TORONTO WEDNESDAY, JUNE 10th, 1891.

THERE were 233 elders in the American Assembly when the vote on the Briggs' case was taken and only seventeen voted against the veto. Manifestly the lay brethren over there want theological professors who can make themselves understood on vital questions.

IT is the opinion of those who ought to know and no doubt do know that not more than ten of the sixty who voted against vetoing the election of Dr. Briggs, are in sympathy with his views. What fifty of the sixty wanted was delay for a year. The ablest advocates of delay, however, failed to convince the Assembly on two vital points—that delay was possible, and if possible, desirable in the highest interests of the Church. Somebody used his condenser well when he said that the "veto modified is the veto nullified."

TONIGHT the Seventeenth General Assembly of the Presbyterian Church meets in the good city of Kingston. Commissioners from all parts of the Dominion will be there. No exciting questions, as far as is yet known, are likely to emerge. In itself this is a pleasant contemplation. Other branches of the Presbyterian family elsewhere have had disturbing and difficult matters to deal with, but for the present at least the general tranquility of the Canadian Church remains undisturbed. This fortunate condition of affairs affords excellent opportunity for devoting careful attention to details of the ordinary work in which the Church is engaged. Now is the time to lengthen the cords and strengthen the stakes of our beloved Zion.

THREE months ago one would suppose that the prosperity of this country depended entirely on our trade relations with other countries. A few days ago everybody in Ontario began to realize that everything depended on a few hours' rain. There was much said and written at the end of February and beginning of March about reciprocity of one kind and another. We cannot recall one sentence about an over-ruling Providence. Had the drought continued a much needed lesson would have been taught the people. Thanks to a kind Providence it has not continued, but all the same the lesson should be laid to heart. A few showers of rain are worth more to the country than the best reciprocity treaty that any party can frame.

IF Russia, so far as civil and religious liberty is concerned, is pursuing a line of action in keeping with the persecuting spirit of a bygone age, Roman Catholic Spain is beginning to breathe the bracing air of freedom. True, Spain is only making a beginning and she has much to learn. It cannot be expected that habits of intolerance and persecution will give place at once to religious equality, and certainly not a little hardship will be endured for years to come. Recently a new depot of the British and Foreign Bible Society has been opened in Madrid, and the leading papers of the Spanish capital gave considerable space to descriptive reports of the event and of the work in which the Society is engaged. During last year 70,000 Bibles, Testaments and tracts were sold and distributed to the Spanish people.

THE death of Chief Justice Dorion reminds us of an incident that has its lessons. Years ago a friend of the writer, a stalwart Protestant, trained in a rigid school, was elected to represent a constituency in Western Ontario. He went to Parliament with a feeling against Roman Catholics which he himself described as strong prejudice. He

was not long there until he became intimately acquainted with Mr. A. A. Dorion. The purity of Mr. Dorion's life, his polite, refined manner, his high aims and scrupulous honour so impressed our friend that he nearly lost his aversion to Roman Catholicism. Years of intercourse with the late Chief Justice when he was a member of Parliament led this stalwart Protestant to think that even a French Roman Catholic may be an estimable, lovable man. There is an important lesson here. If a Roman Catholic can so live, even in Parliament, as to disarm prejudice and almost commend his religion to one who was trained to look upon that religion as repulsive, how much more should Protestants be able to commend their religion to those who do not like it? After all, daily life is the most powerful kind of argument. Where we all fail is in living in such a way as to commend the religion of the Lord Jesus Christ to those around us. The best Protestant is the man who commends Protestantism by his daily life.

REFERRING to the meetings of the Annual Conferences that are now taking place, the *Christian Guardian* says:—

We repeat the hope, expressed recently in the *Guardian*, that the Annual Conferences of this year will give special thought to the spiritual state of the Church. The question, "What can be done to promote the work of God throughout the whole Church?" should receive the serious and prayerful attention of every Conference in our connexion.

And we repeat the hope many a time expressed that the General Assembly meeting in Kingston this week will give special thought and the greater part of their time to matters vitally connected with the spiritual condition of the Church. The people are urged Sabbath after Sabbath to give due heed to spiritual things and the Assembly should show them a good example. The people are told that Home and Foreign Mission work is vitally important. The Assembly should show its own sense of the importance of such work by giving it a very prominent place in the proceedings. Sabbath schools are called the nursery of the Church. The state of religion is a vitally important matter. In fact the matters that are constantly kept before the people are just the matters that should have most prominence in the Assembly. If it is otherwise, how can the people be expected to believe that the Assembly is deeply in earnest?

THE old saying that any man's place can be filled is probably true, but it is equally true that it often takes time and no small amount of effort to fill the places of some men. Sir John Macdonald's political friends will probably find it no easy matter to fill Sir John's place. It may be occupied, but we doubt very much if it will be filled in this generation. In the matter of managing men Canada may never produce Sir John's equal. None of the probable successors whose names have been mentioned are the veteran Chieftain's peers, and not one of them is acceptable to the whole party. Sir John Thompson is an able man, but he can never be acceptable to the Conservative wing of the Equal Rights party. Besides, his manner is so unlike Sir John's that he could never enjoy the personal popularity enjoyed by the Premier for many years. Senator Abbott is almost unknown in Western Ontario except by name. Sir Charles Tupper never was a popular man in the sense in which Sir John has been for many a day. In fact Sir John Macdonald has been a unique character, and his place though occupied, as no doubt it soon will be, may not be filled for a generation. It is always difficult to fill the place occupied by a man of marked individuality. Some men are certain to have several successors in a very short time, and we venture to predict that Sir John will have several before many years pass. A man of his stamp is hard to succeed.

IF there is one living man who should pray to be saved from himself and his friends that man is Dr. Briggs, of Union Seminary. The professor's rasping tone had quite as much to do in the way of bringing the veto as his theology. He was powerfully helped on the down grade by his neighbour, Dr. Parkhurst, who preached a wild sermon on the Assembly Sabbath which was telegraphed to Detroit and published in the morning papers, and was manifestly intended to produce a powerful impression on the Assembly. It was also announced that he would start for Detroit on Monday and arrive on Tuesday, and of course the General Assembly was expected to tremble. It did not tremble to any extent. In fact when Parkhurst came he got lost in the crowd, and nothing was seen or heard of him until he undertook to

wind up the debate, which he did in a style that probably increased the majority in favour of the veto. If the General Assembly knew anything of him it was that he fiercely denounced the Confession of Faith a few months ago and wound up the denunciation by acknowledging he had never read it. Friends of his stamp are a doubtful blessing. Had it not been for the men that gathered around Dr. Briggs he would not be in such a sad position to-day. 'Twas ever thus. Let any man seem to attack the Bible or deny that there is a hell, and just watch the crowd that always gathers around him.

THE dying hours of Sir John Macdonald were not made bitter by the ingratitude of his political friends. Never since party government began did any party stand more loyally by their chief than the Conservatives of Canada have stood by Sir John for more than a quarter of a century. If some of them turned or remained away from the polls in '74 the fault was not theirs. In this respect the Conservatives of Canada and perhaps of Great Britain, present a marked contrast to the Liberals. The Liberals are always exacting, are easily offended, are often cruelly unreasonable in their demands, and are greatly given to finding fault with their own best men. Of course this is not true of all, but it is true of a number large enough to make service of the Liberal Party exceedingly difficult and precarious. A step that would ruin Mr. Laurier or cost Mr. Mowat his place would simply stiffen the backs of Sir John Macdonald's friends. Sir John, of course, deserved much of the praise given him for managing men, but it should not be forgotten that his party has always been comparatively easy to manage. Loyalty to their leader has always been one of their chief characteristics. Possibly they may at times have carried their loyalty to excess, but we venture to say few of them regret at the present moment the course they pursued. When able men like Mr. Mowat or Sir John devote their lives to their country they certainly deserve the support of their friends. This Canada of ours needs all the statesmen she has, and she has never treated many of them too generously.

A FEW days ago Sir John Macdonald's mind was just as fresh as it was at forty-five or fifty. Like Gladstone he never became mentally old. How can his mental youthfulness at seventy-six be accounted for? He was not what is commonly called a travelled man. He crossed the Atlantic several times and no doubt saw much of the British Islands, but we have no recollection that he ever made an extensive tour on the Continent. In fact we doubt very much if ever he travelled extensively in the United States. His life was too busy to admit of much travel. And yet Sir John Macdonald was one of the best informed men in Canada. In almost any speech evidence of his vast and varied information constantly cropped up. Some years ago he astonished many people by incidentally sketching the chief university systems of Europe in a speech on some educational question—a speech that in the nature of the case must have been *extempore* for he did not know the debate was coming on. In many of his speeches there were incidental references to the last book published, or to some magazine article on which the ink was scarcely dry. The secret of Sir John's mental vigour at seventy-six was that he lived in the present and read good books. It is said that when starting out on his tours he invariably packed up a few standard books and always read them. He was a reader and he was always in sympathy with his surroundings. One of the surest signs of mental age and mental weakness is living mentally in the past. When a man talks incessantly about the "good old times," he gives undoubted though perhaps unconscious evidence that he is becoming mentally old.

## THE THEOSOPHIC IMPOSTURE.

WITH all the real and imagined enlightenment everywhere a deplorable amount of susceptibility to the arts of the wily impostor. The death of Madame Blavatsky, the clever Russian adventuress, has brought to light the inside workings of the miserable delusion that goes by the name of Theosophy. Since the days of Count Cagliostro it may be doubted whether a worse scheme of deception has been palmed off upon a credulous generation than, with her accomplices, Madame Blavatsky had to a considerable extent succeeded in doing in America, India and Japan. Her triumph, such as it was, has been evanescent, and

letters of hers that have found their way into print show that she was as unhappy as her methods were crooked. These letters show the seamy side of the Theosophic delusion, and a very seamy side it is. Professional illusionists make no pretension that the results they achieve, so astonishing and inexplicable to delighted if bewildered audiences, are accomplished by other than natural agency. They have intricate apparatus constructed and so placed that the spectator sees nothing of it, for if he did the illusion would be destroyed and the feats of legerdemain lose all interest. The only difference between Madame Blavatsky and the average prestidigitator is that she, like him, trafficked in the credulity of the dupes, with the added pretence that she was in communication with supernatural agencies for the accomplishment of what seemed wonderful to those who were sufficiently silly to credit her assumptions. Then behind the scenes were the worst, most barefaced and vulgar forms of deception.

The exposure of her methods is now complete. Professor G. Patterson of Madras, one of the principal agents in exposing her ignoble methods, tells in the *British Weekly* how she employed her artifices to secure wealthy and prominent personages for the Theosophic ranks. It was charitably supposed by some that the witty Russian widow was self-deceived and that there was a measure of sincerity in her attempts to beguile others. The letters of hers that came into Professor Patterson's hands destroy even the benefit of this doubt, so far as she is concerned. It now stands revealed that there was more conscious roguery than folly in her composition. Her modes of procedure were incompatible with sincerity and singleness of purpose. She will now rank in history, so far as history cares for her kind, with Count Cagliostro. As at the beginning of the century Joseph Balsamo was a typical impostor, so near its close Madame Blavatsky's ill-spent life will serve a similar purpose.

Professor Patterson came into possession of a large number of letters written by Madame Blavatsky to one of her trusted accomplices Madame Coulomb, who having mortally quarrelled with her principal, delivered them to the professor who at the time was editor of the *Christian College Magazine*. This placed a temptation before him, which even a high minded editor could scarcely resist. A number of letters were voluntarily placed at his disposal. True the motives of one in Madame Coulomb's position were open to grave suspicion. She evidently wanted to be revenged on her former friend, as much as to guard the unwary against deception. She may have been more anxious for revenge than for the cause of truth, but here was an opportunity for the exposure of a vile fraud and the editor took all due precaution to make it effective. This he did in a sensible manner. He spent considerable time in a scrutiny of the letters, after subsequently receiving all that were in the possession of his informant. He then submitted them to the careful inspection of his friend and colleague, the Rev. A. Alexander, M.A., now minister of McCheyne Free Church, Dundee. His careful collation in every particular confirmed Professor Patterson in his belief that the letters were the sole and genuine production of Madame Blavatsky. The still further precaution was taken of submitting them to experts in handwriting then in India, and also to those of the British Museum in London. The result was the same. All who examined them unanimously pronounced them genuine. Thus fortified he selected those of them that manifestly evidenced fraudulent methods, and published them, with a view to compelling her against whom they so directly bore to proceed against him by libel. It is significant that the only attempted defence was a vague but impossible denial of their genuineness.

What a clumsy device these pitiable letters reveal! Like the oracles of heathen antiquity answers were given to the enquirers who visited Madame Blavatsky's mysterious shrine. Mahatma was the pretended Persian sage who revisited the glimpses of the moon to solve the doubts of Theosophic neophytes. According to these letters this preter-natural visitant was permitted to be seen by none save the most ignorant and credulous, and that only at a distance in the waning moonlight. The real Mahatma was Madame Coulomb's husband, made up with the aid of "bladders, mask and muslin," to represent an unearthly visitant. This, however, was too gross and perilous to be long persisted in; so afterwards it was considered safer to have an image of Mahatma in a temple, where written enquiries could be inserted in this Theosophic pillar post, at the back of which was an

opening communicating with an adjoining room which a key could unlock and the answers be returned by this channel. As a specimen of the letters that came into Professor Patterson's possession, together with his explanation, take the following:—

Ma Chere Marquise,— . . . Now, dear, let us change the programme. Whether something succeeds or not, I must try. . . . the happy proprietor of a crore of rupees, with whose family I dined last night, is anxious to become a Theosophist. He is ready to give 10,000 rupees to buy and repair the headquarters, he said to Colonel (Ezekiel, his cousin, arrange all this), if only he saw a little phenomenon, got the assurance that the Mahatmas could hear what was said, or give him some other sign of their existence (H!). Well, this letter will reach you on the 26th, Friday; will you go up to the shrine and ask K. H. to send me a telegram that would reach me about four or five in the afternoon, same day, worded thus: Your conversation with Mr. . . . reached Master just now. Were the latter even to satisfy him, still the doubter would hardly find the moral courage to connect himself with the Society.—Ramalinga Deb. If this reaches me on the 26th, even in the evening, it will produce a tremendous impression. Address, care of . . . , Poona, Je Fera la Feste. Cela coutera quatre ou cinq roupies. Cela ne fait rien.— Yours truly, H. P. B.

We printed this extract just as it was written—including even the writer's eloquent notes of interrogation and exclamation—and we appended to it the following circumstantial corroboration: "We possess not only the letter, but the cover in which it was transmitted. . . . As the letter was overweight, and was therefore delayed till the second delivery (3 p.m.), there would be no time to loose if the telegram was to reach Poona in the evening. No time was lost apparently, for we have a telegraph office receipt for an urgent telegram despatched from S. Thom's at 4.05 in the afternoon of Oct. 26, and costing Rs. 8—the exact cost of an urgent telegram of thirty two words like that dictated by Mme. Blavatsky to the Mahatma. We have also a proof in a memorandum from the telegraph office at S. Thom's, dated Oct. 26, that on that day a telegram was despatched by 'Ramalinga Deb, Esq.'"

While human credulity lasts superstition and imposture will continue to find dupes. The only safe-guard against deception is to cordially accept and be ruled by the inspired revelation of heavenly truth which God in His wisdom and love has given to mankind.

THE OBSERVANCE OF THE LORD'S DAY.

READERS will have followed the discussion of Mr. Charlton's Sabbath Observance Bill in the House of Commons, and drawn their own conclusions. It is gratifying that so many petitions in its favour have been presented. The appointment of a select committee to consider the question is an indication that in Parliament there is a disposition to give the measure serious and attentive consideration. The report of that committee will be awaited with interest and will be eagerly scanned by many throughout the Dominion. It is earnestly hoped that when the subject again comes up for discussion in the House it will meet with a genuine and hearty support. It is not a party measure, but one the provisions of which the Christian people of both parties desire to see on the Statute Book and fully carried out in all the provinces of the Dominion.

The Bill meets with the approbation of the Lord's Day Alliance as will be seen from the appended report:—

The Lord's Day Alliance of Canada held its adjourned annual meeting on the 29th ult., in the Y. M. C. A. building, Ottawa. Hon. G. W. Allan occupied the chair and among those present were John Charlton, M.P., Col. O'Brien, M.P., Dr. Christie, M.P., Rev. Dr. Armstrong, Rev. G. M. W. Carey, Rev. F. W. Farries, Messrs. R. F. Palmer, N. Link, and Wm. Porter.

The election of officers resulted in the re-election of Hon. G. W. Allan as president, Rev. Dr. Armstrong as secretary, and Mr. George Hay as treasurer.

Rev. Dr. Armstrong moved: "That this Alliance unites with other bodies in expressing the hope that the World's Fair at Chicago will not be opened on Sundays."

Mr. Charlton questioned the advisability of the Alliance passing the resolution, as while the fair was called the "World's Fair," it was in reality a United States fair.

It was decided after discussion to pass the resolution, the subject being one in which Christians in all lands were interested.

The following other resolutions were then passed after due consideration:—

"That this Alliance records its gratitude to God for the progress which the cause it seeks to promote has made, not only in this Dominion but throughout this continent and among the nations of Europe. That this Alliance heartily endorses the general provisions of the Bill for the better observance of the Lord's Day now before Parliament, pledges itself to use all legitimate means to secure its passage through the Legislature and authorizes the president and secretary to sign a petition in its favour to be presented to both Houses of Parliament. That this Alliance, recognizing the mutual interest of all nations in the preservation of the day of rest, would cordially welcome such measure of international co-operation as may be attainable. That the Alliance, whose main object is to secure to toiling man his rightful claim to one day of rest in seven, invites the co-operation of all men and associations of men who seek the end in the endeavour to procure the enactment of a Sunday rest law for the whole Dominion."

Books and Magazines.

POEMS GRAVE AND GAY. By Albert E. S. Smythe. (Toronto: Imrie & Graham.)—The themes around which this writer weaves his poetic fancies are for the most part the common experiences of human life, and, as is fitting, love in its manifold phases affords him ample scope for the varied notes struck from his lyre. Mr. Smythe has evident delight in the exercise of his poetic gift and sings tunefully and melodiously of the themes that captivated his fancy. The larger number of his effusions are ranged under the head Miscellaneous. Then come Elegiacs, Sonnets, Humorous, and they end with Pean Ballads, which contain graphic descriptions, and touches of humour and pathos. His venture in publishing will, we hope, meet with an encouraging measure of success.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The pastor and church selected for pictorial and biographic treatment in the June number of this excellent magazine is the Rev. Myron W. Haynes, of Englewood, Chicago. There is a good sermon by him on "The Experience of a Christian." Several outlines for Children's day service are given. President Blackburn, D.D., discusses "The Indian Question." Dr. Cuyler, in his series of "Ten Pictures of Eminent Preachers," has selected for treatment this month the pastor of Surrey Tabernacle, Charles H. Spurgeon. Professor Sayce sheds some "Light from the Orient on Bible Texts." The preacher and Christian worker will find much else that is useful and suggestive in the present number.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The number for June is devoted largely to Africa. "An African Devil's Business and his Arab Agents," by Frederick Perry Noble, pictures the atrocities of the infamous slave trade as carried on in the Dark Continent. This article is illustrated by a valuable map showing the slave routes and the principal districts harassed by the slave-hunters. "The Mutual Relationship and Laws of the Bantu Languages" will be especially valuable to all who have to wrestle with African names. "The Miracles of Missions—No. XVIII," by Arthur T. Pierson, is a fascinating account of the founding and growth of the Huguenot Seminary at Wellington, Cape Colony. The other departments are, as usual, crowded with interesting facts and information on general missionary topics.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—Among the noteworthy contributions in the June number of this valuable monthly may be mentioned the opening paper, written in Athens, and dated Mars' Hill, on "The Setting of St. Paul's Apology," by Irving J. Mannatt, LL.D.; "The Old Testament Society in Berlin," by Lewis B. Paton; "The Historical Element in Prophecy: its Relation to the Divine Element." "Higher Criticism: Judaism and Christianity," by Professor P. D. Lyon, Ph.D., being an able review of Professor Crawford Howell Toy's work with that title. The studies in the Gospel of John by Professors Harper and Goudspeed are continued. The present number, which completes the twelfth volume, also contains much else that will be valuable and interesting to students of sacred Scripture.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The review section of this valuable monthly is well kept up. The present number is no exception. It contains the second part of Professor Wilkinsons estimate of Canon Liddon: "The Power of the Pastor's Hand-Grasp," by Dr. Theodore Cuyler; "Cynewulf's Trilogy of Christian Song," by Professor Hunt; "Constructive Conduct," by President Andrews, and a symposium on "Women in the Church," to which a number of ladies contribute. The Sermonic department contains a number of excellent discourses by eminent preachers, among them Dr. Marshall Lang, of Glasgow, Dr. Maclaren, of Manchester, Dr. Leonard Bacon and others. Dr. Stuckenborg, of Berlin, gives his usual comprehensive review of religious matters in Europe. The other many and varied contents of the number will be found helpful and interesting.

THE ANDOVER REVIEW. (Boston: Houghton, Mifflin & Co.)—The June number of the *Andover* presents a fine array of contributions on themes of value to all interested in the discussion of theological questions. The opening paper is by Philip S. Moxon, D.D., on "Christianity a Religion of Hope." Mr. H. W. Mabie writes on "The Significance of Modern Criticism." Rev. Francis H. Johnson continues his series on "What is Reality?" this time taking up "The Philosophy of the Unconscious." Professor Tucker reviews "The Gospel of Wealth," and a few of the more prominent publications Mr. Carnegie's lucubrations have called forth. There is an interesting paper on "The Present Religious Crisis in Japan," by Nobuta Kishimoto. Professor Steenstra considers the question "Can there be no Davidic Psalms in the Psalter?" There is much else of special interest in the ordinary departments. There is also an editorial whose title explains its purport, "An Inconsistent and Useless Proceeding—The Trial of Dr. Briggs"—which the decision of the American Assembly has somewhat discounted.

SCOTTISH CHURCH MUSIC: Its Composers and Sources. By James Love. (Edinburgh: William Blackwood & Sons.)—This is just the work that many who have nearly all their lives been familiar with the sacred melodies of Scotland have desired and now will gladly welcome. For Canadian readers, especially Presbyterian, it will have great interest. Though the sources of their Church music are not exclusively, they are mainly, Scotch, and the careful researches of Mr. Love cast much interesting light on many of the tunes that have an honoured place in the service of sacred song in all our congregations. The first part of the work contains a carefully-arranged Alphabetical Index of Tunes with their numbers, composers or sources, as these tunes are found in all the hymn-books now in use in the three Presbyterian Churches in Scotland. Then follow brief biographical sketches of the composers of the various tunes found in the collections referred to. In these sketches the author has combined a wise compression and copiousness of information that leaves little to be desired. The work is admirable in arrangement, and is therefore easy of reference. Mr. Love, by this publication, has rendered valuable service to the cause of sacred song.

## Choice Literature.

## BOB AND HIS TEACHERS.

A GLASGOW STORY.

BY REV. DUNCAN MORRISON, D.D., OWEN SOUND.

CHAPTER XL.

BOB AND HIS TEACHERS—THE CONCLUSION.

Bob was now as we have said a made man, made in the best sense of the term—not in the sense of having made his pile, to use a common expression; alas, how many are unmade in this way! but in all the elements of true manhood. They make money, make it fast, but in doing so how great is the sacrifice, the loss of health, reputation, peace of mind, the peace of God that passeth all understanding. How many that come out of the strife, come out of it begrimed, maimed for life, seared in conscience, blasted in their spiritual sensibilities, pierced through with many sorrows! Bob, I repeat, was a made man in the best sense, not so much that he had made money but that he was able to make money, to make for himself a place wherever he went, and to secure for himself the healthy enjoyment of all that is best in this world without speaking of the world to come.

It is the testimony of Christ Himself that life does not consist in the abundance of the things which a man possesses; that is, that life in its higher forms does not consist in mere getting and hoarding. A man may contain knowledge as a book contains knowledge, or hold wealth as a casket does; but the life of a true man does not lie in such things, but in the delicacy of his tastes, the depth of his perceptions, the exquisite balance of his mental and moral forces, the supremacy of the spiritual, and above all the peace of God flowing like a river in his soul. An ox is developed along the plane of the animal, but a man must be lifted up to a higher plane and developed on higher lines before he can reach his perfection.

Now it was in this respect that Bob was made, not that he had reached perfection, but that he was on the way to perfection, that under the inspiration of Heaven he had started out on the cultivation of all the graces of the new creature; and not only so but that he had made great progress in the higher life in the practice of whatsoever things are true, and honest, and lovely, and of good report.

Bob is introduced to us in the story as a piece of soft clay, without knowledge, without experience, without ambition, the victim of temptation—his mind a blank, a sheet of white paper shall we say, to use the illustration of Locke? Did ever a piece of butter or a block of marble come into the hands of Canova or any other sculptor more passive than Bob was when old Chubb took him by the hand? And who were the sculptors, the educators of this soft boy whose origin was so obscure, whose early lot was so hard—this jailbird that society condemned to incarceration for thirty days and nights in a cell so cold that his toes were frozen, the mark of which he will carry to his grave? Condemned for what? For picking up along with certain other boys some rejected pieces of old iron and worn out couplings belonging to the cotton mill where he was working.

But in spite of all these disadvantages see what God had wrought! And who were the teachers or the instruments that God employed for working out this great transformation? What were the schools in which he studied, the universities that chose to honour his beautiful name? Not Edinburgh, or Oxford, or Cambridge, or Paris? No, no, but the humble walks of common life, the daily round of ordinary toil that furnished him with a scanty subsistence. And the teachers? Not the gowned men that sit in such state in those famous universities. "Ungowned, unhonoured, and unsung" were his early instructors, but still they were the very best for Bob, taking everything into consideration.

First of all there was the old gaoler that had charge of him for thirty days and nights, and who waked him up to an earnest life and stirred his soul to its depths. That was his office. What other teacher could have produced such an awakening? The prophet struck the silent rock in the desert and forthwith there flowed streams of water, and similar was the effect of the work of the gaoler in rousing the torpid nature of this passive boy, in breaking up the fountains of the great deep.

And there was old Chubb that took him by the hand and opened a door of deliverance for him when every other seemed to be closed; and not only so but who sat with him so patiently from night to night, instructing him in the rudiments of learning—repeating again and again the lessons he was so slow to learn, for though he was soft and plastic, his intellect was slow to kindle. But Chubb was patient and his patience was abundantly rewarded at last by seeing the eye of this dull child sparkling with ideas, new and fresh, that he had fairly grasped under his instructions.

And there was Mabel Brown whose fair young face and sweet companionship was to him a constant inspiration. She loved him with a love that she never confessed nor was it necessary to confess it. The diamond does not say "I shine," it simply shines. The rose does not sound a trumpet when it lifts its head dripping with the morning dew and breathes forth its fragrance on the air. It simply does so. So with Mabel who certainly had learned to love Bob in her last days; and though unconfessed by her it was not unfelt by him. He did feel it—felt it as the fabled Memnon felt the rays of the morning sun and in response to those rays sent forth heavenly music. He felt it and that startled his emotional nature and glorified all the future.

And then there was David Brown, the foster parent of Mabel, really a grand man, under whose shadow he so often took refuge, and from whose lips he learned so much that was fitted to guide him in his private studies and readings. Brown was a great teacher to Bob, and though in some respects sceptical in religious matters, yet in his life all the moralities of a pure life had a high place, and in that life Bob learned to admire whatsoever things were true, and honest, and lovely, and of good report.

And then there was Pat Heenan, the wild rough that tried to break up the Sunday school, that one day cut a hole

in his best jacket, and did it so cunningly that he never knew of the damage that was done till he went home to his poor mother; and worse still had so teased Mabel Brown one day on her way home that he was on the point of being jailed. Do you ask how he came to be one of Bob's teachers? The answer is, that we learn by contrasts as well as by examples for

Vice is a monster of so frightful mien  
That to be hated needs but to be seen.

The child of the intemperate father or mother has often the greatest antipathy to this sin and is the most fortified against it, unless swept away by the force of heredity. At all events, Bob had a great horror at the life of Pat Heenan or anything that was like the doings or sayings of Pat Heenan, and so this rough, in his wildest days, must be set down as one of Bob's teachers.

Then there was Miss Carruthers who went about continually doing good, and whose life was a constant benediction. To her the neighbourhood was indebted for the Sabbath school, to the maintenance of which in summer she gave herself with unwearied devotion. It was nothing to her whether there were many or few present, whether the day was fine or otherwise. She was always in her place ready with her lessons of heavenly truth—ready to repeat them again and again with anecdote and story till the dull minds under her instruction began to glow. Bob was a teacher in that school, but far more was he a learner, and we need not wonder at this when we think of the influences that were brought to bear upon him here.

Then there was that affianced so romantic and yet so real that sprang up in Santa Croce, the Westminster Abbey of Florence—that strange new affection that was unseated in his soul by Miss Wilson, whose fair young face he had for the first time seen in the above mentioned place. Is she not to be regarded as one of his teachers, she with whom he loved to walk along the paths by the sea-shore, paths wooded by the terebinth, and the mulberry, and the myrtle, and the acacia, and perfumed with the palms, and the cedars, and the oleanders?

But more than all there was his mother from whom he learned his best and holiest lessons and whose memory deep in his soul was like a silent, a constant reminder of heaven. The great power under God running through the whole of this young life was the mother. Those Sabbath evenings which she had spent with him simplifying and amplifying

The old old story of Jesus and His love

by old Testament biography and new Testament illumination—how could he ever forget! She did a great thing for Bob long before he was conscious of the value of her work, so with Philip Dodridge whose early lessons and drawings on Dutch tiles by his mother had so much to do with the opening of his mind. So with Augustine whose mother cried out in a grand hour. I had rather have the Augustine the Christian than Augustine the Emperor! And what shall I say of Issac Watts and his mother, Charles Wesley and his mother, St. Bernard of Cluny and his mother, Augustus Toplady and his mother, John Newton and his mother, William Cowper and his mother? Time would fail me to write out the one tith of the story. How splendid is the historic page with such cases, and how still more splendid is the page in the Lamb's book of life devoted to the enrolment of the excellent of the earth, many of which were never heard of in this world! How little did they know what they were doing here, what a work for God and eternity! How little did the young boy know what he was doing who pointed out the shorter road to Blucher, the commander of the allied forces on his way to the field of Waterloo? By taking the shorter-road pointed out to him, he was enabled to be in time for that great conflict on which the peace of Europe depended. How little, I say, did he know what he was doing on that fine June morning in the year 1815! And how little did Chubb know what he was doing that morning when he took poor Bob by the hand and led him limping along by his side to the office of Alexander and Alexander! In this case Chubb saw the fruit of his kindness and had the satisfaction of seeing a child rescued from danger. But what is to be said of the great multitude that are never gladdened by any such tokens of the divine blessing—the multitudes of ministers and Sabbath school teachers that toil on in silence and secrecy—that perhaps may now and then see a little fruit, but only a little of the actual? Much of the result of their work never comes up in time. They must wait until that day when all the results of human work are gathered and reviewed before they can know the full extent of their labours. There may be those who have felt the helpful influence of their words, their letters and ministrations, that have felt the stimulating touch of their hand and then leave the place and they see them no more. They have been blessed by their sermons, their lesson in the Sunday school and conversations, and they never knew that they had been the means of conveying any blessing. Unknown to their benefactor they carry in their hearts a tender and grateful memory of him and in their prayers thank God for what he has done for them, but all this may be a secret to him and may never reach his ear. A part may, but the likelihood is only a small part of His ways!

Especially may this be the case in the matter of conversion. The pastor is accustomed to count the number of conversions that he knows have occurred under his ministrations and he considers them as the complete result of his work. But may there not have been more? May there not have been souls secretly born of the spirit whose cry he never heard, whose face he has never seen? When the Augustinian monk of Italy had finished his sermon he did not know that his burning words had moved young Savonarola to decide to become a monk and that thus he had directed to a course of life one who in following that course became the greatest reformer of the fifteenth century, the most powerful preacher of his day and one of the saintliest characters that ever breathed. The illiterate layman preaching in a barn in Ireland and telling in simple words the story of the Cross, did not know that young Toplady was one of his hearers, and that out of the experience of that hour there should be born one of the sweetest lyrics of the Church: "Rock of Ages cleft for me." And when the plain preacher in England with uplifted hand and tearful eye was exhorting his hearers "to look and live" he did not know that a heart long burdened with sin would find in his earnest exhortation the counsel it needed and the peace that it so much desired. Neither did he know that the young Spurgeon who then

"looked and lived" would become one of the most useful men of his day. And the village teacher of Erfurth, of whom we have already spoken, who had some strange ways about him, who magnified his office and honoured his pupils, lifting his hat to each as he entered school in the morning, had a reason for doing so far beyond what he knew, for among those peasant children sitting in that man's school was a youth that God was nourishing in secret for a great work in the world and his name was Martin Luther.

But Chubb knew what he was doing when he exhorted Bob to apply for the vacancy in the office of "Alexander and Alexander." He knew what he was doing. He knew his man and he had the satisfaction of seeing that he was not disappointed in his man. So we say; but how little did Chubb really know? He had the satisfaction of seeing a poor boy saved from the paths of the destroyer—a young life opening up under more general influences and that young life crowned with success. But how little did he know of the benefits that he would communicate to other souls, the far-reaching influence that would flow from his life. In this respect he was in darkness and still more was he in darkness as to the great work the divine spirit was to carry on in the soul of his protegee. Secret things belong to the Lord, but duty, plain, common homely duty, belongs to us and our children. What is wanted is that we continue patient in well-doing, quietly embracing the opportunities of doing good and receiving good as they come before us. Chubb had no idea of doing a grand thing, or something by which he might signalize himself in the matter referred to, but simply did the right thing as it seemed to him in the circumstances—the most natural thing in the world. And it is not for us to go out of our way or seek a grand occasion for our works of beneficence. What is it to the Master whether the occasion be grand or obscure? He knows how to make a pulpit of the one as well as the other. The well-side of Samaria or the temple on Mount Zion will equally well serve His high ends when He pleases. What is wanted, I repeat, is to attend to plain, common duty and to leave results with Him who doeth all things well.

We need not bid for cloistered cell,  
Our neighbours and our work farewell;  
The trivial round, the common task,  
May furnish all we ought to ask—  
Room to deny ourselves—a road  
To bring us daily nearer God.

THE END.

## THE MISSIONARY WORLD.

PROTESTANT MISSIONS BEFORE CAREY.

(Concluded.)

But alas! we search almost in vain for any display of zeal in proclaiming Christ to the heathen. The Company was purely political and commercial in its designs, and its desires were fastened on something other than missionaries and converts, on spices, to wit, and like treasures, which would bring large financial returns. Ministers, not a few, were sent out, especially in the early years, and some of them were godly men in earnest to do good. The Gospel was preached to the heathen resident in the vicinity of the colonies and factories. The Scriptures were translated into Malay, and also into Cingalese, and printed at the expense of the Company. Pagan temples were closed, and Catholic Churches were turned to Protestant uses, while an end was put to the celebration of both Buddhist and Romish rites. And, let what occurred in Ceylon and Java stand for the dominant methods of Dutch evangelization. It was given out by the highest civil authority that no favours whatever could be expected from the Government by any who did not accept the Helvetic Confession and receive baptism. But then, as an easy preparation for this sacrament, it was only required that the neophyte should master the Ten Commandments and the Lord's Prayer, and undertake to pray morning and evening, and say grace before and after meals! And behold, eager crowds pressed into the churches. By the year 1700 there were 300,000 "converts" in Ceylon, which number had increased to 425,000 in 1725. In Java 100,000 received baptism under a similar impulse and upon the same terms, while the process and the spiritual results were similar in Formosa, Celebes, the Moluccas, etc. And the advance was but slight beyond what the Jesuits had done.

But the best outcome was to follow later. The Dutch conquests in the east made vast populations known to the Protestant world, and eventually made them accessible to the heralds of a pure faith. Nor in India and the Spice Islands alone, but in the New World as well. For the Dutch West India Company was formed in 1607; two years later the Netherlanders made their advent into New York Bay and upon Manhattan Island; early in the same century settlements were planted in Surinam, and in 1621 in Brazil. At least in the country last named some missionary work was done, for in 1636 an earnest request for eight clergymen was sent home.

In the meantime English sailors also had learned the watery road to the far east, and, after long trying in vain to discover a north-west passage, they turned southward, following Magellan and De Gama. In 1577-79 Drake made the circuit of the globe via Cape Horn, traversing the East Indian Archipelago and the Indian Ocean; Stephens penetrated the region of the Spice Islands, 1579-82, by way of the Cape of Good Hope, and Cavendish followed in 1586. The British East India Company was formed in 1598-1603 under a charter given by King William III., and at once set out the first of a long succession of fleets to trade and to fight, as well as to found colonies. Almost a century followed of warfare with the Dutch for a share of the islands and of the traffic in cloves, cinnamon and pepper. In 1612 a lodgment was

made in India, at Surat, whose significance for British dominion and for the spread of the Gospel did not in the least appear until generations had passed. During all these years English Christians did nothing whatever for the introduction of the Gospel into Southern Asia, and even though in the charter of their great Company it was expressly required that a plentiful supply of chaplains be maintained at all the stations, and it was made obligatory upon these to learn the language, and to give religious instruction to at least such of the natives as were in the Company's employ.

And, in truth, the Churches were kept busy at home with vital struggles over kingcraft and episcopacy, or in behalf of sacred liberty both civil and religious. And what slight stock of evangelizing fervour they possessed was expended upon the colonies in the New World.

In the history of modern missions Jamestown and Plymouth will always remain words to conjure with, and the dates 1607 and 1620 will rank with the few which mark the beginning of eras, since they stand for the momentous founding of this great Christian nation. In all the early voyages to America under the lead of Raleigh and others, the conversion of the aborigines received a mention. Upon the seal of the Massachusetts colony was represented an Indian with extended arms, and the motto, "Come over and help us." As early as 1636 Plymouth took legislative action looking to the salvation of the pagans living near by. In 1644 the General Court at Boston ordered the county courts "to have the resident Indians instructed in the knowledge and worship of God," and thus became, in the phrase of a competent historian, "the first missionary society of Protestant Christendom." In 1642 the Mayhews began their apostolic labours upon Martha's Vineyard and neighbouring islands, and in 1646 Eliot preached his first sermon to the red men in their own tongue, and by 1663 he had published his Indian Bible. By the end of the century several thousands had become Christian in name, and thirty Churches had been gathered. It was in order to aid the New England colonists in these labours of love that twelve ministers petitioned Parliament, and as a result, in 1649, the Society for the Propagation of the Gospel in New England was chartered, and for years substantial financial succour was bestowed. There were a few Englishmen of eminence in that generation of the spirit and deeds of Robert Boyle, who for thirty years was president of this society, and contributed \$1,500 to its funds, nearly \$5,000 for various translations of the Bible, and at his death left \$27,000 "for the propagation of the Gospel in infidel and unenlightened nations." It was in this period, too, that Cromwell devised his scheme, which though futile was yet grand, for uniting all Protestant peoples in an effort to evangelize the entire race, parcelling out the heathen and Mohammedan world among them.

Two or three almost fruitless attempts on the part of individuals will complete the missionary history of this century. In one of the earlier decades, inspired by Grotius, seven young men of Lubeck were moved to endeavour to rekindle the light of New Testament truth, in the midst of the corrupt Oriental Churches. One set forth for Jerusalem, but lost his faith while on the journey; another pushed his way into Turkey, and seems to have met death by violence, while a third Peter Heyling, after several failures, is heard of in Abyssinia in 1634, and for years lifted up his voice in witnessing for Christ. Then in 1664, Von Welz, an Austrian baron, of Ratisbon, his heart burning within him, published two impassioned pamphlets in which he called upon Christians to rise and make haste to seek to save the lost, and proposed to form the Society of the Love of Jesus. But he excited only ridicule and opposition in Germany, and so took his departure for Holland, gave up his title, was ordained, and sailed for Surinam as a missionary, where he soon died.

And thus two hundred years of Protestant history passed with only these attempts, so few, so feeble and sporadic, to carry the glad tidings abroad. The missionary dawn was yet almost a century away, but presently a few cheering tokens of its morning were to appear. Just now, and for forty years to come, Denmark is the centre of missionary activity, and with its King Frederick IV. to lead. As seems probable, it was by his chaplain Lutkens that this monarch was moved to send one message of salvation to various dependencies of the Crown. Searching for fit persons, when none could be found at home, recourse was fortunately had to those godly men, Francke, at Halle, and Spener, at Berlin, and at length two young men were found willing to go. Great opposition was met with in Germany on the ground that missions were neither necessary nor proper, and so difficult was it to establish their orthodoxy before a court of Danish theologians that the candidates were ordained only at the imperative command of the king. But finally, and after a tempestuous voyage of forty weeks, in July of 1706, these pioneers of the Gospel among the millions of Hindostan, Ziegenbalg and Plutsch, began their arduous labours at Tranquebar. Incredible difficulties awaited them, and not only from the nations, but even more from godless Europeans, and from the local authorities, by whom they were thrown into prison. But in spite of all they held on, mastered the language, preached without ceasing and translated the Bible into Tamil. King Frederick never failed them, but sent an annual allowance of \$1,500, which later was increased to \$2,250. In 1709 came a reinforcement of three more from Halle, and the London Society for the Promotion of Christian Knowledge sent a printing-press as well as a liberal donation of money, the first gift of a long series. Before the death of Ziegenbalg, in

1719, Shultz had come to India, another man of God as gifted and devoted, to take up his work, and in 1750 Schwartz made his advent, who possessed not only gifts and graces truly apostolic, but the powers also of an accomplished scholar and statesman. By him and his helpers the work was enlarged upon every side, and it is estimated that by the end of a century not less than 50,000 converts had been made.

In 1714 this same Danish king established a college of missions. Two years later he opened a mission in Lapland. And it was during these same years that in northern Norway the soul of Hans Egede was pondering a great question night and day. For thirteen years the Macedonian cry had sounded in his ears; he lodged to undertake something in behalf of the perishing in Greenland, and sought eagerly for means to betake himself thither. He petitioned Frederick for aid, and in 1717 resigned his pastorate in Waagen and made his way to Copenhagen. And finally, by sheer persistence having conquered every obstacle, he set forth in 1721 and entered upon a fifteen years' course of spiritual and physical suffering, with but slight measures of success attending.

And now the Christian world was to behold yet another notable step forward in the sublime march of missionary progress. And this also was closely connected with Denmark, King Frederick and Francke. The Renewed Moravian Church had been in existence at Herrnhut only ten years, and numbered but some six hundred souls, when Zinzendorf, who had felt profoundly the influence of the pietistic movement which centred in Halle and Berlin, paid a visit to Copenhagen at the coronation of Christian VI. While there he heard that the settlements which had been maintained in Greenland, being financially unprofitable, were to be broken up and the missionaries called home, and he also saw two Esquimaux converts whom Egede had baptized. Moreover, it came to his knowledge that the sister of a negro whom he met was a slave in St. Thomas, and with other wretched beings was famishing for the Bread of Life. This tiny mustard seed had fallen into soil most fruitful, and was destined to bear a plentiful harvest. The story was repeated in Herrnhut, and in a few months five heroic messengers of peace were ready and eager to endure all and risk all for Christ, whether at the frozen north or under the tropics, and in the latter case expecting success only at the cost of suffering themselves to be sold into life-long slavery, and ready to die if only able to save a single soul! And such was the inspiring and most remarkable genesis of Moravian missions. Nor has the spirit changed, nor has a halt been called from that day to this. This little Church went on in faith and love to start "more missions in twenty years than all the Protestant Churches together had in two hundred." Dr. Warneck justly deems Francke and Zinzendorf "the fathers of the modern mission to the heathen." And further, he declares of the latter that "He is the first in modern times on whose heart lay day and night the desire that all the ends of the earth might see the salvation of God."

We come now to a great gap extending from Zinzendorf to Carey. For full sixty years not a single new missionary undertaking was set on foot. A few societies were formed in Britain which were evangelistic or semi-evangelistic in their character. Among them is found the Society for the Promotion of Christian Knowledge, dating from 1698, and which for a century and more supplied Ziegenbalg and his successors with the sinews of war. And the Society for the Propagation of the Gospel in Foreign Parts, chartered by King William in 1701, which afterward sent out John Wesley to Georgia. The first year its income was but \$7,675, and a full century afterward had risen only to \$32,035! The Scottish Society for Promoting Christian Knowledge followed in 1709, one of whose missionaries, David Brainerd, in later years became. A few honoured names can be mentioned of those who undertook to carry forward the work which Eliot and the Mayhews had begun during the century preceding. Such as Horton, who laboured among the Indians upon Long Island. And Sergeant, who in 1734 gave up a tutorship in Yale College and removed to Stockbridge to gather the scattered Mohegans and preach to them the Gospel, and whose successor Jonathan Edwards became in 1750 '56. Brainerd was in labours abundant, 1744-47 in New Jersey and Eastern New York, as well as Kirkland among the Oneidas from 1764 onward. When, in 1766, Whittaker and Occum visited England in behalf of an Indian school at Lebanon, Conn., they easily raised \$60,000 among the Churches.

A few words will suffice to tell of the territorial growth during the eighteenth century of Great Britain through her colonies and her commerce, and that both in the West and the East. The Seven Years' War was of slight significance to the powers of Europe, but was of import unspeakable to the Christian world. For it gave to Pitt the peerless opportunity to end forever, at Quebec, in 1759, the dominion of Catholic France in the New World, and in the East Indies as well by the battle of Plassey and the fall of Pondicherry. The Dutch, too, were largely expelled from their eastern possessions, finally retiring from Ceylon in 1795. In the meantime, 1759-79, Cook's voyages of discovery had been made, so big with results to Christian missions.

Along with all this much-needed material preparation had gone forward for fifty years the marvellous revival work under the Wesleys and Whitefield, and their coadjutors, by which all Britain had been profoundly stirred and, as well, all countries adjacent. And the overwhelming and most blessed effects of that greatest effusion of the Spirit since Pentecost, scarcely less important to Christendom than the Reformation itself, had even crossed the Atlantic, and was renewing the religious life of the colonies from Georgia to Maine. In the momentous campaign about to begin against heathenism in all the world, not German or Scandinavian, but Anglo-Saxon Protestantism was to lead, and in Carey's bones the holy fire had already begun to burn.

MIRACLE OF MODERN DAYS.

HAMILTON PRODUCES ONE OF THE MOST REMARKABLE CURES ON RECORD—"TOTALLY DISABLED," YET CURED.

Hamilton Times, May 27th, 1891.

One of the most remarkable cures in the history of medicine has just been effected in this city, and the fame of it is fast spreading throughout the land. Over four

years ago Mr. John Marshall, then employed as manager of Mr. J. C. Williams' coal oil refinery works here, sustained a fall, which at the time was not thought to be serious. He doctored but his trouble grew worse, and contracting cold after cold upon his other trouble, he was compelled to give up work entirely. His troubles developed into ataxy, a nervous disorder, held by medical authorities to be incurable. For four years Mr. Marshall has been an intense sufferer. He lost the use of his legs entirely and could not raise himself from a chair except by the use of a crutch and a stick. Though there was power in his legs there was no feeling. They were like dead weights, cold as ice and not susceptible to feeling. He could take his heavy stick and hammer the flesh until the sound of blows filled the house. During the course of these years no less than fourteen leading physicians of this city treated him. Sometimes two or three of them were in attendance at once. All agreed that his disease was incurable. Mr. Marshall went to Toronto for electrical treatment at a heavy expense, but received not the slightest benefit. He tried every patent medicine that was recommended to him, yet without getting any aid. The "suspension" treatment was resorted to, and he was suspended by means of appliances around his neck and under his arms from the ceiling of the barn, but got no relief. Electric belts and appliances of an endless variety were tried, and thoroughly tried, too, but all resulted the same way—the left Mr. Marshall just as they had found him. At one time twenty pins were run right into the flesh of his leg. He barely felt two of them; the others he did not feel at all. His flesh was cut into with a knife and he felt not the slightest pain; and so he went on until the 13th day of April last, every remedy suggested by any one being tried, and hundreds of dollars spent upon patent medicines, to say nothing of doctors' bills.

Mr. Marshall was a member of the Royal Templars of Temperance. He was passed by the physicians of the Order as totally disabled for life. The chief medical examiner passed him, and he was paid the \$1,000 paid by the Order in cases of total disability.

A day or two ago a *Times* representative called upon Mr. Marshall at his residence, No. 25 Little William St. The door was open, and upon knocking a strong steady step was heard. Mr. Marshall opened the door and received the reporter cordially. He walked without either crutch or stick and looked the picture of a sturdy fine man. He conversed freely of his case, as did Mrs. Marshall who came in later. "Five weeks ago," he said, "I could not raise my foot or bend my leg. As for walking without a stick or crutch it was impossible. I had seen an advertisement of Dr. Williams' Pink Pills, and as they were especially recommended for nervous disorders, I resolved to try them. I had what the doctors called locomotor ataxy. I had not walked for almost four years. My wife said, 'Oh, what's the use of trying another patent medicine?' but I tried the Pink Pills. I had not used one box before I began to feel the effects. The feeling came back to my right leg first. After using them two weeks I was able to walk up to Mr. C. J. Williams' place on MacNab Street, over a mile and a half from here, and back. I had got nearly home when my left leg gave out, and I nearly went down. I had to stand and rub the leg for several minutes. Then it felt as if a thousand pins were running in it. That was the blood beginning to circulate in the leg that had been dead almost four years. From that time it has steadily improved. Now you see how I am. (Here Mr. Marshall arose and walked briskly around the room without artificial assistance.) I have used absolutely nothing but the Pink Pills and taken cold baths as directed on the boxes. To-day I walked to the market and back—a three-mile walk. I have lived in Hamilton for thirty years and am well known. Hundreds of people stopped me on the streets. Some of them stopped me to see if it was really John Marshall. Hundreds of people have been here too see me. Among them came several physicians who attended me. One of them, and the one who did the most for me, said, 'Well, you are the first cure in 10,000 cases.' I can tell you of a bank messenger in this city who has not walked as straight in twenty-five years as he has this last week. He took Pink Pills on my recommendation. Scores more in this city are trying them and quite a number in this vicinity have been benefited."

Mr. Marshall is gaining strength rapidly and expects to be back to his work before long. He grows more enthusiastic in talking of Pink Pills and he has good reason to, for his is a remarkable salvation. Since beginning to use the remedy he has gained lost flesh and now weighs more than he has for nine years. He has not an ache or pain, but is conscious of a delicious feeling of healthy life in his legs.

The remarkable case noted in the above article from the *Hamilton Times*, conclusively proves that the proprietors of Dr. Williams' Pink Pills have in no way overstated the merits of their remedy. Pink Pills are a never-failing blood builder and nerve tonic, and are equally valuable for men or women, young or old. They cure all forms of debility, female weaknesses, suppressions, chronic constipation, headache, St. Vitus dance, loss of memory, pro-nature decay, etc., and by their marvellous action on the blood, build up the system anew and restore the glow of health to pale and sallow complexions. Their pills are sold by all dealers or will be sent post-paid on receipt of price (50 cents a box) by addressing the Dr. Williams Medical Co., Brockville, Ont.



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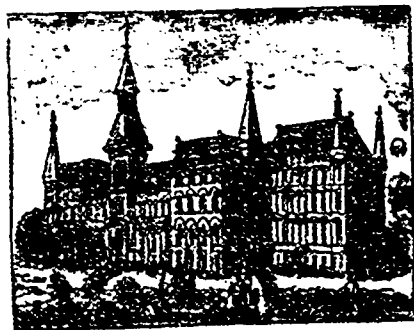


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## Ministers and Churches.

THE Rev. A. Barclay was ordained and inducted to Three Rivers on June 2.

THE Rev. Hugh Craig, B.A., was licensed by the Presbytery of Quebec on May 26.

THE Rev. Hugh Craig, B.A., was ordained as missionary to Sawyerville, etc., May 27.

THE Rev. Adam Robertson, B.A., was ordained as missionary for Metis on May 26.

MR. JAMER EDGAR, licentiate and graduate of Knox College, has been called to Knox Church, Brussels.

NAPIER and Brooke, Sarnia Presbytery, have unanimously decided to call Mr. Peter McEachren, graduate of Knox College.

THE congregation of St. Andrew's Church, Sudbury, have united in a hearty and unanimous call to Rev. S. Rondeau, of Ottawa.

AT Woodville, May 26th, the Presbytery of Lindsay accepted the Rev. Wm. Lochead's resignation of the pastoral charge of Fenelon Falls and Somerville.

MR. J. K. MACGILLIVRAY, B.A., has been licensed by the Presbytery of Bruce and ordained to the mission field of Gore Bay. The same Presbytery on Thursday last, June 4, sustained a call from Little Current to Rev. W. E. Wallace.

UPPERMIA Presbyterians are organizing and asking connection with Alvinston. If this can be arranged satisfactorily it will place Alvinston in a strong position. The two stations will be about five miles apart and a good road between. Rev. John H. Graham, of Watford, is Moderator *pro tem.*, the charge being vacant.

THE new church at Webbwood, Sault branch C.P.R., which is drawing near completion, will be opened for public worship about the 1st Sabbath of July. Four years ago service was commenced here to a few settlers in the wilderness; to-day it is a bright little village, a divisional point on C.P.R., and head of navigation on Spanish River. The above is the first church erected here.

THE Rev. J. Leishman, pastor of Angus and New Lowell, received twenty-eight new members into the communion of the Church at Angus, where communion services were held on Sabbath, 31st ult. At New Lowell the sacrament of the Lord's Supper will be observed after the re-opening of the church there. A fine spirit evidently pervades both sections of that important charge since the return of Mr. Leishman to the pastorate there.

THE remains of the late Mrs. Cameron, wife of Rev. J. M. Cameron, of East Presbyterian Church, Oak Street, Toronto, were taken by steamer to St. Catharines for interment, the family burying ground being situated there. Rev. Alex. McGillivray, of Bonar Church, preached in the forenoon, and Rev. E. Mullin in the evening of Sabbath last in Oak Street Church. Both made touching references to the sad loss Mr. Cameron and the congregation have sustained by the death of Mrs. Cameron, who was beloved by every member and scholar connected with the church.

THE Rev. George A. Yeomans writes: The following sums have been received by me for the building of a Presbyterian church in Couch settlement, in the Indian peninsula, nine miles north of Wiarton, in the Presbytery of Owen Sound: From A. E. Kirkland, Mt. Healy, \$5.00; Friends in Knox Church, Toronto, \$3.25; Mrs. Topp, Toronto, \$10.00; Mrs. Mortimer Clark, \$5.00; Wm. Mortimer Clark, \$6.75. The deed for the acre of ground has been sent up by Mrs. Anderson, of Wulph, which was shown to me some days ago when I was in the settlement, and the work of preparing the ground will now go on. The student there this summer is a son of Rev. A. Grant, of St. Mary's.

ANNIVERSARY services were held in Bloor Street Presbyterian Church, Toronto, on Sabbath last, when the edifice was beautifully decorated with flowers and evergreens. Rev. A. J. Mowatt, of Erskine Church, Montreal, occupied the pulpit, and in the morning preached an able sermon from the favourite text, Matt. x. 26. Mr. Mowatt congratulated the congregation on having such a magnificent building and upon the great progress made in so short a time. In his prayer he referred to Sir John's death and prayed for the bereaved family. The choir sang with much feeling the beautiful anthem, "All ye nations praise the Lord." In the evening Mr. Mowatt again preached, and announced that, owing to ill health, Rev. W. G. Wallace, the pastor, would have to retire from active duty for a season. During July Rev. D. M. Ramsay will occupy the pulpit, and in August Rev. Thomas Nixon, of Smith's Falls, will preach. A social entertainment was given under the auspices of the Women's Association on Monday evening.

THE congregation of North Westminster instituted two or three years ago a novel method of promoting the cause of missions. They hold an annual mission feast, devoting a day for the purpose. The celebration of this anniversary was held on Wednesday last and was largely attended, the church being filled to its utmost capacity. A large number of ministers was also present and took part in the proceedings. Among those present were Rev. Messrs. A. B. Winchester, Berlin; James A. Brown, Belmont; James Ballantyne, Walter M. Roger and W. J. Clark, of London; W. S. Ball, Vanneck; A. Henderson, Appin; Alexander Dawson, Tempo; M. Marshall, Chicago, and George Simpson, Toronto. The proceedings, over which the pastor, E. H. Sawers, presided, were opened with devotional exercises, and addresses were delivered by Rev. A. B. Winchester, for some time a missionary in China, and Rev. George Simpson, of THE CANADA PRESBYTERIAN, a former pastor of the congregation. The hour of noon having arrived, an adjournment was made to the adjoining lecture-room, where sumptuous provision had been made by the ladies for the refreshment of all who came. In the afternoon addresses were delivered by Rev. Mr. Clark, of London, and

several others. The meeting was enlivened by various appropriate musical selections effectively rendered by the choir under the leadership of Mr. W. Grieve. The occasion seemed to be greatly enjoyed by all present, and was one eminently fitted to promote kindly Christian intercourse among those assembled, and to advance the cause in which it was primarily convened—the advancement of the kingdom of our Lord and Saviour Jesus Christ.

SABBATH, May 24, 1891, is a day that will be long remembered by the Presbyterians of St. Thomas. On that day, the new Alma St. Church (which, with the ground on which it stands, together with all its furnishing, even down to the collection plates, was the gift of friends of the new congregation) was on that day opened for divine worship. The Rev. Alfred Gandier, B.D., of Brampton was the preacher and the people listened to three exceedingly appropriate and impressive discourses. On all three occasions the building was crowded, and many were unable to gain admittance. The building itself, which is of white brick, is an exceedingly pretty little structure, the interior being bright and attractive and presenting a very pleasing appearance. The seating capacity is in the neighbourhood of two hundred and fifty, which may be further increased on special occasions. The pastor's room and a class room open off either side of the pulpit, and behind the pulpit there is accommodation for the choir. On Tuesday evening, May 26th, there was a public gathering which was addressed by ministers of the London Presbytery and the resident city ministers. The donor of the building, Mr. A. M. Hutchison, occupied the chair, and music was furnished by the choir and some friends of the congregation. The opening services were continued on the following Sabbath, the Rev. J. G. Scott, pastor of Grace Methodist Church, preaching in the morning, and Mr. J. T. Monteith, the student in charge of the mission, preaching in the evening. At the evening service a letter of greeting was read from Rev. W. H. Boyle through whose instrumentality the Mission was inaugurated, and who, owing to ill health, has been obliged to resign the pastorate of Knox Church. During the afternoon a children's service was held, when short addresses were given by Sabbath school workers on different subjects. The collections at the several services were of an encouraging character, and those attending were greatly pleased with the appropriate and impressive character of the sermon. The young congregation looks forward hopefully to its future work and usefulness, and the opening of this new church is an indication that Presbyterianism is not only holding its own but is advancing in the railroad city of St. Thomas.

ON Thursday evening last in Knox Church, of this city, Rev. Dr. Narayan Sheshadri, a missionary of the Free Church of Scotland, delivered a very instructive and interesting lecture on "The outlook of India from a missionary point of view." The chair was occupied by Mr. W. Mortimer Clark. The meeting was opened with prayer by the Rev. Prof. McLaren. The learned lecturer opened his subject by describing the climate of India, and briefly referred to the advantage the country had of being under the benign influence of England. The Hindus were essentially a religious people, being susceptible and superstitious. He read two or three of the prayers which the natives offer to the prominent heathen gods, of which the following is a specimen: "Give us excellent jewels, precious stones and great riches, reduce to ashes our enemies who are distasteful and injurious." One word he said expresses all the philosophical reasonings of the heathen writers—evolution—which after all, is only illusion. He did not think that any of his forefathers were at all satisfied with the prayers offered to their Hindu gods, as Christianity alone will satisfy the immortal craving of their hearts. The outlook in India was very good; what already had been accomplished was most marvellous; in one district a few years ago there were only two converts, neither of whom could read or write; now in that same district there were two thousand, and hundreds could read and write. He concluded his able lecture by stating that he intended introducing some of our industries and appliances into their stations, such as artesian wells, etc.; already they have introduced, carpentry, masonry and gardening. He earnestly pleaded for assistance and workers to spread the glorious Gospel. The Rev. Dr. Kellogg followed in a few well chosen remarks, expressing his pleasure at again meeting his old friend, Dr. Sheshadri, whom he met years ago at a missionary gathering in India. A handsome collection was taken up in aid of the cause. At the close of the meeting a large number went up and shook hands with the learned lecturer. Dr. Sheshadri is sixty-seven years old, but carries his age well. Before leaving for his native land he will attend the General Assembly in Kingston.

THE St. John, N. B., Sun says. The second annual inspection of the 1st St. John company of the Boys' Brigade of Canada took place recently in the school-room of the St. John Presbyterian Church, and was witnessed by a large number of people, including many very prominent citizens. The company was drawn up about eight o'clock under the command of Rev. T. F. Fotheringham (the captain) and Mr. Smith (the lieutenant), and when the inspecting officer, Lieut. Col. Blaine, of the 62nd St. John Fusiliers, accompanied by Majors Tacker and Hart, arrived, they were received with the general salute. The band of the Fusiliers was present and furnished the music for the march past, etc., which took place before the company was handed over to the lieutenant. The boys were then put through the manual drill and company drill, which were performed in a manner which did credit alike to themselves and their instructors. They showed remarkable steadiness in the ranks and responded to the various orders with a readiness that surprised everybody. In fact, they did the work like veterans, and were loudly applauded by the large crowd of spectators. None seemed better pleased with the movements of the boys than Lieut. Col. Maunsell, D.A.G., Lieut. Col. Armstrong, of the N. B. B. G. A., Major Markham, of the 8th Cavalry, Major Sturdee, of the Fusiliers,

Captain Crawford, of the N. B. B. G. A. Lieut. Sterling, of the Fusiliers, who were the most interested spectators. The band played two selections while the boys stood at ease, waltz Venetia and the march Scipio. Col. Maunsell made one of his happy speeches near the close, said it was a pleasure for him to be present in inspection, and he could not help compliment the boys on the creditable way in which they acquitted themselves. He hoped to see a company organized for every Sunday school in the city. Through the kindness of Col. Maunsell he was a position to invite the company to turn out the Fusiliers at their first march out. If the improved as much this year as in the past they would be a first-class company in 1892. Mr. Fotheringham pointed out that the boys were proficient in their drill, were more efficient in the manly virtues which it was his desire to inculcate. They became better acquainted one another by joining the company and learned to stand by each other. It was expected that next year the members of the company would do missionary work, bringing into the ranks whose religious training had been neglected. There were four principles embodied in the moral aspect of the company. Each boy was bound to read Bible and to pray every day to abstain from alcoholic liquor and tobacco; to prefer duty to inclination, and to be courteous and kind to all. This was the pioneer company in Canada, there were 17,000 boys in the brigade in Great Britain. He was sorry Sir Leonard Tilley was unable to be present, but he was out of town. Cheers were then given for the Queen, and for Col. Blaine, the band playing the national anthem in good style. This ended the exercises, the crowd dispersed, well satisfied with the boys' entertainment.

PRESBYTERY OF BARRIE—At a special meeting held at Lindsay on May 13, during the Synodical Sessions, it was agreed to apply to the General Assembly for leave to receive as a minister of the Church the Rev. R. I. Adamson, M.A., of Presbyterian Church in England. The Moderator was authorized to sign receipt for the sum of \$1,000 left by the late Robert Hay to the Presbytery for the benefit of the New Lowell Church, and a committee was appointed to consider and report at the regular meeting how the money should be invested. Mr. Bethune, of Gravenhurst, asked and received leave of absence for two months in order to visit Great Britain. The regular meeting of the Presbytery was held at Barrie on May 26. The attendance was not large. An obituary notice of the late J. Jamieson, Foreign Missionary at Tamsui, Formosa, was adopted for being placed on the record, and Clerk was directed to send a copy, together with letter of sympathy, to Mrs. Jamieson. A resolution of sympathy with the people of Alliston on account of the great fire in that town, was adopted and Mr. Burnett was assured of the support of the Presbytery if financial aid be needed. The committee on the money to be invested recommended that \$1,000 be lent to the municipality of Sunnidale for six months at seven per cent. interest, and meanwhile the matter of a permanent investment be considered. This was agreed to. It was agreed on report of a committee to separate the congregations of Hillsdale and Elmvale, uniting the former to Craighurst and the latter to Knox Church. Mr. W. W. Craw, B.A., and Mr. F. O. Nichol, graduates in theology, were licensed to preach the Gospel. Mr. Nichol is under appointment as a missionary to Missawasis, in the North West Territory, and at his request the Presbytery ordained him to the work. Dr. Campbell and Mr. Burnett, ministers, and Messrs. George Duff and W. B. Hazleton, elders, resigned their commissions to the General Assembly. Messrs. J. Carswell and J. Hunt, ministers, George Grant, M.A., and James Ross, elders, were appointed instead. Mr. J. J. Corbett, M.A., was granted leave to moderate in

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call at Churchill when desired. Mr. W. Clark, elder at Powassan, was appointed assessor with the Session at North Bay. Some Home Mission business was done, and other items of little public interest. The members of Presbytery were entertained to dinner by the ladies of the Barrie Church in the lecture-room, and before parting passed a vote of thanks.—ROBERT MOODIE, Pres. Clerk.

SEVENTEENTH GENERAL ASSEMBLY.

The following is the list of Commissioners to the General Assembly that meets to-night in St. Andrew's Church, Kingston:—

Presbytery of Victoria and Richmond—Ministers, John Rose, D. McDougall, D. McDonald, B.D.; elder, Alexander Campbell.

Presbytery of Sydney—Ministers, W. Calder, A. Farquharson, J. A. Forbes, W. Grant; elders, D. McKim, Capt. McKay, Dr. McGillivray.

Presbytery of Pictou, N.S.—Ministers, E. Scott, J. F. Forbes, J. A. Cairns, W. R. Muir, A. Boyd, H. R. Grant; elders, Hon. D. C. Fraser, R. Stewart, Thomas Kennedy.

Presbytery of Wallace, N. S.—Ministers, T. Sedgwick, C. Mackay; elders, John Robertson, A. Redpath.

Presbytery of Halifax.—Ministers, P. M. Morrison, D. M. Gordon, Allan Simpson, J. McMillan, John Forrest, D.D., A. McKnight, D.D., John Murray, T. C. Jack; elders, Rev. Robert Murray, J. K. Munnis, James Forrest, W. Sedgwick, A. G. Troop, Hon. M. H. Goudge, W. H. Chase.

Presbytery of Truro, N.S.—Ministers, D. T. Fraser, J. A. Logan, W. T. Bruce, Thomas Cumming, J. D. McGillivray; elders, H. McKenzie, H. Dunlop, C. P. Blanchard, Silas Black, George Fulton.

Presbytery of St. John, N. B.—Ministers, A. Gunn, George Bruce, T. F. Fotheringham, William Macdonald, Thomas Stewart, L. G. Macneill, G. Shore; elders, James Mowat, Dr. James Walker, John Willett, L. W. Johnston, Judge Stevens, C. Everitt, P. Campbell, James McAllister.

Presbytery of Miramichi—Ministers, W. Aitken, James Rosborough, George Fisher, John Robertson; elders, W. S. Logie, E. Bowser, Joseph Simpson, George Stohart.

Presbytery of Prince Edward Island—Ministers, James Carruthers, W. M. Tuffits, A. McL. Sinclair, D. Sutherland, James Murray, Alexander Stirling, Allan McLean; elders, Hon. B. Rodgers, W. Laird, W. T. Haggan, J. McDonald, D. Beaton, John Murchison, T. McNeill.

Presbytery of Quebec—Ministers, James Sutherland, C. A. Tanner, A. T. Love, D. Tait; elders, P. Johnston, Rev. Dr. Weir, Dr. Thompson, D. Stewart.

Presbytery of Montreal—Ministers, Charles M. Mackeracher, J. B. Muir, Hugh McLean, John Scrimger, D. H. MacVicar, D.D., R. H. Warden, D.D., F. M. Dewey, M.A., W. R. Cruikshank, A. B. Mackay, D.D., James Fleck, J. Nichols, J. L. Morin, Andrew Rowat; elders, J. C. Shanks, M.D., J. W. Kilgour, Thomas Christie, M.D., A. W. Cameron, Alexander Robb, Walter Paul, C. McArthur, W. Drysdale, David Yulle, Warden King, David Morrice, W. D. McLaren.

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DR. BEITH'S funeral at Stirling witnessed a remarkable manifestation of popular respect to the memory of that venerable leader who was for so many years the most influential pastor in that town. Mr. Chalmers and Dr. Frew, United Presbyterian minister of St. Ninians, conducted the service in Dr. Beith's old church. In the same place on Sunday Dr. Walter Ross Taylor, of Glasgow, preached the funeral sermon.

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THE family of the late Archbishop Magee was originally identified with Methodism.

THE Rev. A. M. MacArthur, Glasgow, has accepted the call to St. Paul's Presbyterian Church, Milwall, London.

POPE LEO XIII. is said to be the most learned pontiff since Benedict XIV., to whom Voltaire dedicated his "Mahomet."

MR. BROWN, Free Church minister of Kilbirnie, who is now convalescent, has obtained leave of absence to take a trip to America.

THE call to Mr. Grant, of Haddington, by St. Stephen's, Edinburgh, had over 800 signatures, and the induction took place on the 3rd inst.

DRS. MACLEOD, Tulloch and Strong, of Glasgow, preached recently to the volunteer regiments of which they are respectively chaplains.

AT East Malvern, Victoria, a church has been erected in memory of Rev. J. F. Ewing, of Toorak; it is called the Ewing Memorial Church.

MR. KOENIG, of Buda-Pest, is now retiring after a diligent and honourable career of forty-six years in the service of the Free Church Jewish Mission.

THE Churches Committee of Aberdeen Town Council adheres to its decision not to place the seat-letting of the city churches in the hands of the Sessions.

LADY CONSTANCE CAMPBELL, youngest daughter of the Duke of Argyll, is about to marry Mr. Charles Emmott, son of an Oldham cotton-spinner, who is a Quaker.

MR. GEORGE BRUCE, M.A., probationer, who has received a professorship in the missionary college at Calcutta was ordained in Middle Church, Perth, on Sabbath, 24th ult.

THE Rev. T. Boston Johnstone, of Bolton, gave an interesting account in Manchester Presbytery of the 200th anniversary of the preaching station at Tunley, near Wigan.

BERTA VON SUTTNER, the daughter of an Austrian general, has published a book against war, "Down With the Arms," which has caused considerable stir in Germany.

DR. CAMERON, M.P., is about to move that large discretionary powers of shortening the hours of public houses be conferred upon the local licensing authorities in Scotland.

THE Rev. D. M. Ross, of Dundee, suggests that the rich men of that city should erect club-rooms for young men and young women. Buildings are required for those who are not particularly drawn to the Churches of to-day.

IT is rumoured in Dundee that by the will of the late Mr. Peter Carmichael the Church funds will be benefited to the extent of \$500,000. In addition to his estate of Arthursstone and Burnside he has left about half a million of personality. A legacy of \$50,000 goes to Dundee charities.

THE vitality of the railway mission work all over Britain is indicated in a remarkably impressive manner in each number of the Railway Signal. There are not fewer than 400,000 railway men in the United Kingdom, and already the mission reaches at least one-fourth of that number through its evangelists, missionaries and colporteurs as well as a large company of devoted ladies.

ELSEWHERE in this issue we republish an article from the Hamilton Times relating to the wonderful cure of a gentleman in that city, who had been pronounced by physicians incurable, and who had been paid the \$1,000 total disability insurance granted members of the Royal Templars. The well known standing of the Times is a guarantee as to the entire reliability of the statements contained in the article.

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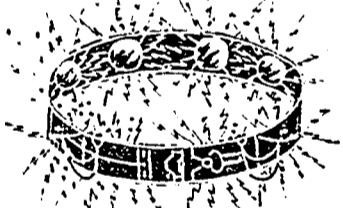
do for them. To heal the sick we must destroy the cause; to do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Electricity. "Health without Medicine," which contains nothing but the advice to use hot water (emas) or other remedies with no anti-septic qualities will do this. The reader should do his own thinking and careful investigation, and not let others do it for him, else they will soon profit by his ignorance."

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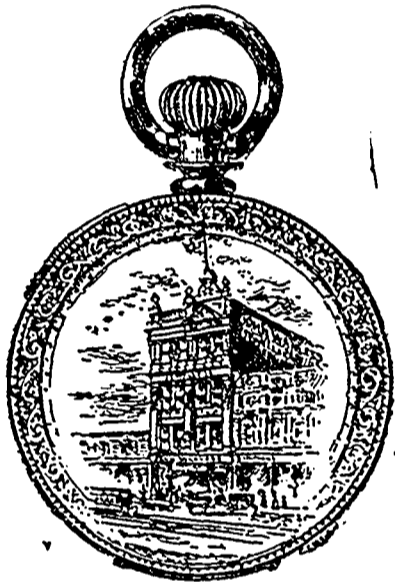
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### HOUSEHOLD HINTS.

**BREAKFAST CAKE.**—Two eggs, well beaten, two cups milk, two and a-half cups flour, one tablespoonful melted butter, one teaspoonful baking powder, little salt. Bake in hot iron gem pans.

2.—One pint milk, one quart sifted flour, one tablespoonful melted butter, three table- spoonfuls sugar, a pinch of salt. Bake in gem tins.

**CORN MUFFINS.**—One cup meal, one cup flour, half-cup sugar, scant; two eggs, one cup milk, two teaspoonfuls powder, one tablespoonful melted butter. Bake in muffin rings.

**FRANKIE'S GINGERBREAD.**—Three-quarters of a cupful of butter, three quarters of a cupful of molasses, half-a-cupful of sugar, two eggs, half-a-cupful of sweet milk, one teaspoonful of soda, two cupfuls of flour, ginger and cinnamon to taste.

**RED POUND CAKE.**—Any good pound cake recipe will do for this, the sole difference between this and other pound cakes being that granulated sugar, coloured red, is used instead of ordinary sugar. Put in raisins and citron in the quantities mentioned in the usual recipes for pound cake.

**PLAIN POUND CAKE.**—Ten eggs, whites and yolks beaten separately; one pound of powdered sugar, sifted; one pound butter, one pound finest flour, dried and sifted; one pound citron, chopped fine and dredged; one-half ounce bitter almonds, blanched and pounded with rose water to prevent their oiling. Beat the butter and sugar to a cream, add the whipped yolks, then the whites, the fruit, almonds, lastly the flour very gradually. Pour into well-buttered pans, which fill two thirds full; bake from an hour and a-half to two hours in a moderate oven. Flavour the icing of this cake with lemon.

**BOILED EGGS.**—Boiled eggs form the foundation for many egg dishes. 1. To cook evenly, pour boiling water over them; set where they will keep just below the boiling point, and cook eight minutes for soft and twenty minutes for hard boiled eggs. 2. Put on in cold water; when it has boiled the eggs are done, the whites being soft. 3. Drop into boiling water, cooking three minutes for soft, five minutes for hard, and ten to thirty minutes for very hard, to slice. 4. An ornament dish.—Slice the eggs thinly, remove the yolks, toss them lightly into mound shape in an egg sauce and season. Place around this, an lettuce or parsley leaves, the interlaced rings of the whites.

**HANOVER POUND CAKE.**—One pound loaf sugar, pounded fine; one pound butter, one pound flour, dried, sifted three times; ten eggs, whites and yolks whipped separately; half-pound sultana raisins, dredged; one-half pound currants, washed and picked; one-quarter pound candied citron, very finely minced. Rub the butter and sugar to a cream, add the whipped yolks, then the whites, stirring them in lightly; then the fruit, and lastly the flour very gradually. Pour into well-buttered pans, filling them about two-thirds full, and bake the cake from an hour and a half to two hours in a well-heated oven. Ice with a plain icing, flavoured with rose water or bitter almonds. This is a capital cake, always made in North Germany at Christmas time.

3/8-2

# Dr. Price's Cream Baking Powder.

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**BAKED EGGS**—1. Break the eggs into a well-buttered dish; add salt, pepper, bits of butter, two tablespoonfuls of cream. Bake twenty minutes and serve. 2. Butter muffin rings and lay them on a tin or dish, having the bottom buttered. Break the eggs carefully, and put one into each muffin ring, sprinkle salt and pepper, and put a bit of butter on the top of each, and then bake them in a moderately hot oven until the whites are set. They are more delicate than fried eggs.

**STEAMED CORNED BREAD**.—Put two cups of cornmeal into a bowl; add a teaspoonful of salt. Dissolve half teaspoonful soda in a tablespoonful of warm water, and add to it half a cup of molasses. Add this to the cornmeal, and then add sufficient sour milk, not quite a pint, to make the batter so that it will drop from the spoon. Put this into a well-greased mould. Put on the lid and steam it for four hours; then remove the lid and bake it for thirty minutes.

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**ORIENTAL CREAM, OR MAGICAL BEAUTIFIER**

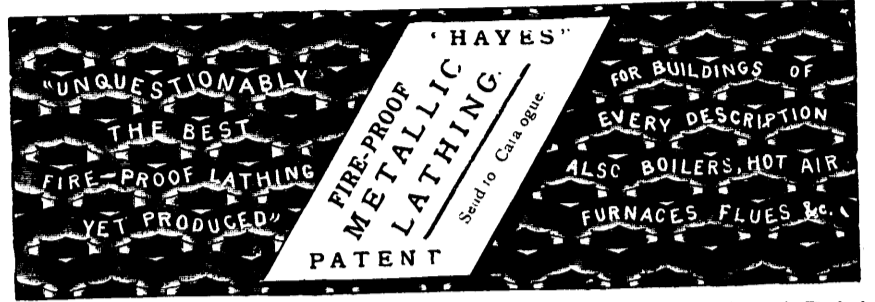


Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer, said to a lady of the *hautton* (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the *east* harmful of all the *Skin* preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. FRED T. HOPKINS, Proprietor, 37 Great Jones St., N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.

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SOLE MANUFACTURERS IN CANADA OF



Eastlake Metallic Shingles, Mansard Shingles, Sheet Steel Bricks, Terra Cotta Tiles, Broad Rib Roofing, Tower Shingles, Elevator Siding, Corrugated Iron. Office and Factory, Rear Nos. 84, 86, 88 and 90 Yonge Street, Toronto

**Confederation Life** HEAD OFFICE, - TORONTO

**INCREASES MADE IN 1890**

In Income,	\$55,168.00
In Assets,	\$417,141.00
In Cash Surplus,	\$68,648.00
In New Business,	\$706,967.00
In Business in Force,	\$1,600,376.00

W. C. MACDONALD, ACTUARY.

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**RADWAY'S PILLS** ALWAYS RELIABLE PURELY VEGETABLE.

For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

**DYSPEPSIA.**

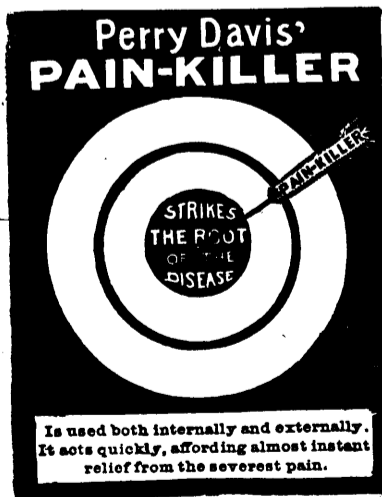
RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

**PERFECT DIGESTION.**

Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

Price 25 Cents per Box. Sold by all Druggists.

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DIRECTLY TO THE SPOT. INSTANTANEOUS IN ITS ACTION.

For CRAMPS, CHILLS, COLIC, DIARRHOEA, DYSENTERY, CHOLERA MORBUS, and all BOWEL COMPLAINTS.

NO REMEDY EQUALS THE PAIN-KILLER.

In Canadian Cholera and Bowel Complaints its effect is magical. It cures in a very short time.

THE BEST FAMILY REMEDY FOR BURNS, BRUISES, SPRAINS, RHEUMATISM, NEURALGIA and TOOTHACHE.

SOLD EVERYWHERE AT 25c. A BOTTLE.

Beware of Counterfeits and Imitations.

**HOLLOWAY'S OINTMENT**

as an infallible remedy for Bad Legs, Bad Breasts, Old Wound Sores and Ulcers. It is famous for Gout and Rheumatism.

For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

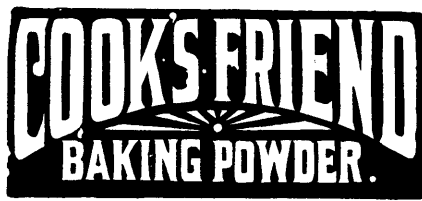
Manufactured only at HOLLIS HOLLOWAY'S Establishment, 87 New Oxford St. London; And sold by all Medicine Vendors throughout the World. N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4 or by letter



Miscellaneous.

50/32

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**COOK'S FRIEND**  
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CONGERS COAL CO., LIMITED.  
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1/32

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BAKING POWDER  
THE COOK'S BEST FRIEND  
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9/2

**RIDGE'S FOOD**

Will be found invaluable for Cholera Infantum and all Summer Complaints, children or adults. It's no ordinary medicine, but will be retained & sustain life when everything else fails. 4 sizes 35 cts. up.

CARDS FREE SEND YOUR ADDRESS ON POSTAL FOR SAMPLES OF NEW CARDS & BOOKS FOR THE FINEST IN AMERICA. WE PAY DUTY. CARD WORKS, NORTHFORD, CONN.

4/2

**DONALD KENNEDY**  
Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing Inward Tumors, and every Disease of the Skin, except Thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.

GOLD MEDAL, PARIS, 1878.

3/16



**W. BAKER & Co.'s**  
Breakfast Cocoa

from which the excess of oil has been removed, is Absolutely Pure and it is Soluble.

No Chemicals

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Minard's Liniment for Rheumatism.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS.

**MARRIED.**  
On 21st May, at the residence of the bride's father, 48 Victoria crescent, Toronto, by Rev. P. Nicol, uncle of the bride, Alexander J. Fleet, of Buffalo, N.Y., to Eric E., daughter of Charles Nicol, Esq.

**DIED.**  
At Earncliffe, Ottawa, on the 6th inst., the Right Honourable Sir John A. Macdonald, G.C.B., Premier of the Dominion of Canada, in the 77th year of his age.

MEETINGS OF PRESBYTERY.

**BARRIE.**—At Barrie, Tuesday, July 28, at 11 a.m.  
**BRUCE.**—At Southampton, July 14, at 5 p.m.  
**CALGARY.**—In St. Paul's Church, Banff, on 9th September.  
**CHATHAM.**—In the First Presbyterian Church, Chatham, July 14th, at 10 a.m.  
**COLUMBIA.**—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m.  
**GUELPH.**—In St. Andrew's Church, Guelph, on Tuesday, July 21, at 10.30 a.m.  
**HUPON.**—At Goderich, July 14, at 11 a.m.  
**KINGSTON.**—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m.  
**LONDON.**—At St. Thomas, second Tuesday of July, at 11 a.m.  
**MAITLAND.**—At Wingham, Tuesday, July 14, at 11.15 a.m.  
**MONTREAL.**—In Convocation Hall, Tuesday, 23rd June, at 10 a.m.  
**ORANGEVILLE.**—A Orangeville, July 14, at 11 a.m.  
**OWEN SOUND.**—In Division Street Hall, Owen Sound, Tuesday, June 30, at 9 a.m.  
**PARIS.**—In St. Paul's Church, Ingersoll, on 7th July.  
**PETERBORO.**—In St. Andrew's Church, Peterboro, July 8, at 9.30 a.m.  
**QUEBEC.**—In Morrin College, Quebec, on August 25, at 3 p.m.  
**SARNIA.**—Next meeting of Presbytery in St. Andrew's Church, Sarnia, on 7th July at 10 a.m.  
**SAUGREN.**—In Mount Forest, on the 14th July, at 10 a.m.  
**STRATFORD.**—In St. Andrew's Church, North Easthope, July 13, at 7.30 p.m.  
**WHITBY.**—In Bowmanville, Tuesday, July 21, at 10.30 a.m.  
**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, 14th July, at 3 p.m.

Minard's Liniment cures Colds, etc.

**ARMSTRONG'S**  
IMPROVED  
JUMP-SEAT  
CARRIAGE.

A Great Favorite. Perfect Rider. Price Right. Send for Descriptive Circular.  
J. B. ARMSTRONG MFG Co., LIMITED,  
GUELPH, CANADA.

MISSIONARIES FOR BRITISH COLUMBIA.

Several Missionaries are wanted for British Columbia. Young and vigorous men, able to do considerable travelling between stations, are preferred. Applications will be received by Rev. Dr. Cochrane, Convener of the Home Mission Committee, up to the meeting of Assembly, when appointments will in all likelihood be made. Particulars as to the different fields may be learned from Rev. D. Frazer, M.A., of Victoria, who is now visiting Ontario. Letters will find him either at Kingston or Mount Forest. BRANTFORD, May 28, 1891.

4/52



**ROGERS COAL**  
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COAL. — WOOD.  
LOWEST RATES.

**WESTERN ASSURANCE COMPANY.**  
FIRE AND MARINE.  
Capital and Assets over - \$1,600,000.00  
Annual Income over - 1,500,000.00  
HEAD OFFICE:  
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Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms. Losses Promptly and Liberally Settled.

Minard's Liniment cures Diphtheria

Miscellaneous.

6/

**MESSRS. C. C. RICHARDS & Co.**  
Gentlemen—In playing tennis I wrenched my ankle, causing me much suffering and inconvenience, but by using MINARD'S LINIMENT I was not confined to the house a single day. After a few days I was able to continue training for the sports at the Halifax Carnival, for which I had entered. F. COULSON,  
Instructor Y.A.A.C.  
YARMOUTH.

TENDERS FOR COAL.

The undersigned will receive tenders to be addressed to them at their office in the Parliament Buildings, Toronto, and marked "Tenders for Coal" up to noon of Wednesday, 17th day of June, 1891, for the delivery of the following quantities of coal in the sheds of the institutions below named on or before the 15th day of July next, except as regards the coal for the Central Prison.

**ASYLUM FOR INSANE, TORONTO.**  
Hard coal, 1,000 tons large egg size, 75 tons stove size, 75 tons nut size, 450 tons soft coal.

**MIMICO BRANCH ASYLUM.**  
Hard coal, 1,500 tons large egg size, 50 tons stove size.

**ASYLUM FOR INSANE, LONDON.**  
Hard coal, 2,200 tons large egg size, 300 tons egg size; soft coal, 100 tons for grates.

**ASYLUM FOR INSANE, KINGSTON.**  
Hard coal, 1,900 tons large egg size, 200 tons small egg size; 20 tons stove size, 20 tons chestnut.

**ASYLUM FOR INSANE, HAMILTON.**  
Main Building—Hard coal, 1,800 tons egg size, 100 tons stove size; pumping house in Queen street, 200 tons egg size.

**ASYLUM FOR IDIOTS, ORILLIA.**  
Hard coal, 1,600 tons large egg size, 125 tons stove size.

**CENTRAL PRISON.**  
Soft coal, 1,000 select lump, to be delivered in lots of 160 tons during September, October, November, December and January next; 600 tons Streetsville screenings.

**INSTITUTION FOR THE DEAF AND DUMB.**  
Hard coal, 650 tons large egg size, 95 tons small egg size, 24 tons chestnut size, 15 tons stove size.

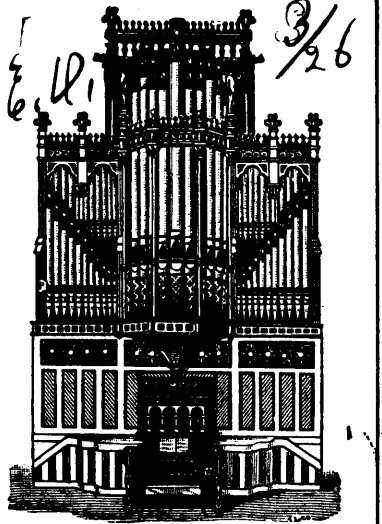
**INSTITUTION FOR THE BLIND.**  
Hard coal, 400 tons egg size, 150 tons stove size, 10 tons nut size; soft coal, 5 tons for grates.

**MERCER REFORMATORY.**  
Hard coal, 550 tons egg size, 140 tons stove size.

The hard coal to be Pittston, Scranton, Lackawanna or Loyal Sock Tenders are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered is true to name. Delivery is to be effected satisfactory to the authorities of the respective institutions. Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted check for \$500, payable to the order of the Provincial Secretary, must accompany each tender as a guarantee of its bona fides. And two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender are to be obtained from the pursers of the respective institutions. The lowest or any tender not necessarily accepted.

R. CHRISTIE,  
T. F. CHAMBERLAIN,  
Inspectors of Prisons and Public Charities.  
Parliament Buildings, Toronto, 1st June, 1891.

3/26

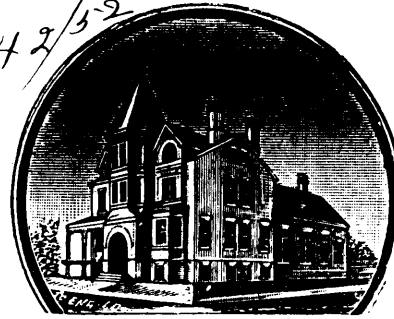


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Miscellaneous.

Incorporated 1890.



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In Affiliation with the University of Toronto.  
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Musical Education in all its Branches  
A SPECIAL SUMMER TERM  
of Five Weeks will be held, commencing 2nd July, ending 6th August. Applications should be sent in before 1st July.  
F. H. TORRINGTON, Director,  
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CLASS, ATTENTION.

School Teachers will soon be required to teach Shorthand.

A Special Summer Course

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NATIVE TEACHERS.  
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will soon be required to teach Phonography, which they cannot acquire easier or better than by taking a

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Write or call for particulars.

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Girls School for Resident and Day Pupils  
MISS GAY, PRINCIPAL  
(Successor to Miss HUGHTON.)  
The course of study arranged with reference to University Matriculation, and special advantages given in Music, Art, and the Modern Languages.  
The next term commences April 16th.

WANTED.

Always and everywhere, Competent  
**LADY AND GENTLEMEN**  
STENOGRAPHERS.  
The best, easiest and most legible system of Shorthand is the one you must study in order to make a success. In our system there are no Shading, no Position, no Pencil, no Dots and Consonants are joined. Learned in half the time. Books half the cost. Terms \$5 until proficient. Other Commercial Branches taught. Individual tuition. Enquire before discrediting. Principal GEORGE WATSON, 68 Yonge St. Arcade, Toronto.

ONTARIO SCHOOL OF ELOCUTION AND ORATORY.

FRANCIS J. BROWN, PRESIDENT.  
[Late Prof. of Oratory in State Normal School, W. Va.]  
Summer Session, July 6th to August 15th, at Grimsby Park, Ont. Three or four lessons daily, with weekly recitals before select audiences. We have had experience in teaching hundreds of pupils in United States and Canada. Highest testimonials. Fall Term will commence in Toronto, October 5th, 1891. For circular containing full information address the Secretary, A. C. MOUNTEER, B.E., London, Ont.

Education Made Easy and Cheap at the Queen City Academy.

Shorthand, 5.00  
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Pupils speedily passed. Individual teaching. Professional certificates given. Pupils assisted to situations. All English subjects taught. Reductions made over three subjects.  
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COURSES OF STUDY.—English, Mathematics, Classics and Modern Languages. Superior advantages in Music and Art. Home care and discipline combined with good mental training. Resident, Native German and French teachers.

Miscellaneous.

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PRESBYTERIAN (SOUTH).  
Faculty of five. Fine Winter Climate. Rooms. Living Moderate. Aid from Students. For Catalogue, etc., send to Rev. Dr. TADLOCK, Columbia, S.C., U.S.A.

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PAPER, PAPER BAGS, FLOUR SACKS  
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The Coming School of Medicine.

The Histogenetic System

THIS SYSTEM IS COMPLETE, having different medicines for all the different diseases. The theory is entirely different from that of the old schools. The medicines are perfectly pure, containing nothing of a poisonous nature whatever, and are quite tasteless. For three years these medicines have been given away free and thoroughly tested in the most hopeless cases before being placed on the market. The result has exceeded the sanguine expectations. Hundreds of cases supposed to be incurable have been cured, and abundance of proof can be produced to convince the most skeptical that Histogenetic Medicines have cured and are curing TO-DAY DISEASES at a later stage than any other system of medicine in the world. In ACUTE cases the medicines act like magic. Chronic troubles require a longer time, generally from one to three months, according to the nature of the complaint. In FEMALE IRREGULARITIES, WOMB TROUBLES, etc., the Medicines have been especially successful. Private EXAMINATIONS in these troubles are almost, if not quite, absolutely unnecessary. Call or send for one of our free books explaining the system. They should be in every house in the land.

RHEUMATISM AND SCIATICA.

LONDON, April 26, 1891.  
I am happy to acknowledge, and now testify to the efficacy of your medicines in curing Rheumatism. I have suffered with this painful disease in my shoulders, knees and hips for twenty-five years, also with sciatica for some time. I decided to try Histogenetic Medicines as a last resort, as nothing ever seemed to give me any permanent relief. The first week's Medicine gave me relief, and in two weeks the sciatica disappeared and has not returned. I took the medicines for six weeks, and am cured of the rheumatism. I feel better in every way. I am sixty years of age, and feel quite smart and active. I can cheerfully recommend these Medicines to the public, and will be glad to tell any sufferer about my case. It is now nearly two months since I ceased taking the medicines, and the effect is permanent.  
MRS. FORDE, 1022 Mable St.

CONSULTATION FREE.

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