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A SCOTCH D.D. did not satisfy by his preaching the Calvinistic portion of his flock. "Why, sir," said they, "we think ye dinna tell us enough about renouncing our ain righteousness." "Renouncing your ain righteousness," vociferated the Doctor, "I never saw any ye had to renounce."

A MONTREAL woman is the mother of twenty-two children. If to have numerous progeny is godly, she must expect to go to heaven by the hair line.

ADAM WALKER, of Tavistock, Ont., writes, in February, 1868, that after trying many Cough and Lung remedies for a severe cold which he had suffered with for three years, he procured Allen's Lung Balsam and was being much benefited by it. In a letter still later, he said his night sweats were all gone and he was rapidly recovering—his appetite was much better and he felt like a new man.

Harry (aged eight): Do people hunt lions and tigers, mamma? Mother: Yes, dear. Harry: Why? Mother: Because they kill dear little lambs and sheep. Harry: Then why don't they hunt butchers?

SHE: Oh, my tooth aches dreadfully! I don't see why we cannot be born without teeth. He: I think, my dear, that if you will look up some authority on that point, you will find that most of us are.

**Minard's Liniment Cures Colds, etc.**  
BAGGS: What is the difference between a male and a female poet? CAGGS: The difference? Well, one is a man and the other a woman. BAGGS: That's not the answer. The male poet is born, not made; whereas the female poet is both born and maid.

MRS. BROWN: Johnnie broke a pane of glass, but as he told me about it at once, I gave him an apple. Mrs. Cobwigger: That will teach him a great lesson. Mrs. Brown: I'm afraid not. As soon as he had eaten the apple he went and broke another window.

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# THE CANADA PRESBYTERIAN.

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No. 19.

## Notes of the Week.

THE Ninth International Convention of the Young People's Society of Christian Endeavour will be held in St. Louis from June 12-15, 1890. Admirable arrangements have been made for the reception and entertainment of delegates. An attractive programme has been issued, from which it appears that a number of leading ministers in several branches of the evangelical Church are to take an important part in the proceedings of the Convention. Reduced travel rates have been arranged for.

A CONTEMPORARY says: An anonymous correspondent at Honolulu, probably a Jesuit priest, is full of wrath at the exposure of the Father Damien delusion, and, in reply to the venerated Rev. Dr. Hyde, president of the North Pacific Missionary Institute, who let light in on the subject, sneeringly remarks that he "very likely belongs to a class of people whose systematic prejudices deny the merit of voluntary celibacy." Dr. Hyde is no doubt in sympathy in this matter with the writer of 1 Tim. iv. 1-3.

THE International Missionary Union will hold its seventh annual meeting at Clifton Springs, New York, June 11 to 18 inclusive, 1890. Free entertainment will be provided for all Foreign Missionaries, or persons who have been Foreign Missionaries, of whatever evangelical society, or board, or field. Membership in the Union is open to all such persons and includes no others. Candidates under actual appointment to the Foreign field of any evangelical organization are earnestly invited to attend, and will also be freely entertained, as far as provision can be made. It will not be practicable to provide for the attendance of children of missionaries. Subjects of living interest in connection with Foreign Mission work will come up for consideration.

A FEW weeks ago it was intimated that definite arrangements had just been completed for holding an international conference of the Evangelical Alliance in the April of 1891 in the city of Savonarola. This will be the ninth of these ecumenical councils. The eight preceding conferences, held in some of the principal cities of Europe and in New York, were attended by large numbers of Christians of many nations; and it can hardly be doubted that the proposed gathering in Florence will prove attractive in the highest degree. In the early history of the Alliance its influence was claimed in behalf of religious liberty in Italy; and it was through its earnest appeals that the Medici were liberated after having suffered long imprisonment in Florence on account of their evangelical faith.

DR. DRUMMOND, Moderator, addressing the students at the close of the session in the U.P. Theological College, Edinburgh, on the nature and responsibility of the ministry, said that any one having no joy in the work and no hearty relish for holy labour, was not the kind of man the Church wanted for the pastorate. No greater misconception could be formed than to think a minister might live a life of gentlemanly ease and leisure. Because a sermon now lasted only about thirty minutes, and the minister was seen so little in the pulpit, certain people fancied that he had an easy time of it. They were beginning to know different. In some respects the minister's life was the most harassing, most responsible of all. Yet it was the happiest and most desirable.

THE Young Men's Christian Association at Berlin, organized some five years ago, met at first with considerable opposition. The clergy as a class looked askance at it, and the church societies opposed it; but now all the evangelical pastors, from the court chaplains downwards, and the leaders in the church associations are in hearty sympathy with the movement. At the recent opening of the splendid building which has been erected for the association, and which includes a boarding-house for young men, with seventy-five rooms, the Empress took a prominent part in the proceedings, while the Em-

peror sent a handsome subscription. The venerable Count Von Molke was present, as also were Count Waldersee, chief of the general staff of the German army, and other high dignitaries of the court and the army.

A PROTESTANT place of worship, seated for about three hundred worshippers, has been opened at Tunis. The occasion was one of great rejoicing on the part of the little church, which counts some two hundred members of various nationalities. Well-nigh all the Protestant pastors in Algeria attended and took part in the proceedings; and among those present were all the civil and military authorities of the town. One of the oldest members of the church is a Frenchman, M. Chapelie, whose ancestors when driven from their native country by the Revocation of the Edict of Nantes took up their residence in Tunis. Thus the blind despot, who persecuted the Protestants of his kingdom, contributed unconsciously to the spread of evangelical truth throughout the whole world, as well in the north as in the south of Africa, where many of the descendants of Huguenot refugees are to be found to this day.

THE *Christian Leader* says. Bad manners may upset a man in the ministry almost as surely as bad morals. Here is a case in point. A student well on to thirty years of age, and therefore who ought to have known better, was being ordained to the pastorate of a thriving church. His tutor was giving "the charge," full of direct appeal to the young minister, when the latter received a telegram and left the church for five minutes to reply to it—the tutor still charging him while absent; this made the service a farce. He had hardly settled into work before it was found he did not keep appointments; if he had promised to speak in the school, he would send word that he could not come, and did it so often that even the children used to exclaim on the announcement, "Oh, he won't come." Perhaps there was a strain of laziness in his nature that assisted his deposition; but there could be but one end to such arrant violation of courtesy to superiors and to children.

IN a circular recently issued by the Dominion Alliance for the suppression of the liquor traffic, the following paragraph occurs: There will be held at an early date a general election for the Ontario Legislative Assembly, and it is desirable that the influence of friends of right should be exerted in that election towards securing the return of known and reliable representatives who will do all they can to secure the suppression of the traffic in intoxicating beverages. The Dominion Alliance does not seek the formation of a new political party, but asks for the united co-operation of all who favour temperance, in support of candidates who are thoroughly sound on this question, and in opposition to those who are in favour of the liquor traffic. Only in cases where no existing party nominates a reliable friend of our cause do we propose independent nominations, but we deem it essential that our friends should openly and unitedly work and vote for candidates in whose hands that cause will be absolutely safe.

AT the annual meeting of Cowgate Free Church, Edinburgh, Professor Thomas Smith said he hated a congregation composed of "ladies and gentlemen" only, and he hated a congregation where there were no ladies and gentlemen. He thought distinctions of rank should cease altogether in the church. It ought not to be that half of the money in the Free Church congregations in Edinburgh should be contained in one-tenth of them. The exclusiveness of their congregations was the rock upon which they were likely to split; the money power would prevail more than it ought to do, and the intellect would prevail more than it ought to do. They wanted all classes to mingle together. Mr. Charles J. Guthrie, advocate, said he quite agreed with Dr. Smith that the Free Church did not properly distribute its intellect, natural and acquired. He himself had never felt so much satisfaction in any step he took, next, perhaps, to his marriage, as in the resolution that he would not attach himself to any of the temples

which Dr. Smith had referred to. He felt that any little money, any little acquirements he had would be of far more use if he attached himself to a working-class congregation.

THE fifteenth annual report of the Prisoners' Aid Association of Canada has just been issued. It makes a satisfactory showing of the excellent work carried on by this excellent but unobtrusive agency. The objects of the Association are the reformation of offenders, their welfare when discharged, and prison reform. The means employed are as follows: A mission in the Central Prison; a mission in the Reformatory for Women; a mission in the Gaol; a night school for secular education in the Central Prison; a day school for secular education in the Gaol; the employment of an agent who gives his time for the welfare of discharged prisoners; the distribution of prison reform literature, and the use of other means for awakening a more general interest in the cause of prison reform; the formation of branch societies in different parts of the Province of Ontario; the maintenance of a central office in the city, as a place of call and shelter for prisoners after their discharge; a preaching service, weekly, in the Central Prison and Female Reformatory, by members of the Toronto Ministerial Association. During the year, the report says, the work of the Association has been prosecuted with vigour.

IN Dundee Presbytery Rev. Andrew Inglis moved a petition against the Religious Disabilities Removal Bill, if it passed, the direct representatives of the sovereign might, he said, be really the subjects of the Pope. Rev. J. Wylie thought the Bill would demolish the Christian character of the Government. Rev. John Jenkins, who moved that the Presbytery take no action, thought this a purely political question likely to be discussed on strictly party lines, and that it would be unwise for them as a Presbytery to interfere. Personally he did not see why the Bill should not pass; it was an attempt to sweep away the last relics of a barbarous legislation that was a disgrace to the country. Rev. A. Alexander said the country having conceded the principle, nothing could be gained by opposing the Bill. The petition, however, was adopted by nineteen to ten. Rev. A. C. Mackenzie, who was absent from the court while this subject was under discussion, writes to the *Dundee Advertiser* expressing his abhorrence of the persecuting principles underlying the opposition to the Bill. He can conceive of few things, he says, more cunningly contrived to keep alive the least defensible principles of Roman Catholicism than the flourishing in its face of this last rag of a discredited policy.

THE Sixth International Sunday School Convention of the United States and British North American provinces will be held (D.V.) in the city of Pittsburg, Pa., Tuesday, Wednesday, Thursday and Friday, June 24, 25, 26 and 27, 1890. Each State, Territory and Province, having an interdenominational Sunday school organization, is entitled to representation in the Convention. Delegates must be elected by the several conventions, or appointed by the executive committees of such conventions, or State associations. Where no such organization exists, application may be made to the chairman of the International Sunday School Executive Committee. Each State will be entitled to as many delegates as will be equal to four times the electoral vote of the State, with a proportionate number for the Territories and Provinces, the number being equal to four delegates for each one hundred and fifty thousand of population, and four for a fraction of seventy-five thousand or over; the exact number for each Territory and Province will be determined by the Territorial or Provincial Executive Committee. The usual arrangements for the entertainment of delegates, and reduced rates of travel will be made. A list of the delegates appointed from each State, Territory and Province is requested by the chairman of the International Executive Committee, and the names of all the delegates who desire hospitality must be sent to Mr. William F. Maxon, Room 41, No. 83 Fourth Ave., Pittsburg, Pa., previous to Saturday, June 21, 1890.

## Our Contributors.

PROFESSOR SCRIPTUM AGAIN AT WORK.

BY KNOXIAN.

In our last talk, gentlemen, I urged you to be careful how you use pronouns. A pronoun is a small word, but that is no reason why it should not have British fair-play. Pronouns are badly used in two ways. Sometimes you cannot tell what antecedent to connect them with, and sometimes they have no antecedent at all. Gentlemen, I urge you to watch your pronouns as closely as a dude watches the growth of his incipient moustache or a politician watches a close constituency. In order to convince you of the absolute necessity of being careful, I ask you to examine the following sentence, and to point out the antecedent of each italicized *he*.

"He told his friend that if *he* did not feel better in half an hour *he* thought *he* had better return."

In spoken language something may be done by pitch, or pause, or emphasis to show the antecedent that a pronoun ought to be connected with, but on the written page the little word has no such help. Just look, gentlemen, at the condition of the pronoun in the following sentence taken by Professor Bain from a standard writer:

"The pedant assured *his* patron that although *he* could not divest the boy of the knowledge *he* had already imbibed, unless *he* would empower *him* to disable *his* fingers, *he* should endeavour, with God's help, to prevent *his* future improvement."

What a laugh that sentence would raise if found in the report of a rustic committee or the verdict of a coroner's jury. Professor Bain took it from the writings of Smollet.

Did you ever hear anybody use a pronoun in this way. "Smith lent Jones a large sum of money; *he* was well off." Does that mean that Smith could lend the money because he had plenty of it, or that Jones could borrow because his credit was good?

The foregoing examples should be sufficient to make you careful in handling that pronoun. Never say or write *he* unless the antecedent is conspicuous by proximity or prominence. Nothing irritates a reader more than to have to run back from every pronoun and hunt for its antecedent with a lantern. Sometimes you find two or three antecedents with any one of which you might connect the pronoun, and sometimes you could not find an antecedent with a search-warrant. Like the detectives, you think you "have a clue," but the clue often amounts to nothing.

But let no gentleman suppose that the pronoun *he* is the only one that needs careful handling. You may easily use *who* in such a way as to make your meaning clear as a London fog. Did you ever hear anybody use a sentence like this: "John Smith, the son of Thomas Smith, *who* gave me the book." Did Smith senior or Smith junior give the book?

Genung gives the following examples of the wrong use of *who*: "It is requested that all members of Council, *who* are also members of the Lands Committee, will assemble in the council-room." What does this sentence mean? Is it meant that all members of Council are *also* members of the Lands Committee, or is the intimation intended for members of the Council who happen to be members of the Lands Committee?

But to hasten to a conclusion, gentlemen, look at this sentence: "His conduct surprised his English friends, *who* had known him long." Who were surprised—all his English friends or merely those among them that had known him long?

Finally, gentlemen, examine this simple utterance: "I met the boatman *who* took me across the river." Does this mean I met the boatman, *and he* took me across, or does it mean that among a crowd of boatmen I met the one who had on some former occasion rowed me over?

Once more, gentlemen, look at this use of the word: "The youngest boy *who* has learned to dance is James." Does this mean that James is the youngest boy *and he* has learned to dance, or of all the boys, the youngest that has learned to dance is James?

Once more, gentlemen, Alfred Ayres, from whom these illustrations are taken, is a good writer on such points.

Finally, gentlemen, the word *that* is often a difficult one to manage, and we may discuss it at some future time.

One word more. Be careful about pronouns.

Finally, be careful about *only*—*it*, *he*, *who*, *which*, *that*, etc. (Chorus of students—The professor wound up just like a preacher).

### A SERIOUS DANGER.

MR. EDITOR,—A serious danger seems to menace our missions in China through the action of the United States House of Representatives in having passed an exclusion bill, providing for the arrest and deportation or imprisonment of any Chinaman found in the country after September 1, 1890, unless he produces, when the census is taken, a certificate of legal residence, which the bill requires every Chinaman to procure. Such legislation is anti-Christian and brutal, and is a concession to the hoodlums and demagogues of the Republic unworthy of a nation claiming such a high character for civilization and philanthropy. It may be wise, in view of the alleged immorality of the Chinese, to restrict immigra-

tion to some extent, but such extreme measures as those proposed in this bill are quite unjustifiable. The Chinese Government would be wanting in self-respect did it not retaliate, and Canada is sure to suffer, as distinctions will not be drawn between the missionaries sent out by Canada and the United States, all being classed together as "Melicans." It is to be hoped the Senate will show more discretion than the House of Representatives, and refuse to pass the measure in its present shape. If the exclusiveness of eastern nations was so objectionable that their ports had to be forced open by the war ships of the western nations, how can the proposed course be justified? Can it be right for Christian America to do what was wrong for heathen China? Already the missionaries in China have taken alarm, and if public opinion does not prevent Congress perpetrating the outrage, farewell to missions in China. The situation is one to cause grave apprehension.

Brockville.

J. J. BELL.

### THE REV. DR. MACLAREN AND THE TWENTIETH CHAPTER OF REVELATION.

#### IV.

In support of the belief in a simultaneous resurrection Rev. i. 6, or as it should be i. 7, is quoted, "Behold He cometh with clouds, and every eye shall see Him, and they also that pierced Him, and all kindreds of the earth shall wail because of Him." This verse by no means bears the kind of testimony that it is brought forward to do. It is just like John v. 28, 29. It states a fact, every eye shall see Him. But it does not say that every eye shall see Him at the same moment. Believers shall see Him when He comes at first, but unbelievers may not see Him for some time, and that time may be a thousand years. When Christ rose from among the dead no one but believers saw Him. That is fact. It was only to his followers that He showed Himself alive. We read Acts x. 40, 41, "Him God raised up the third day and showed Him openly; not to all the people, but unto witnesses chosen of God, even to us who did eat and drink with Him after He rose from the dead." How does the Professor know but that God in His wisdom may follow the same plan, when Christ first comes to earth again? The wicked may not see Him when He first appears, as they did not when He rose from the dead. They shall see Him and hear Him and feel His power. That shall be true to the very letter. The mouth of the Lord hath said it. The manifestation of the Son of God may not be on the exact plan that the Professor has marked out. The modern notion that every eye shall see Jesus when He first comes owes its existence to tradition, not to the plain teaching of the Book.

2 Tim. iv. 1: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead, at His appearing and His kingdom;" is quoted as proof of the simultaneous resurrection of the dead. The revisers have settled the point raised by the writer very effectually. "By His appearing and His kingdom," He judges the quick and the dead. Christ judges by His kingdom as well as by His appearing. How does His kingdom judge men? When it comes in its glory it will be seen that unbelieving men are unfit for it. The quick and the dead mean the living and the dead. Who ever thought of denying that Christ is the Judge of both these classes? Between that verse and Premillennial doctrine there is no note of discord.

It is easy to talk about putting passages on the rack and to cry out torture! torture! Here are three passages that manifestly have been so dealt with. Have we not all need to pray that "some friendly power the gift would give us to see ourselves as others see us." Other passages are brought forward, with which we have not time and space to deal.

Before leaving this point, the simultaneous resurrection of all classes, let us look at another proof passage presented by the writer. It is Matt. x. 32, 33, "Whosoever, therefore, shall confess Me before men, him will I also confess before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before my Father which is in heaven." What our Lord says is that He will acknowledge every man before His Father in heaven that confesses Him on earth. If a man deny Christ, Christ will deny Him. Is there anything said about time in those precious verses? Nothing. May not Christ confess his people at one point of time, and deny His enemies at another? There is nothing that implies the contrary in this passage, or anywhere else in the Bible. Why does a writer of such known power in preaching and teaching bring forward these passages for such a purpose? He must do it because there are no other passages that serve his purpose any better. If any clearer ones were to be had, he would bring them. The strongest men in our Church used to argue against the use of an organ in the services of the Lord's house. The objections they raised were futile, harmless things. The trouble with them lay in the cause they had to advocate. They had to take such arguments as they could get. The Doctor had to take such passages as he could get. His work is still before him. He has yet to prove that the resurrection of all the dead shall be simultaneous.

It is a little surprising that Daniel xii. 2 has not been quoted in this connection. However it has not, and we pass by it.

"This passage, construed literally, does not teach a resurrection of all the saints who have died prior to the time indicated. It is clearly a martyr scene" pages 10, 11. Is this

exclusively a martyr scene? This is the question before us for a little. It is a martyr scene, but it is more. Let me quote the language. "I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." There are more than martyrs in that passage. "And which had not worshipped the beast"—these are saints but not necessarily martyrs. All that refused to worship the beast were not slain in every age. Many believers refused to submit to Rome and were not slain. Many of such were slain, but many were not. There are saints in that verse as well as martyrs. Here let me make an affirmation, not because I have pleasure in so doing but because the interests of truth demand it. The writer of the pamphlet is manifestly biased in favour of this modern Post-millennial theory. It is clear to all unprejudiced interpreters that the saints are spoken of in that fourth verse, and rise along with the martyrs to reign with Christ. Albert Barnes admits in his comments on "The First Resurrection," that saints and martyrs are spoken of in the fourth verse. So in substance does Matthew Henry. It is easy to speak of putting verses on the rack. Men who teach that that verse speaks only of martyrs, put it on the rack. Light on this subject may be had by turning to Rev. vii. 14. There the saints are described as those that "came out of great tribulation." That phrase designates all the saints. In like manner this phrase in Rev. xx. 4, "Which had not worshipped the beast," designates all saints. In that verse we have all saints rising to reign with the Lord. All this is in beautiful agreement with what Paul says in 1 Cor. xv. 23, "They that are Christs at His coming," and with 1 Thess. iv. 13-18. Premillennial men do not need to "transform the martyrs into all the dead in Christ." All that sleep in Christ shall rise when He comes. So the Word time and again declares. The Holy Ghost has taught us to believe that all saints are potentially martyrs.

On page 11, under head No. 3, the writer says, "There is nothing said here of the reign of the risen saints or martyrs with Christ on earth. That it is to be on the earth is filled in from the imagination." Before answering the point made let me point out that the Professor can draw on his imagination, whether others do it or not. In expounding Matt. xxv. 31-46, he makes the passage mean the general judgment. But now there is nothing said about resurrection in that passage. Yet he has got all the dead there. Who says that he cannot fill in from the imagination? Before leaving that passage let me raise a point. Does the Greek phrase *panti ta ethna* ever include the dead? That generally, if not always, refers to the living. Yet the Doctor has no trouble in making it mean the dead here. Premillennialists profess to find the doctrine of this grand reign on the earth in the Bible. They do not draw on imagination, but turn to such passages as 2 Peter iii. 13, "Nevertheless, we according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." If righteousness dwells on this earth there must be righteous people. Trees and plants, etc., are never said to be righteous. It is said "the kingdoms of this world shall become the kingdom of our Lord and of His Christ." In Daniel ii. 44 we have proof that Christ shall reign on this earth. "In these days shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Any one of these promises is worth ten thousand efforts of the imagination. All flesh is grass but the word of the Lord endureth forever.

Now we come to what the Doctor really believes this part of the Word to teach. Hitherto he has been pulling down, which is generally the easiest thing to do. Now he comes to build up. He understands the passage to be figurative. The binding of Satan is not literal. The abyss is not literal. The key is not literal. We need not wait to debate these points. God in the exercise of His power separates Satan from among the saints, and keeps him away a thousand years. Peter speaks about spirits in prison. God can imprison spirits. He has done it and is doing it. In like manner He can imprison the dragon, the old serpent. That prison is a real one. Into that God puts him for a time. In time Satan shall be loosed from his confinement. In our anxiety to show that this passage is a figure we should be careful not to eliminate the truth. The binding of Satan is fact. The chain may not be heard on the pavement, but there is a chain, or there are walls of some kind or other, by which the destroyer is so kept that he cannot go about to devour any more. It is likely the Doctor will go as far as this. There are one or two words, or more, here that the Doctor will have trouble in spiritualizing. He has spiritualized the chains, and the key, and the abyss. He has not spiritualized the old serpent. He has not turned Satan into a symbol of anybody or anything. We are glad that there is some reality in this passage. The late Dr. Stuart Robinson was dealing with the position of the Rationalists in the matter of the fall. They say it is an allegory. The Doctor asked, "Is Eve an allegory? Is Adam an allegory?" We must not make everything we can get our hands on allegory or figure of speech either. There is a Greek word here, *κεφαλαιωσαντες*, beheaded. Was the beheading a literal terrible fact, or was it a figure of speech? Nearly all interpreters look at that word and say that was fact. Heads were severed from the bodies of those godly people, by the hand

of the executioner. Then the apostle is talking about a literal beheading, and he had seen much of it. From that he passes on to say of them that "they lived." They were beheaded—they lived, and these terms stand related to each other. He is not so mixing up things as to say that they were literally slain, and that they were spiritually quickened. Both things are literal the slaying and the coming to life. To say that a disembodied spirit lives, or lives again as is here implied, means that it reanimates the body. The spirit always had life, but the man can only have life when soul and body are brought together. When it is said they lived and reigned with Christ, the statement shall come literally true. We are confirmed in this blessed hope, when we see that this rising to life, spoken of in the fourth verse, is called a resurrection in the fifth verse. "This is the first resurrection." The word used here, anastasis, bears strong testimony to the correctness of the premillennial truth. When the Doctor holds that the anastasis spoken of is figurative, and means a revival of religion only, and not a resurrection of persons, he takes an unwarrantable liberty with this word. Anastasis as used up and down through the New Testament does not mean revival. There are other words for that. It means rising from the grave. Men that know their Greek Testaments can easily verify this statement. The word anastasis is used many times and the meaning that it uniformly carries is a rising from the grave. To make it mean anything else is to do violence to it. Look at the way it stands in the Greek, ἀνάστη ἡ ἀναστάσις ἡ πρώτη, "this is resurrection the first." That clause explains the statement in the fourth verse, "they lived." In the light of this explanation, the beheaded ones arose not merely in the quickening of others on the earth but were raised from the dead themselves. The literal interpretation is the true one. Then if we were for a moment to grant that "the resurrection the first," meant nothing more than revival (which we do not) would the statement be true? Can it truthfully be said that some blessed quickening away in the future is the first revival? Is that fact according to history? What about the revival in the days of Isaiah and of Hezekiah? What about the revival on the day of Pentecost? What about all the reformations that have taken place? Were not all of these works of God among men! How then can a future quickening be said to be the first? I am aware that some use the word πρώτη "first" in the sense of greatest. Would not that be giving the word an unusual meaning to suit "the exigencies of a theory?" There is more than revival in the word anastasis.

But here the question may be raised, Does not the post-millennial theory, when brought face to face with this part of the Word, involve absurdities. It is principles that rise into power from the dead according to this view. It is said Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Can it be principles on which the second death hath no power! It is not principles; it is persons that are being dealt with here. The Doctor spoke a while ago of premillennialists "transforming martyrs into all the dead in Christ." Here he himself is metamorphosing principles into kings and priests. Which line of action is the more manifestly offensive! N. Y. Z.

FAITH CURE.

MR. EDITOR,—As no reply has as yet appeared to the request of G. M. Roger, as given in a letter which was published in THE CANADA PRESBYTERIAN early in March, for an answer to the question "Whether the Scriptures teach that Christ will now, as when on earth, heal all who come to Him for bodily healing?" I venture to send a few thoughts on the subject, giving my own reasons for believing that the question should be answered negatively. In the first place, while I can attempt no elaborate argument on so weighty a question, I think a few words on the nature and design of miracles may prove a help to those who are inclined to believe that miraculous gifts were intended to be permanent in the Christian Church.

A miracle is an effect produced by divine power, above or opposed to what are the regular effects of the laws of nature. It is not a violation of these laws, but a suspension of their usual operation for some important purpose, and it must be an extraordinary event in order to produce the desired effect. The design of miracles was to afford convincing proof that those who were empowered to perform them were sent from God, and commissioned to declare His will to men. Thus when the Lord sent Moses to lead the Israelites out of Egypt His divine commission was authenticated, both to Pharaoh and the Israelites by the miracles He was instructed to perform (Ex iv. 1-9 and 30), and the whole of the laws and religious rites, by which the Jews were to be distinguished as the people of God, were accepted by them because proved to be of divine origin by the signs and wonders, which were wrought during the exodus (Deut. iv. 32-40). In like manner when the Christian dispensation took the place of the Mosaic it was necessary that the change should be authenticated by the clearest evidence that it was made by divine authority, and of this the numerous, varied, and wonderful miracles wrought by our Lord and His apostles afforded indubitable proof, and we find that on them they rested their claim to be believed (John v. 36; xiv. 21; Acts ii. 22; Heb. ii. 3-4; 2 Cor. xii. 12, etc.) It now only remains to be proved that, the object for which miracles were wrought, having been accomplished, they have ceased, as being no longer needful. In brief, their design was to establish the authenticity of any revelation from God. It will not be denied that the Christian dispensation is never to

be superseded—Heb. i. 1-2; Luke i. 32-33, etc., and that the canon of Scripture is completed—Rev. xxii. 16-19. Having then no expectation of a further revelation we have no reason to expect any further manifestation of those miraculous powers which were designed to prove the authenticity of revelation. We are expressly told that the gift of prophecy was to fail, and the gift of tongues cease—1 Cor. xiii. 8, and as a matter of fact all other miraculous gifts did cease after the Apostolic age. Even the gift of healing, the only one for which permanency is claimed, seems to have been only intended to have been occasionally used when necessary to establish the divine commission of the founders of the Christian Church, else why were not Paul, Timothy, Epaphroditus, and Trophimus thus at once restored to health—2 Cor. xii. 7-9; Gal. iv. 13-14; 1 Tim. v. 23; Phil. ii. 26-27; 2 Tim. iv. 20; Paul wrought mighty miracles of this kind in Ephesus and other heathen cities—Acts xix. 11-12; xxviii. 8-9, etc., why not in the cases above cited if the gift could always be exercised, and sickness always removed by the prayer of faith, as is claimed by believers in the "faith cure?" These examples should be quite sufficient to prove that nothing of the kind was expected by the apostles and early Christians, and that the passages on which the belief is founded were not so understood by them, for surely we cannot suppose them to have been too unbelieving to exercise the absolute faith which is said to be all that is required.

In reply to the further question "Why Mark xvi. 17-18; John xiv. 12, and other similar passages upon which believers in divine healing base their belief, should not be taken literally?" I think the true explanation is that the faith spoken of in these passages was a faith in miracles, which consisted in a firm belief that the possessor of it would, by the power of God accompanying his act, be able to perform a miracle himself, or else by the same power become the subject of one wrought in his favour—Matt. xvii. 20; ix. 29-30; Acts xiv. 9-10, etc. We have evidence that this faith differed from saving faith, and might be exercised by unsanctified men, Matt. vii. 22-23; 1 Cor. xiii. 2. Neither is it promised that all who ever should believe would be enabled to work miracles, but only that those signs should follow them that believe, Mark xvi. 17, that is should be seen among them, see 1 Cor. xii. 22. In regard to all promises to answer believing prayer, I would say that the question What is prayer? lies at the root of the whole matter. Believers in the faith cure make it an unconditional demand, and quite ignore that which most Christians believe to be an essential feature of all true prayer, viz., that the request be subject to the will of God. "Prayer is the offering up of our desires unto God for things agreeable to His will, etc." Take e.g. John xiv. 13-14 and read along with it the comment of the disciple who heard and recorded the promise, 1 John, v. 14, and it will be seen that this definition is Scriptural, and that therefore every similar promise is to be so interpreted. We may be certain that in asking for the blessings of salvation, we are asking according to His will, and therefore should have faith to believe that our petition will be granted, but in asking for any temporal or bodily benefit, or what may seem to us at the time to be so, we can have no such assurance, and therefore the "Not my will but thine be done" must accompany all such petitions. God will withhold no good thing, but many have had cause to say with David, "It is good for me that I have been afflicted," many have been checked from pleading too importunately for any temporal blessing, by that word of warning, recorded for our admonition, "He gave them their request: but sent leanness into their soul," Ps. cvi. 15; and some, it may be feared, have been brought back from the gates of death to render not again according to the benefit done, but like Hezekiah have allowed what appeared to be special mercies to minister to spiritual pride, 2 Chron. xxxii. 24-25. To refuse to use the means God has so abundantly provided for the removal or relief of pain, or the human skill which knows how best to apply them is both unscriptural and unreasonable. If it ever could have been right to dispense with them, it surely would have been so in the case of Hezekiah, who had a direct promise, and a miraculous sign assuring him of recovery, yet we are distinctly told they were used (Is. xxxviii. 21). Paul also to whom it was distinctly promised that all on the ship would be saved, saw in that promise no warrant to neglect the means of safety it was in their power to use (Acts xxvii. 22-26, and 31). Every Christian looks beyond the human physician and the earthly remedy to Him who alone can make them efficacious, and when God blesses them for the removal of suffering He is gratefully recognized as the Great Healer, as in the beautiful passage quoted by G. M. R. from Ps. ciii. 3—It now only remains to notice Is. liii. 4, as quoted in Matt. viii. 17. The promise was literally fulfilled to many by the miraculous cures performed by our Lord when on earth. It is fulfilled to all believers now in the same sense as 1 Pet. ii. 24, is, and, therefore, I think, the meaning is that all the penal character of these afflictions is removed, they becoming henceforth Fatherly chastisements, means of grace, and tokens of love. We have no more right to maintain from the passage that all bodily disease will now be actually removed without the use of means, than we have a right to maintain that because Jesus bore the penalty for our sins, which the justice of God required, therefore the stain of sin will be at once removed without the sanctifying influences of the Holy Spirit, or the constant use of the means of grace. If I am not mistaken believers in the faith cure do fall into this very error, and, failing to distinguish between Christ's righteousness imputed to us for justification, and his righteousness gradually wrought in us by the power of the Spirit, maintain

that complete spiritual and bodily healing are both immediately attainable by faith.

If these few remarks prove helpful to "G.M.R." or to any who, it may be, have been led to fear that they have been dishonouring the Lord they love by lack of faith in His power to remove protracted suffering or infirmity, and enable them to exercise the faith of childlike trust and cheerful acquiescence, my object in writing will have been attained.

T. F.

THE SECOND COMING.

MR. EDITOR, In your issue of the 16th of April a writer displays culpable ignorance. He does not know that Zechariah lived before the incarnation and the first coming of Christ. "His feet shall stand on that day on the Mount of Olives." Need an old woman tell the writer in your paper that this prophecy has been fulfilled? The feet of Jesus have stood upon Mount Olivet. He ascended from that mount and the mountain the cause he left behind him on that mountain, the disciples—divided and started for the four points of the compass to establish that kingdom which no circle can bound that takes in an area less than the "utmost parts of the earth." I have heard men of his school quote Job xix. 25, "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth," in the same ignorant manner. Job lived long before the advent of Christ. The latter day has come and Jesus has stood upon the earth. I defy this writer to produce the Scripture which says that Christ's feet shall ever stand on earth again. 1 Thess. iv. 17 settles the question. It is in the air we are to meet Him.

It may not have occurred to some of your readers that Jesus never showed Himself to any of His enemies after His resurrection. Why? To have done so would have been a return to His state of humiliation. That He will never do. For Jesus to be a thousand years here on earth in human form to be looked upon and sneered at by men of the Bob Ingersoll and Bradlaugh school would be a degradation that He will never submit to. He will show Himself to His enemies but it will be in that flashing brightness which shall lead them to call on the mountains and hills to fall on them and hide them from the wrath of the Lamb. Never! No, never! Jesus, my Saviour and my Lord will never stand here on earth again and allow an enemy to gaze upon Him and spit upon Him and sneer at Him; Never! He shall come to be glorified in His saints and admired in all them that believe.

U. C. B.

THE WALDENSIAN CHURCH.

MR. EDITOR,—I know that many readers of THE CANADA PRESBYTERIAN take a lively interest in this Church, I, therefore, send you an extract or two from a letter which I have just received from the Rev. Sig. Prochet, one of its ministers in Rome. He was to have visited Toronto along with the Rev. Sig. Tron, during the meetings of the last General Assembly. He, however, never set foot on Canadian soil. He says:—

"Thanks to God, Sig. Tron and I succeeded very well in America. We brought back nearly \$10,000. Unfortunately, the whole of this sum was almost immediately swallowed up by the needs of the work, but it came, at last, in good time to save us from a crushing deficit."

"I send you a report in French for yourself, and four in English, which I hope you will be able to hand to persons who are friends of the Waldensian Church, and of its work of Evangelization. Perhaps the Lord will be pleased to use these means to warm hearts, and obtain for us some help, of which we have urgent need.

"These festivals in connection with the Bi-centenary\*, have drawn towards us an attention such as there never was before. This has made our work develop itself anew to a pretty considerable extent. Instead of 125 missionary labourers, whom we had last year, we have now 135.

"The obligation to profit by the present kindly feelings of our fellow-citizens has forced us to this increase of expenditure. We have 'walked by faith, and not by sight,' believing that He, who opens to us new doors, will also cause to come to us, in some way, the funds necessary to enable us to go in. In the space of one month not less than three petitions from different places have come to the Committee, asking evangelists. I have had these places examined and they seem to me to be really very deserving.

"Allow me to reckon on your sympathy, and your hearty co-operation, for which I shall always be obliged to you."

According to the writer, the annexation of Canada to the United States is "an accomplished fact." He addresses my letter "Canada, Stati Uniti" (United States). Let us hope that before that political change takes place, the union of the Waldensian Church and the Evangelical Church of Italy (formerly called the Free Italian Church) will be a fact of the kind just mentioned.

T. F.

Elder's Mills, Ont.

\*Of the "Glorious Return" of the Waldenses to their Valleys in 1850.

## Pastor and People.

### LEAVE IT WITH HIM.

Yes, leave it with Him :  
The lilies all do,  
And they grow—  
They grow in the rain,  
And they grow in the dew :  
Yes, they grow,  
They grow in the darkness, all hid in the night  
They grow in the sunshine, revealed by the light  
Still they grow.  
They ask not your planting,  
They need not your care,  
As they grow ;  
Dropped down in the valley,  
The field—anywhere—  
There they grow.  
They grow in their beauty, arrayed in pure white :  
They grow clothed in glory by heaven's own light  
Sweetly grow.  
The grasses are clothed  
And the ravens are fed,  
From His store ;  
But you, who are loved  
And guarded and led,  
How much more  
Will He clothe you and feed you and give you His care !  
Then leave it with Him : He has everywhere  
Ample store.  
Yes, leave it with Him,  
'Tis more dear to His heart,  
You will know,  
Than the lilies that bloom,  
Or the flowers that start  
'Neath the snow.  
Whatever you need, if you ask it in prayer,  
You can leave it with Him, for you are His care -  
Yes, you know.

—Rest and Reaping.

### IN THE PATH OF GLORY.

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

Can we know that we are in the light of God? Can we be sure that we are converted; that we have entered through the door into the path of glory? Of this, we think, we may not have any doubt, because in the word of God we have evidences given which assure us of our salvation.

In dealing with this momentous matter it is well for us to begin with what God says, rather than with what our feelings say. Our feelings are variable, but God's word abideth for ever. God's word is a rock of adamant, our feelings are shifting sand. God's word, like the magnetic needle, points always to the true north, our feelings, like the wind, play on every point of the compass.

Moreover, it is of the greatest consequence to our peace, and to our progress and our power in the divine life to be assured of our acceptance with God. Mr. Moody puts the matter strongly, and perhaps not too strongly, when He says: "If Christians haven't assurance, they are just stumbling blocks, they are in the way of the work."

What of God's truth belongs to a man who does not know that he is a saved man? What of promise, or precept, or persuasive appeal? What of comforting assurance or thrilling warning, or gracious invitation? nothing. He is dead to them all. He is to all intents and purposes yet among the dead. Those who deal with men in reference to spiritual life know this, alas! too well. It is one of the heaviest burdens they have to carry. This gave occasion to Murray McCheyne to say, "The only way to come to ordinances and to draw from the well, is to come with the matter of acceptance settled, believing God's anger to be turned away." Just at this point, some may ask:—

How can we know that we are saved? The answer is a large one. 1st. There is God's own assurance. So definite, so clear that there can be no disputing it. "He that believeth on the Son hath everlasting life." John, iii. 36. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 18. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v. 1. "He that hath the Son hath life." 1 John. v. 12.

These passages repeat to us God's assurance of our acceptance and salvation. We must honestly accept these, and rejoice in them. Are they not calculated to awaken joy? They did among the Hebrews to whom Peter wrote his Epistles. He says to them: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of Glory." A radiant and rich joy that! One that was seen and felt by their fellows. There was no doubtful uncertainty about their state, they came clear out. This is the first and foremost ground of Christian assurance, and it deals with our judicial acceptance. It is therefore something external to us. And yet the truth declared here, on being taken home to our hearts, fills them with peace and melts them in joy. But we have additional evidences of our saved condition.

2nd. In the moral and spiritual change that has passed upon us.

To be saved, and remain just what we were before would be a strange thing indeed. But that we do not do. A change within comes to us. While the blood of Christ cleanseth us from sin, the Spirit of Christ quickens us to righteousness. Because "Ye are sons—accepted through faith—God hath sent forth the spirit of His Son into your hearts crying, Abba,

Father." As the newborn child tells that it is alive by a cry, so the newborn soul declares that it lives, by a prayer, and a prayer, too, which recognizes its relation to God. When Ananias was sent to Saul of Tarsus, into the street called Straight, to the house of Judas, in Damascus, he had this assurance that he was a changed man, "Behold, he prayeth."

The spirit of prayer is a broad mark of our spiritual condition. It tells out in an unquestionable way that old things have passed away, and behold, all things have become new. In John Williams' account of the natives of Polynesia this is one of the outstanding marks of the change they had undergone. They loved prayer, they could not live without prayer. And how grandly they prayed in their untutored simplicity! Here is one beautiful specimen: "O Jehovah, give me Thy word in my heart—all Thy word, and cover it up there that it may not be forgotten by me."

As to the moral and spiritual change that comes to the believer in Christ, we have a whole Book in the Bible devoted to it, namely, the First Epistle general of John. The object of the epistle is stated in the thirteenth verse of the fifth chapter, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." When we take this as the key to the epistle, and read it in the light of it, how luminous it becomes! We find in it these facts which become memorable:

1st. The new Spirit in us. "Hereby we know that He abideth in us, by the spirit which He hath given us." Our heart is indwelt of another spirit than that which filled it before. This spirit has kinship with the heavens, and it is ever reaching out in desires and aspirations towards its native seat. It tends upward and Godward, and it lifts the soul in that direction. It penetrates the clouds that curtain the sky and sees Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour. Jesus is the supreme object which the Spirit unveils and glorifies. We may judge of our possessing the Spirit by our hungerings after Christ; by our desires to be like Him; by our transformation into His image; by eternal things becoming predominant in our thoughts.

2nd. By the new affection that governs us. "We know that we have passed from death unto life, because we love the brethren." Selfishness has given place to charity. Self-love has yielded to the love of Jesus and His people. The stony heart has been displaced by the heart of flesh—tender, sympathetic, merciful, gracious, loving. What a change is that! This is not a love in word, neither in tongue, but in deed and in truth. It embodies itself in acts. As Jesus loved us and died for us so this love makes us willing to lay down our lives for the brethren. It is full of self abnegation and self-sacrifice. It is forgetful of self and so bears the stamp of the highest nobility.

3rd. By the love we have for righteousness. "Hereby we do know that we know Him, if we keep his commandments." We are redeemed to righteousness and not away from it. The cross carries us to obedience with a full heart. There is no dread of legalism in a true believer—he loves Jesus and so obeys Him. He cannot be an antinomian, and set aside the law. Our Lord says: "If a man love me he will keep my words." "He that hath my commandments and keepeth them, he it is that loveth me." "He that loveth me not keepeth not my sayings." It is because of this massive truth that Paul says in his Epistle to the Ephesians: "We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

4th. By the unveiling of the truth by the Spirit. "Ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." A love for the word of God springs up in the heart, such as we had not before. And reading it with the eyes of love, it is to us what the old Puritans called it, God's love-letter. How wonderful is it to the purged heart and cleansed eye! Ah! it is a new book! A divine revelation. As Adolph Monod says, "It is God speaking on earth." A fact we too often forget. We think altogether too much of the printed page, and allow that to hide God from us, and to tone down His voice so that it dies wholly away. God's word abideth forever.

Let the believer yield himself to God in loving receptivity in regard to the truth, and in hearty and earnest obedience to it, and he will have no doubt as to his acceptance. Let him be true to God in all the issues of his life and to him we may say as Paul does to the Thessalonians, reaching a still deeper truth—"Knowing, brethren beloved, your election of God."

### MANUSCRIPT OF THE BOOK OF MORMON.

David Whitmer, who died at Richmond, Ray County, Mo., January 25, 1888, had in his possession one of the most interesting and valuable manuscripts in the world, the original manuscript of the "Book of Mormon." Some time before his death, the Salt Lake hierarchy, through Orson Pratt and others, offered Mr. Whitmer \$100,000 for his treasure, which he promptly refused. It is believed that \$500,000 would have been given by the parties interested, but the owner told them that "all the gold in the world would not tempt him to part with it." The table upon which it is written, an invaluable relic of itself, is now the property of George Schweich, of Richmond. J. D., a son of David Whitmer, has custody of the manuscript.—*St. Louis Republic.*

### HOW THE CLERGY LIVE.

It is an undeniable fact that, whereas in all other professions, and in most trades, the general tendency is to increase of remuneration for services rendered, the public show impatience at any effort to increase the domestic comforts of the clergy. How the Israelites managed to get along in the wilderness was a mystery to the nations who opposed their march through the deserts. How the clergy live as gentlemen, keep their families decently clothed, and practise the grace of hospitality, as they do, many of them on the wages of a day labourer, is often a mystery even to themselves: how much more must it be so to the free and easy livers who wonder, but seldom inquire, how the parson manages to make ends meet on the narrow income which is provided for him by those who save their conscience and their purse with the reflection that they pay their dues, or as much as others pay, and the pious ejaculations, "the Lord knows" and "the Lord will provide." Some suppose that clergymen can multiply the cruse of oil and the handful of meal by some sort of pious incantations; if not, then how can a man live who has nothing, or next to nothing, to live on, and when there is such a strange and bewildering uncertainty as to when he is to receive it? We do not propose at this time to tell secrets of the parsonage, or explain the mystery of clerical financiering. One thing we will say, however, and that is that it costs one gentleman as much to live respectably as it costs another, and the inference is very plain that if the endowment, or the stipend, does not furnish the clergyman a decent living, then he must somehow give more for the support of the parish than other contributors, or else he practises some sort of self-denial, to understand the nature of which would afford no gratification or pleasure to his comfortable parishioners. It would not be amiss if the parishioners would sometimes, in the right spirit, ask this question, "How does the parson live?" and another, "What is to become of him when he is old, and we turn him out, seeing the Church has no pension fund for its veterans?" *Family Churchman.*

### LEARN TO FORGIVE.

Learn to forgive. Do not carry an unforgiving spirit with you through all your life. It will hurt you more than any one else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbour. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood fire, you pluck a half-consumed brand from it, flaming and gleaming, and thrust it under your neighbour's dwelling to burn it. Who gets the worst of it? You find your garments on fire, and your own flesh burned before you can harm your neighbour. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who are calling themselves Christians, who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and consolation will come into your own soul like a flood. "Father forgive them." Sweet prayer and a blessed example.

### CHANGED TO HARMONY.

There is a story that a German, with an ear sensitive to music, one day entered a church and, being distressed by the discords of the singing, put his finger in his ears; but there penetrated through them a single clear, rich soprano, singing in such perfect tune that he was moved to listen. The singer neither faltered because of the jarring notes, nor increased the volume of her voice to drown them. She kept steadily on till one after another came into accord with her sweet tones, till she brought the entire congregation into harmony.

The true servant of Christ, in a church whose members are disagreeing with one another, does not drop into silence from disgust. If he is strong and positive in his views, he is much more tempted to sing too loud, or too high, and crack his own voice. But if he would win for his Master, he must sing for his Master's ear till discord becomes heavenly music. We are divinely called to live and work with imperfect men and women. Let us remember that they are dust, and so are we.—*Congregationalist.*

### THE EMPRESS OF CHINA AND THE GOSPEL.

A religious newspaper printed in China has the following: At Peking there is a pious lady, the wife of a foreign merchant, who spends her time in doing good. One day she went on a visit to the home of a Manchu lady of high rank. She took copies of the holy Scriptures. A young lady was present who took great interest in the conversation. She heard the old story of the Gospel of Jesus, who died for a world of sinners. The young lady bent forward to catch every word; and when the Christian visitor had concluded, she said: "I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God, and hear this Gospel preached." This young lady is now the Empress of China.

Dr. PIERSON, of Philadelphia, addressing the Nonconformist students of London in Regent's Park College, said he was devoting the best years of his life to the realization of a principle which he had learnt twenty years before from an address of Principal Angus, who presided—that it was within the power of a generation to preach the gospel to every creature.

## Our Young Folks.

### ROOM AT THE TOP.

Never you mind the crowd, lad,  
Or fancy your life won't tell;  
The work is the work for a' that  
To him that doeth it well.

Fancy the world a hill, lad;  
Look where the millions stop;  
You'll find the crowd at the base, lad;  
There's always room at the top.

Courage and faith and patience,  
There's a space in the old world yet.  
The better the chance you stand, lad,  
The further along you get.

Keep your eyes on the goal, lad,  
Never despair or drop;  
Be sure that your path leads upward  
There's always room at the top.

### A HERO.

One day Robert took up a magazine that was lying on the teacher's table. In it he saw a story called "A Hero."

"What is this about?" he cried. "I want to be a hero." The story was something like this: A few years ago the traveller through Switzerland might have seen a charming little village, now, alas! no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around wringing their hands and weeping over their lost homes and the bones of their burned cattle.

One poor man was in greater trouble than his neighbours even. True, his home and the cows were gone, but so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighbouring villages.

Just as daylight came, however, he heard a well-known sound, and looking up he saw his favourite cow leading the herd, and coming directly after them was his bright-eyed little son.

"Oh, my son! my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried his father, "he who does the right thing at the right time is a hero."

Robert read the story two or three times. At last he said. "I wonder now if that is true. 'A hero is one who does the right thing at the right time.' There are plenty of chances for me to be that kind of a hero."

### GOOD DAYS.

"Everything goes wrong on some days," said Alpha, with a wistful look in her brown eyes and a very plaintive tone in her voice.

"Why, dear, how is that?" asked Aunt Sarah smiling on the troubled young face. "This has seemed to me such a sweet, fair day. All the morning a little wren that is building in the arbour has been warbling the gayest song, and there has been just breeze enough to stir the tall, white lilies and send their perfume abroad; and whenever I glanced over to your yard everything there looked fresh and peaceful. So why should my dear Alpha find 'things going wrong?'"

"Oh, outside things are well enough and we haven't got measles or whooping-cough at our house, as some people have, but I am all wrong, some way. I got up in the very best humour and had planned to do a great deal to-day. Edith Moore had written me, asking me to do some shopping for her, and Katie Shields was to go with me and we would lunch down town and have a fine morning. But mother had a headache, and I had to look after breakfast; Ellen got into one of her tempers, the boys got up late, father was worried, and the children were as trying as possible. I know I've been cross, but I think I had some excuse, for I was not able the entire day to do one thing I wanted to do. And just now I determined to run over and pour out my woes to you.

Aunt Sarah smiled a little amusedly, a little sadly, as she thought how the days would come when these brier-pricks of annoyance would seem so very small to Alpha, but aloud she said:

"May I ask you, dearie, what was the very first thing you said this morning?"

"The very first thing?" answered Alpha. "Why, I really am afraid that when father called me and said mother was sick, I said 'Bother!' Not very respectful nor sympathetic, but I could not help it. Then I went down and told Ellen to hurry up, but she didn't."

"And the next?"

"I called the boys and told them they need not expect any warm breakfast, for I was not going to wait all day for them. I know what you mean, Aunt Sarah; you think some—maybe all—of my bad day has been owing to myself; but I don't see how."

Aunt Sarah only smiled, and then said quietly:

"Would you like a recipe for 'good days,' Alpha dear one that has been fully tried and is never-failing?"

Alpha smiled in return.

"I would indeed. But I know where you will find your recipe;" and she reached for Aunt Sarah's old brown Bible on the stand, where it was always at hand.

Aunt Sarah read:

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. You see, dear, how much lies in the power of that little member, the tongue. In only a few words perhaps in but one—may be the making or marring of a whole day's good and pleasure."

"Then you call quick, impatient words evil?" queried Alpha.

"There are degrees of evil, certainly, my child. Impatient speech cannot be as wicked as untruth or profanity, but can you not trace the spoiling of this one day to your hastily-uttered impatient words?"

"Yes," said Alpha, contritely. "Oh, Aunt Sarah, I suppose I must pray all my life, every day of it. 'Set a watch, O Lord, before my mouth, keep the door of my lips.'"

"Most of us have great need of that prayer, my child, not only every day, but nearly every hour. And, devoutly asking for that heavenly watch and keeper, in His name who never offended in speech, but endured the contradiction of sinners, we shall be enabled to fill our lives with good days."

### HOW BUN WAS CURED OF SMOKING.

It began in this way: Jack Durr had a cigar at school, and generally offered him a few whiffs. "It's just splendid!" the little fellow said, as he thanked Jack.

Bun wiped his mouth carefully as he went into his mother's kitchen. He didn't think of her smelling his breath. That she would not like to have him smoke, he was very sure, so he did not want her to know what he had done.

Mrs. Parks was ironing, and he had to pass her to put his book away.

"Why! Bun," she said, "what is it that smells so strong of tobacco?"

She did look so surprised. Her son hung his head, and his cheeks were as red as the scarf he wore.

He did hate to tell, but the whole story came out finally.

"Jack says that tobacco is good for most anything," Bun said in conclusion. "When his sister Madge had the ear-ache his father smoked in it and it got better right away."

"You may go and do the chores now," was the only reply the lady gave.

She spoke so calmly that Bun thought she didn't care much.

"Cricket! but I didn't expect to get off that easy," murmured Bun, as he went to the barn with a smile on his face.

He fed the horse and cow, then he shelled corn for the chickens, whistling merrily as he worked.

When the fowls had eaten their supper he shut them into the hen-house.

His work was now all done except milking the white cow—Daisy.

He was in a good humour, and as he hung up the stool, Bun stopped to pet the gentle creature and talked to her.

"You don't know what fun I've had to-day, do you, Daisy?" he asked.

"No, you're not a boy, so you can't know anything about it. I'm going to be a man some day, Daisy, and then I can smoke all I want to; no one will make a fuss about it. I did feel kind o' mean when I saw that grieved look come over mother's face. But she'll get over it after a while, I guess."

As soon as Bun left the house his mother put on her hat and shawl. Then she went to the store, walking very fast.

When the little boy came in with the pail of milk she was ready for him.

"Come in here," she said, leading the way to the sitting-room.

Bun followed obediently. She drew the big rocking-chair up to the fire, shook up the cushion, and said: "Sit down, Bunnie, and rest; you must be tired." The boy looked at her, too astonished for speech. He wondered what it all meant, but he soon found out.

Mrs. Parks went to her room, returning a moment later with a clay pipe and a parcel of tobacco. She filled the pipe, and, after lighting it, handed it to Bun, with the remark:

"Now have a good smoke. When that is gone I'll give you more; there's plenty of tobacco here."

Was she jesting? No; her face was grave and her voice sounded as usual.

Another kind look from his mother, and he was left alone.

"This is what I call jolly," thought our hero.

"A warm room all to myself, and leave to smoke all I want to."

He puffed away for a few minutes, but suddenly his face grew sober.

"I—I don't want to smoke any more," he cried.

"Oh, yes! finish what you have there, at any rate," his mother answered.

"But I'm sick," he was obliged to own at last.

"Mercy sake! Can the child be sick? Strange that he should be taken so suddenly. Perhaps another good smoke will cure it," she added.

The mother hurried away to finish getting supper. But poor Bun could not eat a mouthful that night.

Only those who have had a like experience can imagine how ill the boy was.

"I promise," he sobbed, with his head resting on his mother's shoulder, "never to smoke any more."

He has kept his word.

So this day Bruce Parks cannot endure the sight or smell of tobacco.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

May 1.]

### THE TRANSFIGURATION.

[Luke 9:28-36.]

GOLDEN TEXT.—And there came a voice out of the cloud, saying, This is my beloved Son; hear Him. Luke ix. 35.

#### INTRODUCTORY.

After leaving the place where the multitude were miraculously fed, Jesus and His disciples went through the regions of Tyre, Caesarea Philippi, and afterwards returned to Caesarea Philippi, east of the Jordan. Hermon, a majestic mountain 9,000 feet above the sea level, was near the little town and it is now generally supposed that on the slopes of the snow-topped Hermon the striking incident recorded in to-day's lesson took place.

**I. Prayer on the Mountain-Side.**—Nine of the disciples are left behind and three chosen witnesses, Peter, John and James accompany Jesus into the retirement which the mountain afforded them. These three enjoyed special advantages, not because of favoritism, but because of special fitness. They were better able to comprehend the character and teaching of Jesus and were therefore made the witnesses of some of His special manifestations. They alone of the disciples were present at the raising of Jairus' daughter. It was necessary that this unwonted disclosure of heavenly glory should be seen and testified to by a sufficient number of competent and trustworthy witnesses, and Peter in his epistle speaks of having been "with Him in the holy mount." Jesus had gone up the mountain that He might enjoy a season of uninterrupted intercourse with His Father in prayer. Weak and sinful creatures often feel their need of divine help amid the struggles, the sins and the sorrows of life, but the Sinless One found strength and comfort in frequent communion with God in prayer. When we restrain prayer before God we are not following Christ's example.

**II. Transfiguration Glory.**—While Jesus was praying a mysterious yet glorious change comes over His appearance. "The fashion of His countenance was altered." The countenance of Jesus still a human countenance, takes on a heavenly, a spiritual radiance, unlike anything beheld before or since. True, Moses face shone when he came down from the mount, where he had been alone with God, but that was a reflected light. In this instance the divine splendour was inherent. As one writer well says, "The infinite fulness of the Spirit was poured over His whole being; the heavenly glory of His nature, which was still concealed under His earthly appearance, now broke forth." His clothing reflected in a measure the glory of His person. All the evangelists agree in describing it as something unusually grand, yet each one of them has individual descriptive touches when describing the appearance his garments presented. Here Luke says, "His raiment was white and glistening," it shone with a dazzling brilliancy. Matthew says, "His raiment was white as the light," and Mark gives this description, "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." In addition to the unwonted glory of Christ's appearance two other glorified men were present, Moses and Elias (Elijah). The departure from this world of these two men had in it something mysterious. Moses died in solitude on the top of Mount Nebo, and of his grave knoweth no man till this day, Elijah was parted from Elisha and received into heaven. The first was the lawgiver and the leader of God's people, Israel, the other represented the line of the inspired prophets who in the centuries before His advent prophesied of Christ and the glory that should follow. These departed servants of God appeared in human form yet with glorified bodies. They were recognized as Moses and Elias, while they appeared in glory. They were human, but no longer mortal. The transcendent importance of man's redemption is a theme of interest in other worlds than ours. "Which things the angels desire to look into," and here, Moses and Elijah whose life-work on earth had long since been finished talk on the same theme. "They spake of His decease which He should accomplish at Jerusalem." He had already told His disciples of the trials and death that awaited Him, and here are two glorified saints who by their conversation confirm the words of Jesus concerning His death and the glorious results that should follow.

**III. The Impressions Produced by the Transfiguration.**—During the long night vigil, and after the fatigues of the day the disciples were heavy with sleep. Nevertheless they were competent witnesses of what they saw and heard. The transfiguration was not a splendid dream but a glorious reality. "When they were fully awake they saw His glory, and the two men that stood with Him." What they beheld and what they heard had thoroughly roused them and all drowsiness was dispelled. They bear witness to the fact that "Jesus was transfigured before them." As the glorified men were departing, Peter, usually the first to speak, found voice and addressing Jesus said, "Master, it is good for us to be here and let us make three tabernacles: one for Thee, one for Moses and one for Elias!" He expresses the feelings of himself and of his fellow disciples. It had been a season of rich spiritual enjoyment, exaltation and illumination. They had been permitted to get a glimpse of that unseen world which lies so near to ours, though we seem to know it not. They had obtained larger views of Christ's messiahship and what it implied, and their ideas of immortality had been strengthened by what they had seen. It was natural that these surpassing enjoyments should be prolonged, and to this desire Peter gives expression, but he goes beyond that and suggests the erection of three tents, one for the Master, and one for each of His glorified visitants. In this his thoughts were confused and bewildered, "not knowing what he said." Peter was sometimes inclined to speak first and think afterwards, for had he reflected a moment he would not have given utterance to so foolish a proposal. The visitors from the other world were not to be detained. They had finished the special mission for which they had been sent, and they returned to the heaven from which they had come. When Peter had spoken, a luminous cloud, possibly like the shekinah, descended and encompassed the little company on the mountain. Whoever beholds divine manifestations is awed and impressed by the solemnity of the circumstances. "They feared as they entered the cloud." The sense of hearing as well as of sight is again addressed. From out the cloud there came the impressive words, words divinely spoken after the baptism of Jesus, "This is My beloved Son; hear Him." Jesus had the expressed approval of His Father all through His ministry on earth, when He entered upon it, now, and at its close God bears witness to Him. He is the Beloved Son, and the command comes "Hear Him." This the highest possible testimony is given to Christ and His truth. When this grand and unique incident in the earthly life of the Redeemer had ended, the overawed disciples were recalled to the fact that Jesus was now alone with them. Moses and Elias had departed. They also had to descend from the holy mount and return to the ordinary duties that still awaited them. For the present, however, their lips were sealed as far as the blessed experiences of that eventful night were concerned. They never could forget what they had seen and heard there as appears from Peter's reference in his Second Epistle.

#### PRACTICAL SUGGESTIONS.

Once more is the supreme value of earnest, fervent prayer set forth by the Saviour's own example.

God suits the revelations of His glorious purposes to the needs of His people.

The heavenly kingdom is peopled by those who have done God's will on earth.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 7th, 1890.

### Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 Cents a hundred, at the office of

THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).

5 JORDAN STREET, TORONTO.

INSPIRED no doubt by the Revision debate, the *New York Sun* has been giving its readers instruction on some high points in theology. The *Christian-at-Work* is not favourably impressed with the *Sun* as a theological teacher, and cruelly observes that "the *Sun* should stick to its editorials on adipose tissue, in which it is at its climax, and leave religious topics alone." The *Sun* is not by any means the only journal that passes too suddenly from such genial topics as adipose tissue to hard questions in theology.

A RECENT discussion on the inequality of sentences in the English criminal courts has brought out the fact that unduly severe sentences are nearly always passed by the weakest judges. It is exactly so in every department of life. Weak men are usually extreme men. A man conscious of his social, intellectual and moral strength, secure in his position and a master at his work, is rarely extreme in his words or actions. He can afford to be moderate. Wild things are nearly always done and said by weaklings.

SOME one asked the editor of the London *Punch* why ragged people never go to church, and he replied, "Because when people go to church they soon cease to be ragged." There is a world of truth in that explanation. The hungry, ragged creatures that have to be fed and clothed by the hand of charity rarely belong to any church. Grumble, as too many people do, about the amount of money required to maintain churches, it is the best invested money in the country. There are scores of hungry and ragged men who would soon be able to feed and clothe themselves if they were brought under Gospel influences.

THE *Interior* intends to give a wide berth in future to writers who use vicious and "ugly" expressions:

We will not write, and, as a rule, will not reply to or retort ill-tempered word. About the most disagreeable thing that can strike the ear or eye is an ugly, vicious expression, sanctimoniously canted through the nose, or written with an air of self-righteousness.

Undoubtedly that is the right course. People who assume a stand-by-for-I-am-holier-than-thou air are seldom worth replying to whether they cant through the nose or in any other way. Providence usually unmasks hypocrites. As a rule, the best reply to ill-tempered attacks is no reply at all.

PHYSICAL training in our public schools is quite necessary and proper. No one will be found objecting to the drill necessary to the healthful development of growing lads at school. It is also well fitted to give them a becoming and manly bearing. This kind of training, however, has its limits, and it is well to remember that it may be overdone and even mis-directed. There is a tendency in some quarters to foster a spirit of military jingoism in our public schools, which the peaceful Canadian will not hesitate to condemn. Practice with wooden guns and tin swords may afford amusement to those who handle them, and it is certain that they are not dangerous weapons, still what is the use of inducing our public school boys to play at mannikin soldiers?

THE Church in heaven is made richer but our branch of the Church on earth is made distinctly poorer by the death of Mrs. Daniel Gordon, of Harrington. She was a noble woman who did a noble work and always did it in a noble way. Hers was not the prominence of a small statue on a high ecclesiastical pedestal. From her quiet home in Harrington she exerted an influence for good that was felt in many a congregation in Western Ontario. Her power was the power of goodness. She was a highly educated, refined lady, a thorough Presbyterian of the best type, but she was above all things a devoted Christian. She loved her Saviour supremely and because she thus loved Him she was willing to work or suffer for Him. By her death the Presbyterian Church loses one of its best women and the Woman's Missionary Society one of its most successful and energetic workers. THE PRESBYTERIAN extends the hand of sympathy to Mr. Gordon and his bereaved family and places this flower upon the grave of one whose devotion to duty, and earnest unaffected piety we have many a time admired.

THE *New York Evangelist* sums up the results of the Revision discussion in this way:

The discussion itself has been remarkable for ability, thoroughness and courtesy, and will compare favourably in these respects with any and all the theological controversies of past times. To those who look below the surface, and disabuse their minds of hasty and extreme controversial statements on either side, two things are apparent: first, that our Church holds firmly to the system of doctrine taught in the Confession, and to every doctrine of that system; and secondly, that she repudiates and desires to amend, either by omission or addition, certain infelicitous or incomplete statements in the Confession by which its doctrines are made liable to misapprehension, censure and opposition. She does not expect indeed to make the high mysteries and humbling doctrines of redemption level to the human understanding, or agreeable to the unrenewed heart; but she does desire, and rightly, so far as fidelity to the Word of God will permit, to relieve the difficulties of humble and devout believers, and take unnecessary stumbling-blocks out of the way of all.

Having followed the discussion closely and read everything or almost everything said and written by representative men on both sides we add our hearty amen to all that the *Evangelist* says about the ability, thoroughness and courtesy with which the discussion was conducted. No Presbyterian could follow that discussion without feeling proud of his church. From first to last the debate has been highly educational and we venture to predict that, Revision or no Revision, one result will be the strengthening of the hold Presbyterian doctrine has upon thousands of the American people. Whether a doctrinal discussion is a good thing or a bad thing depends mainly on the men who discuss and the manner in which they do it.

A FREE press is an unspeakably great blessing, but one can easily understand how newspaper discussion often gives undue importance to passing events. There is no more sensible or soberly-conducted paper in the Dominion than Brother Dewart's *Guardian*, but there have been times during the past two years when one would almost suppose from reading the *Guardian* that the Methodist Church was being wrecked on the Federation question. That was not the editor's fault, for he repeatedly told his readers that there was no general crisis on hand. One article, and a sensible one it was, assured them that, notwithstanding the dust raised, the churches were flourishing, the Sabbath schools prospering, the missionary work going on, and that the preachers were still doing their duty. Judging from some newspaper reports one would think that the Free Church of Scotland is being convulsed with heresy questions. Those who are fortunate enough to get a trip over there this summer will find the church work all going on as usual. Even the alleged heretics are working as hard as anybody—perhaps a good deal harder than many who consider themselves more orthodox. For nearly a year the great American Church seemed to be doing little more, according to the newspapers, than discussing Revision. When the Assembly meets next week in Saratoga it will be found they have done an immense amount of all kinds of good work, and have raised about fifteen millions for charitable and religious purposes. Sensible people ought to know that a passing event, though widely discussed, is only one thing, and perhaps not a very important thing. The wart on Oliver Cromwell's nose was prominent, but it was not the Revolution.

A MIDST the deluge of political oratory, brought on by so many provincial elections, people often make comparisons between our present public men and their predecessors. Is eloquence dying

out? Is oratory becoming a lost art? People who have no great admiration for costly systems of education often declare that there were better speakers at the bar, in parliament and in the pulpit forty or fifty years ago than can be found now, though perhaps fifty dollars are spent on superior education now for one spent in the early days. Perhaps the truth is that in some provinces oratory is distinctly on the decline. Nova Scotia has no Young, no Johnstone, no Howe. In fact all Canada cannot produce a Howe. Quebec has always had some fine orators and has two or three splendid ones now. How about Ontario? Is good speaking at the bar, on the hustings, in parliament and in the pulpit on the decline notwithstanding the enormous sums expended every year for education? It is difficult to make an intelligent comparison. There were always some good men in the speaking line and there are some good ones now. The average is perhaps higher than it ever was. Some capital speakers are on the stump now in the Ontario elections. There are undoubtedly one or two bad signs. One is the constantly increasing number of really good speakers who use very copious notes—copious enough to be called a manuscript. Another is the increase in the number of "dudes" who snicker at popular oratory as something beneath their notice. Whatever such imbeciles may say the people of this country like a good speech, a good lecture, a good sermon or a good argument at the bar. Men with British blood in their veins usually like public discussion of all kinds and if our educational institutions cannot turn out fairly good speakers the people may soon close their purse strings.

#### MISSION WORK IN INDIA.

THERE is no doubt some degree of truth in the remark that a man generally sees what he wants to see. He desires to strengthen his prepossessions by the facts he learns and by the interpretation he puts upon them. Mission work in India has of late been viewed from different positions. Men of ability and experience have, according to preconceived ideas, given publicity to widely-differing conclusions arrived at after a personal survey of the field itself. Mr. Caine, M.P. in the British Commons, made quite a little stir by his attack on present methods of prosecuting Christian mission work in India. He visited several parts of the Indian Empire, and came in contact with people of diverse views and he reached the conclusion that existing agencies were wrongly directed, their maintenance unnecessarily expensive, and the practical results disproportionate to the energies expended. The publication of Mr. Caine's conclusions produced a ripple of excitement at the time but it has now completely subsided. Other observers no less shrewd or disinterested have expressed their estimate of modern missionary effort in India and most of them take a less superficial and more hopeful view of the progress of the Gospel in India than that arrived at by the energetic and impulsive British parliamentarian.

Mr. Caine and other critics of missions who like him are disposed to take a utilitarian view of the situation do no real harm to the cause of missions. Committees at home and missionaries abroad are not and cannot be injured by fair and honest criticism. It may be erroneous, but, if so, it is all the more easy of refutation. No injury even temporary has been done by the controversy that has now all but subsided. The general interest throughout Christendom in foreign missions has been stimulated and extended, and the contributions for their support and enlargement have greatly increased.

Dr. Thwing, of Brooklyn, who has been travelling in the East, gives his testimony to the excellent work already accomplished and corroborates the statements made by many whose knowledge entitles them to speak, our own Mr. Wilkie among them, of the present attitude of the peoples of India in relation to Christianity. Dr. Thwing has visited China, Japan and India with clear, open and intelligent eyes and what he says concerning the condition of the people is entitled to consideration and respect. In the last-named country the impressions made upon his mind by the prevalence of idolatry and its visible effects in the lives and character of the people were of the saddest kind. Its baleful fruits are everywhere apparent. The demoralization and hopeless dejection the hoary systems of idolatry have produced force themselves upon the attention of those who come from other lands that enjoy the light of the Gospel. But the outlook is far from discouraging. There is a wide-spread feeling of restless discontent among all classes. They are

beginning to realize as they have never done hitherto the failure of Hinduism, and the other forms of religion that have so long held sway. Individual and national vitality have been paralyzed by the enervating forces of fatalism and immorality that these systems have been powerless to check. Rather have the popular observances of religious rites and ceremonies contributed greatly to the propagation of the most revolting forms of vice and degradation. There are not only deep-seated feelings of unrest but there is a hopeful spirit of inquiry abroad, and the minds of many are favourably directed to the sound doctrines and pure morality of the Christian faith. Dr. Thwing states that a native gentleman said to him, "Tell your missionaries not to despair; there is something taking place they know not of. The whole ground is undermined." He also tells of another native who has made no profession of Christianity, who said, "Christ is a tremendous reality. Let us not hide in darkness, but place ourselves in open light and solve the problem, Who and What is Christ? The destiny of India hangs upon the solution of His nature, function and our relations to Him."

These expressions of native opinion are of vast import. They betoken a keen and intelligent interest in relation to the claims of Christianity and the momentous issues dependent on their acceptance or rejection. They ought to come home with power to the minds and hearts of all who in the home churches are alive to the duty of obeying the Saviour's commission to His Church, "Preach the Gospel to every creature." The opportunity for the Christianization of India evidently is now. Never before did that remarkable country present such grand opportunities and at the same time impose so great responsibilities on the Christian peoples of other lands. It is clear that India is in a state of transition. Its future will be decided one way or the other in the course of a few years at most. A condition of negation cannot last. Is a pure evangelical Christianity to be the moulding force of the new era that is dawning on India, or through the indifference and supineness of the churches will the disintegration settle down into a chilling materialism, a general disbelief in all forms of religion? If the change now apparent does not result in a settled despair, the false must be replaced by the true, the hoary systems that have continued so long but now have lost their vitality by the glorious Gospel of the blessed God. Decaying faiths must be replaced by that divine power which alone can redeem humanity and inspire it with the hope of eternal life. With renewed energy and hope ought the friends of Christian missions redouble their efforts and consecrate themselves anew to the maintenance and extension of mission work in India.

There is one other point that Dr. Thwing makes as the result of observation of mission work in India that deserves mention. He puts it thus: "My travels in India deepen the conviction already awakened in Japan and China, after wide observation and conference, that the true attitude of the Christian teacher and missionary is to be sympathetic, and not polemic and disputatious. Grace, like Nature, has structural as well as expulsive forces." This he goes on to illustrate does not imply the least sacrifice of truth, which must ever be imperative. The love which the Gospel inspires and the wisdom that it teaches will guide every true minister of Jesus Christ whether at home or abroad to speak the truth in love, and so commend His message of salvation and hope to every man's conscience.

#### MAY DAY IN EUROPE.

THE old order changeth, giving place to the new. What the new will be is as yet problematic, but great and important changes in social and national life are imminent. Change is the condition of progress, for the simple reason that nothing in this present world can be made permanent. Those who say in reference to human institutions, "for since the fathers fell asleep all things continue as they were," will one day receive a rude awakening. Others take the view that as existing institutions are menaced by the revolutionary spirit now abroad all change must be resisted and all concessions denied. These again are confronted with the wild and unreasoning demands of a fierce and intolerant communism expressing itself as determined to be content with nothing less than the entire subversion of the existing order of things. These are the extreme wings of the respective armies engaged in the inevitable conflict now waging. There is no abatement in the strife between capital and labour and the armistice that usually precedes a final cessation of hostilities has not yet been reached. The misfortune is that the longer the strife continues the

more bitter it becomes and the contending parties are only the more completely repelled the one from the other. One thing is certain, that the problem, however difficult it at present seems, is not insoluble. Former grave troubles in the social and industrial world have eventually been adjusted. Adjustments may have been very costly but they have been reached, and so in due time will the apparently irreconcilable antagonism between capital and labour be replaced by satisfactory and harmonious relations. Time may elapse and much may be endured and suffered, but in a world where God governs the principles of His Kingdom will ultimately prevail.

The least encouraging part of the immediate outlook is the activity of anarchic agitators who are busying themselves continually and are present wherever there are appearances of disturbance. Like stormy petrels, they flock wherever the social sky darkens and scream their loudest and fiercest, as if their sole aim was to precipitate the work of reckless and ungovernable rage. The labour demonstrations on May day were looked forward to with considerable apprehension by many throughout Europe, while on this continent the coming and going of the day was viewed without alarm. It is rather remarkable that on the European continent the day passed off with so little actual disturbance. For this there are two good and sufficient reasons. The influence of atheistic socialism is by no means so great as some are disposed to imagine. Among the workmen of Europe there is evidently a growing intelligence and a spirit of self-restraint which irresponsible demagogues are powerless to confuse. Many may listen to inflammatory harangues but these do not overpower the better judgment of the thinking and law-abiding portion of the operatives, and there were comparatively few attempts at destructive lawlessness even in the countries where the social strife has reached its most acute forms. The other potent reason for the comparative harmlessness of the May day demonstrations was the firm and determined attitude assumed by the responsible authorities everywhere to repress with a strong hand the first attempts at destructive violence. In Paris, Berlin, and Vienna, the civic and military authorities were fully prepared for all emergencies, and the disposition of the various forces at their disposal was such that helpless mobs, being completely at their mercy, could not venture on an unequal strife which to them would have been disastrous. In London, where freedom is greater than on the continent, there is but little interference with speech and action so long as they do not threaten danger. There, too, ample precautions were taken, and, while free speech was not curtailed, definite limits were assigned those who desired to participate in labour demonstrations, and the result was that everything passed off without any serious disturbance. May day was one of surprises, though not in the sense that many dreaded or hoped.

Now that the day has passed without having any of the fateful consequences that some expected, the agitations that led up to it have not ceased. Neither will thoughtful attention be directed from the struggles now in progress. The methods employed by discontented toilers are sometimes barbaric. The effort to secure compliance with their demands by physical force are not the highest outcome of human sagacity. What is gained by force can be overthrown by similar methods. And the good order of May day was, no doubt, maintained mainly by the displays of overwhelming force at the disposal of those in authority, and it cannot be denied that that, too, is barbaric. It may be said in justification that the only practical and humane way to overawe the menacing crowds was by the judicious display of well-armed battalions. It certainly was effective. Yet it may be asked is there no way for a peaceful settlement of the present irrepressible conflict but by fierce and menacing demands on the one side, and the baton, the sabre and the bayonet on the other? Is this all the advancement that can be reached after eighteen centuries of Christian influences? The smouldering discontent, and the repressed rage throughout the length and breadth of European civilization have a voice for the Christian Church which it were wise to hear. It is a voice that calls for earnest and intelligent sympathy, and a spirit of fairness that should not be wanting. Above all it calls for the manifestation of a practical Christianity that seeks to live up as near as may be to the high ideal that is set in the just and merciful example of its Divine Founder.

The opening services of the Magean Memorial Church, Ballymacarrett, Belfast, were held on a recent Sunday, Rev. Dr. Johnson officiating in the morning and Rev. Dr. Lynd in the evening. The church was erected chiefly by a bequest for that purpose from Mr. Magean, an esteemed member of May Street congregation, and is situated in the centre of a rapidly-increasing district.

## Books and Magazines.

LITTLELL'S LIVING AGE. (Boston: Little, and Co.)—The latest and the best contributions to the magazine and review literature of the European continent appear in this most useful weekly.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Company.) Neat in appearance, tasteful in illustration, suitable in the reading matter, it is not wonderful that this little monthly for little people is a general favourite with them.

HARPER'S YOUNG PEOPLE. (New York: Harper and Brothers.)—It is surprising to see how well this weekly publication for youthful readers keeps up its interest and attractiveness. Its papers are timely and interesting, its stories are good and its illustrations are numerous and finely finished, while the tone is healthy, the tendency elevating.

THE ARENA. (Boston: The Arena Publishing Co.)—The May number is a strong one. It gives as a frontispiece a fine photograph portrait of Rev. Phillips Brooks of whom there is a sketch by Rev. Thos. Alexander Hyde. Questions of present popular interest are ably discussed by eminent men of widely varying views. The *Arena* is making a recognized place for itself.

ST. NICHOLAS. (New York: The Century Co.) The latest issue of this popular and attractive monthly is a fine one. Young folks are turning their attention to outdoor sports and recreations and in this respect *St. Nicholas* keeps pace with the season. The contents, however, are of a very varied character, and widely as tastes and inclinations differ, it would be hard to discover a young person who would not find much to interest him or her in the May number of this delightful magazine.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The leading place in the May number is given to art. The frontispiece is a fine portrait of Jean Francois Millet, and the first of two papers "Barbizon and Jean Francois Millet," with a wealth of illustration appears. Other papers of interest, either from subject or illustrations or both are "Co-operative Home Winning—some practical Results of Building and Loan Associations," "The Theatres of Japan," by a Japanese writer, T. J. Nakagawa, and illustrated by Japanese artists; "Glimpses of Napoleon in 1804," and the second of the series on "The Rights of the Citizen" which deals with him "As a User of the Public Streets." Harold Frederic's "In the Valley" is continued. There is a short story by Karl Erickson, and several meritorious poems, one by A. Lampman, one of our famous Canadian poets.

HARPER'S MAGAZINE. (New York: Harper and Brothers.)—Though *Harper's* has several competitors it still worthily maintains the honoured position it has achieved by its merit and enterprise. The May number completes the eightieth volume of this standard publication. For frontispiece it gives a fine reproduction of Aime Morot's "Charge of Cuirasiers at the Battle of Reimsville." Theodore Child discourses on "Some Modern French Painters," from whose works carefully-selected specimens are given. Other descriptive papers of general interest and with good illustrations are "Old New York Taverns," and "Through Bush and Fern," giving glimpses of Australian bush life. All who appreciate English literature will be interested in the specimens of "English Lyrics under the First Charles." William D. Howell's serial "The Shadow of a Dream" is completed, and the number also contains three good short stories, the usual variety of meritorious poetry, and the departments sustained with their customary vigour.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—One of the cleverest things in the May *Atlantic* is a paper by Agne-Reppier on "Literary Shibboleths." It is a plea for an honest confession of our real tastes in literature, and a warning against being carried away by literary fashions. "Henrik Ibsen: his Early Literary Career as Poet and Playwright," is the opening article of the number. It shows the formative period of Ibsen's development, without a knowledge of which one cannot understand his literary character or his later career as a dramatic poet. Sir Peter Osborne (Father of that Dorothy Osborne whose letters to Sir William Temple made some stir in the literary world a year or two since) is the subject of a picturesque sketch of a sturdy old Royalist in his island castle. Mr. Morton gives us his second paper on "Some Popular Objections to Civil Service Reform." Mrs. Deland's serial is continued, and Mr. James' "Tragic Muse" is concluded in a manner which is more of a conclusion than Mr. James usually vouchsafes us; while Dr. Holmes, in "Over the Teacups," finishes this always entertaining series of papers with some charming little verses called "I like You, and I Love You." The short stories of the number are the pathetic sketch called "Rudolph," and part first of "Rod's Salvation."

THE CENTURY. (New York: The Century Co.)—The Father of his Country has the place of honour assigned to his memory in the May number. There are numerous portraits of George and Martha Washington and other interesting illustrations enhancing the attractiveness of the papers devoted to the first President of the American Republic. A series of articles, varied in style and subject but all having reference to Memorial Day, are a short sketch, "A Decoration Day Revery," by Brander Matthews; "Theodore O'Hara," by Robert Burns Wilson, with which is given in full O'Hara's stirring battle-song "The Bivouac of the Dead"; a poem, "Twilight Song," for unknown Buried Soldiers North and South," by Walt Whitman; and a Memorial Day ode, "The Fallen," by John Vance Cheney; besides appropriate articles in Topics and Open Letters. The first instalment of Mrs. Amelia Gere Mason's valuable series on "The Women of the French Salons" opens in a delightful way, and is finely illustrated. Mr. J. Stinson's Autobiography continues its charming course, this month relating his experiences in Australia, and Mrs. Barr's "Friend Olivia" grows in interest. Articles which will have a wide reading are George Kennan's striking paper on the methods of the Russian Censors, entitled "Blacked Out," "Chickens for Use and Beauty," by H. S. Babcock, profusely illustrated; "Two views of Marie Bashkirtseff," with portraits, and pictures by Marie Bashkirtseff, and Professor H. C. Wood's striking paper on "A Study of Consciousness." The number as a whole is one of decided excellence.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEVOC.

CHAPTER XVIII. (Continued).

"Can I ever forget him?"

"He is known among his own order as a strict disciplinarian, but I notice he takes little part in these miserable persecutions. Unless he is a harder man than he was six years ago, he may be willing to help you. He certainly has the power, for he is the confessor of the convent."

"I will go to him at once. Leon di Vinco cannot refuse to hear me when I plead for my child. Quick, monsieur; tell me where he is to be found. Who can tell what my darling is enduring, even now?"

"If you will promise to rest satisfied with this attempt, and will give me a line asking him to come to you, I will go for you, Monique. It would never do for you to go to the close, and yet you ought to speak with him yourself. He has scant liking for me, and my presentation of your cause would only injure it."

The mother slipped a ring from her finger.

"If my old friend has not been altogether absorbed in the priest, that will bring him," she said in a broken voice.

M. Laval's answer was to ring the bell for his butler, a trusty servant, who had been in the house ever since Eglantine's mother was a baby.

"Stand outside the library-door, and admit no one till my return," he ordered; and as the old man bowed and retired: "Monique, try and take a little rest and refreshment in my absence; there is food and drink upon the table." And with that the door closed after him, and a moment later the anxious mother heard his quick step on the pavement without.

In less than half an hour her quick ear caught the sound of his entering feet; he was evidently accompanied by some one. She rose tremblingly and turned toward the door. It was opened noiselessly the next moment, and M. Laval, with a perturbed countenance, ushered the object of his errand into the room.

Once more Monique Chevalier and her early friend stood face to face. The years so fruitful both of sorrow and blessedness to her had wrought little change in the cold, clear-cut face of the monk. The eyes had sunk deeper in their sockets, the wrinkles were more deeply graven, but otherwise life and time had left no trace.

He waited a moment, as if expecting her to address him, and then extended the ring.

"I am here, madame, in answer to your summons."

Something in the harsh voice and cold, glittering eye froze the appeal that had trembled upon the mother's lips. She could only extend her hands in mute entreaty, while her eyes filled with tears.

A strange smile illuminated the face of the priest. He lifted his arm with a commanding gesture.

"Hear me, Monique Chevalier! It is needless to explain or entreat. I fully comprehend the purpose for which you have sent for me, and my will is as fixed as the course of the stars in heaven. Six years ago Providence placed your children in my path. By the lifting of a finger I could have snatched them from the errors in which they had been reared and placed them in the bosom of the Church, which is the one fountain of light and truth. But I was weak. The look in your eyes unmanned me. I weighed the thought of their earthly happiness against the hope of eternal gain, and permitted you to leave Nismes, with them, unmolested. Heaven forgive me, and lay not the sin to their door or mine! From that hour the frown of an offended God rested upon my soul. The scanty peace I had been able to win by prayer and fastings slipped from me. You wonder that I own this to you a heretic? Wait, madame, and when I am done you will understand my confession. I had for some years been confessor of the Convent of St. Veronique. Among the children under the care of the nuns was one who had been snatched as a brand from the burning. She could not remember her early home, but she was a shy, sensitive little creature, often ailing, and the sisters did not understand her. They thought her sullen, but I knew better from the first. One day I found her crying at the foot of the great Madonna in the chapel; she wanted her mother, she said. I contrived to pacify her. She had never been afraid of me like the other children; from that day she was my unquestioning slave. The sisters had only to say, 'This will please the holy father,' and she was ready to undertake any task. All that I told her was received as Gospel. Ah, how I gloried in eradicating the seeds of error and instilling the blessed doctrines of our ancient faith. Her nature I had known it from the first—was like crystal; transparent, and without stain. Her mind proved to be one of rare intelligence. The saintly Fenelon, who is some connection of her father's house, wrote to make enquiries about the child, and, delighted at what he heard of her unusual promise, would have had her removed to the care of the ladies of Port Royal, but my pupil clung to her old preceptor, and the matter was not pressed."

"Is it possible that you speak to me of the unfortunate daughter of Madame de Bertrand?" exclaimed Monique Chevalier.

Father Ambrose regarded her with an inscrutable expression.

"It can matter nothing to your Marguerite, or to any one else what her antecedents were," he answered in a hard, repellent voice. "She has long since taken upon herself the full vows of the sisterhood, and is as dead to earthly ties as though she were on the other side of death. But you interrupt my story, madame. The Church had from the first designated my pupil for a holy vocation; she was in her novitiate at the time of my misguided kindness toward you. It was then in my endeavour to allay the remorse that tormented me that I conceived the idea of atoning for my fault by devoting myself with increased ardour to the attainments of my pupil. I have succeeded beyond my utmost expectations. Transplanted flowers sometimes exhale richer fragrance than the natives of the soil. You are doubtless aware that the noble lady, who at this moment sways the councils of France, and fans the zeal of the king, was herself a convert from the heresies which now she abhors. Madame, my young Huguenot has blossomed into a devotee, an ascetic; there are no bounds to her enthusiasm; her piety exceeds that of the superior; her zeal often puts me to confusion. Ah! you catch the drift of my story at last. That woman is the guardian, the instructor, I have chosen for your child. Whatever of eloquence lies in unflinching conviction and burning zeal whatever of power sleeps in a holy and blameless life,

your Marguerite will bring to her task! Ah, Monique Chevalier, in spite of the slanders which your blasphemous sect delight to hurl at the institutions of our holy Church a life as blameless as your own, a soul as stainless as that of a lily unblown. You have no need to fear personal violence. I disdain brute force. My weapons are finer and more invincible. Your Marguerite already watches beside the sick-bed of a child with a tenderness that disarms her prejudices, allays her fears. When she has wholly won the heart of her charge she will unfold the doctrines of our holy faith, with a voice and glance so winning that your daughter will have neither the power nor the inclination to resist. Madame, my hour of atonement and restoration is at hand. In a few weeks, at farthest, I will have the gratification of receiving into the Church the young soul I so deeply wronged years ago, and my lost peace will be re-won."

Father Ambrose paused, and waited for reply. The mother had listened with her hands clasped firmly together. There was a slight flush upon her cheek; her eyes had kindled through their tears.

"You will be disappointed," she said in a low, firm voice. "Leon, you think you have only a girl's will with which to contend, but I warn you that over against your cunning will stand the prayers of her martyred father and the promise of a covenant-keeping God. There is that in that young soul which will confront and baffle you at every turn; there is that in her heart which you would give your life to win—the peace that passeth understanding; there will stand by her in every temptation the Lord who made heaven and earth. Beware how you fight against God! Beware how you offend one of His little ones!"

"That will do, madame; I am not to be shaken as to the righteousness of my cause, nor any hopes of success. I will find means to let you know your daughter abandons her errors; perhaps you will then talk differently. Meantime, God judge between us!" Father Ambrose drew his hood over his face, and without further word of farewell, strode from the room.

Pierre Laval, who had been uneasily pacing the corridor, hurried in.

"He swept past me without a word, Monique; have you made any impression on him?"

She told him the result of the interview, and her suspicion that the nun, to whose care Agnes had been specially assigned, was his lost grandchild.

He rejected the idea with considerable agitation. "Poor Aimee's little one must have perished long ago. The fact that M. Fenelon is interested in this young creature is not sufficient to warrant such a supposition, Monique."

"Perhaps not," she said, sighing. "But the thought came to me like an inspiration. I have at least the comfort of knowing that Agnes will be treated with leniency. Monsieur, I must ask one more favour at your hands. It would take the sharpest sting from her brother's sufferings if he could know this. I am sure you could get a letter to him, if you would."

"I am not so sure of that," returned M. Laval; but the next moment he added in a different tone, "Write what you like, Monique, so it is not long, and I will do what I can."

He motioned her to the pen and ink upon the table, and took his old seat by the fire while she wrote.

"You surely do not think of going back to-night?" he asked, when the letter was finished, and she began to draw her mantle about her.

"Eglantine is anxiously awaiting my return, and we are less likely to meet travellers on the road after dark."

"But you cannot go alone."

"Pepin, one of our friends from the hills, came with me. He is waiting at a shop down the street."

M. Laval bowed his head upon his hands with a bitter sigh.

"It is unbearable—the thought of you and Eglantine living in a cave, while I am here in my comfortable house," he moaned. "Surely you might take shelter under my roof now, Monique. I would do everything in my power to protect you."

"Could you keep the fact a secret from the priests?" she asked, and, as he shook his head with a groan, she added gently, "The cave is a hundred times better than the convent, monsieur. Do not worry about Eglantine. We have never yet lacked bread."

"You shall not," starting promptly to his feet. "Monique, I have the right to provide for your wants after what Rene has done for my girl. There must be some place in the hills where I could send provisions once a week."

She hesitated a moment, and then named the miller of whom Rene had spoken to Eglantine.

"It is he who lent us the horses for this trip. He will see that anything you send him for us reaches us safely. But you must be cautious, monsieur. While search is being made for Eglantine, your movements will be carefully watched. Never attempt to come yourself."

"I will remember," he said bitterly; but long after Monique Chevalier had left him, Pierre Laval sat with his head bowed upon his arms. More and more unsatisfying were growing those earthly possessions, for which he had bartered his hopes of heaven.

It was one of the cold nights in December that the Huguenots had been interrupted in their service in the glen. The new year was a month old, and the snowdrops had begun to tremble in the sheltered crevices of the rocks when the first tidings broke the anxious watch of the hearts in the hills. Then, Eglantine, unpacking the weekly basket of provisions from her father, found a note at the bottom. It contained only a few lines. M. Laval had met Father Ambrose in the street the day before. He would not open his lips about Agnes, but he acknowledged that Rene had been removed to Toulouse soon after his arrest, and would be tried there the coming week.

"Then to Toulouse I go down at once," cried Pepin, striking his staff in the rocky floor, and, good as his word, he set off the same evening, his brave young wife cheerfully consenting to the risk.

It was a full week before he returned. Eglantine, who had taken the children out to play in the sunshine, was the first to see him and hurry to meet him.

"It is as we feared, madame. He has been sentenced to the galleys," said Pepin, and when her first burst of tears was over, he added, "I could not get admittance to the courtroom, but I contrived to see him, when he set out with the other prisoners for Marseilles. They were under a close guard, and yoked two and two with a wooden collar about their necks. M. Chevalier and Jean went together."

"Did he see you—could you tell?" asked Eglantine, lifting her wet cheek from the baby-head on her shoulder.

"Ay, madame! Jean looks as if he had gone mad with his trouble, and stared at me blankly; but the doctor, though he looks older, has a glance as quiet and keen as ever. He knew me at once, and made me a secret sign to ask whether you were all safe in the hills; when I bowed yes, he smiled. Then he glanced down at his fettered hands, and back at the mountains, and up at the blue sky above us, and if ever I saw during and resolution in a man's glance, I saw it in his. Madame, the doctor has not resigned himself to his fate: he will attempt to escape."

"He can never succeed. He will only increase his sufferings by the attempt," sighed Eglantine, and Monique Chevalier, who had come upon them unnoticed, added sadly "Rene spoke of the life that is to come, and the liberty that is beyond the stars."

Pepin did not contradict them, but his own conviction remained unshaken, and three days later, going down into Nismes on an errand, he found the city ringing with the miraculous escape of two galley-slaves. At a little baylet between Toulouse and Marseilles, by an exercise of almost superhuman strength, they had succeeded in breaking the wooden yoke about their necks, and during the night, while their guards were asleep, gained the shelter of the hills. The gendarmes were already in hot pursuit; the Intendant had set a price upon their heads; the streets blazed with placards, giving particular description of the fugitives, who were announced to be no other than the notorious Huguenots, Chevalier and Bonneau. All loyal subjects were warned, under heavy penalties, to afford them neither food nor shelter.

Pepin's eyes twinkled as he read, and marked the secret exultation of more than one countenance in the crowd about him. "You may offer all the rewards you like, M. D'Argoussy. You will get no Cevalot to betray the good doctor," he thought triumphantly, and he made haste to finish his business that he might carry the glad news back to the hills. As he left the city a coach, entering the gates, rolled rapidly past him, and he had a momentary glimpse of M. Renau, leaning back in the shadow, wrapped in gloomy thought.

"He has heard the news, and has hurried down to urge on the hounds," thought the whilom gardener, glancing back at the vanishing wheels with a frown and a grimace. "Ah! you are a sharp one, M. Renau, but you cannot fight against God." And whistling a cheery air, he strode on.

The twilight was falling when he reached the foot of the mountains, and made his way along the edge of the gorge where the Huguenots held their ill-fated service. In the solitude of the hills he was no longer afraid to give his real feelings vent, and the gay ballad he had been singing quickly changed to one of Marot's stirring psalms.

"If God be for us, who can be against us?" he chanted sturdily.

A low moan, that seemed to come from the very rock beneath him, answered.

The hymn died upon the weaver's lips; he checked his steps and looked about him. There was no one in sight. Once more the low moan seemed to rise from the earth beneath him; this time it was followed by words.

"For God's sake, for Christ's sake, have pity, and let us out! We are buried alive in this rock."

It was a woman's voice, faint with exhaustion; she was evidently unmured in some cavity in the rock. Anxious as he was to reach the end of his journey, Pepin could not turn a deaf ear to such an appeal. Guided by the groans, which still continued, he made his way to the spot where they seemed loudest. A large boulder blocked the entrance of what was apparently one of the many caverns with which the hills abounded. The weaver saw at a glance that a push of his strong shoulder would dislodge it, but with instinctive caution he placed his mouth first to the crevice in the rock.

"Tell me who you are and whence you come," he called. "I must know whom I release."

There was a glad outcry from the other side of the stone. "It is the voice of Pepin, the weaver. Thank God, we are saved! Marguerite, do you hear? I will see my children again."

"Joan Marc, is it thou?" cried Pepin, overcome with joy in his turn. "This will indeed be good news for thy poor husband and the weeping little ones. But we thought thee captured with the other friends at the poche, and long since buried in a convent."

"So I was, but God has set me free." The speaker was now evidently weeping. "Quick, my friend. I have some one with me, and she has fainted. We have neither of us tasted food for two days."

The boulder was whirling down the side of the precipice the next moment, and Pepin had sprung into the opening. A touch of his dint upon the rocky wall, and the resin candle he drew from his pocket was quickly lighted. His friend, a middle-aged farmer's wife, whom he had known since his residence in the hills, sat on the ground at a little distance, supporting the head of a young woman upon her lap. One glance at the pale, death-like features, and the hope that had for a moment leaped up in Pepin's heart went sadly out. The face was that of a girl, at least one and twenty, and quite unknown to him. The next moment he had thrust half a loaf into Joan's hand, and was himself holding a flask of brandy to the lips of the unconscious stranger. The latter was soon able to lift her head, and indicate by a quiet gesture that she could not drink more. Joan broke off part of the bread and gave it to her, and while Pepin watched them both with pitying eyes, she gave her friend a hurried explanation of the plight in which he found them.

"We ran away three nights ago. Never mind just now how we accomplished it; it was Marguerite who helped me. She does not know anything of the country, so I promised to see her to the end of her journey before I went to my own home. We planned to travel by night and lie in hiding during the day. We got on safely enough the first night, only not as fast as we had hoped; Marguerite is not used to walking, and her feet were blistered before we had gone two miles. We were so anxious though, to reach the end of our journey, so afraid of being overtaken and dragged back, that we decided to make up part of our lost time by travelling part of the next day. It was very foolish of us—we saw that when it was too late; but I thought we were not likely to be seen in the hills. We had just passed the mouth of the glen down there when a party of dragons saw us and gave chase. I think despair must have given us wings, for though they were mounted, we managed not to let them overtake us. Suddenly I remembered this cavern; my husband showed it to

me the very night of the meche. I caught hold of Marguerite's hand and dragged her in after me. The soldiers dashed up a moment later, but by the time they could dismount and find the entrance of the cave, we were hidden in the little chamber beyond, and they could not find us."

"They must be in league with the devil, and have the art of making themselves invisible; I heard one of them grumble, after they had groped about in the dark without finding anything. 'If I ever saw anything with my two eyes, I saw those women run into this hole. They must be here now.'"

"Then roll a stone against the mouth, and keep them here until we come this way again," the other answered with a laugh. "We haven't time to waste on them to-day." And the next moment we heard the great rock settle into its place, and knew that we were buried alive. We tried to move the stone when we came out, but it was no use. Then we listened for some passer-by, but no one came. I am afraid my faith would have failed, and I would have thought God had forsaken us, if it had not been for Marguerite. She said it was better to die with the truth than to live without it, and I felt ashamed that one who had just learned the truth should see that clearer than I, and I tried to keep up, but it was very hard to be so near my little ones and not see them after all."

The younger woman had meantime risen to her feet. "Had we better not resume our journey, Joan?" she asked. "I am quite strong enough to walk now."

The soft, modulated voice was in marked contrast to the rustic drawl of the farmer's wife. Pepin, who had more than once glanced seriously at the stranger during Joan's story, at once recognized the presence of gentle birth. But he was at a loss to understand what there was in the low tones soft as the chimes of silver bells, which made him feel that he had heard the voice before.

"Has mademoiselle relatives in the hills? Perhaps I can be of some assistance to her in finding them," he said respectfully.

"I have no relatives anywhere," answered the stranger, quietly, and her large, deep eyes turned inquiringly upon Joan.

"Master Pepin is a friend of the Chevaliers. You may safely tell him your errand," said the farmer's wife.

"I would die for the doctor, or any one belonging to him," said Pepin.

The stranger held out her hands. "I have a message for Madame Chevalier," she faltered. "If you can take me to her, you will do us both a great service."

(To be Continued.)

#### SUDDEN DEATH.

If in a moment Death should come to me  
And for a moment seem as Death's self may,  
Should say as it to some has seemed to say,  
From hungry lips, "Give o'er, I thirst for thee!"  
This spectre thus appearing should I see  
(Such Terror!) I would quake beneath its sway,  
B. filled with fear, and half forget to pray;  
Should know not if to stand or if to flee.

But if I had another moment still,  
I should regret my momentary fear,  
And I should pray and ask "Lord, have thy will!"  
And all the sting of Death should disappear;  
And Death's grim form should change and change until  
It seemed an angel, only sent to cheer.

—Hugh Cochran, in *The Work*.

#### THE PRACTICAL SIDE OF HYPNOTISM.

Let one think and say what one will about the crudity and intellectual barbarism of much of the philosophising of our contemporary nerve-doctors, let one dislike as much as one may please the thoroughly materialistic attitude of mind which many of them show; still, their work, as a whole, is sanctified by its positive, practical fertility. Theorems about the unity of the thinking principle will always be, as they always have been, barren; but observations of fact lead to new issues in *infinitum*. And when one reflects that nothing less than the cure of insanity—that direst of human afflictions—lies possibly at the end of such inquiries as those which M. Janet and his confidants are beginning, one feels as if the disdain which some spiritualistic psychologists exhibit for such researches were poorly placed. The way to redeem people from barbarism is not to stand aloof and sneer at their awkward attempts, but to show them how to do the same things better. Ordinary hypnotic suggestion is proving itself immensely fertile in the therapeutic field; and the subtler knowledge of subconscious states which we are now gaining will certainly increase our powers in this direction many fold.—*Scribner's Magazine*.

#### CHOCOLATE AS A BEVERAGE.

The use of chocolate as a beverage has vastly increased in this country during the last two or three years; and among the various brands which have been presented to the public none seem to have met with greater favour from connoisseurs than the famous Chocolate Menier. The manufacturers rank among the largest in the world, and it is claimed that their sales are also among the "big things" in commerce, being about 30,000,000 of pounds yearly, which would (if all consumed in this country) give something like half a pound each to every man, woman and child, white, black and parti-coloured (including the babies) throughout the United States.

Some slight interruption in the regular supply of the Chocolate Menier was caused a few months ago by the destruction by fire of Messrs. Menier's branch house in Union Square, New York, but the damages have all been repaired, and the representatives of the Company will very shortly be ready to receive and welcome their friends, patrons and the general public in their new and commodious salesrooms, on the site of their former establishment, 36 E. 14th St.

#### THE MISSIONARY WORLD.

##### LETTERS FROM TRINIDAD.

The following letters, the first from Miss Archibald, dated Princetown, and the other from Rev. Mr. Morton, dated Tunapuna, appear in the *Presbyterian Witness*.

It is almost four months since I came to Princetown. I am thankful for good health, and so far I have enjoyed the work very much. I am living in a cottage by myself, and of course, being a stranger here, and far from home and friends, I feel at times somewhat lonely; but fortunately I am not much inclined to home sickness, and do not mind being alone. Mrs. Macrae is very much missed. Had her useful life been spared, it would have been very pleasant for me, but God in His unerring wisdom has seen fit to call her to himself. I have been very busy with the school work, for the school is large; and our government examinations are coming on in April, which is an extra burden for a time. There are 157 names enrolled this month, but the average will be much below that number, probably not more than 112 or 114. We find it difficult to get the children to attend regularly. Of those who are enrolled twenty-five or thirty will be absent one day, and another twenty-five or thirty the next. Some of the children are doing very nicely, and are as far advanced as children of the same age at home. While there are discouragements in the work, there is much to encourage. We have a good Sabbath school in Princetown on Sabbath morning. I have a class of girls, or rather young women. Many are bright, and have a good knowledge of the Bible, showing that faithful work has been done by those who have taught them in the past. On Friday evening I have the same girls and a number of others in a Bible class. Just now we are studying the miracles of Christ, and the girls seem much interested in the lessons. Last week for a change in our lesson we took the promises of God for a subject, and each one read Bible verses on the subject. When we were about to close, I told them there was only time for one more verse, and three of them commenced to read at once. Of course I had to hear them all. I think we all saw more clearly than before that those precious promises, such as "I will not fail thee nor forsake thee," "I will keep thee," "Come to Me, and I will give you rest," applied to ourselves, and I myself was strengthened, helped and encouraged. On Sabbath afternoon we have a Sabbath school in Iere Village. There is only one class who understand English, a class of boys from thirteen to seventeen or eighteen, and I teach them. Some are quite bright, and are taking an interest in our lessons on the life of our Saviour. One boy in particular is a good scholar. He has just left school, and gone to work in the cane-fields. We are hoping to get him in our Princetown school for a while, and make a teacher of him, but his parents are not Christian people; and it may be difficult to get him. Mr. Macrae opened a new school in Ben Lomond Estate, and it is well attended. The school averages from fifty to sixty. After the novelty wears off, it will be harder to keep the children in school. I was out one evening before the school opened. The children swarmed around me, chattering in Hindustani which I did not understand, telling me that when the school opened they were all going to attend. We have our young people organized into a Christian Endeavour Society. Wednesday evening this week we had our first consecration or monthly meeting; and I am sure it would do many of the friends at home good to have heard our young people respond to their names. Every active member but one; "a teacher who lives at a distance" was present, and all the associate members. We are hoping and praying that they all may be true to their Saviour, and that many more may be brought in. We had communion here a few weeks ago. Mr. Morton assisted Mr. Macrae. There was a large congregation of Indian people, and there were several baptisms. Quite a number communed for the first time. Mrs. Blackadder was in Princetown a short time ago. She was ill at that time, but notwithstanding sickness, she went home and to work. Her chief happiness seems to be in doing something for others. I have two girls living with me; one of them is to be married to one of our teachers in a short time, and I expect to take others in her place. I see Miss Graham occasionally. Her health is good, and she seems to be enjoying her work. If the friends at home wish to aid us in our work here, give us your earnest prayers, and write us occasionally; and in the strength of divine grace we go on trusting in Him who has said, "I will not leave nor forsake thee."

When at Couva, on March 25, a Brahmin called to see if he could buy some Hindu books. He found none such for sale; but was offered Christian books instead. He selected a tract entitled "The Best Traveller," and began to moralize on the thought that man is a pilgrim and a stranger here. "Where is he going?" I asked. "Some to heaven, some to hell, and some coming back here as men, women or animals." I do not always contradict this doctrine. It is often a waste of time. In this case I let it pass, and raised the more important question, how are we to get to heaven and be saved from the terrible fate of going to hell, or being born as a beast? After some conversation, as I spoke of prayer and said that God would guide into fuller light those who sought Him and turned away from the darkness, he interrupted me by saying: "but thieves who steal in the darkness pray thus: 'O God, direct me to a house where there is plenty of money and keep the people asleep while I get it,' and they succeed." "No," I said, "you are not quite correct. They do not say,

O God; but O mother Kahl. And did you ever know a thief who was contented, happy or rich after, say twenty years, of night toil and villany?" "That," he replied, "is true, God does not love and help thieves."

He then asked my name, and on hearing it remarked, "I have often heard of you and wished to see you, and now I am gratified." Well, I am glad to meet you, and we shook hands cordially a second time. Among other things he remarked, "one of your former school boys at Tacarigua is married to my daughter, and I understand that you refused to give him employment because he is not a Christian." "That," I answered, "is only partly true. For some kinds of work we employ a man without regard to his religion; but if we want a child conducted to his home on the top of a hill, we do not entrust him to the care of a traveller who is going in the opposite direction." "Certainly that is reasonable. Again I brought the conversation back to the question of sin and salvation, and told the good news to this audience of one."

##### LETTER FROM TUNAPUNA.

The foreign secretary of the Woman's Foreign Missionary Society has received the following letter from Mrs. Morton, of the Trinidad Mission, dated March 6, 1890.

Many thanks for your cheering letter; we are glad to hear of a *juroré* in any good work, and the temperance cause cannot be too strongly advocated. Last Sabbath, at Tacarigua, when service was nearly over, two Madras Coolies stumbled in at the school-house door, and seated themselves on the platform. They were both filthy, degraded looking and evidently the worse of liquor. The elder of the two had his head shaved, with the exception of a long knotted piece, which hung down behind. When service was over he said to Mr. Morton, "Sahib, Me Piknee want le arn 'em English." The Piknee was his companion, about forty years of age, his hair sprinkled with grey, and looking as though it might have been used for sweeping the floor. The idea of such a person learning anything was quite incongruous. Mr. Morton spoke to them about drinking; The Piknee said he did not drink much, and then put out his tongue, and laughed with the side of his face that was turned away from the missionary. We are to have a Blue Ribbon meeting to-morrow evening, when we expect a number to take the pledge. We are also making a raid on tobacco. We have an inside society, whose pledge includes tobacco and profanity. This was suggested by the receipt of a band of Hope pledge roll from a kind friend in Toronto, Mrs. Shortreed, home secretary to the Woman's Foreign Missionary Society, Western Section, and is an illustration of the help that may be given by thoughtful Christian friends in Canada.

A junior Morton, interested in the elevation of the school boy race, employed a moment of leisure in gathering the following statistics in one of our schools. Besides the number of boys who smoke whenever they get the chance, he found that one smokes four cigarettes a day, one three, seven two; two one. Most of these boys are under twelve years of age, and some under ten years of age. They are often stunted and dull from the use of tobacco. The girls smoke as well. Truly the difficulties under which we labour are legion. If God were not for us we might well despair. Flesh and heart do at times faint and fail, and we say, at least to ourselves, "Oh, if they only knew at home what we have to contend with!" Our Orange Grove school is no more. The school-house became too dilapidated, and the proprietors of the estate did not wish to build another. They have promised instead a yearly donation. Now comes the tug-of-war to get the children to attend the nearest school which is Miss Blackadder's. Their own teacher has been retained for the present to gather them and take them up to the Tacarigua school house; we have even gone so far as to expend a shilling on crackers and sugar to aid the much-tried teacher, and yet the result remains more than doubtful.

This school may serve to illustrate the difficulty we have sometimes found with new girls. The children were a particularly troublesome lot; we tried several native teachers, none of whom succeeded in getting them in. Our daughter then undertook it, and with much toil and perseverance brought the average attendance up to twenty-eight. Among her first scholars was an unusual proportion of large girls. We call them large here at from ten to twelve years of age. These learned to sew pretty well, to repeat and sing native Christian hymns, with some catechism and Scripture knowledge, and slowly and painfully a few pages in the Hindi primer. Then, as a matter of course, at their age, they were taken away, and married to heathen men, and left the estate. After this there were none but very small girls in the school who are only now attaining the age of ten or eleven. Since Christmas these have dropped off, one has moved away, and the others are working in the cane-field. Before many months we may expect that they, too, will be given to heathen men so much older than themselves that there is little hope of their being influenced by the young wife. What we may and do hope for is that when they have children of their own they will send them to school, and influence them in favour of Christianity. Even our baptized girls are sometimes taken away from us and given to heathen men as I have written in another letter. During last year we lost three in this way, and not from any negligence or incapability on our part.

We are feeling the heat a good deal. Evenings are, however, delightful. I enjoy rising at five o'clock; the star-light and moonlight of the mornings are very charming. Miss Blackadder has not been very well, nor I myself; still we ought not to complain when there is so much sickness abroad. There is no serious epidemic here, but sudden colds with high fever are prevalent. With kind greetings to all the ladies and love to yourself.

## Ministers and Churches.

ANNIVERSARY services were conducted in McNab Street Church, Hamilton, last Sabbath by Principal Grant.

THE congregation of First Presbyterian Church, London, have agreed to call Rev. W. J. Clark to be their pastor.

THE Rev. J. A. Carmichael, of Columbus, who has accepted the call from Regina, is to be inducted into his new charge this month.

THE Presbytery of Peterborough at its last meeting nominated Rev. Dr. Laing, of Dundas, for the Moderatorship of the General Assembly.

THE Rev. W. G. Mills, of Sunderland, has received a unanimous call to the pastorate of Chalmers Church, Dunbarton, Presbytery of Whitby. Stipend \$900 per annum.

THE Rev. E. Wallace Waits, B.A., D.Sc., of Knox Church, Owen Sound, recently preached an able and eloquent anniversary sermon to the Ancient Order of United Workmen.

AT the recent meeting of the Presbytery of Peterborough Dr. Jamieson tendered his resignation of the charge of Garden Hill and Knoxville. The resignation will be considered at a meeting on June 3rd.

THE Rev. Professor Scrimger, of the Presbyterian College, Montreal, and Mrs. Scrimger, have sailed for Europe. They were the recipients of a handsome presentation from a number of friends prior to their departure.

THE Rev. Dr. Sexton has resigned the pastorate of the First Presbyterian Church, Dunkirk, N.Y. He will spend much of the summer in Canada, and is open to engagements for pulpit supply. Address, St. Catharines, Ont.

IT is understood that several of our Canadian ministers have expressed their intention of being present at the jubilee celebration of the union of the Presbyterian Church in Ireland, to be held in a few weeks. Among the names mentioned are those of the Rev. Messrs. William Patterson, William Frizzel, John Neil and Dr. McTavish, all from Toronto.

MR. E. J. RATTEE, B.A., has been appointed assistant in Knox Church, Owen Sound, during the summer. He recently graduated from Dalhousie University; and the Recorder of last week, in giving a list of the graduates, reports him as taking a double first. He goes to Owen Sound highly recommended by the Presbyteries of Halifax and Miramichi, where he has laboured for the past three years.

ON Monday week a meeting was held in the Presbyterian church, Princeton, presided over by the Moderator of the Session, Rev. William Robertson, of Chesterfield, to ascertain if the united congregations of Princeton and Drumbo were ready to go forward in extending a call to a minister. It was decided to extend an unanimous call to Mr. Walter Muir, a young Scotchman of great promise.

THE Rev. David Mitchell, formerly pastor of Central Presbyterian Church, Toronto, has recently added another to the churches of Jersey City. The new church is called the Scotch Presbyterian Mission Church, and is an offshoot from the charge of Dr. Mitchell. It is a handsome building, and erected in a quarter of the city where much good will be done by the labours of the pastor, Rev. Mr. Houston.

ST. ANDREW'S CHURCH, Trenton, has been renovated and improved with very good taste. The re-opening services recently were conducted by the Moderator of the General Assembly, Principal Grant, who preached an appropriate sermon in the morning on the subject of Jacob's vision at Bethel, and delivered a very able discourse in the evening on St. Paul's statement in the epistle to the Philippians as to what he lost and what he gained in accepting Christ Jesus as his Lord.

AT a special meeting of the Guelph Presbytery held in Guelph recently to consider the call extended by the congregation of St. Andrew's Church, Berlin, to the Rev. A. B. Winchester, of Toronto, Messrs. H. J. Hall, Alexander Roy, J. King and D. B. Dewar appeared as commissioners on behalf of the congregation, and addressed the Presbytery in support of the call. Mr. Winchester, who was present, also addressed the Presbytery, and closed his remarks by accepting the call—the cordiality and unanimity of which, he said, were very gratifying to him. The induction of Mr. Winchester was fixed for the 19th day of May inst., in the evening.

THE Wychwood Mission, in connection with the Bloor Street Presbyterian Church, was opened under most favourable circumstances on the afternoon of Sunday week. The building is situated on Bathurst Street, at the junction of Vaughan Road. Rev. W. G. Wallace conducted the opening service. Dr. Bryce was appointed superintendent of the Sabbath school, with R. J. Hunter, assistant. Among others present were ex-Ald. Harvie, H. Crane, W. E. Hamilton, L. O. P. Genereux, T. McCracken, E. Bryce, and E. Jardine. It is intended to hold regular service every Sunday evening, the pulpit to be supplied by students from Knox College. At present Sunday school only will be held, and in two weeks the regular services will commence.

THE Montreal Gazette says: St. Gabriel Presbyterian church was well filled last week to hear Rev. Mr. Chiniqy, who delivered a lecture entitled, "Rome and liberty of conscience." Rev. Dr. Campbell presided at the meeting. The reverend gentleman was given a good hearing throughout as he denounced the manner in which liberty of conscience is prohibited, in his opinion, in the Roman Catholic Church. The first part of his lecture was given up to an account of the early persecutions directed against Protestants, followed by some criticisms in regard to the teachings of Rome. A collection was taken on behalf of St. John's Church. Next evening the lecturer spoke in Calvin Presbyterian Church, Notre Dame Street West, on "Rome and the Bible."

AN overflowing audience gathered in St. Andrew's Church, Perth, on Wednesday evening week to listen to an address and Bible reading by Miss Bertha Wright, of Ottawa, the well known evangelistic worker among women in that city and Hull. The chair was occupied by Rev. A. H. Scott, pastor of the church, who introduced Miss Wright to the meeting. The speaker gave a short history of the mission work she has been engaged in for some time, its purpose, methods and results. Her work is altogether among young women in the capital and surroundings, and aims to prevent them falling into sin, rescuing the fallen, procuring employment for such, and evangelizing them. In cities where so many girls flock to find employment, and who often lead lonely and neglected lives, there is great need, says the Perth Courier, of such workers as Miss Wright and her colleagues, and noticing this she was impelled to begin it a few years ago.

THE regular monthly meeting of the McAll Mission was held in the Young Men's Christian Association building last week. Mrs. Edward Blake was in the chair, and there was a very satisfactory attendance of members. The treasurer reported \$138.63 on hand. A letter was read from Mr. W. H. Howland, who is now in Europe, in which he said that, while in Paris, he had visited several of the stations under the control of the mission, and found matters progressing very favourably with them. He also met Mr. McAll, the founder of the mission, and Mr. Durrleman, evangelist, in charge of the stations at Rochfort and La Rochelle. Another letter was read from Mrs. McGovern, the secretary of the recently established Hamilton branch, in which it was stated that the prospects in that city were very encouraging. This new auxiliary, though it was only established on the 26th of March last, has a membership of thirty-three.

The Woodstock branch, which is somewhat longer in the field, is likewise doing admirable work. Miss Dickson gave a Bible reading from Exodus xii. 13-15, which deals with the institution of the Passover. Her commentary on this passage of Holy Writ was deeply appreciated for the information it imparted and the thoughts it suggested by all present. The meeting was closed in the usual way, with the singing of a hymn and prayer.

THE formal designation of Dr. Maggie McKellar as a medical missionary was celebrated in St. Paul's Church, Ingersoll, on Tuesday evening week, the service being a most solemn and impressive one, and the audience in attendance very large. Rev. Dr. Wardrope, Guelph, Convener of Foreign Mission Committee, presided at the meeting, and addresses were delivered by J. Hamilton Cassels, secretary Foreign Mission Committee, and Rev. Dr. McTavish, Central Presbyterian Church, Toronto, after which the candidate was solemnly set apart for the work of a medical missionary in India, by Dr. Wardrope. Mrs. Ewart, of Toronto, president of the Woman's Foreign Missionary Society, presented the Doctor with a Bible. Mrs. R. J. Robinson, in the name of St. Paul's Church, presented her with a purse. Mrs. Galer presented a beautiful French travelling clock from the Harvie Mission Band. Dr. McKellar then addressed the meeting, her remarks being earnest and impressive, showing the deep interest which she takes in the work to which she has given up her young life and intends devoting future years. Mrs. Harvie, of Toronto, Foreign Secretary Woman's Foreign Missionary Society, then bade Miss McKellar farewell, in the name of the Woman's Foreign Missionary Society, her address being the finest ever made by a lady before an Ingersoll audience. Rev. Mr. Gandier, Brampton, also gave an interesting address. The meeting was brought to a close by the choir and congregation singing "God be with you till we meet again."

THE programme of the Conference in connection with the Synod of Toronto and Kingston has been issued, and is as follows: Monday evening, May 12, Rev. James Middlemiss, presiding. Half-past seven—devotional exercises; eight o'clock—address by Dr. Middlemiss; quarter-past eight o'clock—conference on "The Holy Spirit in His Present Office to the Church." Introduced by Rev. John Somerville, M.A., Owen Sound. Nine o'clock—conference on "The Essential Qualifications for Acceptable Work," "Being Filled with the Spirit." Introduced by Rev. D. C. Johnston, Beaverton. Tuesday forenoon, May 13, Rev. John Gray, D.D., presiding. Half-past nine—devotional exercises; quarter to ten—conference on "The Holy Spirit in His Relation to the World." Introduced by Rev. Daniel McTavish, M.A., D.Sc. Quarter to eleven—conference on "Observing Distinction Between 'regenerate' and 'unregenerate,'" as Noted in the Epistles, and Needed in our congregations." Introduced by Rev. Samuel Houston, M.A., Kingston. Quarter to twelve—conference on "Personal Apprehension of Christ Connected with the Efficiency of the Holy Spirit." Introduced by Rev. R. D. Fraser, M.A., of Bowmanville. Tuesday afternoon, May 13, Rev. W. Fraser, D.D., presiding. Half-past two o'clock—devotional exercises; quarter to three o'clock—conference on "Personality and Devices of Satan." Introduced by Rev. Wm. Patterson. Quarter to four o'clock—conference on "The Fatherhood of God." Introduced by Rev. H. M. Parsons, D.D. Quarter to five o'clock—conference on "Obedience to Christ's Commands the Only Valid Test of Personal Holiness." Introduced by Rev. D. C. Hossack, LL.B., of Orangeville. The committee appointed at last meeting of Synod to arrange for a conference on religious topics in connection with the meeting of Synod submit the foregoing programme. We sincerely hope that a deep interest will be taken in it, and that members will come prepared to make it a helpful meeting.

SABBATH week was the first day in the history of the new edifice known as St. John Presbyterian Church, at the corner of Emerald and King streets, Hamilton. The services were interesting and drew large audiences. In the morning, notwithstanding the disagreeable weather, sitting room was only available in the aisles, which were filled with chairs. Rev. Principal Caven, of Knox College, Toronto, occupied the pulpit morning and evening. In the morning the reverend gentleman took as the basis of his discourse 1 Kings ix. 3: "I have hallowed this house which thou has built to put My name there forever, and Mine eyes and Mine heart shall be there perpetually." In the afternoon the church was crowded, the majority of those present being young people. Mayor McLellan and Rev. Mungo Fraser delivered capital addresses, containing good advice to both teachers and scholars of the Sunday school. Dr. Fraser impressed on them the necessity for union between the scholars and officers, and illustrated his subject in his usually happy manner. There was another large congregation in the evening, Principal Caven again conducting the services. He preached from John i. 29: "Behold the Lamb of God which taketh away the sin of the world." Special reference was made to the sacrificial character of Christ, and the custom of sacrifice was incidentally traced to its origin, when Abel presented the firstlings of his flock on the altar. The only efficacy of such sacrifice lay in the fact that it pointed out the coming of Christ and His atonement. The preacher compared the churches of to-day with the altars of the past, and thought that as the latter pointed the people to Christ, so the churches are now erected to call the attention of sinners to the Son of God. It is not only the work of the ministry to point out the way of salvation to sinners, but also every one that heareth should assist in the good work. The collections during the day were very large, and were devoted to the building fund of the church. On the following evening a meeting was held, at which the Hon. and Rev. E. Moreton, pastor of the church, presided. Addresses were delivered by Rev. Dr. Laing, Dundas; Rev. Messrs. S. Lyle, Central Church, Hamilton; Mitchell, Zion Tabernacle; Murray, Wentworth Church; Dr. Fraser, Knox Church; John Moreton, Canon Curran and Mr. A. J. Mackenzie, chairman of the Board of Managers. The addresses were interspersed with appropriate music, pleasingly rendered.

### QUEEN'S UNIVERSITY CONVOCATION.

Principal Grant preached the baccalaureate sermon in connection with the closing exercises of Queen's University. His address was on "The importance of wisdom, the one thing needful." The address was an interesting one. He laid stress on the need of courage and hope as qualities indispensable to be wise students, good citizens, or true Christians, and ended by addressing words of counsel to the different sections of the students. He spoke of clergymen as the great bulwarks of morality.

The honorary degree of LL.D. was conferred on George Mercer Dawson of the Geological Survey, Ottawa, and Stephen D. Pope, B.A., Superintendent of Education in British Columbia. Professor Dupuis presented the former name and Dr. Williamson the latter.

There was a very large audience present at the convocation to witness the laureation of over eighty candidates from Queen's and her affiliated colleges. Many distinguished persons were in attendance from all parts of the province. Mr. G. M. Dawson, LL.D., made a pleasing address on receiving the degree.

The uncovering of the brasses was an important event. Rev. Father Dawson, LL.D., Ottawa, made a happy address, pointing out the propriety of grateful remembrance of benefactors. Thereafter, Rev. Dr. R. Campbell, Montreal, unveiled a beautiful brass in honour of those who gave the fund of 1869-71, raised chiefly by Prof. Mackerras and Dr. Snodgrass. Mr. Justice MacLennan, LL.D., unveiled the tablet in honour of the benefactors of 1879, and in a laudatory way dwelt on Queen's history. Mr. George Kingsford, LL.D.,

Ottawa, unveiled that in honour of the students who contributed over \$5,000 to the Jubilee Fund. Dr. Connell made a hearty reply. He said Hastings McFarlane, B.A., suggested the movement. The unveiling created much enthusiasm.

At the University Council meeting Dr. Day, of Trenton, was elected in place of J. S. Muckleston, Kingston. Hiram A. Calvin, Garden Island, was made a trustee. Dr. Moore was elected the council's representative to the Ontario Medical Council for five years, and Dr. Preston, M.P.P., Newboro, was appointed representative on the Board of Medical Studies.

The Dominion Government will be asked to permit Queen's to import books for its library without payment of duty for some specified time, or to some specified extent.

The University Committee to carry on the work of the Foreign Missionary Society will be Rev. A. H. Scott, Convener, Professor Ross, Rev. M. McGillivray, Dr. J. C. Connell, Revs. A. Gaudier and J. G. Power, alumni, and Messrs. J. A. Macdonald, D. D. Macdonald, J. F. Scott, J. Sharp, James Rowlands, and J. T. Kennedy, students.

Queen's Missionary Association at present supports one city missionary in Kingston, five missionaries in other parts of Canada, and one missionary in China. Plans were laid for prosecuting with vigour the different works. The income to the association from all sources for the year ending March 31 amounts to over \$3,000.

Dr. S. H. Gardiner and Wm. Nicol, A.M., were specially mentioned because of the original character of the theses upon which they secured the degree of master of arts. It was announced that C. F. Hamilton, Stirling, was winner of the Chancellor's gold medal in English.

Principal Grant, in speaking of the valedictory grievances, said with regard to Miss McKellar's recommendation for a Convalescent Home, he hoped some one would in the near future see that her wish was attended to. Dr. Cunningham's grievance about the Ontario Medical Council the Principal would leave to the representative of that body present, Dr. Moore. P. A. McLeod's plea for another professor in Theology was considered a good one. The Principal hoped some one would donate \$30,000 or \$40,000 to endow a new chair in divinity. Mr. Millar's complaint about the honour course in science, not being sufficient to lead to a specialist certificate, will be found remedied in the new calendar now issued.

The John Carruthers Science hall, the corner-stone of which was laid by Mr. John Bell Carruthers, will be three storeys high. It will be built in bold rubble work of Kingston limestone, and will have an appearance of strength and massiveness. The basement will be used for assaying purposes, and will be well fitted up with appliances. On the ground floor will be class-rooms, professors' public laboratories and rooms, and other needed quarters. The second flat will be used for private laboratories, and the top flat will be used for biological purposes. The ceremony of laying the corner-stone occurred at 4.30 p.m., in the presence of a large company. Chancellor Fleming addressed the people, dwelling on the liberality of Mr. John Carruthers, a staunch friend of Queen's. He also reviewed his life. Mr. John Bell Carruthers, son of the veteran Kingstonian, said he felt proud indeed to lay the corner-stone of a Science hall which would be a lasting memorial to his father's name. He then did the act in workman-like fashion. Rev. M. W. MacLean, Belleville, offered the dedicatory prayer, and Rev. G. M. Milligan made the final address, after which cheers were given for the Sovereign whose title the university bears. This was heartily done. The box in the corner stone contained the customary documents, coins, etc. The convocation proceedings of Queen's this year were very imposing.

Following are the results of the examinations at Queen's University:

Bachelors of Arts.—John Bell, Peterborough; F. M. Brown, Kingston; J. Brown, Charlottetown, P.E.I.; C. B. Burns, Halifax, N.S.; C. H. Daly, Peterborough; John Elliott, Brockville; A. Fitzpatrick, Pictou, N.S.; Jennie Fowler, Kingston; A. Graham, Menie; W. J. Hayes, Glen Buell; John Lamont, Marsden, Que.; T. G. Marquis, Chatham, N.B.; John Miller, Kincardine; Neil McPherson, Bowmanville; J. F. Maitland, Birmingham; N. A. McPherson, Lancaster; C. O'Connor, Ottawa; G. Parmelee, Montreal; J. Smellie, Brockville; Laura Shibley, Kingston; V. Sullivan, Kingston; W. Walkenshaw, Campbellford; Carrie Wilson, Kingston; Robert Young, Trenton.

Master of Arts.—J. Binnie, Durham; N. Carmichael, Strange; W. Curle, Campbellford; D. A. Drummond, Almonte; T. Farrell, Dundas; A. M. Fenwick, Kingston; S. H. Gardiner, Brooklyn, N.Y.; Frank King, Kingston; C. Hamilton, Stirling; F. Heap, Lindsay; J. Mills, Renfrew; R. S. Minnes, Kingston; P. A. McLeod, Dundas, P.E.I.; J. A. Sinclair, Carleton Place; J. Snell, Dromore; T. L. Walker, Brampton.

Medals.—Prince of Wales, gold medal in classics—F. Heap, Lindsay. Mayor's gold medal in mathematics—J. Snell, Dromore. Silver medal in natural science—A. Fenwick, Kingston. Silver medal in chemistry—F. Pope, Elginburg. Silver medal in history—C. F. Hamilton, Stirling. Chancellor's gold medal in English—C. F. Hamilton, Stirling.

Scholarships.—Foundation No. 1, Senior Latin—G. F. Macdonnell, Toronto. Foundation No. 2, Senior Greek—R. Laird Sunbury. Foundation No. 3, Senior English—A. G. Campbell, Perth. Foundation No. 4, Junior Philosophy—D. Cameron, P.E.I. Foundation No. 5, Junior Physics—E. Reid, Kingston, and A. Beveridge, Kingston, equal. Foundation No. 6, Junior Mathematics—J. R. Fraser, Pictou, N.S. Catarqui, Junior Chemistry—G. E. Newman, Essex Centre.

Honours.—Latin—First class, F. Heap. Greek—First class, F. Heap, Mathematics—J. Snell, N. R. Carmichael. Philosophy—First class, J. A. Sinclair, J. Finlay. Chemistry—First class, F. J. Pope. History—First class, C. F. Hamilton, L. Shibley; second class, J. Sinclair. Natural Science—First year Botany—First class, A. M. Baker; second class, A. B. McIntyre, R. H. Cowley. Second year Botany—First class, R. Lees, Brampton, A. M. Fenwick. First year Geology—First class, H. Baker, A. B. McIntyre, V. Purdy. Second year Geology—First class, A. M. Fenwick, R. Lees. First year Zoology—First class, I. Wood, F. Hope, H. Baker, E. Corkhill, C. Arthur, S. G. Morden, A. McIntyre, F. Lockhart. Second year Zoology—First class, A. M. Fenwick, R. Lees. Botany in Course XIV.—First year, second class, C. Arthur, J. Breuls. Geology in Course XIV.—First year, second class, C. C. Arthur. Chemistry in Course XIV.—First year, C. Arthur, T. Lockhart. Chemistry in Course XII.—First year, V. Purdy, I. Wood.

Preliminary honours.—Mathematics—First class, J. A. Stewart, E. Reid, J. C. Gibson, P. Campbell. Second class, E. Ryerson, H. Hunter. Modern Geometry—Second class, J. Norris. Physics—W. A. McPherson, J. Boyle. Philosophy—T. J. Thompson, G. Dyde. Honours in English will be announced later.

Theology.—Testamurs in Theology—Peter A. McLeod, M.A., Dundas, P.E.I.; Edward G. Walker, M.A., Montreal. Scholarships in Theology—"Spence," value \$60, for general proficiency in first year and tenable for two years—D. A. Drummond, M.A., Almonte. Anderson No. 1, value \$40, first year Divinity—James Binnie, M.A., Durham, Ont. Anderson No. 2, value \$40, second year Divinity—A. McKenzie, B.A., Tiverton, Ont. Anderson No. 3, value \$20, third year Divinity—R. J. Sturgeon, B.A., Bradford, Ont. Glass Memorial, value \$30, Church History—D. Strachan, B.A., Rockwood. Toronto No. 1, value \$30, second year Hebrew—J. M. McLean, B.A., Strathlone. Toronto No. 2, value \$30, third year Hebrew and Chaldee—C. A. Campbell, Smith's Falls. St. Andrew's Church, Toronto, value \$50, Old and New Testament Exegesis—John Sharp, Wilberforce, Ont. Rankin, value \$55, Apologetics—P. A. McLeod, B.A., Dundas, P.E.I.

## MANITOBA COLLEGE.

The faculty and students of Manitoba College and a number of friends of the institution met last week, on the occasion of the closing of the theological department for the year. The proceedings were opened with the singing of a psalm, and prayer by Rev. Dr. Duval.

Rev. Principal King then delivered an address. He spoke first of the college as now nearing the period of its majority, about nineteen years having passed since the small committee, at a meeting held in a little room in Toronto, appointed Dr. Bryce to come up to Manitoba. Professor Hart came the year after; and for these years they had been spared to lay the foundations of this institution. Great changes had taken place in Winnipeg and its population in these years; but the college had shown a great deal of stability. He was glad to be able to state that the session now drawing to a close so far as the theological department was concerned, and would close in a few weeks so far as the arts department was concerned, had been on the whole a very prosperous session, in which a great deal of honest work had been done. The attendance, he was glad to say, had been the largest that the college had yet had. The college had not grown by leaps, but gradually, step by step, and had never, he believed, had any backward step, each year having seen an acquisition of numbers. The number on the roll was 113 in all classes; in the theological department there had been twenty-two students in attendance, by much the largest number in theology that the college had ever had and perhaps as they might expect to have for years to come; for it was really very large in proportion for a province with a population such as we have in its present state of development. The Principal was glad also to speak encouragingly of the finances of the institution. Colleges were very apt to be, in their earlier stages, in a struggling condition. This college was within sixteen or eighteen days of the time when the books would be closed for the year. There was every prospect that this year again, the seventh since he (Principal King) had come here, they would close without any deficit, and with some little balance to their credit in the bank. He was glad to say that the debt was annually becoming diminished. A year ago, when he reported to the General Assembly, he had done a little towards restoring the same endowment of \$7,000 which Dr. Bryce had laboriously gathered, but which in times of difficulty had had to be used for the building fund. Three thousand five hundred and sixty-five dollars was then still unreturned, but every farthing had now been restored. They had now a little over \$15,000 invested. He was glad also to state that they had only one debtor now, the General Assembly's treasurer in Toronto, Dr. Reid, to whom originally between \$8,000 and \$9,000 was due for advances made to the professors when the income of the college was insufficient. This debt had been reduced at the time of the General Assembly by \$1,600 or \$1,700, and last year at this time it was \$6,500. He was glad also that a beginning had been made in the reduction of this debt; during the year a little over \$1,600 had been paid, so that the whole indebtedness was now within \$5,000. Thus a little over \$45,500 had been gathered in seven years, in addition to the running expenses of the institution. He was thankful that so much had been accomplished, as when one source of income after another had been taken away and others were threatened, it might otherwise have been impossible to carry on the institution. The license fund had been given by Parliament for higher education from the very infancy of the Province. The first year he came the college received from this fund \$1,500; but this had become gradually less until the last remnant had been taken away. They would not sink, he trusted, because Parliament was not disposed to recognize the work of the colleges in higher education. He did not think the colleges, if they lived in the affection of the Christian people of the country, were going to be starved out of existence. There was sufficient enlightenment and attachment to higher and Christian education to allow this; and they would just have to secure for them the means of increased activity if they were seen by the Christian people to serve a needed end.

Principal King proceeded to address a few words to the members of the graduating class in Theology, consisting of Messrs. Walter Beattie, J. A. Bowman, B.A.; R. G. McBeth, M.A.; and Norman Russell, B.A. He congratulated them on their having completed their course of preparation for the ministry, and impressed upon them the importance of their calling, and the necessity of their seeking constantly to increase their efficiency by reading and reflection, and by living as men of high character, as noble, sincere and spirited men. He urged them to take a deep interest in their own country. He mentioned that there were forty or fifty young men in the college who had the ministry in view. He also made allusion to the fact that one of the graduating class, Mr. Russell, proposed engaging in mission work in China; they almost grudged Mr. Russell to China, because the need was so great in Canada and Manitoba, but they would feel that they were worthily represented in that country. The Principal in concluding his address presented, according to his custom, a valuable Bible to each graduate.

Mr. Russell, on behalf of the graduating class, read the valedictory to their fellow-students and the professors; and Mr. Campbell read a reply on behalf of the students.

The list of scholarships and prize winners was next read by the Principal. The following is the list, together with the standing of the students in the theological department:

III year.—The Robert Anderson scholarship—1st, \$50, Norman Russell, B.A.; 2nd, \$30, R. G. McBeth, M.A. II year.—The John Ralph King scholarship, \$60, Hope F. Ross. The Memorial scholarship (St. James Square, Toronto), \$50, J. E. Munro, B.A. The Colin Campbell scholarship, \$40, D. Campbell, B.A. The John Black scholarship, \$18, D. D. McKay, B.A. I year.—The John Watson scholarship, \$50, Thomas Beveridge, B.A. Robert Anderson prize, \$20, Richard Weir.

The students are arranged in order of merit as to classes, but alphabetically within each year.

Greek Exegesis.—III year—I class, J. A. Bowman, B.A.; R. G. McBeth, B.A.; Norman Russell, B.A.; II class, Walter Beattie, II year—I class, D. Campbell, B.A., D. D. McKay, B.A., J. E. Munro, B.A., Hope F. Ross; II class, P. Fisher, Robert E. Knowles, Charles McKerchar; III class, James Buchanan, George Lockhart, W. O. Wallace. III year—I class, Thomas Beveridge, B.A.; II class, A. Driscoll, B.A., Richard Weir; III class, A. Brown, W. B. Cumming, K. A. Gollan, S. Polson.

Systematic Theology.—III year—I class, R. G. McBeth, M.A., Norman Russell, B.A.; II class, Walter Beattie, J. A. Bowman, B.A. II year—I class, Duncan Campbell, B.A., J. E. Munro, B.A., Hope F. Ross; II class, Isaac Buchanan, Peter Fisher, George Lockhart, D. D. McKay, B.A., Charles McKerchar; III class, Robert E. Knowles, Donald M. Ross. I year—I class, Thomas Beveridge, B.A., Richard Weir; II class, A. Driscoll, B.A.; III class, A. Brown, W. A. Cumming, B.A.; K. A. Gollan, S. Polson.

Hebrew Exegesis.—III year—I class, R. G. McBeth, M.A., Norman Russell, B.A.; II class, Walter Beattie and J. A. Bowman, B.A.; II year—I class, Duncan Campbell, B.A., D. D. McKay, B.A., J. E. Munro, B.A., Hope F. Ross. II class, Peter Fisher; III class, James Buchanan, R. E. Knowles, George Lockhart, Donald M. Ross.

Homiletics.—III year.—I class, R. G. McBeth, M.A., Norman Russell, B.A.; II class, Walter Beattie; III class, J. A. Bowman, B.A. II year—I class, Hope F. Ross; II class, Duncan Campbell, B.A., Robert E. Knowles, D. D. McKay, B.A., Charles McKerchar; III class, James Buchanan, Peter Fisher, George Lockhart, J. E. Munro, B.A., Donald M. Ross. I year—I class, Thomas Beveridge, B.A.; II class, W. B. Cumming; III class, Andrew Brown, A. Driscoll, B.A., K. A. Gollan.

Biblical Introduction.—III year—I class, R. G. McBeth, M.A., Norman Russell, B.A.; II class, Walter Beattie, J. A. Bowman, B.A. II year—I class, James Buchanan, D. Campbell, B.A., Peter Fisher, Charles McKerchar, J. E. Munro, B.A., H. F. Ross; II class, George Lockhart and D. D. McKay, B.A.; III class, R. E. Knowles and D. M. Ross. I year—I class, T. Beveridge, B.A., A. E. Driscoll, B.A., and R. Weir; II class, A. Brown, W. B. Cumming, K. A. Gollan; III class, S. Polson.

Church History.—III year—I class, Norman Russell, B.A.; II class, Walter Beattie, J. A. Bowman, B.A., R. G. McBeth, M.A. II year—I class, James Buchanan, C. McKerchar, J. E. Munro, B.A., H. F. Ross; II class, Peter Fisher and Robert E. Knowles; III class, D. Campbell, B.A., G. Lockhart, D. D. McKay, D. M. Ross. I year—I class, Thomas Beveridge, B.A.; A. E. Driscoll, B.A., Richard Weir; III class, A. Brown, W. B. Cumming, K. A. Gollan, S. Polson.

The exercises of the evening were concluded with short addresses by Rev. D. Robertson, Superintendent of Missions, Rev. Principal Sparling, of Wesley College, and Rev. W. L. Rutledge, President of the Manitoba and North-West Methodist Conference. All of these speakers congratulated the college on the gratifying statements made; the students on their valuable opportunities, and the graduates who had spoken their farewell words on the able manner in which they had acquitted themselves.

A hymn was then sung, and Rev. Mr. Mowat pronounced the benediction.

## OBITUARY.

MRS. GORDON, HARRINGTON.

We are sorry to have to chronicle the death of one so beloved and honoured as Mrs. Gordon, the wife of Rev. D. Gordon, of Harrington, Ont. Of late years she held a prominent place among the ladies who have been identified with the Women's Foreign Mission movement. Her many friends in this work now mourn over her departure, grieving that they will not any more have her wise counsels and inspiring addresses. Until of late comparatively few had the opportunity of knowing her many excellencies and feeling her elevating influence, and they feel that they have indeed lost a friend. Mary Robertson was born in 1828 in Scotland. Her father came to America while she was a mere child and was, for many years, the congregational minister at Sherbrooke, Quebec. Mary was one of a large and gifted family, four of whom yet live. Her sister, Miss Margaret Robertson, is well known as the writer of several excellent religious stories which have a place in our Sabbath school libraries. Her brothers were distinguished members of the bar in Montreal and one of them was for long Treasurer for the Province of Quebec. Mary was not inferior in talent or acquirements to any of the family. When quite young she returned from Mount Holyoke seminary crowned with honours, one of the most distinguished and esteemed pupils of the famous Mary Lyons. She taught for a while with great success in the academy at Sherbrooke. Although she did not think it her duty to accept of offers to go to the Mission fields which, forty years ago, were opening with such success in Syria and elsewhere, still she devoted her life to Christ's service, and nobly she did her part. She cast in her lot with one of our Canadian Home Missionaries and for nearly forty years shared his labours and the self-denying hardships which had to be encountered. First at Lingwick, Que., then at Indian Lands for many years, and for eighteen years in Harrington, she gave her whole time and energy to the work of the Lord. A model wife, devoted, unassuming, and free from all self-assertion she more than helped Mr. Gordon amid his labours and trials. A great part of the success attending his ministry is confessedly due to her kind, earnest and edifying dealing with the young people. There are hundreds of people now in middle life who trace their decided Christian character to her instruction and influence. And thus though dead she yet speaketh. She was also a true mother, wise, gentle and self-forgetful. The toil connected with the up-bringing of a large family on restricted means was unremittingly borne. Never were family duties more carefully discharged or more sweetened by affliction and sanctified by being done and borne for the Lord than is the case of Mary Gordon. Her family, now all adult, give promise of the blessed results of her prayers and labours. A mother in Israel is gone. Thank God there are others who in obscurity are following her noble example, may they be encouraged by her blessed end. "Blessed are the dead who die in the Lord."

MRS. ESSON.

On page 391 of Dr. Kemp's Digest of Synod minutes of Presbyterian Church of Canada occur these words: "By the death of Professor Esson, our college has suffered the loss of a gifted, accomplished and devoted teacher—distinguished by a warmth of affection and a kindness of manner, which drew to him instinctively the hearts of the young." To the great body of ministers and members of the Presbyterian Church in Canada this is a mere matter of history; there are some to whom it is a precious memory. In 1870 during the meeting of the First General Assembly of the Canada Presbyterian Church, honoured depositions from the old land were present. A breakfast was held in a hall near Knox Church, Toronto, where the Assembly met. Among those who ascended the platform to a seat at the table of honour was a plainly dressed, retiring, motherly woman, whose grey hairs and form betokened approach to the three score years and ten. She was a manifest object of affection to many of the elder ministers there. When the writer at the close of that year entered upon the pastorate of the John Street Church, Belleville, he recognized that same sweet motherly face among his members. Mrs. Elizabeth Esson, for Professor Esson's widow it was, was living quietly with her brother, Mr. J. G. Campbell, in that town. We soon learned how of necessity her husband's students with whom she came in contact loved her as a mother in Israel. In a peculiar manner her adorning was that of the holy women who trusted in God, "the ornament of a meek and quiet spirit which is in the sight of God of great price." Her presence was a sermon on the humility of faith, her conversation the outflow of that charity which "thinketh no evil." For some time past, with Mr. Campbell, she has lived retired in Toronto, and on the 23rd ult. quietly passed away. "Peace, perfect peace." Thus another of the living links between the present prosperous Church and its infant years has been dissolved to unite the visible with the unseen and eternal.

The funeral services were presided over by Dr. McTavish. Dr. W. Reid made feeling reference to Mr. Esson's memory, the writer of this notice and Rev. Septimus Jones led in prayer and St. James' cemetery received another trust of honoured dust.

Toronto, May 1, 1890.

JOHN BURTON.

MRS. T. C. COURT.

Died—At her residence, Montrose, on Tuesday, April 8th, after a long and severe illness which she bore with Christian resignation, Jane Best, wife of Rev. T. C. Court. She came to Manitoba with her husband in the autumn of 1884, and was indeed a true help-mate to him in his arduous labours. By her earnest Christian character, her amiable and self-denying disposition, she endeared herself to all who had the privilege of her acquaintance. Her removal in youth and in the midst of increasing labours makes her death more sad. Mr. Court has the sympathy of the entire community in his sore bereavement.

## British and Foreign.

THE Good Templars in the Grand Lodge of England now number over 100,000.

MISS DYCE has been invited by Fife Synod to conduct services for the young in the different congregations.

THE Glasgow Book and Tract Society of China, of which Dr. W. G. Blackie is president, raised \$1,430 last year.

IN the Church of Scotland there are 250 livings under \$1,000 after receiving grants from the Augmentation Fund.

DR. KERR CROSS has arrived from Africa and was warmly welcomed home by his family and friends in Glasgow.

THE widow of the late Rev. J. Huston, of Aghadowey, has received an address and a purse of sovereigns from the congregation.

MR. JAMES THIN, a name familiar to old Edinburgh students, has acquired the copyrights of the now defunct house of Maclachlan and Stewart.

THE congregation of Sandymount, Dublin, has given a unanimous call to Rev. James A. Campbell, of Second Omagh, County Tyrone.

WIGTOWN Presbytery have now at their disposal the bequest of \$5,000 by Miss Jane Milroy, of Whithorn, who died some years ago. The interest is to be expended in bursaries for theological students in Galloway.

LORD PROVOST MUIR, of Glasgow, has intimated the gift of an organ to Doune Church. Their new hall costing \$3,000 is nearly completed.

THE Rev. John Grant, A.M., of Croy, Inverness-shire, formerly for twelve years minister of Cromdale, died suddenly lately from a relapse of influenza.

SOME leading citizens of Dundee propose to start a workmen's dwellings company constituted on a similar basis to the one recently formed in Glasgow.

THE Rev. D. M. Ross, of Dundee, on leaving Melbourne received a large number of handsome gifts, including a vase made from New South Wales silver.

ABERDEEN Town Council, by sixteen to six, has this year agreed to send a representative elder to the General Assembly, a departure from its usual custom.

DR. RICHEY, of Bangor, County Down, the oldest member of the First Presbyterian Church in that place, has died at the advanced age of ninety-one years.

PROF. HENRY DRUMMOND will occupy himself on his voyage to Australia with a treatise on Christianity in the light of evolution, a sequel to "Natural Law in the Spiritual World."

THE burning of women and sacrifice of slaves is reported to be still practised in Bali, a small island off Java, notwithstanding a treaty with the Dutch prohibiting such barbarities.

THE *Natal Record*, a Romish organ, is defunct; in its valedictory number it confesses that the whole Catholic world of South Africa was not able to furnish it with more than three dozen readers.

MR. S. WILLIAMSON, M.P., laid the foundation-stone recently of Chalmers' Memorial Church, Anstruther, towards which he has contributed \$25,000. It will accommodate 750 and is to cost \$32,500.

THE society for the benefit of children of deceased clergymen and professors, at its annual meeting recently in Aberdeen distributed grants to the amount of nearly \$3,000 amongst sixty families and individuals.

THE Rev. Thomas Johnston, of Trinity Church, Bailieborough, has resigned his charge owing to the state of his health. During Mr. Johnston's pastorate a church and manse were erected costing over \$10,000.

THE library at Chatsworth is being re-arranged, and the Duke of Devonshire has promised that any surplus or duplicate works shall be sent to the new library of Toronto University, to replace those destroyed by fire.

THE Temperance Association of London Road Church, Glasgow, carried on house-to-house visitation last winter with satisfactory results in increasing the attendance at their meetings and inducing many to take the pledge.

THE Rev. R. W. Barbour, of Bonskeid, presiding at the Edinburgh Society for the Suppression of the Opium Traffic, said this country was debauching the conscience of the Chinese Government by making them partners in our crime.

PROF. MARCUS DODS preached to a hundred deaf-mutes on a recent Sunday forenoon in one of the New College class rooms, Edinburgh, his words being interpreted by Mr. Hansell, their pastor. "Christ, the bread of life" was the subject of discourse.

THE subscriptions for the memorial portrait of Bishop Lightfoot in Trinity College, Cambridge, amount to \$17,500. After the payment of Mr. Richmond, A.R.A., the surplus will be given for the scholarships in ecclesiastical history founded by Dr. Lightfoot.

BISHOP LIGHTFOOT has left \$116,100; he bequeaths \$5,000 to the White Cross Society, and \$500 each to the infirmaries at Durham, Newcastle and Sunderland. His books are to be divided between Durham University and Selwyn divinity school, Cambridge.

MR. TOLMIE, of Campbelltown, attributes the success of young men's guilds to the fact that ministers have given them a wide berth. He congratulated the young women's guild of his congregation on the good work they had done during the winter in visiting the poor.

THE Rev. John McNeill has now been a clear year at Regent Square Church, and in his monthly notes says: In that time some 240 persons have entered our fellowship. The heavy waste consequent upon the vacancy has not only been checked, but turned into a flowing tide, in one year.

ABERDEEN Presbytery, on the motion of Mr. Beatt, adopted an overture to the Synod asking it to consider in what way, whether by a short autumn session or some form of delegation, opportunity might be given to discuss questions bearing on spiritual life in the Church or affecting social well-being and progress.

A FRENCH *Revue des Revues* on the model of Mr. Stead's will appear in Paris on April 21. Like the English periodical, it will contain a *resume* of the principal articles in the current periodicals, French and foreign. The scheme has been warmly approved by MM. Dumas, E. Zola, Jules Simon, F. Coppes, Jules Caretie, etc.

MISS TYSON'S services at Kirriemuir were largely attended by the young people during the week of her visit, the average being about 350, while a memorable address on a recent Sabbath was listened to by at least 700. A good work has been done, resulting in the consecration of many young lives to the service of Christ.

THE English Presbyterian College, Bloomsbury, closed for the session with an address by Principal Dykes. The outgoing students are eleven in number, and some of them are already settled. The Students' Missionary Society last year raised \$1,845 for China. This year they are working for the Soldiers' and Sailors' Institute at Malta.

THE Marchioness of Tweeddale has become a patroness of the Highland Temperance League, of which Rev. R. W. Barbour, of Bonskeid, and Colonel Robertson, of Callender, are vice-presidents. Mr. Allan, of Aros, the president, and Mr. Caine, M.P., addressed the annual meeting in Inverness. Last year 877 pledges were secured.

*45/52*  
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**1890. A NEW LIST OF HOME TESTIMONIES. 1890.**

- Senator A. C. Botsford, Sackville, N. B., says Actina is good for defective eyesight. He tried it.
- Rev. Chas. Hole, Halifax, N. S., recommends Butterfly Belt for general debility.
- Jas. S. Musselman, Berlin, Ont., general debility and catarrh—cured.
- Mrs. Geo. Plannier, Toronto, Liver and Kidneys—now free from all pain and strong and happy.
- John Arnott, Iona, Ont., Lame Back cured after trying everything.
- D. D. Gilles, Acknow, Ont., Dyspepsia and Kidneys—after suffering eight months—cured.
- Daniel Campbell, Port Talbot, Lame Back and Headache, after suffering for years, cured in less than a month.
- Mrs. Lottie Collier, Simcoe, Ont., Weakness and Spinal Affection, strength fully recovered.
- G. R. Glassford, Markdale, Ont., Sciatica and Dyspepsia, 15 years, cured in six weeks.
- Mrs. McKay, Ailsa Craig, Ont., Sciatica 13 years—no pain after the first day.
- A. G. Henderson, Hudson, Ont., Lame Back entirely cured.
- B. C. McCord, Medicine Hat, N.W.T., Butterfly Belt worked wonders—Rheumatism, Back, Shoulders and Side.
- J. Cameron, Beaver, B.C., feels like a new man after wearing our Butterfly Belt 4 weeks. [in 2 weeks.]
- F. W. Martin, St. John, Newfoundland, suffered several years with Inflammation of the eye—Actina cured.
- W. J. Gould, Gurney Stove Works—After laying off 3 weeks went to work—Wore Butterfly Belt 4 days—Sciatica.
- James Story, Fitzroy, Ont., after wearing Butterfly Belt one night, attended a fair, a walking advertisement for us, 70 years old.
- J. E. Johnson, Solgirth, Man., tried a hundred remedies, nothing effective, Butterfly Belt cured Biliuness and Dyspepsia.
- Jas. Mansfield, Saskatchewan, N.W.T., Piles and complete prostration—completely cured.
- Josiah Fennell, Toronto, for six weeks could not write a letter—went to work on 6th day—Neuralgia.
- Miss Flora McDonald, 21 Wilton avenue, reports a lump drawn from her wrist.
- Geo. H. Bailey, Union, Ont., a suffering cripple for 17 years with Rheumatism and Scaly Sore Feet, cured in one month.
- Jas. Nicholson, Zephyr, Ont., Rheumatism 18 years—Resumed work in the harvest fields the second day.
- Mrs. Connell, Lambton, Ont., Catarrhal Bronchitis 2 years, relieved in one treatment; cured in one month.
- L. D. Good, Berlin, Ont., cheerfully recommends Actina for Catarrh and Cold in the Head.
- David Richards, Toronto, Your Butterfly Belt cured me of Liver and Kidney Complaint of long standing in 2 weeks.
- Thos. Guthrie, Argye Man., says our Butterfly Belt and Suspensory did him more good than all the medicine he paid for in 12 years.
- Thos. Bryan, 341 Dundas street, Nervous Debility—improved from the first day until cured.
- Chas. Cozens, P.M. Trowbridge, Ont., after five weeks feels like his former self.
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**FRIED POTATOES.**—Peel large potatoes and if you have no potato slicer, slice them as thin as possible, or cut them into shavings by peeling round and round. Soak half an hour in salt water, dry on a towel, and fry in very hot lard, stirring constantly till crisp; drain on a sieve, sprinkle with salt and serve.

**GINGER WAFERS.**—Cream a half pound of butter and a half-pound of lard together, then add gradually one pound of brown sugar, mix well, and add one pint of West India molasses and a half-pint of cold water. Mix and add a tablespoonful of ground cinnamon, a teaspoonful of cloves and two tablespoonfuls of ginger and one tablespoonful of soda dissolved in two tablespoonfuls of boiling water. Mix and add sufficient flour to make a stiff dough, roll out very thin, cut into cakes and bake in a rather quick oven.

**CHOCOLATE CAKE.**—Two cups of sugar, one cup of butter, whites of six eggs, one cup of cold water, four cups of flour, four even teaspoonfuls of baking powder, one teaspoonful of vanilla. Bake in jelly tins. For the filling, take one small cup of sugar, one-half cup of milk, two tablespoonfuls of cold water, one tablespoonful of flour and one teaspoonful of butter. Put this on the stove and let it come to a boil. Then add two squares of Baker's chocolate, which has been previously grated. Boil up once more, remove from the fire, add a pinch of soda, and one teaspoonful of vanilla.

**HEALTH HINTS.**

**PRECAUTION.**—A prominent physician recently said: "There are ten simple precautions which form an excellent rule of life, and if people would but observe them I should have to resort to some other means of making a livelihood: Don't read in street cars or other jolting vehicles. Don't pick the teeth with pins or other hard substances. Don't neglect any opportunity to insure a variety of food. Don't eat or drink hot and cold things immediately in succession. Don't pamper the appetite with such variety of food that may lead to excess. Don't read, write, or do any delicate work unless receiving the light from the left side. Don't direct special mental or physical energies to more than eight hours' work in each day. Don't keep the parlour dark if you value your own and your children's health. Don't delude yourself into the belief that you are an exception so far as sleep is concerned; the normal average of sleep is eight hours. Don't endeavour to rest the mind by absolute inactivity."

**APPLES AS MEDICINE.**—Chemically, the apple is composed of vegetable fibre, albumen, sugar, gum, chlorophyll, malic acid, gallic acid, lime and much water. Furthermore, the German analysts say that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. This phosphorus is admirably adapted for renewing the essential nervous matter, lethicin, of the brain and spinal cord. It is, perhaps, for the same reason, rudely understood, that old Scandinavian traditions represent the apple as the food of the gods, who, when they felt themselves to be growing feeble and infirm, resorted to this fruit for renewing their powers of mind and body. Also, the acids of the apple are of signal use for men of sedentary habits, whose livers are sluggish in action; those acids serving to eliminate from the body noxious matters, which, if retained, would make the brain heavy and dull, or bring about jaundice or skin eruptions and other allied troubles. Some such an experience must have led to our custom of taking apple sauce with roast pork, rich goose and like dishes. The malic acid of ripe apples, either raw or cooked, will neutralize any excess of chyliferous matter engendered by eating too much meat. It is also the fact that such fresh fruits as the apple, the pear and the plum, when taken ripe and without sugar, diminish acidity in the stomach rather than provoke it. Their vegetable salts and juices are converted into alkaline carbonates, which tend to counteract acidity. A good, ripe, raw apple is one of the easiest of vegetable substances for the stomach to deal with, the whole process of its digestion being completed in eighty-five minutes. Geffard found that the "pulpe of roasted apples, mixed in a wine quart of fair water, and laboured together until it comes to be as apples and ale, which we call lambes-wool, never faileth in certain diseases of the rains, which myself hath often proved, and gained thereby both crowns and credit." "The paring of an apple, cut somewhat thick, and the inside whereof is laid to hot, burning or running eyes at night, when the party goes to bed, and is tied or bound to the same, doth help the trouble very speedily and, contrary to expectation, an excellent secret." A poultice made of rotten apples is of very common use in Lincolnshire for the cure of weak or rheumatic eyes. Likewise in the Hotel des Invalides at Paris an apple poultice is used commonly for inflamed eyes, the apple being roasted, and its pulp applied over the eyes without any intervening substance. A modern maxim teaches that: To eat an apple going to bed, the doctor then will beg his bread.—Hospital.

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**HOT WATER.**—Applied to a bruise, it will allay pain and prevent discoloration. It has superseded medical "eye waters" in the treatment of inflamed and aching eyes. An American author, whose excellent eyesight was wonderful, when one considered her age and the immense amount of literary labour she performed, attributed it mainly to the custom of bathing her eyes freely in water as hot as could be borne, night and morning, a habit continued for many years. For the bath, hot water is incomparably better than cold, which contracts the pores and thus roughens the skin. Florence Nightingale says: "One can cleanse the whole body more thoroughly with a quart of hot water than with a tubful of cold."

**TREATMENT OF TETANUS.**—Dr. E. De Renzi, of Italy, in the Annals of Surgery, writes: "The author has before made the statement that the best remedy for tetanus is absolute rest of the patient. He has already cured four out of five cases by this method. The tetanus patients were taken into a completely isolated, quiet, and darkened room and their ears stopped; the floor of the room was carpeted. All the manipulations were made when possible in the dark, only fluids were given as nutriment and absolute bodily rest was insisted upon. If they suffered from violent pains, belladonna and secale cornutum were given internally." He gives the complete history of a case of traumatic tetanus which recovered under this method of treatment.

**FEEDING BABIES.**—Dr. L. E. Holt has been giving in "Babyhood" some valuable practical advice to mothers on the management and especially the feeding of infants. He closes the series by saying:— I would emphasize the statement that no one of the infant foods, so widely advertised and sold, compares in value with cow's milk for use as a diet for healthy infants who must be artificially fed. At the meeting of the National Association of Physicians, interested especially in the diseases of infancy and childhood, held in Washington in September of last year, the feeling was practically unanimous in condemnation of the increasing use of patented infant foods to the exclusion of cow's milk in the hand-feeding of infants. With simple and sufficient means of sterilizing cow's milk at our command, and with increasing care in regard to milk and dairy inspection and the handling of milk in the houses, the dangers which have hitherto been connected with its use as a food for infants in cities will no longer exist. If proper rules as to quantity and regularity are at the same time carried out, a new era will have dawned in infant feeding—let us hope with results far better than those that have attended the methods these have supplanted.

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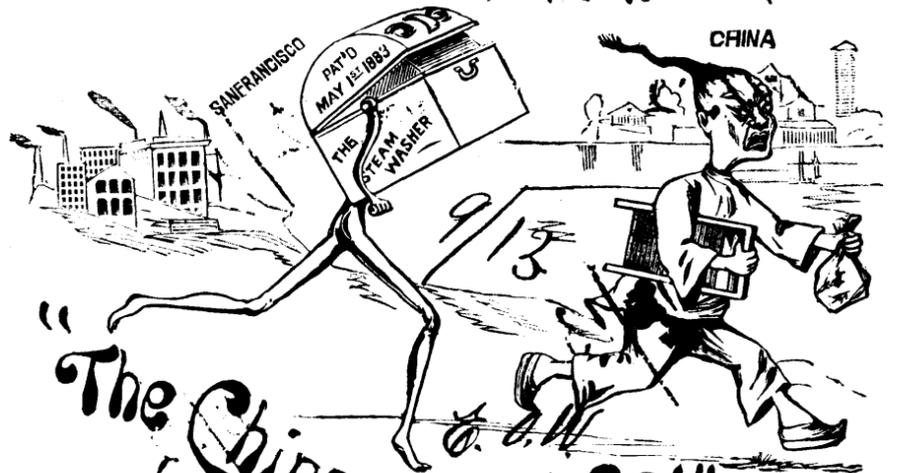
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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

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BIRTH. On April 30, at 183 Carlton street, Toronto the wife of A. W. McLachlan, of a daughter.

MARRIED. On the 29th April, at the residence of the bride's father, 222 Simcoe street, Toronto, by the Rev. J. Alexander, uncle of the bride, assisted by the Rev. H. M. Parsons, D.D., Dr. W. J. Greig, Toronto, to Annie J. Burns, daughter of John Burns, Esq.

On the 30th April, at the residence of the bride's uncle, No. 19 Classic avenue, Toronto, by the Rev. Wm. G. Wallace, M.A., B.D., pastor of Bloor Street Presbyterian Church, Wm. Francis Sorley, of Osgoode Hall, Barrister-at-Law, to Marion P., only daughter of the late J. P. Ross.

On Monday, the 29th April, at the residence of the bride's father, Argyle avenue, Ottawa, by the Rev. W. T. Herridge, B.D., Geo. Sherwood Hodgins, of Toronto, to Sarah, second daughter of the Hon. Mr. Justice Patterson.

On Thursday, April 17th, at Kamloops, B.C., by the Rev. Mr. Scouler, of Westminster, Rev. D. MacRae, Victoria, B.C., to Marion F., daughter of the late John Steele, Esq., "Bankhead," Greenville, Ont.

DIED. At the residence of her son, Dr. Gilbert Gordon, 646 Spadina avenue, in the 63rd year of her age, Mary R. Gordon, wife of Rev. D. Gordon, Harrington, Ont. "She hath done what she could."

On the 4th April, at Port Finlay, Algoma, Mrs. McLennan, wife of Malcolm McLennan, Esq., and sister Rev. Alexander McLennan, Sydneyham.

MEETINGS OF PRESBYTERY.

- BARRIE.—At Barrie, Tuesday, 27th May, at 11 a.m. BRUCE.—In Knox Church, Tara, on the 2nd Tuesday in July, at 1 p.m. CHATHAM.—In St. Andrew's Church, Chatham, on the 2nd Tuesday in July, at 10 a.m. COLUMBIA.—In St. Andrew's Church, New Westminster, 2nd Tuesday September, at 3 p.m. GLENGARRY.—At Alexandria, 2nd Tuesday in July, at 11 a.m. GUELPH.—In Knox Church, Guelph, Tuesday, 20th May, at 10.30 a.m. HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, May 20, at 9.30 a.m. HURON.—In Blyth, 13th May, at 10.30 a.m. KINGSTON.—In John Street Church, Belleville, Tuesday, July 1, at 7.30 p.m. LINDSAY.—At Beaverton, Tuesday, 27th May, at 10 a.m. MAITLAND.—At Wingham, on Tuesday, 13th May, at 11.15 a.m. MONTREAL.—In Convocation Hall, Presbyterian College, Tuesday, June 24, at 10 a.m. PARIS.—In St. Paul's Church, Ingersoll, on the last Tuesday in May, at 12 p.m. PETERBORO.—In Port Hope, on the 8th July, at 9.30 a.m. QUEBEC.—In Sherbrooke, on the 13th May, at 8 p.m. REGINA.—At Moosomin, on the 2nd Tuesday in July. STRATFORD.—In Knox Church, Mitchell, on the 12th May, at 7.30 p.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 13th May, at 7.30 p.m.

ENTERTAINMENTS FOR CHURCHES. MR. FREDERICK ABBOTT. ELOCUTIONIST. Open for Engagements. Highest References. Address, LONDON, ONT.

FREehold LOAN AND SAVINGS CO. DIVIDEND No. 61. Notice is hereby given that a Dividend of Five per cent on the Capital Stock of the Company has been declared for the current half year, payable on and after MONDAY, the 2nd day of JUNE next, at the Office of the Company, Church street.

The Transfer Books will be closed from the 17th to 31st May, inclusive. Notice is also given that the GENERAL ANNUAL MEETING of the Company will be held at Two o'clock p.m. on TUESDAY, 3rd JUNE, for the purpose of receiving the Annual Report, the Election of Directors, etc. By order of the Board. S. C. WOOD, Manager. Toronto, 23rd April, 1890.

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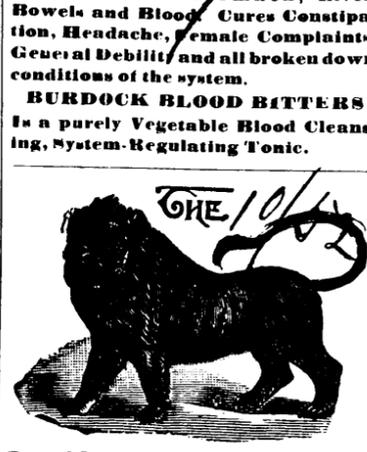
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