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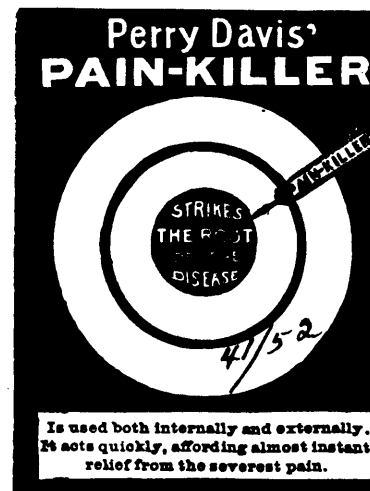
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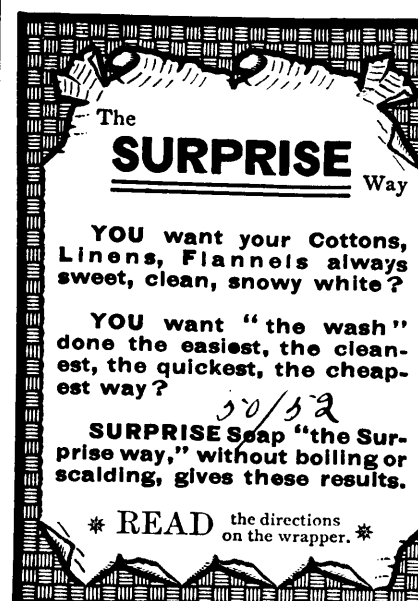
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GENTLEMEN—Your Hagyard's Yellow Oil is worth its weight in gold for both internal and external use. During the late La Grippe epidemic we found it a most excellent preventive, and for sprained limbs, etc., there is nothing to equal it.
WM. PEMBERTON, Editor Reporter, Delhi, Ont.
SHE: All poets seem to be fond of the sunset. He: Yes; it tells them that they have no more meals to buy for that day.
JOHN DOE: "Are you carrying a mortgage on your house?" "Yes; and strange to say I'm carrying it because I can't lift it."
FOUND at last! A remedy that not only relieves, but cures that enemy of mankind, consumption, as well as the numerous satellites which revolve around it in the shape of coughs, colds, bronchitis, sore throat, influenza, etc. The remedy we allude to is Dr. WISTAR'S BALSAM OF WILD CHERRY.

STEWARD: So you are Katherine Beseler? Farmer's Wife: Yes, sir; that's me. Steward: But you generally go by the name of Red-haired Kitty, don't you? Farmer's wife: Yes, sir; that's what I'm called by all the ugly blackguards that don't know better manners.
DEAR SIR,—I have been troubled with Lame Back for about six months, and thought I would try Hagyard's Yellow Oil, which cured me. Am now free from all pains, and recommend Yellow Oil very highly.
FRANK PALMER, Winona, Ont.
FIRST STRANGER: I say, that's my umbrella you have. Second Stranger: I don't doubt it, sir—I don't doubt it. I bought it at a pawnbroker's.
BE particular every spring to clean the house, but never mind cleansing the blood until some troublesome disease takes hold of you. This is poor policy when by using Burdock Blood Bitters the blood will be thoroughly cleansed, the body strengthened, and future suffering prevented.
TOMMY: Columbus was an Italian by birth. Teacher (to test pupil's intelligence): And what is an Italian? Tommy: An organ-grinder.
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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, APRIL 15th, 1891.

No. 15.

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Notes of the Week.

PROFESSOR LEWIS H. STEARNS maintains that the followers of Wesley have exerted a powerful and helpful influence upon their Calvinistic brethren by maintaining the side of truth that is complementary to the old Calvinism, the reality of the human element in Christianity. He admits, however, that the Methodists have also been exclusive and one-sided. They have not always done justice to the truth there is even in the oldest Calvinism.

A DINNER and soiree were held to celebrate the centenary of East Kilbride Church and the jubilee of the revered pastor of the congregation, Rev. James Bonnar, D.D., author of "The Great Interregnum." At the annual soiree Dr. Bonnar was presented with a congratulatory address from Hamilton Presbytery and an address and purse of sovereigns from the congregation. The Established and Free Churches were both represented at the joint celebration.

INTELLIGENCE has been received of the death of Rev. George Smith, English Presbyterian missionary, which occurred at Swatow, China, on the 15th ult. Mr. Smith, who was fifty-seven years of age, began his missionary labours at Amoy, in 1857. He is survived by his wife, a daughter of the late Rev. David Mellis, of Tealing, and several children. Mr. Smith was in one sense the oldest missionary of his Church. Mr. Swanson went out to China in 1860, but Mr. Smith had remained at home on one occasion for eight years.

DR. DUDGION, of Peking, who for many years has had an hospital with 20,000 patients annually passing through his hands, and who has also had opium refuges, declares that our Eastern empire is founded upon opium. It is shocking to reflect that one-fifth or one-sixth of the Indian revenue is derived directly from that drug. One-half the value of Singapore and Hong Kong comes from the farming out of opium. The official estimate is that four tenths of the coolie class, six-tenths of the merchants and two-tenths of the official class are victims of the opium habit.

THE *Christian Leader* says: It is no love for the French Republic that has led Cardinal Lavignerie to promulgate his plan in favour of the present Government. He sees clearly that the Royalist party are dead for all political purposes, and that the only weapon with which to fight the anti-clerical republic is a Catholic one. His aim is to get rid of the men who at present govern France; "when we have the Republic under control," said a distinguished prelate the other day in the frank abandonment of private conversation, "it will be easy to change the form."

THE Rev. D. B. Blair, of Laggan, Pictou, N.S., recalls the fact that Dr. MacTavish, of Inverness, was present at the Presbytery meeting at Fort William when Mr. Blair was licensed to preach. That was on May 1, 1844, and on the day following Mr Blair was present at Dr. MacTavish's ordination by the same Presbytery at Ballachulish. Two years thereafter Mr. Blair emigrated to Pictou, and after six or seven years Dr. MacTavish settled in Ontario, which was then called Canada West or Upper Canada. There the latter remained till 1877, when he accepted a call from the East Free Church, Inverness, where he still labours.

THE Belfast *Witness* says. By an overwhelming majority the House of Commons has again refused to sanction the opening of the national museums on the Day of Rest. We are glad that they have, and specially glad that the Government opposed the proposal. It was surely a strange thing in these days, when working men are asking for a reduction of the hours of labour, to attempt to increase the hours of Government employees. If this nation is wise it will tamper no more with the Holy Day. It has been enough interfered with in all conscience. The continental nations which have lost the Sabbath are now trying to get it back again, and it will be well for us to pause long and consider well before we foolishly fling it away.

THE Confession of Faith Committee of the Free Church, at a recent meeting, unanimously adopted a resolution finding that there is no adequate call to add a declaratory statement to the clear and comprehensive exhibition of the doctrine of Holy Scripture contained in the first chapter of the Confession. "At the same time, in view of anxiety expressed in regard to the Church's position on this subject, the committee cordially avail themselves of the opportunity of recording their full and steadfast adherence to the doctrines laid down in the Confession as to the great truths of the inspiration, infallible truth and divine authority of Holy Scripture as proceeding from God, who is the author thereof. They resolve to bring this finding under the special attention of the General Assembly."

DR. THAIN DAVIDSON holds that Mammonism is generally associated with a low standard of commercial morality. No doubt an opposite impression prevails. We often hear it said regarding some man who has not a thought of God: "He is a man of strict rectitude, thoroughly conscientious in all business relations." Well, there may be exceptions; but if you look a little deeper into the matter you will find that this is not true. It is beyond question that, in spite of all the checks and guards employed, there is an immense amount of unfair dealing in the mercantile world. The commerce of our land is honeycombed with fraud. Too often manufacturers, traders and mechanics find it convenient to make a distinction between home virtue and the code for the shop, or office, or factory. "Make money by fair means if you can, but if not, by foul" might be written over many a house of business.

THE recently-appointed Archbishop of York, Dr. Magee, on visiting Hull, received, among others, a congratulatory address from the Nonconformists' Union (representing forty-seven ministers, 13,513 members and 308 lay preachers) in which they noted that although "separated in some respects deeply and seriously," there was in love to Jesus Christ one common ground on which they could all meet and rejoice. The Archbishop in his reply expressed his gratification at the frankness, candour and truthfulness of the address, which he greatly preferred to "those unreal platitudes which too often marked occasions when Churchmen and Nonconformists met each other." Their divergencies were the result of "distinctly different views on definite truths," which they might leave in the hands of their Heavenly Father, meanwhile not only cultivating a spirit of Christian brotherhood, but seeking for opportunities of manifesting it.

THE following story is told by the *Christian Leader*. At a clerical dinner party last summer in the English Midlands a Scotch visitor started the topic of Scotch disestablishment, the interest therein was almost nil. "They are a kind of dissenters, your ministers, aren't they?" was the only remark he elicited, and there the subject dropped dead. The *Athenaeum*, which is responsible for this story, adds the remark that for a dozen English students of Church History who have more or less definite notions of Nestorians and Jansenists, not one perhaps could vaguely suggest the difference between a Burgher and an Anti-Burgher, a Free Churchman and a U.P., a Reformed Presbyterian

and a United Original Seceder. Nay, as to such differences there are Scotsmen even who are a trifle hazy. "There's no' muckle difference," so runs one Scotch answer to an English query—"deed I dinna rightly ken the difference, but this I ken that we only shall be saved." Which if satisfactory is hardly satisfying, it lacks the precision of an equally well known answer, that "their ministers drink and ours are a teetotalers."

THE death of Dr. de Pressense, of Paris, is announced. He had been in a critical state of health for some time, little hope of any but a fatal termination to his illness being entertained. Dr. Edmond Dehault de Pressense is an honoured name in the French Protestant Church. He was born in Paris January 24, 1824. He prosecuted his literary studies at the university of his native city and studied theology at Lausanne, Berlin and Halle, under such distinguished professors as Vinet, Neander and Tholuck. He was pastor of a congregation of the Free Evangelical Church, Paris, for a number of years. At the establishment of the Third Republic Dr. Pressense was elected a deputy to the National Assembly, and was elected a life member of the French Senate in 1883. The departed theologian was a clear and vigorous thinker. He was a prominent and zealous member of the Evangelical Alliance and deeply interested in all proper efforts for the evangelization of France. Dr. Pressense has been a contributor both to permanent and fugitive theological literature. Several of his works have been translated into both English and German. His "Life of Christ," which was virtually a reply to the work of M. Renan, appeared in 1866, and has gone through a number of editions, and his "Evangelical Studies" are probably the best known and most popular of his works. He was the founder and editor of the *Revue Chrétienne*.

FOR some time past the leaders of the Roman Catholic party in Germany have been leaving nothing undone in order to secure the recall of the Jesuits, who have been banished since 1872. For many months a systematic and aggressive agitation has been conducted towards this end from one corner of the empire to the other; and especially in the management of the press the splendid organization of the Church has been conspicuous. But it is beginning to appear that the Catholics reckoned without their host. German Protestantism has been exceedingly patient with the growing aggressiveness of the Romanists, but deeply imbedded in the marrow and bones of the Germans is the fixed conviction that the Jesuits are a danger to State and Church. Like wildfire the counter-agitation has spread, and German Protestantism seems fully awake to the danger. The Evangelischer Bund, a Protestant organization whose avowed object is to combat Rome, and which has at its head Professor Beyschlag, of Halle, although not yet four years old, has a membership of fully 70,000, mostly educated and influential Protestants. Altogether about 4,000 petitions have been presented on this subject to Parliament, and of these 3,800 are against the Jesuits. Fortunately the Catholics of Germany are not a unit in demanding the return of the order. The most determined Governmental opposition comes from Catholic Bavaria, and not a few Catholic scholars and savans are profoundly impressed with the danger of the movement. Dr. Wessenberg, the Papal vicar-general of Constance, has surprised the public by his bold utterances: "The principles of the Jesuits," he says, "are of such a character that of necessity they corrupt Christian doctrines and morals and endanger the relation of State and Church. All kinds of unbelief and of heathenish and Pagan sentiments are entertained by them. The doctrines of probabilism, of mental reservation, of the end justifying the means, of the invalidity of oaths if this is demanded by higher ends, destroy the foundation of Christian morals. With the Jesuit Ultramontane doctrines of Church power no State can harmonize its independence. If this order succeeds in entering Germany again, there will be a long and violent contest between darkness and light."

Our Contributors.

THE WORK MUST BE DONE BY THE ONES

BY KNOXONIAN.

A few weeks ago the air was full of politics. The news papers were loaded down with politics. The men talked politics. The women talked politics. The children talked politics. Everybody talked politics during the whole week and too many on Sunday. Politicians crowded the trains and drove on the back concessions, harangued in halls, shouted in country school houses, argued in corner stores, wrangled in hotels, and in many cases turned their homes into a hustings.

Judging from the noise and excitement one would suppose that the destiny of every man, woman and child in Canada depended on the election. If a being from some planet in which they hold no elections could have visited this Dominion during the early days of March he would of course feel certain that everything depended on what the fifth might bring. It is to be hoped that if any rational creature in any of the other worlds should be seized with a desire to visit this country he will not come when there is an election going on. If not accustomed to party contests he may easily mistake a little political gas for a revolution.

Well, the fifth of March did come. The Government won and—and what? Why everybody had to go home and work as usual. In fact a great many people had to work harder than usual because their work had got behind during the excitement. The Tories who worked and planned as if the destiny of everything dear to them depended on the result found next day that their bread and butter and business depended on their own exertions. Perhaps one man in every thousand may find that his business gains in some way by the success of the Government at the polls but the nine hundred and ninety-nine will have to work as they always did if they are to accomplish anything.

Had the Liberals succeeded the result would have been substantially the same. The lawyer who hung up his bag and devoted his whole time to the contest would have to sit down at his desk and peg away pretty much as if the Grits were not in power. The doctor who canvassed for Laurier night and day would have to mount his sulky and drive on the concessions as usual. Farmers who shouted for Sir Richard would find that the ploughing and sowing and harrowing and stone-gathering and everything else had to be done on the farm just the same as if Sir Richard had been elected to stay at home. The success or failure of any party makes precious little difference financially to the average man. In the bread-and-butter contest in which nearly all are engaged nearly everything depends on health, brains, industry, thrift, economy and a few other qualities that nobody thinks worthy of notice during election contests. When the political boom is on men who are fairly rational at other times speak as if the success of everybody depended on the success of their party. The peroration of many speeches leaves the impression that the alternative is, success for our party or ruin. Such talk is in ordinary circumstances unalloyed, unrelieved rubbish. History proves, if it proves anything, that the power of nations depends much more on the character of the people than on the success of a party or the form of Government under which the people live. A nation of rascals cannot prosper long under any form of Government. A nation composed of honest, thrifty, heroic, God-fearing men will prosper and become powerful no matter what the form of their government may be. The character of individual citizens and the work done by individual citizens are matters of a thousand-fold more importance than the form of government under which citizens may live. To speak of making a great nation out of bad men is just as rational as to speak of making a clean, healthy population out of lepers, or a Parliament or General Assembly out of lunatics. The basis of a nation is character, and if there is no character there is no basis to build on under any form of government. National success depends mainly on individual effort and if a majority of the people are dawdling loafers no government can make the nation successful. It would be a great thing for Canada if a number of able, resolute men in both parties, who have the ear of the public, would make a specialty of insisting on every suitable occasion that the success of Canada depends much more on the character and habits of our people than on any fiscal policy or than on the political creed of the party in power. Principal Grant has done some good work in that line but there is ample room for more work and more workers.

THE ECCLESIASTICAL SIDE OF THE QUESTION

Next June the air will be filled with things ecclesiastical. Three or four conferences, three or four Anglican synods, two or three unions and a General Assembly will meet and deliberate. The newspapers will be loaded down with ecclesiastical reports. Everybody that is anybody in particular will be talking about ecclesiastical things. In the ecclesiastical world affairs will take on much the same shape as political affairs assumed in the early days of March. People will talk as if everything Presbyterian depended on the Assembly and everything Methodist on the Conferences. The meetings will soon pass over as the elections did. When the minister goes home he finds that if he is going to accomplish anything he must go to work in his individual capacity. In fact, he finds that one of the things, perhaps the principal thing, the

General Assembly did for him was to tire him out and unfit him for pulpit duty. He comes home bitious and tagged on Friday evening, sleeps long on Saturday morning and spends most of the day in turning over the contents of his sermon barrel. On Sabbath he feels in his every fibre that attending Church courts never helps a man to preach, and if he would put his feelings into words all his hearers would say amen.

The fact is, progress in Church or state depends on the work of the ones. It is extremely difficult in our day to allow that fundamental fact have its proper influence. Combined effort is always advertised; individual effort is not. Many people think everything they see in print is of overwhelming importance and that what is not printed cannot amount to much. Fifty men meet and deliberate on some matter for a few hours and their deliberations are spread out before hundreds of thousands next morning, even though they did nothing. The same men might have accomplished much good at home attending to their duties but no one would have heard anything about them.

The greatest work ever done in the world has been done by individual men. No committee helped Demosthenes to prepare his speeches. Homer did not write the Iliad at a convention. Shakespeare, so far as we know, never asked a conference to make any suggestions about his plays. Milton was probably not a member of any association. These unfortunate men worked away alone but in some way or another they managed to do work that will last until time shall no longer be. Real work is always done by the ones.

WHAT POSITION SHOULD THE CHURCH TAKE ON THE TEMPERANCE QUESTION?

MR. EDITOR,—The meaning of this question is, I apprehend, the position the Church should take in seeking to overcome and do away with the prevailing evils of intemperance, the position she should take in helping on temperance work. And I at once affirm that the position the Church should take with regard to such a matter is the position the word of God assigns her, and that is a position of open, avowed, determined and persevering opposition to all that is evil, and to all that leads to evil. I cannot conceive the Church of God taking any other position with regard to such an enormous evil as the evil of intemperance, and I think the Church of God that has been bought with such a price, the precious blood of Jesus, and that has been raised to such honour and such privileges should not be slow but should rather be forward to take the position assigned to her by her great King and Head, and all the more so, when intemperance is such an enormous barrier in the way of the Church's progress, and interferes so much with the Church's work. If the position I have indicated is the position the Church should take with regard to the evil of intemperance, and with regard to all other evils, then I say she will be avowedly and strongly in favour of the temperance cause or movement, because temperance work is a grand work, seeking to rescue those who have come under the enslaving power of a love for strong drink, and warning others of their danger in this respect, and seeking to prevent them coming under the power of the evil. It is a very necessary and a very extensive work at the present time, for the evils of intemperance are very general over the land, and the results of these evils are enormous, they are untold, they are indescribable; and the work of seeking to arrest these evils is the Church's work, and can be accomplished only by her efforts under the blessing of God. The Church of God is the great instrument He employs in the world for the arresting of evil in its progress and eradicating it, and for the propagating of the people's good, and any movement outside of the Church that may be begun for such a purpose will never accomplish very much, but God may use such movements to awaken the Church and to stimulate her to undertake and persevere in the work the Lord has given her to do. I believe the temperance movement has risen up outside of the Church, largely because the Church did not seek to arrest and eradicate the evils of intemperance that prevailed, did not assume the position with regard to this matter she ought to have assumed. I cannot see why there should be a temperance movement in the Church and another largely outside of the Church, the one seeming to some extent to antagonize and be in opposition to the other, but such is the case. And I believe that state of things has arisen because some belonging to the Church and some outside of the Church seeing the negligence of the Church and the indifference of the Church with regard to the prevailing and spreading evils of intemperance, started on their own account, apart from the Church and independent of the Church, to arrest and overcome these evils. Just as I believe the Salvation Army has arisen and is working amongst the lapsed masses because the Church did not attend to the wants of those people, and look after their interests as she ought to have done. But such movements are often the means of doing a great deal of good, and the temperance movement has done good. It has spread abroad a scriptural temperance sentiment, it has arrested to a considerable extent the evils of intemperance, and it has awakened the Church to engage in this great temperance work, for I am glad to say that the Church is not now standing aloof from this work and coldly looking on. She is awakened to the evils of intemperance, and is going heartily and vigorously although not so heartily and vigorously as she might and ought to go, into the work of arresting and overcoming these evils. There is not

a branch of the Church that has not been awakened to the evils that does not vigorously condemn them, and that is doing something to overcome them. Here is what our Church says about these evils. "This Assembly believes that the general traffic in intoxicating liquors is a source terrible and enormous evils, that it blights the prospect, destroys the health and character, and ruins the soul of the individual, that it mars the happiness, wastes the resource and degrades the life of the family, that it lowers the moral sentiment and endangers the peace and safety of society, that it greatly increases the number of the lapsed masses, intensifies every evil, and is a most fruitful source of crime that it not only hinders most seriously, and in many ways, but antagonizes the Church in the work of uplifting the race and winning souls for Christ, and that it is contrary to the teaching of Scripture and the spirit of the Christian religion."

That is a pretty strong indictment against the traffic in and use of, intoxicating liquors, and yet I believe that it is not one bit too strong, and since such are the enormous and wide spread evils arising from the traffic in, and use of, intoxicating liquors, what is the position that God indicates His Church in the world should occupy with regard to this whole matter. Can we conceive a God of holiness who has bought the Church and instituted the Church, and who preserves the Church, by the spreading abroad of the knowledge of His name, for the uplifting of the human race from the low, degraded position into which it has fallen, for the bringing of all men to Christ as their Saviour that they may be washed from their sin and made meet to become partakers of the inheritance of the saints in light; can we conceive of God allowing His Church to countenance these evils in any form, in any way, or to countenance anything that leads to these evils. God condemns all evil, and He warns us against everything that leads to evil, and will anyone say that the use of intoxicating liquors in their various forms does not lead to very great evils in many, very many, cases. If these liquors were never used there would be no drunkenness, and therefore no evils arising from that cause; and what does God say to us in His word about the use of that which leads to so much evil. He solemnly warns us against its use. He threatens severe punishment against the abuse of that which may not be wrong in itself, but may lead to serious results, and He points out to us the safe course with regard to all such things: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs xx. 1. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder." Proverbs xxiii. 29. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink," Isaiah l. 22. "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken." Matt. ii. 15. "Abstain from all appearance of evil," 1 Thess. v. 22. "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Romans xiv. 19. "Wherefore, if meat make my brother to offend I will eat no flesh while the world standeth," 1 Cor. viii. 13, and other passages of the same kind that might be quoted. These last two passages that have been quoted from Romans and Corinthians some think do not apply to the use of intoxicating liquors. Of course the apostle is there dealing with the use of meat that has been offered in sacrifice to idols. The use of the meat was indifferent in itself but some were led into sin by seeing others use it, and therefore on that account those who could use it without sin were to abstain from the use of it for the sake of others, and the apostle in dealing with this particular case shows how we are to act in all other cases of the same kind. He lays down a principle that is of very easy application to every other thing of the same kind. If anything we do is calculated to lead others into sin, we are to abstain from doing that for the sake of others, and in one of these passages the Apostle refers to the very thing we are now discussing, viz., the use of wine or intoxicating liquor. "It is good neither to eat flesh nor drink wine nor anything whereby thy brother stumbleth, or is offended, or is made weak," Roman xiv. 21. Surely no one can deny that many are led into evil by seeing others use intoxicating liquors, and therefore for the sake of them we are to abstain from the use of that which possibly may do us no harm. Hodge on one of these passages says: "It is morally obligatory, therefore to abstain from indulging in things indifferent when the use of them is the occasion of sin to others. This is a principle which must be left to every man's conscience in the fear of God." Some people seem to think that there is a great deal in the fact that no single passage can be produced from the word of God to show that the drinking of wine is evil in itself. There may be circumstances where the drinking of wine is not evil, and therefore the Word of God does not condemn it as an evil. It is not in that way that the Word of God deals with such evils as that to which the drinking of wine leads. It does not say that this is an evil, and the other thing is an evil, and therefore you are not to do these things. That would be a tedious and cumbersome way of dealing with such evils. But it lays down great general principles cover-

ing all such cases, principles that are of general and easy application, and we are to apply these principles and act upon them in what we do. Total abstinence principles from the use of intoxicating liquors were practised with the sanction and approbation of the Word of God. These principles are taught us in the Word of God and the whole spirit of God's Word, and the spirit of the religion it teaches and enjoins is opposed to the use of that which leads to so much evil as the use of intoxicating liquors. Hence our Assembly says: "That the general traffic in intoxicating liquors is contrary to the teaching of Scripture and the spirit of the Christian religion," and if the traffic is wrong the countenancing of the traffic in any way is wrong also. And the evils of intemperance are so enormous and so terrible that we, as ministers and members of the Church, cannot be too careful in avoiding everything that countenances these evils, that we may be free from the blood of those who perish through this terrible evil.

I believe that the position which the Church should take on the temperance question is the position of total abstinence. I believe that every member of the Church should be a total abstainer from all the intoxicants, not from legislation by the Church, because the Church has no right to legislate with regard to such a matter, but from the power of the truth taught us in God's Word, and from the spirit of self-denial and self-sacrifice the Christian lives manifested and enjoined in the religion that he has revealed. In fact, it has always been a wonder to me how those professing to be followers of Christ and to have imbibed His Spirit can act in any other way with regard to the use of that which leads to such enormous evils.

This is one position the Church should take on the temperance question and I am glad to say that our Church has taken that position, because amongst the resolutions the Assembly adopted are these:—

1. That the faithful preaching and teaching of the Gospel is the first and essential element in the work of building up a temperate, prosperous and godly nation.
2. That the office-bearers and members of the Church be urged to practice and inculcate total abstinence as the only absolutely safe course to be followed.

That position of the Church is all right so far as resolutions are concerned, but it is one thing to pass resolutions of that kind and another thing altogether to have them carried out, and if these resolutions were carried out by all members of our Church in the spirit in which they are passed, a great step would be taken to the doing away with the evils of intemperance, but many, very many, of the members of our Church come far short of the requirements of these resolutions, and the question is how to get them to come up to them. I believe the one way to do that is to have the truth bearing on temperance and total abstinence principles more frequently and more earnestly proclaimed, pressed upon people's attention, and applied to their consciences to show them the great evils of intemperance and their duty to oppose and overcome these evils. I believe in the power of moral suasion. Much has already been accomplished by it, and much more remains yet to be done. Let us keep on trying to persuade men to abstain from all that leads to these great evils referred to in the resolution of our Assembly already quoted and at the same time to do all in their power to arrest and remove these evils. And we find that another resolution of our Assembly is: "That the importance of 'moral suasion' in promoting the temperance reform be emphasized, and that its continued and increased use be recommended." There is great power in "moral suasion," and let us use the power. It has accomplished much for other reforms, and it will accomplish much for this. The use of it, along with other means, will cause the temperance sentiment so to rise in the Church that she will be surprised and ashamed at the position she once occupied with regard to this matter, at her coldness and apathy in the presence of the great evils of intemperance. That has been the case with regard to other things, and we believe that it will yet be the case with regard to the temperance question. It was not very long since there were those in the Church who supported and advocated and defended the system of human slavery, but the system on this continent at least has been swept out of existence by the occurrence of important events, and how few will stand up for it and defend it now, and we hope that such may soon be the case with regard also to the evils of intemperance.

But is the Church to do no more than vigorously to proclaim the truth of God with regard to the subject of temperance and try by moral suasion to keep men from all the evils of intemperance? She has been doing that largely, and great good has been done, but the evils of intemperance have hardly visibly been lessened, because there are so many agencies at work for the producing of these evils in the extensive manufacture and sale of intoxicating liquors. There is no use trying to empty a cistern so long as there is as much water coming into it as you take out of it. And that is the way with drunkenness; you cannot cure it so long as there are so many manufactories of drunkards in active operation. So long as liquors are manufactured and sold as they are, they will be used, and so long as they are used there will be drunkenness and all the evils attending it. I think a very extensive experience has shown that. It seems almost like labour in vain to try to rescue the drunkard and prevent others becoming drunkards when there are so many means allowed to propagate all the evils of intemperance. Do away effectually with these means and you will soon do away with drunkenness and all its evils. Stop the manufacture and sale of intoxicating liquors and you will soon stop all the evils of intemperance.

Cut off the great sources of the evil and the evil will naturally cease. I have seen the efforts of temperance workers illustrated in this way. They are like people living on the banks of a river down which people are constantly seen floating and in danger of losing their lives. These people are kept busy in trying to rescue those that are in danger; but the thought comes to them, where do all these people that are in the river come from? They go away up the river in search of the cause of the state of things that produces so much anxiety and so much effort and they find that there are other people employed in casting their fellow-creatures into the river. They stop this wicked procedure, and then they have no more anxiety and are no more troubled in rescuing drowning people from the river. If we could stop those who are making drunkards by manufacturing and selling liquor we would be no more troubled in rescuing drunkards and trying to stop the evils that flow from drunkenness. Therefore the Church should aim at the total prohibition of the manufacture and sale of intoxicating liquors and that is another position she has taken by resolution of the General Assembly. That, inasmuch as many are, through the influence of the liquor traffic, hardened to the appeals of the Gospel and the arguments of "moral suasion," and are made indifferent to the true interests of their fellow-men, or the welfare of their country, it is necessary, in order to protect the young, the weak and unwary from temptation and ruin and to restrain the lawless to invoke the aid of the law, so as to reduce and, if possible, extinguish these evils by wise legislation.

7. "That whilst the restriction of prohibitory features of existing liquor laws are gratefully acknowledged and should be persistently utilized, it is the conviction of this Assembly that no legislation short of prohibition, rigidly enforced by the proper civil authorities, will ever be sufficient to free our land from the terrible evils of intemperance, and that it is the duty of the Dominion Parliament to enact such a law." And if it is the duty of the Dominion Parliament to enact such a law, it is at the same time the duty of the people to do all in their power to get the Dominion Parliament to pass such a law.

But some one will say why appeal to the arm of the law; is not that to lose faith in the power of the Gospel to counteract and overcome, and overthrow all the evils that prevail? Not by any means. We have a command in the Word of God against stealing, but at the same time we have human laws to help to enforce the command of God against stealing. We have a command against murder, but at the same time we have human laws to help to enforce the command. We have a command Remember the Sabbath Day, etc., and at the same time we have human laws to help the proper observance of the Sabbath, but that is not to lose faith in the power of the Gospel, and why lose faith in the power of the Gospel when we ask the law to help us to do away with all the evils of intemperance. It seems to me to be a very wrong and short-sighted policy to maintain by authority of law the manufacture and sale of intoxicating liquors from which so many terrible evils result, and then to spend thousands upon thousands of dollars in punishing the crimes resulting from, in caring for the sickness caused, and in attending to the poverty arising from these things. Cut off the cause of so much crime and poverty and sickness and you will soon have none of these things to attend to. Some object to prohibitory legislation as interfering with personal liberty and so on—but the liberty of exposing ourselves to danger, and possibly leading others into evil, is no great sacrifice for the good of society. Society has the undoubted right to protect itself from such evils as those which flow from intemperance by prohibiting the cause of these evils. And society prohibits things from which no such evils flow as from intemperance.

Dr. Herrick Johnston has undoubtedly the best of legal authority when he says: "The legal prohibition of an act is solely on the ground of its evil effects upon society, and not at all on the ground of the inherent evil of the act itself." "The rightfulness or wrongfulness of an act has nothing whatever to do with prohibition of it by law. The amount and character of the evil effects upon others are what determines whether any given thing shall be prohibited or not. If the evils are open, public, imperilling public interests, disturbing public order, endangering property or human life, then the ground is furnished for prohibition." And surely the evils of intemperance are sufficient as a ground for the prohibition of all that leads to it. If these evils are not sufficient as such a ground, then no ground can ever be furnished for the prohibition of anything that is not wrong in itself.

It is easy to speak of prohibition, and to show it to be correct in principle, but it is a very difficult thing to get society to protect itself from the evils of intemperance by the prohibition of the manufacture and sale of intoxicating liquors, because, the traffic has been tolerated so long, has grown to such dimensions, because, there is so much money invested in it, and because, when prohibition is spoken of, those engaged in the business know their craft and their gains are in danger, and because society has become so apathetic and seems to look so leniently on the evils of intemperance. It will require a great deal of effort in the face of these things to which we have referred to get society to protect itself from evils to which it is exposed by prohibition. But the sentiment of prohibition is growing, and changes are brought about, and reforms advance more rapidly than they did formerly, so that before very long we may see the manufacture and sale of liquor prohibited by law. The position the Church should take on the temperance question is the position of total abstinence, and total prohibition by law. The advocacy of the one

helps the other. The Church has already taken these positions by resolution.

The next thing is to get the members of the Church to carry out these resolutions in their daily lives, to be total abstainers, and to use all proper efforts for the attaining of total prohibition. And if that were the case would it not be better in many respects for the Church and would not the abolition of the evils of intemperance be near its complete attainment. And may the Lord through the earnest and persevering efforts of His people and by His blessing hasten on such a glorious consummation.

X.

Alma, March 16, 1891.

TRIALS OF A HOME MISSIONARY.

MR. EDITOR,—Your readers were much pained a few weeks ago in reading of the trials, the losses and perils of our dear brethren, Macgillivray and McClure in Honan. Very few ever think that missionaries in the home field may have trials as severe in degree though different in kind. One such came under my notice recently and quite incidentally. Being treasurer for the Presbytery of Quebec I issued notices to the various congregations and mission stations calling for the quota due from each for the Synod and Presbytery Fund. From one of our ordained missionaries I received a letter in which he said among other things: "As regards the \$4 for the Synod, etc., I am sorry to say there is no money in the treasury. I have been now well nigh six months here, and all the money I received is \$40. We are almost in starvation. It was all right for Mr. —, who was here before me; he had means and could wait until the people and the Home Mission Committee paid him; but I have nothing but what the people and the Home Mission give. I would certainly have gone to the meeting of Presbytery, but I could not pay for my railway fare."

So far as contributions from the people are concerned, this dear brother, with a large family, must suffer until May, for such are the circumstances of the field that nothing can be expected until then. Doubtless there are other missionaries and ministers in weak congregations in other parts of Quebec, in Manitoba and the North-West—and possibly in Ontario—who endure like privations, of whose necessities the Church at large hears nothing. I leave the above quotation—which was never intended to come under the public eye—to speak for itself, and I suggest that it be read at missionary meetings, etc.

J. R. MACLEOD.

Kingsbury, Quebec, March, 1891.

GREAT NEED OF A PRESBYTERIAN CHURCH.

MR. EDITOR,—Nine miles north of this town, in the Bruce Peninsula, in the Presbytery of Owen Sound, is a district called Couch Settlement, where the people have begun an effort to have a Presbyterian Church erected this coming summer. The people are new settlers and most of them are poor. Yet they are anxious to have a Church, are very appreciative listeners to the Gospel, and are friendly, polite people. For years they have worshipped in a log school-house, which is the only place of worship. They have supply in summer, in connection with other stations, by a Presbyterian student. The nearest church building of any kind is six miles south; the nearest Presbyterian Church is in Wiarton. In winter, when there is no student in the field, the people keep up a service of their own. Last summer I conducted a communion service there. The school-house was thronged. There was a very earnest spirit among the people. Nine new communicants were received, six of them by profession of faith. Near the school-house, on a hill, a piece of ground covered with maple trees has been chosen as a site for a church. Mr. James Anderson, of St. Andrew's Church, Guelph, has donated an acre of this ground for the purpose, and appointed three men among the people there to hold the ground in trust, besides contributing money. At his suggestion I write this statement for the information of Presbyterian people throughout Canada. Mrs. Couch has been down to Guelph and has collected \$65 from Mr. Anderson's friends. From there she has gone among some of her own relatives near Port Hope to solicit aid. The people of the settlement are ready to get out timber, haul it to the mill to be sawn into lumber, convey the lumber to the site, haul stone, lime, sand, and do all in their power to lessen the amount of actual money needed, of which they have not much. If they could get about \$200 in money, their own labour and materials would do the rest, and they could have their own church home under the spreading maples. There is real need there, the people are worthy, and no Presbyterian could help a much more deserving object. Let us help those who are trying to help themselves. If any will send contributions to me by mail I will publish names with amounts in THE CANADA PRESBYTERIAN, and will faithfully account for the sums to the trustees appointed. I have a book of designs for a church, published by the Board of Church Election of the Presbyterian Church in the United States, from which a plan of architectural beauty for a frame or even a log building, seated in circular form, and very cheap, can be selected.

GEORGE A. YEOMANS,

Pastor of United Presbyterian and Congregational Churches,
Warton, County Bruce, Ont. P. O. Box 276.
Warton, Ont., March 28, 1891.

Pastor and People.

WINGS.

Oh! the weary fret and wear
Of the earth and all its care,
The frequent disappointings, and the pain of hope deferred!
What has life but work and sorrow,
Dark to-day and darker morrow,
And the noise of many voices where men's cries and groans are heard?

And the toil brings no reward,
And the love wins no regard,
And who spends himself for others is not therefore helped or blist;
So I looked upon all things,
And I sighed, "Had I but wings
Like a dove, then would I fly away from all and be at rest."

Thus I thought, for I was weary,
And the day was very dreary,
And the quiet of the wilderness was what my heart desired;
And the tears were in my eyes
As I raised them to the skies;
Did the Father care, I wondered, that the child had grown so tired?

Had I wings! But then to me,
As I waited by the sea,
Came an answer, like a trumpet-call, to rouse me into life;
And the half-forgotten duty,
Rose in stern commanding beauty,
And the path led, not to rest, but to nobler work and strife.

"They that wait on God at length
Shall renew the failing strength"
(This the word that came in answer, and rebuked my fretful plaint),
"Shall mount up with wings as eagles,
They shall run and not be weary,
And along the way of holiness shall walk, and shall not faint."

Wings? Oh, there were wings, indeed,
To be given to my need;
But I might have wings to soar with, not to droop in aimless rest;
For God gives the wings to rise
Ever upward to the skies,
To the glory of His presence, to the highest and the best.

"They that wait upon the Lord."
Oh, the comfort of that word!
The most tired can do this waiting, and the timid be made strong.
"I will try in faith," I said—
And He raised the drooping head;
Then the weariness was gone, and the sigh was changed to song.
—Marianne Farningham.

FRENCH EVANGELIZATION.

BY PRINCIPAL MACVICAR, DD., LL.D

I wish to answer three questions which I am often asked regarding this subject.

WHAT IS MEANT BY FRENCH EVANGELIZATION?

The enquiry seems surprising after the work has been carried on at our doors for nearly half a century, and after scores and hundreds of reports and circulars have been published respecting it. Possibly disinclination to learn certain lessons accounts partly for the difficulty of teaching them; and I do not imagine that an atmosphere surcharged with the elements peculiar to a Dominion election contest is the best in which to give instruction on this subject. But as the editors of the *Journal* must have something upon it, here it goes.

French evangelization means very much the same as Irish, English, Scottish, Chinese or Hindu evangelization, which sensible Christian people have long regarded with favour. It consists in giving the pure Gospel, and all the blessings which spring from it, to those of our countrymen who do not possess it. No valid reason can be stated why they should be neglected or passed by in this respect. They are as much entitled to enjoy the riches of salvation as the people of Scotland or of Central India. The work of placing the provision of grace within their reach needs no apology or defence. The manner in which this is done, like all Church and secular enterprises is, no doubt, characterized by human frailty; but this much must be added by way of fuller definition. The agents of the mission are not mischief-makers. They assail no man's natural rights. They keep within the letter and spirit of the terms of the commission under which the Saviour sent His servants to "preach the Gospel to every creature," and are not to be classed along with narrow bigoted proselytizers, or the propagators of some miserable fetich. Their chief weapon is the Word of God, and their work, in point of Catholicity, is closely identified with that of the Bible Society by which several of them have been employed.

They go among the people in the spirit of love, the spirit of Jesus Christ, seeking to persuade them to believe on Him alone for pardon, for acceptance with God and for eternal life. They deliver no other message than that proclaimed by Moses and the prophets and by Christ and His apostles. They disseminate principles thoroughly patriotic and truth fitted to purify and consolidate human society. This they do from house to house, in the street and by the roadside. They gather children, and men and women who cannot read, into mission schools, and give them the elements of a wholesome education that they may be qualified to exercise the rights and enjoy the privileges of free citizenship. They lay the foundations of moral character, and seek to develop it, not by pagan precepts, or the theories of modern progressive—or as it might be better called retrogressive theology—but by teaching their pupils "to observe all things" that Jesus Christ commanded.

This truly apostolic and unostentatious work of faith and labour of love is carried on in many rough out-of-the-way places where the self-denial, courage, patience and other Christian virtues of the workers are far more severely tested than if they ministered to wealthy flocks; and, to the honour of devoted colporteurs as a class, be it said, some of them have cheerfully persisted in this form of most useful service for thirty and forty years. A great deal more of such pioneer and foundation work still remains to be done, and we would gladly send out scores of "living epistles," of godly earnest Bible readers and teachers. And when by innumerable visits, meetings, conferences and prayers in the humble homes of the people, and in little school rooms, success has been achieved, and the Spirit of God has opened the eyes of children and parents, they are gathered into churches, and placed under the care of pastors who minister to them the ordinances of grace with apostolic simplicity.

This is what is meant by French evangelization, and who that claims to be an enlightened Christian, animated by a missionary spirit, can say that it is not a good and glorious work which ought to be enlarged an hundred fold?

WHY SHOULD THIS WORK BE PROSECUTED?

Because the people for whose benefit it is undertaken profess many unscriptural and anti-Scriptural beliefs. This may be thought by some of little moment, but I deem it most dangerous to this people and to our country, especially, if we, who have the Gospel and are providentially planted in the same land with them, put our light under a bushel. With us "this is a day of good tidings, but if we hold our peace some mischief will come upon us."

This people, while burdened with enormous ecclesiastical machinery, which they are forced by law to support, do not worship exclusively the God who made heaven and earth. They pray to saints and angels, and for the dead. They worship the Virgin Mary, and the Host which is a thin wafer made of flour, and so manipulated by priests that they firmly believe it to be changed into the very body, the soul and the divinity of Jesus Christ. They adoringly fall upon their knees in the street and in the church before this deified wafer. Jesus Christ instituted only two sacraments, but Papists have added five others, viz., Confession, Penance, Extreme Unction, Holy Orders and Matrimony. Baptism with them regenerates, and the sacraments are the only channels of grace. Without these there is no salvation; and seeing they are in the hands of priests who may grant or withhold them, it is obviously most dangerous to offend persons wielding such power. They believe in purgatory, a place of purification and unutterable torments into which departed souls pass at death, and where they are cleansed from remnants of sin contracted after baptism and for which the blood of Christ does not avail. This cleansing is effected through the prayers of priests and saints and of the Virgin Mary and especially the frequent offering of the sacrifice of the Mass in which Christ in His Divine and human nature is believed to be present. Thus souls are delivered from this intermediate prison-house and pass into heaven. The process is undeniably supplementary to the work of Christ and His Spirit, and often proves very costly, large sums of money having to be paid to priests for prayers and masses; and it is no unusual thing for wealthy people to make liberal bequests to the Church to secure such services for their souls after death.

The Immaculate Conception of the Virgin Mary and the Infallibility of the Pope are articles in the creed of all devout papists. These are the latest doctrinal additions made by a Church which boasts of having never changed. In direct opposition to the clearest Scriptural testimony it is believed that Peter had supremacy over the rest of the apostles, and that, like all popes, cardinals, bishops and priests, he was an unmarried man, although we are distinctly told in three Gospels that Jesus healed his wife's mother of a fever. (Mat. viii. 14; Mark i. 30; Luke iv. 38, 39.) The Pope is the Vicar of Christ, His representative upon earth, and is clothed with supreme divine authority, so that to him, as the visible head of the universal church, sovereigns, princes, and governors, as well as people of all nations, owe submission.

To give scope for various idolatrous practices the Word of God is mutilated. The second commandment is struck out of the authorized Church Catechism, and the people are taught to believe that they have the ten precepts of the law without it, the ninth being divided into two to make up the number. This is flagrantly unfaithful to their own Vulgate or Latin version of the Bible in which the second commandment is not omitted. I have before me, "The most Reverend Dr. James Butler's Catechism, revised, enlarged, improved, and recommended by the four Roman Catholic Archbishops of Ireland, as a general Catechism, and adopted and published by order of the First Council of Quebec, and with additions authorized as the English Catechism for the Archdiocese of Toronto; to which are added the Abridgement of the Christian Doctrine. The Scriptural Catechism of the Right Rev. Dr. Milner, etc."

At p. 19, Lesson VI., the question is: "Say the ten commandments of God." Answer—1. "I am the Lord thy God; thou shalt not have strange Gods before Me, etc."

2. "Thou shalt not take the name of the Lord thy God in vain."

3. "Remember that thou keep holy the Sabbath day." Then follow the fourth, fifth, sixth, seventh and eighth.

9. "Thou shalt not covet thy neighbour's wife."

10. "Thou shalt not covet thy neighbour's goods.—Exod. xx."

Is it not an incident of surprising hardihood in perverting the truth to attach the Scriptural reference (Exod. xx.) to this recital?

At page 50 the same thing is repeated. Thus twice in the same authoritative manual of instruction, the second commandment is deliberately excluded and the impression is conveyed to the people that the law of God is complete without it. Those who wish to learn more—far more, than we can here state, of the anti-Scriptural lessons that are being taught the Romish children and people of Canada—should get copies of this little volume which they can procure in Montreal or Toronto for five cents.

Do I need to add, as a reason for French Evangelization that idolatry, and the manifold superstitions which accompany it, enslave and degrade. To those who value truth and the liberty wherewith Christ makes His people free, argument to this effect is unnecessary. The true spirit of patriotism and of Christianity bids us give this people, who are possessed of many admirable natural qualities, the best gift we possess, which is the Gospel of the kingdom. Enlightened by the Gospel they are capable of contributing their quota—a most valuable one—to the intellectual, the moral and spiritual outfit of the Dominion; for it is a gross mistake, an offence against good taste and good citizenship, to depreciate them or their language. But left in darkness, under the yoke of a grasping ecclesiasticism, which very many of them feel to be bitterly oppressive, they can only exert an influence detrimental to the unity, the progress and freedom of the nation. And who is to blame? Not those who were born in darkness, but those who refuse or neglect to give them light. If we decline to repel and remove anti-Scriptural errors they will certainly encroach upon our borders and enter our homes and our churches. This is the testimony of all history and of common sense.

(To be continued.)

TWO FALLACIES EXPLODED.

It is astonishing how a falsehood will outlive exposure, if it appeals to prejudice. Here are too ancient bits of injustice neatly disproved—the stale idea that ministers' sons are usually scamps, and the belief that colleges are nests of unbelief. On the first head, our friend the *Presbyterian* says that of the 6,158 ministers of the Presbyterian Church, at least 2,500 are ministers' sons or grandsons (citing instances where three, four, five, and even seven ministers have come from a single family), to say nothing of the many thousands who are known to have become upright and successful men in other callings. As to the prejudice against colleges, President Thwing (who by the way, was last week inaugurated as President of Adelbert University, the Western Reserve College) declares that it is a hideous blunder to believe that the prevailing religious mood of students is that of Mr. Ingersoll. More than half the men in American colleges are, he asserts, Christians, and he quotes from statistics of a dozen or more leading institutions to prove this. Thus: Amherst, at least two-thirds of the students Christians; at Williams, about one-half; at Harvard, one man in every five or seven; at Dartmouth, not far from one-half; at Brown, also about one-half; at Yale the proportion is somewhat less than at Brown, but considerable more than at Harvard.—*The Christian Union*.

ALL LEADS UP TO CHRIST.

Dr. Maclaren, commenting on the spirit of sundry Old Testament criticism, suggests the thought that the direct mission of the book should never be lost sight of:—

There is a great deal being said nowadays about the position of the Old Testament, the origin of its ritual, and other critical, and, to some extent, historical questions. I have no doubt that we have much to learn upon these subjects; but what I want to insist upon is this, that all these subjects, about which people are getting so excited, and some of them so angry, stand, and may be dealt with, altogether apart from this central thought, that the purpose and meaning, the end and object of the whole preliminary and progressive revelation of God from the beginning, is to lead straight up to Jesus Christ and to His cross. And if we understand that, and feel that the testimony of Jesus is the spirit of prophecy, and that law and sacrifice, commandments and altar, Sinai and Zion, the fiery words that were spoken in the wilderness, and the perpetual burnt-offering that went up in the temple, had one mission, viz., to "prepare the way of the Lord," we have grasped the essential truth as to the old revelation, and if we do not understand that, we may be as scholarly and erudite and original as we please, but we miss the one truth which is worth grasping. The relation between the ancient revelation and the new is this, that Christ was pointed to by it all and that in Himself He sums up and surpasses and antiquates, because He fulfils all the past.

WHY go about hawking and spitting when Nasal Balm will remove every vestige of your catarrh, and thus relieve you of this disagreeable habit? In cases of cold in the head Nasal Balm gives instant relief, and there is no case of catarrh it will not cure if used according to directions. A single bottle will convince you of its merit.

Our Young Folks.

BOYS WANTED.

Boys of spirit, boys of will,
Boys of muscle, brain and power,
Fit to cope with everything,
These are wanted every hour.

Not the weak and whining drones,
Who all troubles magnify;
Not the watchword of "I can't,"
But the nobler one, "I'll try."

Do what'er you have to do
With a true and earnest zeal;
Bend your sinews to the task,
"Put your shoulder to the wheel."

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

In the workshop, on the farm,
At the desk, where'er you be,
From your future efforts, boys,
Comes a nation's destiny.

A TALK WITH BOYS.

I have a word for the boy who is about to enter business. You are about to launch your boat in new waters. The current is swift; sometimes it will be for, but oftentimes against, you. Always carry your mother near your heart. She loves you, she suffered for you, as no one will. If doubt accompanies you in the commission of any act, think what she would say—would she approve? If you care for her, a little voice will speak, however far removed from those kind eyes you may be. If you love her as you should, you will then heed her commands and counsels; your skiff will always find calmer waters and less difficult to stem.

A very trying time it is—to some unconsciously so—this transition period. A boy, with all of a boy's fondness for play and harmless sport; a boy with a brain ready to receive the hundred impressions daily presented to it; a boy with no conception of the word responsibility, and but very little of duty—how can he but make mistakes at first? He cannot—but, oh! if he would only profit by these errors! Few of us—I might almost say none—will receive the experiences of those who care for us. The child will not heed its mother's warnings, but the little hand must be placed in or near the fire for the lasting lesson to be taught. The boy scoffs at his father's caution against some small vice—smoking, perhaps—and later in life, with weakened nerves or impaired digestion, he will say: "Had I only listened to father!" The man, confident in his strength and the business experience of ten years, laughs at the advice of an old friend, risks and loses. So it is through life; and wise is he, and prosperous will he be, if the errors of the past are allowed to guide to future success.

Let me illustrate the unconscious wrong an honest boy did his employer. It was in September, the height of the "busy season," and a sixteen-year-old boy had obtained a position as assistant entry clerk, his duty being to aid in charging and shipping goods. But a week had he been at his post. Saturday came, and it was the first he had ever worked. It came to him like a shock, particularly as his "nine," for which he pitched, was to play a "crack" team from an adjoining town. Membership of this club he had not thought of giving up. After dinner his employer was told of his desire to leave work about two o'clock.

"Well, my boy, there are those bills to be charged."

He hadn't thought of them, and his heart sank. His club would be beaten, and all on account of his absence; so he mustered up courage.

"But, sir, I promised the boys I'd be there, and they'll be beaten sure if I don't pitch."

The response came quickly: "You can go but don't let it occur again."

That night at supper, flushed with victory—for they had won a close game—this boy told his father of the conversation and the result, adding: "He's a bully man, father."

After a few moments' thought this wise, and sometimes severe, parent said: "My son, had I a clerk in your position who made such a request, involving work left undone he was paid to perform, I should have told him to get out and take up base ball as a means of livelihood. You are paid \$6 for a week's work, and before the first week is finished you shirk your duty. Leave your club or abandon your position at once."

The boy thought his father harsh, but he was only just; and when, on Monday morning, he learned that his "bully" employer had taken his place, and done what he had left undone, the implied and merited rebuke cut him. Manfully he apologized for his "short-sightedness," and never again in the many following years did he allow any personal preference to interfere with his plain duty. Wherever neglect is, trouble will follow shortly.

A boy surely has some preference, and most positively, though but sixteen, has developed decided characteristics, which, exerted in one direction, would be of greater use than if in another.

I have known boys possessed of good conversational power, pleasing address, boys who had the happy faculty of making friends everywhere, forced by thoughtless parents or

guardians to labour behind a desk, displacing someone, possibly, whose qualities peculiarly fitted him for just this work, and who would have made a success where the other failed, because he was intended for a salesman. I say failed, for there is no half-way ground. If one does not advance, he fails.

THE TWO ELM TREES.

Two young elms had been planted side by side in front of a gentleman's house. Having everything done for them by the gardener, they were free from care, and you would have thought they had nothing to do but to grow and enjoy themselves. But unhappily they were a good deal given to quarrelling. Perhaps the time hung heavily on their hands, and they did it for amusement; but so it was that scarcely a day passed without bickerings and disputes between them of some kind. "What a noise you make with your leaves," one of them would say to the other; "you quite disturb my meditations." "The same to yourself, sister," would be the answer; "I am sure your rustling is at times quite disagreeable." And in the morning you would generally hear one of them exclaim: "Sister, you are always in my light;" whilst in the evening it would be the other who would cry: "How provoking you are, sister; why, you will never let me see the sun!" In the course of time their discourse took a new turn. "How is it, sister," each of them would often say, "how is it that you are continually encroaching upon my space? The gardener did not plant you here, but there. Pray do not interfere with me." Or again: "I am certain, sister, it was you who broke my arm in the high wind last night." Poor foolish trees! It was wonderful to hear how they would rustle away in their wrath for hours together.

But in spite of their quarrelling they continued to grow taller and stouter every year; and let them do what they might, they had been planted so near each other that by degrees their branches not only met, but actually intermingled. In fact, the higher they grew and the more widely they spread the more completely did they feel themselves obliged to mix their leaves and branches. There was no help for it, if they wished to live at all. Were it not better, then, that they freely forgave the past and lived in affectionate friendship for the future?

When matters had gone so far as that, they were sure to be soon arranged, for these trees did not require any friend to bring them together. And the very last conversation which passed between them, of which there is any record, was to the following effect: "Sister, you must feel that east wind very much." "Yes, sister, it certainly is keener than usual; but never mind me. I hope I keep the worst of it off you. For you have not been used to it as I have. Neither do I think it will ever be able to injure me so long as I have you by my side."

A BRAVE FELLOW.

A number of boys were skating and sliding in Yorkshire. On a sudden the ice gave way almost in the middle of the lake, and one poor little fellow fell in. There was no house near where they could run for help; no ropes which they could throw to their struggling companion. The boys stood on the bank with pale, sorrowful faces, afraid to try to reach their friend, lest the ice should give way and the water swallow them all up.

But one boy suddenly remembered that although you cannot stand a board upright on thin ice without its going through, yet if you lay the same board flat on the ice, it will be quite safe. Not only that, but he knew that he could run along the board without fear of cracking the ice.

It only took him a moment to remember all that; next he spoke to his friends something after this fashion:—

"I will lie down flat on the ice near the edge; then one of you must come to my feet and push me along till you too can lie down. If you all lie down in that way and push the boy in front of you, we shall make a line long enough to reach Reuben."

Thus, taking the post of danger himself, the brave boy was able, by his living rope, to reach his friend. He pulled him out, though he was not one moment too soon, for he was so exhausted with his efforts to keep his head above water that he would very soon have sunk.

GOD'S CARE FOR HIS CREATURES.

When the unfledged robins are hungry, God shows the old robin where she can get food to put into their open mouths. Winter is not allowed to come until the ants have granaried their harvest, and the squirrels have filled their cellar with nuts. God shows the hungry ichneumon where it may find the crocodile's eggs; and in the Arctic climes there are animals that God so lavishly clothes that they can afford to walk through snow storms in the finest sables and ermine and chinchilla, and no sooner is one set of furs worn out than God gives them a new one. He helps the spider in the architecture of its gossamer bridge, and takes care of the colour of the butterfly's wing, and tinges the cochineal, and helps the moth out of the chrysalis.

FOR bracing up the nerves, purifying the blood and curing sick headache and dyspepsia, there is nothing equal to Hood's Sarsaparilla.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 26, } NINEVEH BROUGHT TO REPENTANCE. { Jonah 3:
1891. } 1-10.

GOLDEN TEXT.—The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold a greater than Jonah is here.—Luke vi. 32.

INTRODUCTORY.

The effort of Jonah to evade the duty to which God assigned him was vain. When he embarked for Tarshish the vessel in which he sailed was overtaken by a strong tempest. He was cast overboard after acknowledging that the disaster had come upon them because of his faithlessness. The Lord had prepared a great fish to swallow Jonah which, after three days, threw him safely on shore. He had repented of the sin of disobedience, and is prepared to enter again on the path of duty.

I. **Jonah's Commission.**—From the peculiar experience Jonah had passed through he would now be able to preach to the people of Nineveh with a power greater than he had hitherto possessed. The commission at first disregarded is repeated. It is to be noted that on both occasions Nineveh is described as a great city. It was the capital of the Assyrian monarchy, situated on the east bank of the River Tigris, near its confluence with the Zab. The wall surrounding the city was about sixty miles in circumference. Populous as it was the people were not crowded together as in the great cities of our time. There were large open spaces and fields within the enclosing walls. It is supposed that in Jonah's time the population was about 600,000. Within the last fifty years remarkable discoveries have been made on the site of this great city that for ages had been virtually blotted out. There is something striking in the fact that within recent years discoveries have been made that so amply confirm the plain narratives of Scripture. Assyria and Egypt have yielded tangible testimony to the truth of the sacred record. Like all great cities Nineveh was great in its wickedness. With the restraining power of the Gospel how great is the wickedness to be found in all the great capitals of the world. What must a heathen city the size of Nineveh have been in this respect. The very monuments that tell of the greatness and prowess of the people of Nineveh also bear evidence of their cruelty and oppression. The preacher sent to Nineveh had not to deliver his own message; it was given him by God who sent him: "Preach unto it the preaching that I bid thee." God's message alone can be the subject of all effective preaching. Men's opinions may occasionally be interesting and entertaining; it is the truth of God that saves souls. Jonah showed no reluctance now to go on his mission to Nineveh. "He arose and went, according to the word of the Lord." When he reached the city he entered at once upon his work. The words he "began to enter into the city a day's journey" do not necessarily indicate the distance he travelled. A day's journey according to the Jewish mode of reckoning was about twenty miles. He went about the city and startled the people who heard him with the prophetic announcement: "Yet another forty days, and Nineveh shall be overthrown." With these awful words of impending doom the accents of mercy were mingled. The little word "yet" means much here. There are yet forty days. The people are warned of the coming destruction.

II. **The Ninevites Repent.**—The appearance of the Hebrew prophet, clad in simple garb, and speaking God's message directly to the people, produced a deep impression on their minds. They believed what he said. He was in deed earnest and those who heard him did not, like Paul's hearers on Mars' Hill, turn his message to mockery. In their own hearts they felt the truth of his words, knowing that if calamity was about to befall them they had deserved it. They felt convinced that over all was the righteous God. Here it is said "the people of Nineveh believed God." They immediately gave evidence of their belief by observing a fast, and appearing in penitential garb. They "put on sackcloth." The repentance was general and widespread. It was not that a few people here and there gave evidence of their contrition. All ranks and conditions were deeply moved. The king in his palace had heard the message of God by the Hebrew prophet and hastened to join his people in the expression of his penitence. He left his throne and laid aside the gorgeous adornments of royalty and put on sackcloth and sat in ashes, like the meanest of his subjects. The king at once proclaimed a comprehensive fast not only including the men and women of the city but even the animals. Why he included them is not apparent, though some find a partial explanation in the fact that on joyous occasions horses are gaily caparisoned, and during funeral pageants they are covered with black palls. It was not the animals, but the people of Nineveh that had sinned, and it was their repentance that was sought. The king probably in the intensity of his feeling thought it was not possible to go too far in outward manifestation of the people's sorrow for their sins. One thing, however, is certain; the king understood the nature of true repentance. Outward expression of it, by way of fasting and humiliation, was not enough. The people were to cry mightily to God. They were to seek God's pardoning mercy. Their particular sins must be abandoned. "Let them turn every one from his evil way." There can be no true repentance of sin, no pardon of it without forsaking it. The special sin to which the Assyrians were addicted is here specially mentioned as one thing that must be given up. They were to turn "from the violence that is in their hands." The king's proclamation closes with an expression of hope: "Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?"

III. **The Ninevites Spared.**—All things are open to God's sight. The people of Nineveh had gone on sinning as if God saw not. He saw their iniquity all the time. He also saw their repentance. "He saw their works," not merely the outward displays of their grief, but the motions of the heart, and their turning from their evil way. When God sees this, then the sinner's pardon and deliverance come. Here it is added that "God repented of the evil." The same expression is used elsewhere in Scripture. When God's repentance is spoken of it has a very different meaning from that of man's repentance. God's plans and purposes result from infinite, unerring wisdom. In these there can be no change. The meaning is that His purposes, so far as they provide for the contingency of human action, are adapted to it. The message of God was that Nineveh was to be destroyed at the end of forty days. Time and opportunity were given the people for repentance. Had they not repented, the destruction of Nineveh would have taken place at the time appointed. Because they repented, God in His mercy spared them and averted the doom that threatened the city.

PRACTICAL SUGGESTIONS.

Jonah because of his repentance was mercifully preserved and restored to his prophetic office.

Sin unrepented of always brings destruction. The people of Nineveh saw their doom approaching. They believed God's warning message and sincerely repented.

Their repentance stayed God's wrath and they found forgiveness and mercy.

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 15th, 1891.

THE speaker of the British House of Commons put a member down the other day for prolixity. What a pity it is that speakers of Canadian Parliaments, Moderators of Synods and Assemblies, Presidents of Conferences and other presiding officers on this side of the Atlantic are not endowed with similar power. One feels this as the month of June comes near.

THE momentous fact was cabled across the Atlantic the other day and announced in the daily papers that Parnell and Maurice Healey met at the door of the Parliament house but did not speak. When will this wretched tattle about Parnellites and anti-Parnellites end? Who cares a straw whether these men spoke or not. Why such stuff should be cabled is as great a mystery as the publication of the rubbish by respectable newspapers when it arrives.

IT is not easy for many people to decide on the proper mental attitude towards a Parnell defeat. Of course it is a pleasant thing to see a man of Parnell's character beaten by hundreds at the polls, but every defeat is a triumph for the priests. The hierarchy are against him and were it not for the hierarchy the ex-leader would probably win or at all events not always lose. It is pretty hard for a man who wants to see leprous public men punished and at the same time see the power of the priesthood minimized at elections to decide how he ought to feel over the result at Kilkenny and Sligo.

A MAN charged with any offence has in these days to stand three distinct trials. First, he is tried by the newspapers, then by the general public, then by a court of some kind. Not unfrequently the trial by public opinion comes long before the trial by a court. The people say whether a man is guilty or not as soon as the newspapers have laid the story before them, often in a grossly exaggerated form. Dr. Briggs is having his trial by the newspapers at the present time and will in all probability be found guilty. The trial by the people will follow and sometime next May the General Assembly will probably take up the case. Might it not be as well to dispense with civil and ecclesiastical courts altogether and let the reporters and the general public dispense justice.

IT did not require the noble addresses delivered by Drs. Hall and Taylor at the funeral of Dr. Howard Crosby, nor the eulogiums passed upon the deceased minister by the religious press to prove that abuse never injures a really good man. For years Dr. Crosby has stood between two fires. The sworn and strong enemy of the saloon and the gambling den, the blackguardism of the city did its worst against him. But Dr. Crosby was not a prohibitionist and the extreme wing of the prohibition party assailed him often and fiercely. The combined assaults did him no appreciable injury. His congregation paid no attention to the abuse, his Church bestowed her highest honours upon him, and the best citizens of New York watched at his bedside and wept at his bier. If a reasonably good man can do any useful work and keeps on doing it with a reasonable degree of success the abuse of a "reptile" press or of a fanatical crowd never hurts him.

A LITERARY critic writing in the *British Weekly* has this to say about "Canada and the Canadian Question":—

Goldwin Smith's incomparably brilliant and trenchant style compels one to read him on every subject he takes up,

from the Conditioned to Canada. Messrs. Macmillan issue his gathered wisdom on the latter in a handsome volume, "Canada and the Canadian Question," which I have just received. The price is eight shillings nett. Glancing hastily through it, one recognizes views already familiar in the *By-stander*, and the undimmed sword-gleam. Mr. Smith has given up to Canada what was meant for mankind, but he ingeniously pleads that Canada is a very large country.

Yes, Canada is a large country and the Canadian questions Mr. Smith discusses are quite important enough for his pen or that of any other writer however brilliant his style or undimmed his sword-gleam. Moreover it is not a fact that Mr. Smith has "given up" his brilliant pen to Canada. He writes quite frequently on British and American questions and on topics supposed to be of interest to mankind. Has Canada any special interest in the "Conditioned"?

IF the deficit in our Home Mission Fund is not wiped out by the time the books are closed we may probably hear something next June and between the 30th inst. and June about the "enormous extent of our Home Mission field," "too much undertaken," "Committee not acting prudently," etc., etc. Yes, we have a large Home Mission field and we should be thankful for it. It is constantly growing and we ought to be thankful for that too. What would a Church amount to in a new country like ours if we had no Home Mission field? Would we be faithful to Christ, faithful to our Church, faithful to what we believe to be the truth, if we were not sending the Gospel to every corner of Canada where our people are to be found? A Church without Home Mission work would be about as prosperous as a lawyer without clients, or a doctor without patients, or a merchant without customers. We should glory in our great mission field rather than groan about it. What better work can the Church be doing than laying the foundations of Presbyterianism in the newer parts of Canada. No Church on earth has greater opportunities. God has given no Church more hopeful and inspiring work. Let every loyal Presbyterian rejoice in his Home Mission field and thank God every day for giving us the privilege of doing good work. Those Churches that have no work to do soon die from dry rot.

THE Presbytery of Toronto did a wise thing the other day when it declined to authorize its committee on temperance to circulate petitions for signature among the members of Knox Church, Toronto, after the Session had refused to do so. If a Session errs there is a constitutional way of rectifying the error. To go behind a Session and do among the people what the Session for reasons satisfactory to its members has declined to do, would soon produce most serious consequences. In fact no Session composed of spirited men would hold office if their action were to be set aside on the recommendation of committees. In this case the intention of the committee was no doubt praiseworthy. All aimed at was to give the people of Knox Church an opportunity to sign a petition in favour of prohibition. That opportunity can be had at a less cost than over-riding the deliverance of the Session. In fact anybody anxious to sign such petitions can find a dozen of them any day of the week. Principal Rainy remarked not long ago that the Church has more influence and less authority now than it ever had. If the moral influence of a Presbytery cannot induce Sessions to move in any direction there is not much use in trying authority. A Session has a perfect right to say what petitions it will circulate for signature and no wise Presbytery will interfere with its action in such matters.

SO much is said these days about the baneful influences of denominations and the marvellous advantages organic union would be sure to bring that one is almost tempted to think sometimes that the Reformation was a mistake. The Church was one a few centuries ago and we used to be taught that splitting it was one of the most glorious events the world ever saw. Now the trend is all the other way. If the fragments, Catholic and Protestant, Calvinistic and Arminian could be gathered up and welded together again all would be well. But this organic union question is not the only one that suggests the possibility of a past mistake. The air is full of speculation about the future of Canada. As we are, Imperial Federation, Independence, Annexation are all more or less discussed. Mr. Blake is probably working out a plan of his own which he may lay before the public in due time. The advocates of each proposed plan rarely fail to say that

the country will go to pieces if their plan for the future is not adopted. Amidst this Babel of political talk and prophecy of blue ruin one is sometimes tempted to ask was it not a mistake to take this country from the Indians. The Red man was not a progressive citizen but he did not spend all his time and strength discussing his future. Supposing we all take the advice of the *Halifax Witness* and attend to our duties a little better and say less about our destiny. Above all things let one-half of the press and people stop calling the other half such ugly names as boodlers, traitors, rebels, etc. If these charges are true it makes very little difference what form of political existence may be in store for us.

MEETING OF THE EVANGELICAL ALLIANCE IN ITALY.

THE meeting of the Evangelical Alliance in Florence last week will no doubt exercise a great and beneficent influence on Christian thought and life in Italy. It has been hopefully anticipated. Many distinguished men belonging to different sections of the Evangelical Church are among the delegates. It has often been matter for regret that so many different Churches have organized scattered missions in the Italian kingdom instead of combining their efforts among a people who are not in a position to understand the reasons for separation. The boasted unity, the oneness of organization, of the Roman Catholic Church has prevented the people from making due allowance for the differences of view existing among Protestants. The fragmentary character of Protestantism has steadily been kept before their view as a mark of apostasy. Wherever the Roman Church is strong the same argument is plied, much to the bewilderment of those who cannot comprehend why there should be so many divisions among professing Christians. The meeting of the Evangelical Alliance on Italian soil may do something to correct the wrong impression so sedulously fostered, and dispel some of the prejudices so long entertained. An assemblage of the nature of the Evangelical Alliance will necessarily attract attention and arouse comment. It will help to develop a spirit of enquiry that will lead many to a favourable consideration of Gospel truth.

The last number of the *New York Observer* contains the larger portion of a paper by Dr. Philip Schaff which was read at the Florence meeting. It takes a large view of the relation of the Roman Catholic Church to the Italian people. Interesting as it is in many respects, and full of excellent suggestions as it is, it will hardly meet with universal approval. He passes in review rapidly the privileges acquired since Italian unity has been an accomplished fact. He then argues for a form of religion that will in a measure be distinctively Italian. He puts his view in this way:—

We cannot expect or wish Italy to become Protestant, but we do hope and pray that she may become evangelical and Christian in the best sense of the term. She will not ought not to turn the back on her glorious past, to disown the immortal works of her literature and art, to break with her Catholic traditions, and to import a foreign religion which is not congenial to her genius and taste. She wants a religion that will in some way combine the best elements of the Renaissance and the Reformation, with the best features of Catholicism.

The Liberals of Italy are dissatisfied with the Church of their ancestors, and have no leaning to the sects of foreigners, but they are not, on that account, destitute of religion; they have a religion of their own, which will kindle into a flame of enthusiasm when the Spirit of God, through some inspired prophets, shall blow the breath of life into the dry bones and clothe them with flesh and blood.

There must be a possibility of harmonizing the highest civilization with the highest virtue and piety. There must be a way of reconciling the Protestant, the Catholic and the Rationalistic rules of authority. The Bible, the Church and enlightened reason are not necessarily antagonistic. The Bible, as containing the Word of God, is, and must remain, the supreme rule of faith; the Church of God is and will remain the guardian, propagator and expounder of the Bible; reason, the greatest natural gift of God to man, is the organ by which alone we can understand and appropriate the teaching of the Bible and the Church.

Is this eclectic system, supposed to be the ideal religion for Italy, a possibility or only a vague and impossible dream? Is it at all probable that the Roman Catholic Church will merge its individuality in this Church of the future? History records the success of no such attempt in the past. Not a few of the best and noblest minds in the Romish communion have projected some such compromise in times gone by, but the results do not justify any sanguine anticipation of better success in days to come. Rome declares its policy to be unalterable. It must be as it is; it distinctly avows the impossibility of compromise. It may change its attitude as

Books and Magazines.

THE ILLUSTRATED LONDON NEWS gives five artistic illustrations of important events, and contains contributions from eminent and popular writers in every number.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The April number of this attractive monthly is one of marked excellence. The first of a series of papers on Ocean Steamships, describing and illustrating "Ocean Passenger Travel," is given. The second of Mr. Jephson's papers appears in this number. Other descriptive papers are "Cruise of the U.S. Steamer Thetis," "A Kangaroo Hunt," "The Dakota Indian Outbreak." There are other and varied attractions that enhance the value of the current number of Scribner's.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The noticeable contributions to the Student for this month, in addition to the brief but suggestive editorials, are "Israel's Greatest Sin—Idolatry," by Professor Bernard Taylor; "Men and Methods in Berlin," by Rev. A. W. Hitchcock; "The Development of the Sabbath Among the Hebrews," by Rev. J. T. Nichols; and "How to Prepare an Expository Sermon on Psalms xlii. and xliii.," by Rev. Dr. Norden. The student of the sacred Scripture will find much else that is helpful in the present number.

THE CANADA EDUCATIONAL MONTHLY.—(Toronto: The Canada Educational Monthly Publishing Co.)—Mr. W. H. Fraser, M.A., of University College, Toronto, replies to Professor Hutton on "The Equality of Greek with French and German," in fresh, vigorous and scholarly fashion. A. Cameron, B.A., gives some astronomical lore in a short paper on "The Evening Sky." Dr. Dunton says some excellent things on "Moral Education" and Dr. McLellan discusses the aims of the Normal School. The other contents of the number will be found profitable and interesting to all engaged in the noble work of education.

THE ANDOVER REVIEW.—(Boston: Houghton, Mifflin & Co.)—The April number of this theological review is unusually attractive. It opens with a solid paper by A. P. Peabody, D.D., LL.D., on "The Life and Times of Plato." Alfred G. Langley discusses "Revelation, Inspiration and Authority." Then follow papers on "The Poetry of Alfred Austin," "Bazan's Russia," "Mr. Bellamy and Christianity" and "The Function of Public Prayer." There are, among other good things, "Notes from England," by Joseph King, M.A., and a comprehensive survey of "German Theological Literature," by Rev. Mattoon Curtis, M.A.

THE MISSIONARY REVIEW OF THE WORLD.—(New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—In the department set apart to the literature of missions there are a number of very interesting and suggestive papers in this month's number. The Rev. Edward Storrow gives an account of "A Jesuit Mission in India;" Dr. Gracey discusses "Missionary Methods," and Rev. S. L. Baldwin, D.D., tells about "Ling Ching Ting, the Opium Smoker." Dr. Leonard explains "Why Missions are Modern," and Mrs. J. T. Gracey describes the attitude of "London Papers and India's Women." There are other communications of no less interest, and there is the usual full and comprehensive survey of the mission field, which is the world.

THE METHODIST MAGAZINE. Edited by W. H. Withrow, D.D. (Toronto: William Briggs.)—The April number opens with a continuation of "Through Hungary," the present paper being descriptive of Carpathian mountain scenery and associations. The editor continues his "Canadian Tourist Party," this time conducting them and his readers from "Strassburg to Heidelberg." The accompanying illustrations are of excellent quality. "Round about England" is followed by another editorial contribution "At the Grave of Barbara Heck." Dr. Hugh Johnston pays a fitting and graceful tribute to the memory and work of the late Dr. Rose. Among other good things in the number is a "Symposium on Methodism," to which Principal Sheraton, James Croil, the Hon. Richard Harcourt and the Rev. Professor Newman contribute.

THE PRESBYTERIAN AND REFORMED REVIEW.—(New York: Anson D. F. Randolph & Co.; Toronto: The Presbyterian News Co.)—The number for the current quarter opens with a thoughtful and comprehensive paper on "Recent Dogmatic Thought in Scotland," from the pen of Principal Cairns. Professor H. P. Smith writes on "The Value of the Vulgate Old Testament for Textual Criticism." "Christianity and Tolerance" is the theme on which Professor Sloane descants. Professor Watt, of Belfast, keenly criticizes "Mr. Gore on the Holy Spirit and Inspiration." Professor Shortt deals with "Looking Backward." There are two papers on Union to which a number of able writers contribute. One is on "The Proposition for Federal Union Between the Two Reformed Churches," and the other on "Presbyterian Union in India." Dr. Shedd supplies an editorial note on "The Materialistic Physics Un-mathematical." There are the usual full, comprehensive reviews of important theological works in all departments, as well as of those pertaining to general literature. The number is one of superior excellence.

THE TREASURY FOR PASTOR AND PEOPLE.—(New York: E. B. Treat.)—The number for April, the closing one of volume VIII., has been received. One of its features is the complete index of texts, authors and topics of the twelve monthly issues for the year. The most prominent articles in this issue in the sermonic line are: "The Heroism of the Christian Ministry," by Dr. Jay Benson Hamilton, with a fine portrait, a view of his church, and a sketch of his life; and a sermon by Dr. Stalker, of Glasgow, entitled, "Biography in Three Words," full of fine discriminating thought. Professor W. H. Warriner, in the Living Issues, discusses "The Minister and His Bible;" Dr. T. L. Cuyler has a beautiful pen picture of Dr. Edward N. Kirk; Dr. E. P. Goodwin, a concluding article on "The Attitude of Nations and Christian People toward the Jews;" Dr. Schaufliker, a telling article on "Spiritual Dynamics," and Dr. H. Taylor gives sensible views on "Preaching the Gospel." "The Leading Thoughts of Sermons" are by Bishop Lightfoot, President Patton and Canon Scott Holland. Editorials are on: "Wash Your Brains," "Making a Difference," and "Economy for God." Dr. Moment treats the Sunday School Lessons with his usual ability and lucidity.

it has recently done in the matter of tolerating the French Republic, but its less discreet friends avow it is only that by that means it may more readily secure the ends it ever professes to have in view. When M. Layson, better known as Père Hyacinth, and Dr. Dollinger were unable to accept in their entirety the Romish dogmas, and though they did not wish to be separated from the Catholic Church, every attempt at compromise was arbitrarily refused; their efforts failed. Within its bosom there is no tolerance for independent thinking. It demands unconditional intellectual subserviency. The result in these typical cases was the same. These honest, able and spiritually-minded men were driven out of the Church to which they were attached, and the Old Catholic Church, which is in a measure a compromise, despite the ability of a number of those by whom it was organized, has failed to make an impression on the popular mind. It is hardly likely that an amalgamated Church such as Dr. Schaff suggests would fare much better.

In his irenic endeavours it is possible that the learned Doctor has just gone a little too far in his delineation of Protestant shortcomings. Still, most will agree with him that the great purpose, so far as Italy is concerned, is to strengthen the native Church already there. That noble witness for the truth, the Waldensian Church, ought to receive far more liberal encouragement and support than it has yet done from the friends of Italian evangelization. The aim ought to be not the planting of isms, but the diffusion of the Gospel as a means of salvation and blessing to the Italian people. It is to be hoped that the deferred union of the Waldensian and the Free Church of Italy will ere long be accomplished, and that the Christians of that sunny clime may be encouraged in their endeavours to spread the knowledge of a pure Christianity throughout its length and breadth, and to preach the Gospel to them that are in Rome also.

PRINCIPAL CAIRNS ON SCOTTISH DOGMATIC THOUGHT.

IN the latest issue of the Presbyterian and Reformed Review, an ably-conducted quarterly, and one of the foremost exponents of Christian thought in general, and of Presbyterian thought in particular, there appears the first of a series of papers "intended to deal with recent dogmatic thought in different countries of the Protestant world." It is from the pen of Principal Cairns, of the United Presbyterian College, Edinburgh. The great clearness with which this venerable theologian writes and the absence of all parade of scholastic terminology enable the reader of average education, and who is tolerably familiar with religious subjects, to follow with ease the writer's line of argument and exposition. When Dr. Cairns' great attainments, his vigorous and disciplined mind, his profound and varied scholarship are taken into account, the surprise is sometimes expressed that whatever he has given to the world should be so uniformly characterized by remarkable clearness and simplicity of style. His case affords a refutation of the notion that a learned man must necessarily write and speak obscurely. Only confused and inaccurate thinkers "ray out darkness," which is occasionally mistaken for profundity. In dealing with fine shades of distinction and in grasping the meaning of subtle thoughts, Dr. Cairns is an adept, and what is clear to his penetrating vision he succeeds in making clear to the perception of his readers. Scotland can still delight in the possession of able and scholarly theologians, but it would have been difficult to select one better fitted for the task of giving a clear, candid and impartial retrospect of Scottish dogmatic thought during the last quarter of a century than the venerable theologian who opens the interesting series of papers in this representative Presbyterian publication.

At the outset Dr. Cairns maps out his field of enquiry, marking off all that does not properly belong to the special subject it is his aim to elucidate. To this he adheres with scrupulous fidelity. He gives no rein to the discursive faculty, and from the beginning to the close of his paper there is nothing irrelevant. In thus confining himself to the one subject, there is much pertaining to active religious thought in Scotland necessarily omitted, which, in other connections, would be of great interest. "This one thing I do," marks all that John Cairns undertakes, and the success with which he accomplishes his task is beyond dispute. In the present instance he confines himself "to the actual doctrines of Scripture," which have been discussed controversially during the period to which his in-

vestigation relates, and takes them up in orderly sequence. He begins with the doctrine of the Trinity, showing that the position formulated in the Nicene Creed is substantially held by all the eminent Scotchmen who have written on the subject during the last twenty-five years. Prominent among Dr Cairns' mental and moral qualities is his love of fairness. No one with whom he differs in opinion can bring a charge against him either of misunderstanding or misrepresenting his position. If there is possible room for doubt the opponent invariably gets the benefit of it. In this connection, therefore, it was only to be expected that the views held by Dr. Lindsay Alexander and Dr. Wardlaw would find clear expression. On the doctrine of the Trinity these eminent Congregationalist divines were at one with their brethren in other communions in their acceptance of the Nicene Creed, but they held that there is insufficient "Scriptural authority for an eternal sonship or procession, these belonging alone to the work of redemption."

The second topic of doctrine taken up is "variously called Doctrine of the Person of Christ, Christology or Incarnation." Though this doctrine has not been the subject of extended controversial treatment during the period under review, under this head Dr. Cairns briefly but comprehensively criticizes the works bearing on the subject by Professors Bruce and Morrison, Dr. Whitelaw, Dr. Stalker and Professor Milligan. Next he takes up the doctrine of the Atonement. On this important and central topic he enters with greater fulness. Beginning with the work of Dr. John MacLeod Campbell he states the conclusions reached by Professors Smeaton, Crawford, Bruce and Lindsay Alexander. From this he advances to the consideration of Justification and Adoption and the controversy occasioned by the diverging views on the Fatherhood of God as presented in the writings of Frederick Denison Maurice, Drs. Crawford and Candlish. In this connection Dr. Cairns pays a high tribute to Dr. Smeaton's Cunningham lecture, "The Doctrine of the Holy Spirit." The doctrine of Election is next considered. From one or two historical references it is deduced that the keen and bitter controversies over this subject have virtually subsided in Scotland. There is no evidence that there is a tendency to abandon the doctrine, only those who have differed concerning it are now more disposed to view it in its relation to other no less clearly-revealed aspects of divine truth.

The paper closes with a brief reference to the doctrine of Eschatology, the Last Things. Only one branch comprehended in it is noticed. Future probation, conditional immortality and ultimate restoration is touched upon. After accounting for the origin of discussion on these and kindred topics, Dr. Cairns says:—

The present writer is far from saying that the Scripture evidence opposed to these doctrines has been shaken or that the admission of this would not in turn end in the felt sacrifice of deep or deeper elements of Scripture truth and Christian consciousness. Still it must be acknowledged that these views have been brought forward with a plausibility never before equalled, under the sanction of names, which, if not the highest, enlist some consideration, and in an age to which novelty and even heresy have for not a few more of attraction than repulsion. In these circumstances it may be regarded as somewhat remarkable that in Scotland these movements and tendencies have as yet borne little fruit in the shape of literary production, and that almost nothing of strenuous controversy excited by them is of Scottish origin and diffusion.

In a few sentences Dr. Cairns forecasts the outlook of Scottish theology in a thoughtful and hopeful spirit. His added years have not lessened his mental buoyancy. There is no trace of gloomy pessimism in his broad and generous nature. A sentence or two may be transcribed from his closing paragraph:—

Whilst there are movements and tendencies in the field of doctrine not to be contemplated without serious anxiety, the review now given forbids in regard to the Scottish Churches a preponderance of gloom and misgiving. Whatever change in doctrine has hitherto been suggested from the side of Germany, or any other quarter, the Scottish people, like the American, have been able, sooner or later, to estimate it at its just value. . . . There is no decay in the spirit of moral and social reform in Scotland, especially on one great question—that of temperance. The Foreign Missions of the Churches are also increasingly urging their claims. . . . Much indeed fails, but with practical work thus cherished, with Christian learning largely in the field, and with a spirit of devotion, though too feeble, yet unquenched, the lovers of the best traditions of their country may leave to the Spirit of God, apart from whom all is fruitless, the care of that saving truth which has not so largely blessed the past without Him, and which will only open out new treasures the more that He is acknowledged and sought in the future; and they may thus, with all the critical helps and processes of the nineteenth century in the one hand, humbly but confidently grasp in the other the Bible of Knox and Melville, of Rutherford and Chalmers, in the belief that "the Word of the Lord endureth for ever."

Choice Literature.

BOB AND HIS TEACHERS.

A GLASGOW STORY.

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

CHAPTER XXVII

BOB STILL IN LONDON—HOMESICK—MEETS WITH PHIL
MARTIN ON HIS WAY TO AFRICA.

One would suppose that amid the sights and the splendours of the great city of London that Bob would have no time for despondency. Still he did get despondent and really homesick.

It is said that a youth at the close of the last century was incarcerated in the Bastille in Paris for a political offence and that he did not obtain his liberty till fifty years afterwards. He entered that great prison which has such a history with a bright eye and an agile step, but now the snows of seventy years were upon his head and the youthful fires of passion and ambition were burning low. Still the natural desire for liberty, for mingling with his fellowmen, for breathing the air vocal with the song of birds and redolent with the ozone of the mountain and the river, for reviving the sweet fellowships of former days (so far as that was possible now) was yet strong. He had long felt the sickness which comes from hope deferred, and much he longed for the day when the prison doors would be opened to him. This high day at length came; but alas, when he opened his eyes upon his new surroundings, when he entered the streets so changed that he once knew so well, when he looked into the faces of men and women hurrying to and fro all strangers to him—not one to recognize or extend the hand of welcome, his heart failed him, and he felt more lonely than ever. Two or three days of such wandering up and down in the streets and visiting the old places of former resort sufficed to satisfy his desire for such liberty, and so he was ready to return to the old prison where he had spent so many years that he might lay himself down and die.

Such was the feeling of this aged man in going through the streets of Paris in spite of all the bustle and business, the dashing of calashes, the splendour of the windows, the shouts of noisy hucksters selling their wares; and similar, though not to the same extent, was the feeling of Bob after the first few days he spent in London. He was really homesick. What did he care about the British Museum or St. Paul's or the Tower or the Royal Academy? Sweeter to him was the memory of the past, with all its shadows and sunshine, than all the excitements and splendour with which he was surrounded. But judge Bob's surprise in meeting with Phil Martin on the Strand on one of his moodiest days.

Bob: "Why, Phil, is it really you?"

Phil: "No doubt of it, Mr. Armstrong, I am here arranging with the London Missionary Society in view of going out to Africa."

Bob: "And you have made up your mind to go?"

Phil: "Certainly. Nothing earthly could restrain me from taking that step now, and there is no one thing—no other employment—could yield me half the satisfaction as that of the missionary working in the lines of a Moffat, a Livingstone and the brave men of like precious faith who have preceded us to glory."

Bob: "When I hear you speaking in that way it makes me feel small. My mind, I fear, is running too much on earthly glory."

Phil: "Do you think I am insensible in that respect? If you do you make a great mistake. Ever since I won distinction in my classes and got the gold medal for natural science I have felt the pleadings of an earthly ambition to a far greater extent, I believe, than you ever have."

Bob: "Yes, there is a glory that can fill the mind though it never rises higher than this world, and it is very sweet."

Phil: "Aye, and I am not insensible to it, but there is a glory that excelleth—one ray of which is better than all the splendour of this world. Many a one has been disappointed that worked hard for the one, but who was ever disappointed that worked for the other—that sought by patient continuance in well-doing for glory, honour and immortality? Who ever repented of such service?"

Bob: "Let me call a cab; it is hard to speak amid the roar and bustle and business of the street. I have had sad times, moody times I mean, and I am so glad to see you."

(Scene—Bob's room) Bob: "And when do you leave, Phil?"

Phil: "In about a fortnight. Some uncertainty as to steamers. I am bound for the port of Loando, if that port can be managed."

Bob: "When did your mind first turn to the work of the missionary?"

Phil: "Oh, I could hardly tell. The thing grew on me, I may say, ever since that saintly girl, Mabel Brown, on her deathbed, used to speak to me about the heathen world and the great missionary that came to seek and to save. I tell you, Mr. Armstrong, those paper clippings and pictures which she prepared for me, giving me the shape of islands and continents and groups of heathen worshippers, did a great deal for me. What a lovely girl she was! How patiently she instructed me standing at the side of her bed from day to day as long as she had strength. How foolish and ignorant I was then! I was as a beast before her and—"

Bob: "Ah, Phil, it was not her paper clippings and pictures that did the great work for you, but the spirit she breathed. She was a living poem. She took hold of the great doctrines of the cross, and her pictures and parables and efforts put forth in your behalf were the forms which those doctrines assumed. Here was the Spirit of all grace revealing to you the deep things of God, warming your heart with celestial fire."

Phil: "Well, explain it as you may, she was the best teacher I ever had, and I am free to say that I learned ten times more from her than ever I did in the Sabbath school—than ever I did in the university or the great teachers that sat in the old historic chairs of that ancient seat of learning."

Bob: "And I learned this great lesson from Mabel that when God reveals Himself to the soul all things become new and when the soul has once got a vision of God—when in His

light it has learned to walk in the light—how small does the world seem! Mabel was in communion with the eternal God. She was in touch with all that is highest and best. This I saw in looking at her as a stranger, and I could not help saying to myself in her last days. 'Surely she sees what I don't see and hears what I don't hear. Surely Christ is to her a constant companion—a hiding place from the wind, a covert from the storm and the shadow of a great rock in a weary land.'

Phil: "But they say, Mr. Armstrong, that you and she were lovers—secret lovers. Have you ever heard that?"

Here dinner was announced, and Bob, glad to get away from such questionings, immediately rose. At the table the two young men met with Bob's associate in the Balfour business—looking after new patterns and preparing designs for chintzes, dresses then much in vogue.

"Anything to-day?" said the associate to Bob.

Bob: "Yes, I have got two little things which I think I can improve. I'll show you them by and by. And you, have you succeeded to-day?"

Associate: "Oh, I have got one lovely thing, which I would like to send off to-night. And so," addressing himself to Phil, "you are bound for Loando—a gold medalist of the University of Glasgow bound for Loando—to bury yourself among savages that may one day shed your blood and drink it from a calabash! Had you been a failure in this country I could understand that, but—well—there's no use talking. How foolish some people are!"

Phil: "Ah you are looking at things temporal. I am looking at things eternal. You are looking at the moon, but I am looking at the sun. The moon walking in her brightness in a cloudless sky is indeed a beautiful object to behold, but what becomes of her when the sun rises? One ray from the excellent glory is better to me than all the fading splendour of this world. One soul rescued from destruction clothed in the beauty of holiness is worth all the sacrifices that we can offer. Don't think that I am insensible to the honour that cometh from man, but one that has seen the King in His beauty and the land that is afar off, such honour is nothing, and less than nothing. Even that which is glorious has no glory in this respect by reason of the glory that excelleth."

Associate: "Well, well, I must be off and attend to my n. adane things. But when shall we three meet again?" So saying he departed, taking Phil warmly by the hand.

Bob: "You spoke just now to our friend who has left of seeing the King in His beauty as if you had had an actual vision of the Lord. Would you explain? I have never had any such vision."

Phil: "Easily. There is in the Word of God a light—a self-evidencing power to which the conscience of the believer seeking light instantly and reverently responds. The spirit of all grace that inspired holy men to write those pages seems to dwell in them, as in the mystic recesses of an everlasting sanctuary. There, like an electric current, he is ready to come forth—to reveal himself to every one *en rapport*. And, as a matter of fact, the believer is often startled by coming on this text and that as if he were coming in contact with an electric wire. There is nothing more common than that. Hence the scrupulous are said to be a witness for themselves. Light carries its own evidence; so does heat; so does the wind; so does salt and everything else appealing to the senses. Now if the believer coming on certain texts and truths feels himself startled, refreshed, filled with light and cheer, is it unreasonable for him to say God is here of a truth? If he is filled with a sense of the glory, the rich loveliness of Him that was fairer than the children of men, is it unreasonable that he should say, I have seen the King in His beauty?"

Bob: "That reminds me so much of Mabel. She was taught of God. She had the witness of the Spirit."

Phil: "How different the position of the agnostic—the position of one who maintains that God cannot be known? Take that position and how easily a man or woman slides into sin—how all moral distinctions fade!"

Bob: "The most remarkable case that I know is that of George Eliot, the gifted novelist. 'The God of the Bible,' she said, 'cannot be known. The law has no authority save that which conscience gives it. The marriage sanction, whether by Church or State, is a fiction.' And so she entered the marriage state without the marriage sanction—lived with a Mr. Lewis, a *litterateur*, who held the same views. In view of her death she committed to him these touching lines:—

Sweet evenings come and go, love,
They came and went of yore;
This evening of our life, love,
Shall go and come no more.

When we have passed away, love,
All things will keep their name;
But yet no life on earth, love,
With ours will be the same.

The daisies will be there, love,
The stars in heaven will shine;
I shall not feel thy wish, love,
Nor thou my hand in thine.

A better time will come, love,
And better souls be born;
I would not be the best, love,
To leave thee now forlorn.

—George Eliot.

CHAPTER XXVIII.

BOB'S BENEFACTRESS—MISS CARRUTHERS—AND HER WORK
—THE GOLDEN LOCKET—ENTIRE CONSECRATION.

We have read in the life of one of our distinguished female missionaries how that in a dream, or in a vision of the night, she fancied herself drawing near to the pearly gates of heaven, and that as she drew near she heard strains of surpassing sweetness, and beheld forms of splendour—the spirits of just men made perfect—whose glory outshone the sun in his strength, and how that every one carried a palm of victory in his hand and a crown of glory on his head, and that in the crown there were stars that shone with surpassing brightness. She stood for a long time at the gate surveying the scene before her as if entranced, for such glory she had never seen before nor had it ever entered into her heart to conceive of such glory. At length she ventured to

speak to the guardian angel and say: "What are these which are arrayed in white robes and whence came they?" "These," said he, "are they which came out of great tribulations, and they have washed their robes and made them white in the blood of the Lamb."

"And these palms which they carry in their hands?" "These," said he, "are significant of the battles which they had to fight with the world, the flesh and the devil, and of the victory which they won."

"And these crowns of glory which they carry on their heads?"

"These crowns," he said, "are significant of their high rank—that they live and reign with Christ forever, although some hold higher rank than others in the kingdom."

"And those stars in their crowns?"

"These stars," he said, "are significant of the souls that have been saved through their instrumentality. Some have one, some two, some hundreds, and having turned many to righteousness they now shine as the firmament and as the stars forever and ever."

"But I see one bright spirit somewhat solitary, keeping in the rear but no less profound in his adoration, and he has no star at all in his crown. What does that mean?"

"It means," he said, "that his life was a barren life—that he suffered the years of his probation to pass unconsecrated and unimproved till the awful close, and then, in an agony, laid hold of the great salvation, and was saved as by fire. No sacrifice did he ever make for the sake of suffering humanity; no heavy heart did he ever cheer; no poor child did he ever clothe or teach the way of life; no precious soul ever blossomed into the new life under his ministrations."

This was the burden of the dream which this lady had in the visions of the night, and in it she received instruction which she did not fail to improve. Miss Carruthers, no less zealous in spirit, though moving in a lower sphere, had no such vision or dream, but she had read again and again that solemn passage in Matt. xxv. concerning the great assize—how that the Lord, sitting in judgment upon all men, took to Himself those only that had followed His steps here below—doing good as they had opportunity—feeding the hungry, clothing the naked, visiting those that were in prison and identifying themselves with the Lord in the great work of salvation. She felt this Scripture to be the representation of a great reality, and it was before her mind as a constant vision. And along with this passage there kept sounding in her ear that kindred utterance from a far-off age. "If Thou forbear to deliver them that are drawn unto death and those that are ready to be slain—if thou sayest: 'Behold I knew it not,' doth not He that pondereth the heart consider it; and He that keepeth the soul doth not He know it? and shall He not render to every man according to his works?" Then apart from this was the constraining love that many waters cannot quench, that made all duties light and all sacrifices easy.

But who was this Miss Carruthers whose name has appeared so often in these pages? What of her history—her antecedents? The answer is that she was an unmarried lady residing with her mother, the widow of Major Carruthers, late of the East India Civil Service, Bengal. She had one brother in India who occasionally made a visit to them and who had amassed a large fortune. She with her mother had once resided in a more fashionable part of the city, but in order to be near her work—her sphere of usefulness—moved to this locality. There was considerable curiosity in the neighbourhood on the part of some, at least, as to who this lady could be that had lately taken up her abode amongst them. It was noted that she was benevolent, much engaged in good works and that she had always some hard case in hand like that of Pat Heenan. Further, it was noticed that for one in her station in life she dressed very plainly, that she wore no jewels except a locket with a golden chain, and that her manner of life was very quiet and simple; but, affable and cheerful, she soon became a favourite, and all who approached her felt an unusual charm in her presence and conversation.

The history of the family at length became pretty well known, but what was the history of the locket with the golden chain that she always wore around her neck—so unlike her in all other respects? Nobody could tell and nobody cared to ask, believing that back of that ornament there was some tender story of love too sacred for common conversation. But at length it leaked out that she had won, long years before, the heart of a brave young Englishman in the city of Calcutta, that fell beneath the sabres of the Sepoys during the rebellion in 1857. Many a letter had passed between them, many a token of fealty had been exchanged, and no little happiness had been enjoyed; but this sad event put an end to all and closed her heart against every suitor that approached her.

This brave young officer, it seems, had sent her this golden locket enclosing his photograph, and asking that she should wear it till they should meet again; and seeing there was an action just impending in which it was supposed many a precious life would be sacrificed, he added: "If not in time, in eternity." A few days more and the glad tidings of victory were flashed along the wires carrying joy to thousands, but a victory, like all other victories, followed with a death-roll—followed with lamentation and mourning and woe in many a home, and to hers among the rest. Hence the golden locket which she always wore, however plainly dressed, and hence her entire consecration to the Lord. The death of her lover was the death of her love to the world and its vanities. Nature was still as fresh and sweet to her as ever, rising and setting suns as glorious, the spring flowers as welcome and the carol of birds as bright and joyful as when he was by her side; but the social world, the garish splendour that so soon fades, the vanities of fashion, the flatterings and flirtations in which so many take delight had lost their charm for her and temptation its power, and so in consecrating herself anew to Christ she felt that the deed involved but little self-denial on her part. But in order to make the event as a memorable epoch in her life, she covered the face of her lover with a neatly-fitting slip of paper with these words inscribed: "Whom having not seen I love, in whom, though now I see him not, yet believing, I rejoice with joy unspeakable and full of glory—December 25, 1857." This was the date of her entire consecration to the Lord, and the golden locket her badge and never-failing memento.

Yet this is not the whole history of this jewel. If you wish to know it in its fulness go forth with me a few years in that lady's life, and you will learn something additional. Smitten

with typhoid fever, which she had caught in her labours of love, she was laid out to die, and feeling that the end was near, she said to one or two friends that attended her (for often she had been asked): "I think—the time—has come—when I should—tell you—about this—locket—(her nurse putting it in her hand) for I promised some—day to tell—"

She was going to say more, but could not finish the sentence. She lay in silence, and we all thought that the end had come. Her eyes were closed and her hands were still, one of which was still clasping the golden locket. No nun in the hour of death ever held the cross of Christ more closely to her heart than did she this sacred memento which revealed the true secret of her peace and the source of that unwearied courage which sustained her so long in visiting the wretched homes and watching over the little Arabs that came under her eye. To me the locket was plain. Now that liberty had been given, the locket was opened by the friends present, but I understood the whole story, for I had heard it from herself, but it was a mystery to others, and even after they looked upon it and opened it, it was a mystery, for it did not occur to them that beneath the slip of paper there was a face that still occupied a large space in her thoughts. They opened it, and what did the locket contain? The fair young face of the soldier that fell at the gate of Lucknow defending his colours? No. The face of any other lover? No. There was no face to be seen—nothing but the simple words of 1 Peter i. 8: "Whom having not seen I love," etc.

In the lower sphere she had learned to exercise faith in the unseen with whom she could only hold intercourse by letter—to feel upon the words of the unseen—to open her heart to the love of the unseen with many a thought of home and friendship and wedded bliss—and now that all this was over, now that the earthly prop was removed, her faith rose to a loftier elevation, and so she could sing in a deep strain:—

Take my life and let it be
Consecrated, Lord, to Thee, etc.

But was this the end of this noble, consecrated life that she had been spending in the wynds and closes of a neglected neighbourhood in Glasgow? No, it was only the turning point of the fever. After an hour's unconsciousness she opened her eyes, and, looking with wonder on faces wet with tears, she exclaimed: "I shall not die, but live and declare the works of the Lord."

In the Roman Catholic community ladies meeting with a great reverse such as that described, in many cases take what is called the veil, that is, they betake themselves to a convent, and there in holy vigils and devotions and good works wear their sweet lives away till they lie down and die, kissing the cross they carry about their necks, like St. Margaret, of Scotland, in token of their undying love to Christ. That is the shape that a total consecration takes in that community. But the consecration of Miss Carruthers was just as real and far more useful. Christians are the salt of the earth, and as such should not be shut up in religious cloisters. The world needs them; the Church needs them; Christ needs them, and His own words are: "Ye are the light of the world; a city that is set upon a hill cannot be hid," etc. This, under a better training, Miss Carruthers felt, and under the inspiration of a richer Gospel went forth from day to day to "rescue the perishing and to care for the dying." No dream by night, no vision by day was ever vouchsafed to her such as that referred to at the opening of this chapter, nothing but the sure word of prophecy unto which we do well to take heed till the day star arise in our hearts. She had opened her whole soul to the love of God and the Word of God with all its rich consolations; she made the cause of Christ her cause, and now there was no sacrifice too great and no duty too hard for her to undertake. And how great her success! Think of Pat Heenan, whom she plucked as a brand from the burning, and Mabel Brown who, smitten with the beauty of the holiness that she day by day beheld in this quiet teacher, learned that Christ was something more than a name, and Phil Martin again that indirectly came under her power through Mabel—yes, Phil Martin, the little Irish boy that is now labouring as a missionary in darkest Africa, and Mr. Brown himself, brought to a saving knowledge of the Gospel through Mabel, now the successful superintendent of a Sunday school and once more a prosperous merchant. Such are some of the stars that will shine in her everlasting crown; but all the good she did here below eternity alone can unfold. The dream referred to was not all a dream. It is the representation of a great reality—namely, that they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

(To be continued.)

THE MISSIONARY WORLD.

THE OPIUM CURSE—(Concluded).

The enormous quantity, mentioned elsewhere, of 22,000 chests of opium eaten annually in the Rajputana Malwa states is not only a curse to the inhabitants of that most fertile land. The curse has spread in all directions north and west and east and south, beyond the border of these states. The Central Indian poppy states are the cancer of India. If the cultivation of the poppy is not suppressed in the Malwa districts, India will die as surely as the earth revolves around the sun.

I am very desirous that English Christians should be able to form some idea of what these quantities really mean. "Chests" and "maunds" and "tolas" give very little idea. I was talking the matter over a day or two ago with a medical friend and his wife (a lady physician) and they said: "Why do you not take an average medicinal dose of opium, and an ordinary poisonous dose as your standards of measurement? That will give your readers a just idea of the quantity of opium used."

Bartholow is perhaps one of the highest recognized authorities on these subjects, and he gives one to three grains of crude opium as a medicinal dose. Three grains is a very heavy dose. The "British Pharmacopœia" gives one-half to two grains as the medicinal dose. Savory says that a quarter of a grain is often sufficient. "Tanner on poisons," on page 136, says that four grains is the lowest deadly dose for

an adult. Therefore take four grains as the average poisonous dose, inclusive of children, who require very much less. An experienced medical man says that I ought to take three grains as the average poisonous dose, taking all ages of the community. However, I wish to be careful not to exaggerate, so put it at four grains. One grain apothecaries' weight is equal to 10.978 grains avoirdupois. There are, therefore, 6,376 grains apothecaries' weight in one pound avoirdupois. There are 140 pounds of opium in a Government "chest."

An ordinary ten-ton railway truck filled with Indian Government opium would be more than sufficient to put to death every man, woman and child in England, Ireland and Scotland.

There are 500 truckloads such as this pass along the railways from the Patna district to Calcutta, and from the Malwa States to Bombay, every "good" opium season en route for China. This is four hundred times the quantity required for medicinal purposes for the whole population of China.

The opium eater or the opium smoker begins with the small medicinal dose, but keeps on increasing it until he takes at one time enough, perhaps, to poison a hundred men.

I should here note that its use as a sensual indulgence prevents its use as a medicine. Numbers of medical men and lady doctors practising in the opium states have told me that they are precluded from using the drug for its proper use amongst the greater part of the population, owing to the fact that a patient already saturated with opium is quite uninfluenced by it in the form of medicine.

At the present time the Government of India, and the "banyas" and "mahajans" of Malwa have a much larger reserve stock in hand than usual. A low estimate puts it at 82,000 chests. Six thousand seven hundred and twenty chests are sufficient to put to death every man, woman and child on the face of the earth, supposing they had not previously been under the influence of opium. Eighty-two thousand chests would depopulate a dozen such worlds as ours.

It is idle, therefore, to speak of the Government of India as engaged in a lawful trade. The English people have founded and are now carrying on the most stupendous trade in poison that the world has ever seen or ever will see.

There is one point that must not be forgotten. The opium habit breaks down what little power of restraint the slave may have and opens the door for every other kind of intoxicating narcotic and vicious indulgence. For instance, in Indore, the capital city of the Maharajah Holkar, where the majority of the inhabitants are opium-eaters, the price paid for liquor licenses has gone up a thousand per cent. in the last decade. Old inhabitants told me that drink selling was not visible ten years ago, but now there are fifteen drink shops in one single road. Whole castes now use it regularly that years ago would have scorned to touch it. A missionary lady doctor told me of one case of a little boy she had lately treated for *delirium tremens*, an instance of which I have neither heard nor read of elsewhere. "Ganja" (hemp poison) is also very widely used and is sold excessively cheap. Holkar's grand new palace, lighted by the electric light, is paid for out of these things.

Where there is any difference of opinion on these points, that difference seems to be pretty equally divided. Some say that opium-smoking is the worst because they think that the morphine and other powerful narcotic elements of the opium come more quickly into contact with the blood and nerve centres through the lungs, than through the linings of the alimentary canal. Others say that opium-eating is the worst because the whole of the narcotic elements are absorbed in the digestive tract, whereas a certain amount of these elements is exhaled by the opium smoker or remains in the ashes of the pipe. There are medical men of considerable weight and experience on both sides of the question. The probability is that one form of the vice is as bad as the other. Certainly an opium-eating workman is as much "smoke to the eyes" of his employer as an opium smoker.

A TOUR THROUGH EAST FORMOSA.

As we set out on our journey on Monday morning the weather was unsettled. The Lai-pe-po being a long narrow valley between the central mountains of Formosa to the west and the outlying range of hills running along the sea-coast on the east, the mists gathering about these eminences seem often to fold down upon it like the flaps of a trap-door, and shut out for several days at a time all sight of the sun, and not only so, but, as if taking advantage of the seclusion thus obtained, also frequently distil upon the land beneath a heavy dew or even a steady downpour of rain. We had not gone very far on our way when we experienced all the unpleasantness of this meteorological phenomenon. The rain came down and not only gave us a drenching, but materially impeded our progress. Indeed, on this account, we were half a day later than we expected in reaching Hoe-lêng kang. We found it very disagreeable tramping through the rain, especially as there was no place of shelter all the way along except at the camps, which are separated by very long distances. In the southern parts of the Lai-pé-po, the A-mí-a sometimes imitate the Chinese in wearing trousers, but north of the region about Tak-hai, at the most only kilts are worn. In many cases the men have this reduced to a small piece of cloth in front, and often even this is absent. I was very much amused by seeing the A-mí-a women smoking large cigars—about three or four times the size of those ordinarily used in western lands. Being made up, on the outside at least, of green tobacco leaves, they seemed to me more like cabbage stalks than anything else.

The central river-basin of the Lai-pé-po is very rich in minerals. The main river flows out from the foot of Mount Morrison, and after long heavy rains gold is sometimes found along its course.

Our first night was spent at a camp situated near an A-mí-a village. The colonel in charge is an enlightened and kind-hearted man. He has encouraged the soldiers to cultivate rice-fields in the immediate neighbourhood. His object is partly to let the A-mí-a see how the necessary agricultural operations are conducted. In some cases the Chinese authorities in other places have paid persons to teach the natives how to grow rice, for at many camps there is often a great scarcity of this staple article of food. Just before dark I took a hurried walk round the A-mí-a village referred to. It was a decidedly pretty place, beautifully embowered in fine trees. The houses were free from dirt and very tidy, and the roads kept in good repair. In fact, the whole village was much more pleasant to the eye than those of the Chinese usually are. The people were, of course, astonished to see me, but were very orderly and well-behaved. A curious arrangement obtains among the A-mí-a. When lads reach their teens they all have to sleep together in a large open building till such time as they are married. Sometimes several dozen youths may be accommodated in one of these structures. They are very little more than platforms with a roof overhead. Having no sides they must make very cold quarters in the winter time. This inconvenience is, however, partly met by large log-fires which are kept burning in the centre of the erection. The Palangkans, as I understand they are known in some parts, are also the places where visitors are received and matters of public concern are formally discussed.

When we were having worship in the camp before retiring to rest, some of the soldiers and officers came in. Among the hearers was the mandarin's confidential adviser and secretary. After we were finished he entered into a long discussion on the subject of the teaching of the Scriptures. Finally he confessed that he did not believe in the worship of idols, but thought the worship of ancestors was a fit and necessary duty for all to perform. It was difficult to convince him that worship in its strict sense should be paid to God alone, and although, after hearing the proofs, arguments and illustrations in support of this doctrine, he seemed softened considerably, yet I am afraid he was not in his heart at all ready to yield on this particular point. Alas! his case is not a singular one. Multitudes in China have this same difficulty. Confucianism generally is slowly but surely breaking down. While China was secluded it served very well as the foundation of home-rule, but now that this sheltered isolation has been broken in upon, it has been found wanting. Intercourse with foreign nations requires the application of other principles than it supplies. Consequently the Christian missionary may take comfort, and believe that this obstacle to Gospel progress will, with constantly increasing rapidity, be removed out of the way. Ancestral worship is different. It will hold its own much longer. Only the powers of the Gospel itself can get rid of it. This is Satan's chief stronghold in China, and, consequently, that against which Christian effort must forcibly direct itself.

(To be continued.)

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Ministers and Churches.

THE Rev. T. T. Johnston has received and accepted a cordial and unanimous call to Maple Valley and Singshampton.

THE Rev. John Moore, of Allenford, has declined the call from Holstein and Fairbairn. The Rev. R. McNair, Moderator of Session, will be glad to hear from ministers who wish a hearing.

THE Woman's Home Mission Association of the Orillia congregation have agreed to support the missionary in the Carling field, Parry Sound district, to the extent of \$78, for the summer months.

THE annual meeting of the Woman's Foreign Missionary Society is now being held in Kingston; very encouraging reports of the work have been submitted, and much interest is being taken in the proceedings. A full report will appear in next week's issue.

THE next meeting of the Presbyterian Sabbath School Union will be held in East Presbyterian Church, on Friday, April 17, at eight o'clock. The conference will be on the "Art of Questioning," introduced by Principal Kirkland, M.A. Mr. R. S. Gourlay will lead in the International Bible Lesson.

THE quarterly communion service in St. Andrew's, Strathroy, was conducted by Rev. W. G. Jordan, B.A., on Sunday morning, April 5. There was a good attendance; six new members were added on profession of faith and six by certificate. The preparatory service was conducted by Rev. M. P. Talling, of London, the Friday evening previous.

THE annual public examination of the mission schools at Pointe-Aux-Trembles is to take place on Tuesday next, April 21. Carriages will leave Montreal at noon. Friends from a distance desiring to be present are requested to correspond with the Rev. Dr. Warden, Montreal, who will arrange for their being taken down to Pointe-aux-Trembles from Montreal on the day of the examination. A cordial invitation is given to all friends of the schools.

MR. TIBB, who is making an appeal on behalf of Ruth Street Mission Church, Parkdale, for assistance in meeting a note of \$750, now overdue, desires thankfully to acknowledge the following sums already received: William Mortimer Clark, \$10; Mrs. Topp, \$10; Wm. Wilson, \$10; Geo. Craig, \$10; J. F. Peterkin, \$5; J. Bradshaw, \$5; R. McKay, \$5; J. J. Gartshore, \$5; Mrs. Hugh Macdonald, \$25; J. K. Macdonald, \$10; John A. Paterson, \$5; A. Jeffrey, \$5; R. Donald, \$25; N. Currie, \$10; Henry Kent, \$20.

A SHORT time since the congregation of Knox Church, Jarvis, gave a farewell entertainment to their pastor, the Rev. John Wells, M.A. There was a large attendance of the congregation and of friends belonging to the other congregations in Jarvis. After partaking of supper, served in the basement of the church, Mr. Wells was presented with an address expressing the high esteem in which he was held not only by the congregation of Knox Church, of which he has been pastor for the last seven years, but also by the other congregations in the village—their appreciation of his faithful and successful ministry and their regret at parting with him. Mr. Wells was also presented with a purse containing \$300 and Miss Wells with one containing \$30. Mr. Wells, who was deeply affected, replied at some length, thanking them for this substantial expression of their esteem, reviewing his seven years' labour among them, and concluding by wishing them all good by, and that God might be with them.

THE regular monthly meeting of the Toronto McAll Auxiliary was held on Thursday afternoon, April 2, in the library of the Young Men's Christian Association building. Mrs. Finch presided in the absence of the president, Mrs. Blake. After the usual preliminary exercises the treasurer's report was submitted showing a balance in hand of \$44.80. A letter from an American lady, Miss Anna E. Johnson, who is one of the workers in Paris, told of the good resulting from work done in two of their Sabbath schools. A letter was also read from Dr. McAll inviting any friends of the mission to be present at the second annual conference of the McAll Mission, to be held at Paris in June next. Two short extracts, from a letter received from an English lady now travelling abroad, told of heart rending scenes witnessed in the Casino at Monte Carlo, and also of the wretchedness and degradation of the people at Marseilles; her vivid pictures brought home the importance there is for the Church of God to be up and doing if they would indeed rescue these needy ones "for whom Christ died."

THE spacious and beautiful Sunday school hall of Bank Street Church, Ottawa, was last week crowded to the doors with the members and friends of the minister and congregation on the occasion of the twenty-fifth anniversary of Dr. Moore's induction to the pastorate of the Church. Shortly after eight o'clock the chair was taken by Mr. John Hardie, chairman of the managing committee. The proceedings were opened by the choir and audience singing "All hail the power of Jesus name," after which the chairman in a short address recited the steps taken for the formation of the Church nearly twenty-six years ago. An address was read by Mr. N. Robertson, who, with Mr. William Taylor, are the only surviving members of the original managing committee now connected with the congregation. The address, in neat and appropriate terms, gave hearty expression to the high esteem in which Dr. Moore is held, and made special reference to the value of his ministrations and the important work he has been enabled to accomplish. Mr. William Taylor then presented Dr. Moore a testimonial in the shape of a purse of \$500 in gold, after which Mr. James H. Thompson, on behalf of the managing committee and Session, read a resolution granting to Dr. Moore a vacation of three months during the year 1891. This was received with loud applause. Dr. Moore, in his reply, stated that he would

scarcely be a man if he were not much moved with grateful pride at the too flattering compliments paid him that night. There might be other reasons assigned in addition to those that had been mentioned in the address for his long continuance in the pastorate and the present relation of affairs. He had the advantage after leaving college of nearly a year's training and study of the methods of pastoral work, employed by one of the most successful pastors in Canada, the late Dr. Topp, of Toronto. He had always, as far as possible, taken pains to prepare himself for the pulpit, although at times extremely unsatisfactory to himself. It is well known, however, that the standard of excellence set up by a minister often widely differs from that of his congregation. He had tried to present divine truth as forcibly as he could. He had never tried to play the autocrat. So long as things were done, and done well, he had not insisted they should be done in his way. He had faith in his people, young and old. His was a plodding industry, and he had firm faith in the attachment and confidence of his people. It was with no ordinary pleasure that he found from the address the public estimate of his relation to his brethren in the ministry both in his own and other denominations. The more they knew of each other the stronger their faith in their goodness of heart, and what is true of the ministers is true of the great body of the Christian people. With reference to the Church at large and his work he could only say that he had done what he could. The true minister must be interested in the cause of Christ wherever found. Any Church prospers when the surrounding community is in a healthy moral condition. No Church is eventually the gainer from the misfortunes of a sister Church. "If one member suffer, all the other members suffer with it." He was glad that reference had been made to the Ladies' College. He saw around him gentlemen who were his co-labourers in that enterprise. Few friendships he prized more highly than that of such gentlemen as Sheriff Sweetland, Mr. Jamieson, Mr. Masson, Mr. Booth, Mr. Levi Crannell and Mr. John Rochester. Mr. Rochester, as Mayor of the city, presided at the first meeting to inaugurate the enterprise in 1869. He was its firm friend to the last, until it passed under the present board who was working it so successfully. But it was the late Mr. H. F. Bronson who was its principal benefactor as he was its able president. His labours and anxieties no one could tell. Mr. Bronson's liberality was something princely. He (Dr. Moore) would be afraid to say how much money the Bronson family gave to that institution lest it might be thought an exaggeration. The Christian people of Ottawa should know what kind of people we have among us. He (Dr. Moore) paid a \$2,000 subscription to that college. He never expected to see it again. By the munificence of the Bronsons a cheque for \$2,000 was handed him when lying on a bed of fever, by Mr. Crannell. Did they wonder if he revered the name of Bronson or that he would be unworthy of the name if he did not bear the memory of their kindness to the grave. He held in his hand the call the founders of that congregation gave him twenty-five years ago. The beautifully-engrossed address presented to him that night he should deem a second call to the pastorate. How long they might remain together, what might finally part them, was known only to the Disposer of all events. One thing he did know, it would be his aim ever to conduct himself as becomes a Christian minister and steward of the mysteries of God. When they parted it would be with the hope of meeting in a brighter and better world. Congratulatory addresses were then delivered by Rev. F. W. Farries, Sheriff Sweetland, Hon. Senator Clemow, Rev. Dr. Ryckman, Rev. G. M. W. Carey, Rev. T. W. Winfield, Mr. George Hay, Rev. Thomas Garrett and Rev. John Wood.

PRESBYTERY OF MAITLAND.—This Presbytery met in the Presbyterian Church, Lucknow, March 10. Elders' commissions were received in favour of Messrs. Robert Elliott, James MacNair and Alexander Campbell. Messrs. Stevenson, Hartley and their Presbytery elders were appointed to examine the statistical and financial returns of the congregations and report at the May meeting. Rev. Mr. Ballantyne was invited to sit as corresponding member. Rev. T. Davidson asked and obtained leave of absence for six months. His brother, a student of Knox College, Toronto, is to supply his place during his absence. Mr. Macdonald's motion that Presbytery meetings be held alternately at Wingham and Lucknow was lost, and the amendment to have the meetings staidly at Wingham, except the March meeting, was carried. The following were appointed commissioners to the General Assembly: Rev. Messrs. R. Fairbairn, D. B. McRae, David Forrest, J. L. Murray, A. Sutherland, and Elders Daniel Meiklejohn, Robert Douglas, Francis Macdonald, Duncan Campell, John Hutton. It was resolved to make application to the Home Mission Committee for the following grants: Belgrave, \$150; Dunganon and Port Albert, \$200; Pine River, \$150, and Langside, \$100. Knox Church, Brussels, will be supplied by the Probationers Committee for one month during the ensuing quarter. Mr. Hartley read the annual report on Temperance, which was received and adopted, and ordered to be transmitted to the Synod's Convener of the Committee on Temperance. It was resolved that in view of Rev. Alexander MacKenzie's resignation and also his disowning the authority of the Presbyterian Church in Canada, therefore this Presbytery declare him no longer a minister of this Church. In answer to a question as to what course a Session should pursue in the event of a petition from the congregation or portion of a congregation to allow the use of an organ in the service of praise, it was resolved that the Session should take the sense of the congregation by vote. Reports of missionary meetings having been held were received from several members. Mr. Robert Harrison, in behalf of Mrs. MacNabb, secretary of the Presbyterian Woman's Foreign Missionary Society, read the annual report of the Society. Messrs. Fairbairn and Forrest gave missionary addresses. It was moved by Mr. Fairbairn, seconded by Mr.

Forrest and unanimously carried, The Presbytery, having heard the annual report of the Presbyterian Woman's Foreign Missionary Society read, desires to express its gratifications at the excellent work done, noticing increased prosperity and advance in contributions over any previous year, it having reached the creditable amount of \$1,137. The Presbytery commends the diligence and zeal manifested by the Society in the noble work in which it is engaged, and expresses the hope that its future will be most prosperous. Sabbath schools report was read by Mr. Geddes. It was received and adopted, and its recommendations approved. The recommendations are as follows: 1. That the attention of Sessions and Sabbath school teachers be called to the fact that only 265 out of 3,590 scholars are communicants, and recommend that special effort be put forth by parents and teachers to lead the young to a decision for Christ. 2. That in view of the fact that only fifteen schools out of thirty-five contribute to benevolent objects, superintendents and teachers endeavour to cultivate the spirit of liberality by giving all in every school an opportunity of, however little, to contribute to some missionary or benevolent object. 3. That Sessions and Sabbath school teachers be recommended to see that the Shorter Catechism be taught in all our schools. The remit on the Marriage question was laid on the table till next meeting. Messrs. Macquarrie and Strachan were appointed members of Synod's Committee on Bills and Overtures. It was reported that Molesworth congregation had made an advance of \$50 to their minister's stipend. The congregation was commended for their liberality. The report on the State of Religion was presented by Mr. Macqueen, was adopted and ordered to be transmitted to the Synod's Convener of Committee on the State of Religion. The Clerk was instructed to write to congregations in arrears to the Synod Fund and request payment as soon as possible. Messrs. Ross, Strachan and Murray were appointed to support the Presbytery's petition for a transference of a portion of the mission field under the jurisdiction of the Presbytery of Bruce to the care of this Presbytery before the Synod at its meeting in April. Next meeting will be held at Wingham on Tuesday, May 12, at 11.15 a.m.—JOHN MACNABB, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—This Presbytery met on the 10th March. There were sixteen ministers and five elders present. Eight students of Manitoba College made application to be received by the Presbytery as catechists, and certified to the Home Mission Committee with a view to securing employment during the summer. Their cases were referred to the committee on the examination of students, which, at a later stage, reported that these young men had been examined as to their Christian character, motives in offering for the ministry, and the prospects that they would prove acceptable as missionaries; and the committee recommended that their examination be sustained, and that they be certified to the Home Mission Committee. Application was made from Meadow Lea, for a grant of \$200 to assist the congregation in building a frame church which was to cost \$1,000. It was agreed to recommend the request to the favourable consideration of the Church and Manse Building Board. The Woman's Foreign Missionary Society, which was in session in another part of the church during the afternoon, invited the Presbytery to tea with its members and the delegates in attendance from various parts of the province, an invitation which was cordially accepted. Dr. King presented a request on behalf of Mr. Walter Beattie, that application be made by the Presbytery to the Synod for leave to take him on trial for license. This was agreed to; and the Moderator and Clerk were appointed to prescribe to Mr. Beattie subjects for examination. Dr. Bryce presented the report of the Presbytery's Home Mission Committee which, besides giving a full statistical and financial statement of the mission fields within the bounds of the Presbytery, made several recommendations: The report, after full consideration of its details, and some

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minor modifications, was adopted as a whole, and the thanks of the Presbytery were tendered to the committee and especially to Dr. Bryce for the work performed in connection with it. The Woman's Foreign Missionary Society presented a report of their work during the year. The report was remitted to the Revs. John Pringle, Dr. King and J. A. F. Sutherland to prepare a resolution to be submitted at the evening meeting. The Presbytery met with the Presbyterian Woman's Foreign Missionary Society in the evening. A resolution was passed commending the work of the Society and recognizing its value in promoting the interests of the Church in missions and in developing the religious life of its members. Missionary addresses were delivered by the Rev. John Pringle, Dr. King, James Lawrence and W. J. Hall. Thereafter the Presbytery resumed its business meeting. Dr. Bryce reported that owing to the removal of families from Stonewall the congregation had been weakened, and it was found that the congregation was unable to keep up its position as self-sustaining, a position which it had recently assumed. It was therefore agreed to ask for a grant of \$50. Dr. King presented the annual report on the State of Religion which was received and adopted. The treasurer presented a report of the finances of the Presbytery, which report was referred to the committee on Finance and Statistics. The case of Mr. Way was referred to the committee on the examination of candidates for the ministry, to report at the next meeting of Presbytery. The following were appointed commissioners to the General Assembly: The Revs. A. B. Baird and Joseph Hogg by rotation; and the Revs. Dr. King, J. Pringle and Dr. Duval, by ballot, as ministers; and as elders, Mr. John Paterson, Dr. Bryce, Professor Hart, Chief Justice Taylor and Mr. James Tomson. Dr. Robertson was unanimously nominated as Moderator of the next General Assembly. The Rev. Messrs. J. A. F. Sutherland, Joseph Hogg, John Pringle and A. B. Baird were appointed a committee to examine into the application of Mr. Alexander Mackenzie for certificate of standing as a Church member. The Rev. Mr. Pringle and Messrs. J. L. Meikle, R. Maitland and E. Mackay were appointed assessors, to advise with the Session of Fort William in carrying on its work. The Presbytery then adjourned to meet on Thursday, 30th April, at 7:30 in the evening.

THE PRESBYTERIAN COLLEGE, MONTREAL.

The annual convocation of the Presbyterian College, Montreal, took place last week in the Convocation Hall, which was very well filled with the friends of the institution, the students and the Church. Precisely at eight the senate, alumni and visitors, arrayed in their robes, entered the hall and ascended the platform. The Principal, Rev. Dr. MacVicar, presided, and amongst those on the platform were Sir Donald A. Smith, K.C.M.G., LL.D., Chancellor of the University of McGill; Sir William Dawson, Principal of McGill; Rev. Professor Scrimger, Rev. Dr. Mackay, Rev. Dr. Campbell, Dr. Smyth, Rev. James Fleck, Rev. Professor Campbell, Rev. J. Nichols, Rev. James Patterson, Rev. F. M. Dewey, Rev. A. J. Mowatt, Rev. Mr. Bennett, Rev. Mr. Morin, Rev. N. MacNish, Rev. T. Snyder, Dr. Kelley, Mr. A. T. Taylor, Professor W. H. Smith and others.

The proceedings were opened by the singing of a hymn, followed by the reading of the Scriptures and prayer by Rev. Dr. Mackay. Then followed the distribution of the following prizes, the recipients being greeted with applause as they advanced to the front:

The Philosophical and Literary Society's prizes, presented by the Rev. James Fleck, B.A., examiner. The Walter Paul prizes (each \$10 in books), awarded as follows: Public Speaking, W. D. Reid, B.A.; English Reading, J. R. Dobson; French Reading, T. S. St. Aubin; English Essay, H. C. Sutherland, B.A.; French Essay, N. McLaren.

The Sacred Music prize, presented by Mr. W. H. Smith, F.T.S.P.C., lecturer. The George Hyde prize, second year only (\$10 in books), H. C. Sutherland, B.A.; the R. S. Weir prize, all years (\$5 in books), W. D. Reid, B.A.

The Ecclesiastical Architecture prize, presented by Mr. A. T. Taylor. The Dr. M. Hutchinson prize, third year only (\$10 in books), R. T. Frew; second prize, all years (\$5 in books), J. A. Morrison, B.A. The Rhetoric prizes, presented by the Rev. Professor Scrimger, M.A. The Dr. F. W. Kelley prizes (\$15 in books for second year and \$10 in books for first year), awarded to H. C. Sutherland, B.A., and M. Menard. University scholarships gained after the close of session 1889-90, presented by the Rev. Robert Campbell; the Sir George Stephen first year, \$50, to J. S. Gordon; the Stirling second year, \$60, J. Taylor; the Drysdale third year, \$50, G. C. Pidgeon; the Slesor fourth year, \$50, R. Macdougall, B.A.

The French scholarships presented by the Rev. Professor Coussirat, B.D., B.A., officer d'academie, as follows: The first scholarship, theological, \$50, G. Charles, B.A., B.Sc.; the Guelph (Chalmers Church), theological, \$40, M. Menard; the first scholarship, literary, \$40, A. Sauve; the Hamilton (McNab Street), literary, \$40, N. McLaren.

The Gaelic scholarship, presented by the Rev. Neil MacNish, B.D., LL.D., lecturer, as follows: The R. R. MacLennan (senior), \$50, K. MacLennan; the H. MacLennan (senior), \$25, A. MacLeod; the J. MacLennan (junior), \$25, A. MacVicar; the A. MacPherson (junior), \$20, N. MacLennan.

The North-West scholarship, presented by the Rev. John Nichols to W. T. D. Moss, B.A. It consists of the James Henderson scholarship of \$25.

The ordinary General Proficiency scholarships, presented by the Rev. Professor Scrimger: The Greenshields, first year, \$50; E. A. MacKenzie; the Balfour, second year, \$50, D. MacVicar, B.A.; the Crescent Street, third year, \$50, R. Frew; the Hugh Mackay, third year, \$60, J. K. G. Fraser, B.A.

General Proficiency scholarships in honour and ordinary work, presented by the Rev. Professor Campbell: The Anderson, first year, \$100, D. J. Fraser, B.A.; the John Redpath, first year, \$50; K. MacLennan; special, first year, \$50, W. D. Reid, B.A.; the William Brown, second year, H. C. Sutherland, B.A.; the Peter Redpath, second year, \$50, A. MacGregor, B.A.

The students' gold medal, being the highest prize of the year for all work, pass and honour, presented by the Rev. Professor Scrimger, awarded to Mr. J. K. G. Fraser, B.A.

Only one degree was conferred, being that of Bachelor of Divinity *ad eundem* upon the Rev. T. Snyder. The Principal also announced that Mr. W. L. Clay, B.A., Mr. J. K. G. Fraser, B.A., and Mr. J. Naismith, B.A., had passed the first examination for the degree of B.D.

Mr. C. H. Vessot, a French student, then delivered a very interesting and well-written valedictory address, in which he referred humorously to the trials of student life, the untasted troubles of the practical life upon which they were about to enter, and the necessity of preserving a stern front towards the Roman Catholic Church, friendly but yet aggressive.

The Rev. Principal then presented diplomas to the graduating class, composed of Messrs. G. Charles, B.A., J. K. G. Fraser, B.A., R. Frew, B.A., J. A. Morrison, B.A., and C. H. Vessot.

The Rev. A. J. Mowatt, pastor of Erskine Church, then delivered an address to the graduates. They had been pursuing for several years past, he said, their studies, and the hour had now come when they were to sever their connection with the work of the past few years. Doubtless they had looked forward to it, but now that the time had arrived when they were to leave the past for a new life they were troubled with feelings of a new character of mingled regret and joy. They had now arrived at a period of their existence when they were to range themselves beside the Fathers of their Church, and, instead of being taught, to teach. They had taken a great step, a great step upward, and he desired to congratulate them. They had won honours, medals, scholarships; but what were they to the rewards of the life on which they were now entering? He called upon them to cast away their fears and come over to the good work of winning men for God.

Rev. Dr. MacVicar followed, speaking upon the work of the college, which, he said, extended not only all over the Dominion, but beyond, having amongst its 145 graduates seven who had gone to the Foreign Mission field. They should not forget that they lived in a great country, in a great city, and were connected with a grand university. Referring to the success of the College he remarked that the success of the past was only a foretaste of that of the future. The great trouble in Montreal was that they began everything on too small a scale, and had ever to be patching, and he hoped that this tendency would give way to a more modern state of things. The college had been in existence now twenty-three years, and to-day there existed a necessity for better equipment. Some of their chairs should not only be divided, but sub-divided. As for himself he had three subjects, and the claims upon his time were greater than he could well sustain.

Sir Donald Smith began with a neatly-worded compliment to the previous speakers, and especially to Mr. Vessot, the valedictorian. They were fortunate in being connected with such an institution as the Presbyterian College, and he could say for the McGill authorities that they were proud of having such an able institution affiliated to them, as they felt that their students were gentlemen who would not only do honour to their college, but to McGill. They had a great country to the northwest of them, and a country which required spiritual care, a care which he knew they would give as far as lay in their power. The college to-day was not the college of the past, and he congratulated them upon their Principal, whose ability no one doubted, and their able staff of professors. If at any time in their future careers they should be tempted to do anything derogatory to their good name, he felt sure that if they remembered their alma mater they would pause and reflect.

The Rev. G. Colborne Heine then pronounced the benediction, and the convocation dispersed.

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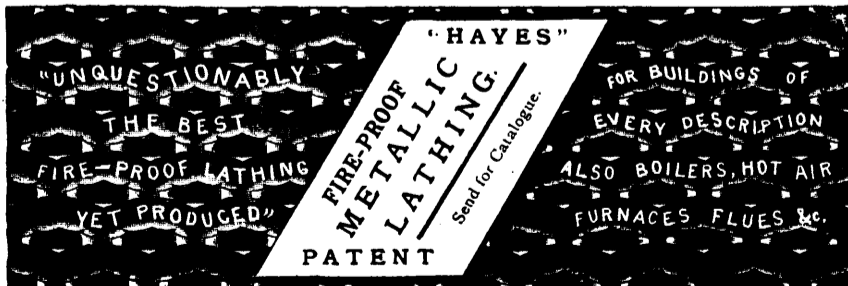
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THE North congregation, Inverness, although mainly composed of working folk, have subscribed \$20,000 for their new place of worship now in course of erection.

THE conference on the proposal for an autumn congress of members of the English Presbyterian Synod have concluded that the scheme is impracticable; but a committee was appointed to consider the best means of arranging informal gatherings for the promotion of spiritual life.



7/5-2

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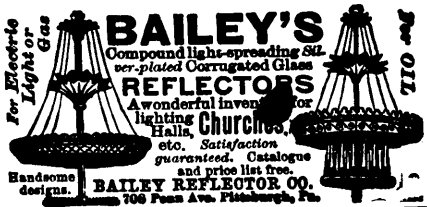
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JARDINIER SALAD.—Cut the boiled string beans, carrots and beets in small pieces. Add some peas and arrange them in a mould upon a bed of lettuce, moistening them slightly with vinegar. Just before serving cover them with a-half pint of mayonnaise dressing.

CHEESE WAFERS.—Rub a tablespoonful of butter to a cream and stir in two tablespoonfuls of grated English cheese. Spread this mixture on thin water crackers. Newport wafers or zephyrettes, or if you cannot get thin crackers split the thicker ones. Keep them in a hot oven till they are a delicate brown.

CABINET PUDDING.—Fill a buttered mould with alternate layers of bread crumbs and raisins and citrons. Pour over this a custard of a pint of milk, two eggs, three tablespoonfuls of sugar and a little salt. Flavour with vanilla. Let the pudding stand an hour and only steam it three-quarters of an hour. Eat it hot with hard sauce.

JONQUIL BLANC MANGE.—Boil a quart of milk with a tablespoonful of salt and four tablespoonfuls of sugar. Soak half a box of gelatine an hour in a teacup of milk, and when the milk boils stir it in. When it is dissolved add the yolks of four eggs. Flavour with vanilla, pour into a mould wet with cold water, and set it away to harden. Serve with whipped cream heaped around it.

OYSTER SOUP.—One quart of oysters, one quart of milk, one-half cup of butter, one-half cup of powdered crackers. When milk boils, add butter, crackers and oyster liquor (which has been boiled and skimmed), then pepper and salt to taste, and finally the oysters. Cook three minutes longer and serve. May also season with celery salt, or a teaspoonful of Worcestershire sauce.

POTATOES A LA LYONNAISE.—These potatoes are quite famous for their excellence. Cut eight potatoes, boiled, into round slices; lay them in a frying-pan with one and a-half ounces of butter and the round slices of a previously fried onion, and season with one-half pinch each of salt and pepper. Cook well together for six minutes until well browned; toss them well, and serve with a pinch of chopped parsley sprinkled over the whole.

OATMEAL FRITTERS.—One egg well-beaten, add one teacup of cooked oatmeal and beat well, one-half teaspoonful of salt, one tablespoonful of sugar, one-half teacup of sweet milk, one teaspoonful baking powder mixed with the flour before adding, and enough flour to make a good thick batter. Drop in small spoonfuls in hot lard and fry brown. Don't have the spoonfuls very large, or the cakes will not be done in the middle.

CARAMEL CUSTARD.—A quart of milk, a scant teaspoonful of salt, five eggs, five dessert-spoonfuls of sugar and a teaspoonful of vanilla. Bake in a moderate oven, in a buttered dish, and set in a pail of boiling water until, trying it with a spoon, you find it firm in the centre. When quite cold run a knife around the edge and turn the custard out into a shallow dish. Pour the sauce around it. For the sauce stir a cupful of sugar over the fire until it is brown, but not burnt. Add a cup of boiling water and cook slowly fifteen minutes. Cool it before using.

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MUSICAL.

There seems to be little going on in musical circles of late, but there is much talk, among musical people, of the marvelous cure of Miss B—, the high contralto singer, who has long suffered from a severe throat or bronchial affection, superinduced by Catarrh in the Head, and who has been perfectly cured by the use of Dr. Sage's Catarrh Remedy, coupled with the use of Dr. Pierce's Golden Medical Discovery. For all bronchial, throat and lung affections, and lingering coughs, it is an unequalled remedy. When complicated with Chronic Nasal Catarrh, its use should be coupled with the use of Dr. Sage's Catarrh Remedy. Of all druggists.

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the soil will reap the first fruits. The Ireland National Food Co. (Limited) of Toronto are the manufacturers of these invigorating, health-giving and delicious foods, a partial list of which will be found in another column.

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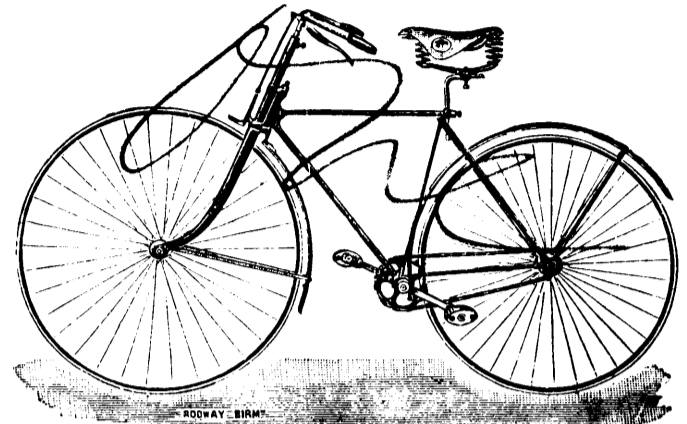
THOUSANDS OF LIVES LOST.

Poets and novelists go into ecstasies over what they romantically call "beautiful spring," and "gentle spring," and while no doubt everyone is glad to see winter release its icy grasp, "beautiful spring" is, after all, one of the most deadly seasons of the year. Sudden transitions from warmth to extreme cold, with piercing, chilling winds; from dry to sloppy, "muggy" weather, all combine to make the season a most trying one, even to the hardiest constitution, while to those with weak constitutions the season is one of positive danger. Undoubtedly the greatest danger at this season of the year is from cold in the head, which very few escape, and which if not promptly and thoroughly treated, develops into catarrh, with all its disagreeable and loathsome effects. Catarrh, neglected, almost as certainly develops into consumption, annually destroying thousands of lives. At this trying season, no household should be without a bottle of Nasal Balm. In cases of cold in the head it gives almost instant relief and effects a speedy cure, thus preventing the development of catarrh. Where the latter disease has already secured a hold it is equally efficacious, and with persistent use will cure the worst case. From the outset it sweetens the breath, stops the nauseous droppings into the throat and lungs, dispels those dull headaches that afflict the sufferer from catarrh. Nasal Balm is not advertised as a cure-all—it is an honest remedy which never fails to cure cold in the head or catarrh when the directions are faithfully followed, and thousands throughout the country have reason to bless its discovery. Nasal Balm may be had from all dealers or will be sent post-paid on receipt of price (50 cents, small, or \$1, large size bottle) by addressing Fulford & Co., Brockville, Ont.

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Miscellaneous.

4/2/92

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

DIED. At Elora, on Tuesday, 7th April, Jane, widow of the late Rev. J. G. Macgregor, and daughter of the late Rev. Alexander Sterling, LL.D., minister of the parish of 1st Country, Scotland, in the 84th year of her age. At Stratford, on 12th April, Rev. Thomas MacPherson, aged 80 years.

MEETINGS OF PRESBYTERY

BARRIE.—At Barrie, Tuesday, May 5, at 11 a.m. CALGARY.—In St. Paul's Church, Banff, on 9th September. HURON.—In Exeter, May 12, at 10.30 a.m. KINGSTON.—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m. LINDSAY.—At Woodville, Tuesday, 26th May, at 11 a.m. MAITLAND.—At Wingham, Tuesday, May 12, at 11.15 a.m. MONTREAL.—In Convocation Hall, Tuesday, 23rd June, at 10 a.m. PARIS.—In St. Paul's Church, Ingersoll, on 7th July. QUEBEC.—In Chalmers Church, Richmond, May 13, at 4 p.m. STRATFORD.—In Knox Church, Stratford, May 12, at 10.30 a.m. WHITBY.—In Oshawa, Tuesday, 21st April, at 10.30 a.m. WINNIPEG.—In Knox Church, Winnipeg, on Thursday, April 30, at 7.30 p.m.

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Miscellaneous.

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Printed specifications and the special form of tender as to each work can be obtained at this Department. All Plans in the special form of tender are to be properly filled up, and tenders must, as to form, contents and otherwise, comply with the terms set forth in the specifications.

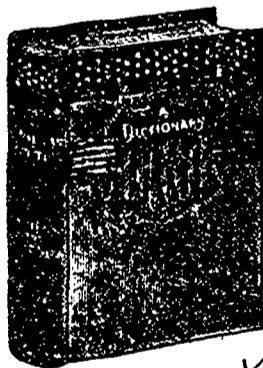
An accepted bank cheque, payable to the order of the undersigned, for the amount mentioned in the specifications of the special work tendered for, must, subject to and upon the conditions mentioned in the specifications, accompany each tender. Parties tendering for more than one of the said works must, as to each of the works, remit a separate cheque for the amount mentioned in the special specifications relating to each such work.

Security for the fulfilment of any contract entered into is to be given as stipulated in the specifications; but the Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner, etc. Department of Public Works for Ontario, TORONTO, 6th April, 1891.

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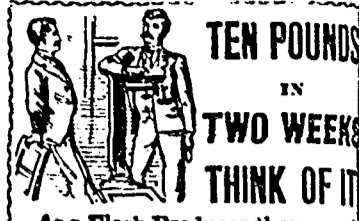


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