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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, MARCH 19th, 1890.

No. 12.

NOW READY.

PRESBYTERIAN YEAR BOOK

FOR THE
DOMINION OF CANADA AND NEWFOUNDLAND,
FOR 1890.

In addition to the usual contents, the following papers appear in the issue for 1890:—The Moderator; Home Missions, by Rev. William Cochrane, D.D.; Our Foreign Missions—a general survey, by James Croil, Montreal; The Woman's Foreign Missionary Society, by a member of the Central Board, Our Sabbath School Work: Its Present Condition and Pressing Needs, by W. N. Hossie, Brantford; Sabbath Observance, by a Layman; Young Ladies Colleges, by J. Knowles, Jr.; Our Maritime Synod, by Rev. Dr. Burns, Halifax; American Presbyterianism, by Rev. A. T. Wolff, D.D., Ph.D., Alton, Ill.; Home and Foreign Missions of the Presbyterian Churches of Scotland, William Johnston, Wamphray, Scotland; The Presbyterian Church in Ireland, by Samuel Houston, M.A., Kingston; Sketches of St. David's Church, St. John N.B., St. Andrew's Church, Windsor, and Knox Church, Winnipeg.

PRESS OPINIONS.

It contains a list of the Moderators of the Church, a record of notable events, officers, committees and boards of the General Assembly, information about home and foreign missions, members of Presbyteries and Synods, a list of the ministers of the Church, etc. Every Presbyterian should have a copy.—*Hamilton Times*.

The PRESBYTERIAN YEAR BOOK is a neat little publication of 120 pages, containing a great amount of useful information relating to the Presbyterian Church in this country, and its work at home and abroad. It also contains papers dealing with the Church in Scotland, Ireland and the United States.—*The Mail*.

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Notes of the Week.

THERE are tendencies towards a comprehensive union of the Australian Presbyterian churches. Of late years the developments have been in this direction, but in Tasmania the Free Church of Scotland is represented by four congregations, which maintain a separate existence, and in New South Wales the Synod of Eastern Australia still stands aloof from the union with the other various Presbyterian bodies which was consummated in 1868.

A BRITISH Parliamentary return of the emoluments of the Scottish Professors for 1889 shows that in Edinburgh Dr. Flint received \$4,510; Dr. Adams, \$2,795; Dr. Taylor, \$2,705; and Dr. Charteris, \$4,510. In Glasgow Principal Caird received \$5,495; Dr. Dickson, \$3,925; Dr. Robertson, \$3,550; Dr. Story, \$3,595, and Dr. William Stewart, \$3,605. At Aberdeen Dr. Milligan received \$2,850; Dr. Alexander Stewart, \$2,555, and Mr. Kennedy \$1,890. At St. Andrews Principal Cunningham received \$2,615; Dr. Crombie, \$2,230; Dr. Mitchell, \$2,545, and Dr. Birrell, \$2,615. The emoluments of Sir William Turner, Professor of Anatomy in Edinburgh, amounted to \$15,000, and Dr. Cleland, of the anatomy chair at Glasgow, received \$11,165.

A WRITER in the *Lady's Pictorial* says: I am not a great admirer of what are known as revivalist preachers. As a general rule I find their services a mixture of cant and rant; but if there is just a little of the latter, there is not an iota of the former in the powerful sermons of the Scotch minister of Regent Square Chapel (the old home of the celebrated Edward Irving), the Rev. John McNeill. He has all the requisites required by a mission preacher—good voice, very fair gestures, dramatic power, earnestness, intelligence, and a sweet, persuasive persistence which are very telling. His Scotch accent, in which there is no trace of vulgarity, and his effective use of Scotch expressions, add considerably to the very original charm of his preaching. The writer adds that Mr. McNeill is working too hard.

THE trustees of the estate of the late Mr. George Sturge have intimated to the treasurer of the Foreign Missions of the Presbyterian Church of England that they have allocated \$25,000 from the residue of Mr. Sturge's estate to their funds. Mr. Sturge, who was a well-known Quaker, was deeply interested in the foreign missions of the English Presbyterian Church, and his trustees have carried out what they believed to be his wishes in this gift. It comes very opportunely. There is a large deficit in the accounts for 1889, but this will be balanced by a legacy shortly to be paid. However, the work is extending in all directions. It will be proposed to spend Mr. Sturge's legacy at the rate of

say \$3,750 a year, and to obtain a rise in contributions from congregations, so that new openings may be taken advantage of.

THE Rev. William Martin, LL.D., Emeritus Professor of Moral Philosophy in the University of Aberdeen, died at his residence in Perth lately. A native of Newport, where he was born in 1816, he received his education in the high school of Dundee and the University of St. Andrews. He was appointed to the Chair of Moral Philosophy in Aberdeen in 1846, and continued in that position for nearly thirty years, resigning about fifteen years ago on account of failing health. Professor Martin was an adherent of the Scottish School of Philosophy represented by Dr. Thomas Reid and Dugald Stewart, although he leaned to the evangelistic rather than to the metaphysical side of thought. It was his wont to devote his summers to evangelistic tours in such remote districts as Orkney and Shetland, where his services were greatly appreciated.

THE *Christian Leader* remarks: Barnum says his great principle in life has been to make his customers walking advertisements. This is a confession of preference from one whose advertising feats have become a proverb that, after all, the living commendation is better than any quantities of paste and placard. Boys who stick up for their own school are better than any honours at college or press announcements. Church members—more particularly some ministers and members of the Free Church of Scotland—should bear this in mind. Half the strength that leads to visible growth in a church comes from the habit of not fouling one's own nest but speaking well of it. The character men themselves give of the church enhances or defames its reputation. Christianity itself is dependent on Christian testimony as to its nature. "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven."

THE Free Church College Committee at a recent meeting appointed two sub-committees to confer with Profs. Dods and Bruce to consider and report upon the charges urged against them; Dr. Laughton to be Convener of the one committee and Principal Rainy of the other. A letter was read from Dr. Dods declaring his acceptance of the Confessional doctrines of the Divinity and Atonement of Christ, but claiming liberty to emphasize as he finds occasion, and according to his impression of existing needs, aspects and bearings of the death of Christ which are not specified in the Confession. "As regards the divinity of Christ," he writes, "I can only say that without that I have no religion, and indeed no God. My danger has, in fact, always been to make too much rather than too little of the divinity of Christ; to put the Father too much in the background, and speak too constantly as if Christ alone were God." The next meeting of the committees takes place on March 18, and the sub-committees were asked to report if possible to that meeting.

ADVENTURERS who under fraudulent disguises play upon popular credulity are confined to no country. The Edinburgh correspondent of a contemporary writes: Seldom has a newspaper done a better piece of work than that achieved by the *Evening Dispatch* of this city in exposing the scandal of a mission and home for destitute children managed by a family of the name of Brown. The home was a wretched place, the unfortunate children being only half fed and huddled together in a miserable cottage totally inadequate as to size and in a state of disrepair that must have been extremely prejudicial to health. The chief manager, a Mr. D. R. Brown, has posed as a Free Church missionary, and has travelled about the country with a Gospel waggon, taking collections for a mission among the Zulus which had no more reality than his alleged connection with the Free Church. Legal proceedings were threatened against the exposé of the evil; but at length the Browns have been driven to make an abject apology to the Society for the Prevention of Cruelty to Children. Mr. D. R. Brown pledges himself to desist from collecting money for any charitable purpose and to dissolve the homes. The case is one which ought to make Christian people wary in the bestowal of their charity.

To correct a misapprehension prevalent in some quarters that the Christian Endeavour Societies are not as closely related to the local church as a society that exists simply in one denomination might be, the trustees of the United Societies of Christian Endeavour desire to have it published broadcast that it is one of the fundamental principles of the movement that no Christian Endeavour Society owes allegiance to any other organization except its own local church. No taxes are levied and no authority is exercised by the United Society, which exists simply to give information. There is no Board of control, no governing body that dictates or directs, or in any way prescribes rules or regulations, except the church to which the society belongs. In this respect the society is on the same basis as the Sunday school. Certain principles distinguish the movement, like the pledge for the prayer meeting, the consecration meeting and the Lookout Committee. These being accepted constitute a Christian Endeavour Society, and each society does its own work, for its own church, in its own way. Every Society of Christian Endeavour, like every Sunday school, must, of course, necessarily and always be of the same denomination as the church to which it belongs, and be subject only to its discipline.

THE Association of North London choirs, says the *Christian World*, has had not a little to do with the improved singing which has been a marked feature in so many churches. The Association gave one of their periodical services of praise recently in St. John's Wood Church. There was a crowded attendance, and the service was more successful even than its predecessors, which is saying a very great deal. More choirs took part than on any former occasion, there being no fewer than 250 singers, their rendering of the hymns being admirable. Mr. H. L. Fulkerson, Regent Square, acted as conductor, and Mr. F. G. Edwards, St. John's Wood, secretary of the association, was the organist. Organ voluntaries were given. The devotional service was conducted by Rev. J. T. McGaw and Rev. P. Carmichael, and Dr. Munro Gibson gave an address. At the close, Mr. Wales, president of the Association, spoke a few words. He alluded to the success of the service, and expressed the hope that all congregations represented would henceforth take a greater interest in the service of praise, and seek to raise it to a higher level. Dr. Gibson, in his address, spoke of the importance of the service of praise. Not music merely, but worship. Music was one of those handmaids which brought Divine truth and love home to human hearts. There might be a danger of mistaking music for a means of grace; still, it brought the hearer near the kingdom of heaven. Hence the importance that leaders of song in churches should be spiritual men and women.

THE Bible Institute in Chicago, of which D. L. Moody is the head, has been fortunate enough to secure the services of Prof. W. G. Moorhead, of Xenia, Ohio, for the three months of April, May and June. Professor Moorhead is regarded by many as the most suggestive, thorough and stimulating Bible Teacher in the country. Mr. Moody sends out a cordial invitation to all ministers, evangelists, theological students and other Christian workers in all parts of the land who wish a new inspiration in the study of the Word of God to come to Chicago for the entire three months or a portion thereof and take advantage of this great opportunity. The new building of the Institute is open; and those who come will, as far as possible, be accommodated in it. Those who desire rooms in the building should send their names and references at once to the superintendent, R. A. Torrey, 80 W. Pearson Street, Chicago. Those who cannot be accommodated in the building will find furnished rooms near at hand and can board in the institute restaurant. Four dollars per week will cover all necessary expenses. As the seminaries close in April, theological students are especially invited to come and give a few weeks to Bible study under this gifted teacher and get the experience to be gained in the aggressive work of the Chicago Evangelization Society, among the masses of the city. Ministers who feel the need of fresh Bible study and contact with active workers, are also cordially invited. Christian young men and ladies from the colleges could profitably spend the spring vacation attending Prof. Moorhead's lectures.

Our Contributors.

THE CHOIR.

T. TURNBULL, I

(Concluded).

About the close of this century an island in the diocese of Nismes became known as Psalmody Island, because of a monastery on it founded by Corbilla, a Syrian monk.

He belonged to an order established at Antioch in Syria, at an earlier date, whose social work was to preserve in their monasteries a perpetual psalmody. One Alexander established under the auspices of Gennadius, patriarch of Constantinople, a similar order, called the Sleepless, because the praises of God had to be sung perpetually—day and night, the singers succeeding each other without interruption. Great care was exercised that no one fell asleep during these services. Sometimes they plaited straw to keep from it and a man was often engaged to walk about the choir with a lantern, who, when one was discovered napping, thrust it into his face to awaken him.

Already the word "choir" had lost its original signification, and was also applied to the place where the canons, or singers, and the priests sang and performed the ceremonies of religion. This part of the sacred edifice was at first separated from the altar, elevated in the form of a theatre, and enclosed on all sides with a balustrade. On either side a pulpit was placed in which the epistle and Gospel were sung or chanted.

The style of music and praise just described continued to the time of Gregory the Great (540-604) with little alteration. This distinguished prelate was a great musician. He revised and added other modes and scales to the Ambrosian method, thereby laying the foundation for the science of music in use at the present day. He introduced the responsive chant, and established a school for church music, which was in existence at Rome as late as the ninth century.

Besides, this active pope collected the musical fragments of such ancient hymns and psalms as the first fathers of the church had approved of and had recommended to the primitive Christians. These he methodized, and arranged, in what seemed to him to be the best order, and the result of his labours was soon adopted by the chief part of the western Church and continued for a long time at Rome. He was thus a compiler rather than a composer of ecclesiastical music, for chants and hymn tunes had been established in the Church long before his day.

Choirs had already been considered an important adjunct of public praise.

The cantores were singers enrolled in the canon, or catalogue of the clergy, to whom the office of singing in the church was restricted. The duty of these cantores seems to have been to regulate and encourage the ancient psalmody and hymnology of the church. It was found by experience that the vast masses of the people were either quite ignorant of music, or quite untrained in it, and were not fit to perform the service of praise without some to instruct and guide them. As a necessary consequence this order of men were set apart for the singer's office.

Over the cantores, or choir, a monitor, prænuntiator, archicantor, or precentor, was placed. The psalms, hymns, and spiritual songs were divided up so that the antiphonal style of praise could be rendered. The precentor generally chanted or sang the first half of the verse, and the choir and people joined in and sang the rest. These precentors formed a class by themselves in large congregations, as many as twenty-six were attached to the church of Constantinople during the sixth century.

In the western Church only one was employed in a congregation with an assistant or substitute if required, who had charge of the musical portion of the service and conducted it himself. He gave out the psalm that was to be sung from the desk or pulpit and used a baton to beat time like a modern leader of an orchestra or chorus.

Having found that choirs were a recognized part of the post apostolic age,—if not the apostolic itself—it may be necessary to trace the history of musical instruments in the service of praise.

Psalmody was composed for their use and was always understood to require them, but this was not the case with hymns nor spiritual songs.

They were simply to be sung.

The early Christians were constantly impoverished by persecution, and were often obliged to hold their assemblies in secret and in darkness, so that they could not think of a magnificent service of praise.

It is not to be wondered at, then, that there were no instruments used in their public worship. In the Jewish mind the disuse of these would naturally lead to the prohibition of them, since that portion of the Christian Church looked upon the ritual of the Mosaic economy as superannuated.

Again, the instruments then in use were associated with the licentious and indecent customs of a dissolute society, and the knowledge of this would naturally lead the church to reject them.

It is said that many of the early writers condemned musical instruments.

Towards the close of the second century Clemens Alexandrinus, a presbyter of Alexandria, admitted that the harp or lyric might be used without blame in the private devotional exercises of the Christians, but disapproved of its use altogether in public worship. He explains why they looked with

disfavour upon instruments in worship. Commenting upon Psalm c1, he says: "Where we are commanded to praise God on the psalter, that is, on the tongue, because the tongue is the psalter of the Lord; and to praise him on the harp, by which we must understand the mouth; and to praise him on loud sounding cymbals, by which the tongue is to be understood, which sounds or speaks through the knocking or coition of the lips."

Justin Martyr in the same century states that no instruments were used in the service of praise.

Epiphanius (310-403) considered the flute a diabolical instrument.

Chrysostom in the fourth century and Theodoret in the fifth declared against all kinds as helps to worship.

At what period of the Church's history organs were first introduced is not positively known, but according to Julianus, a Spanish bishop (450 A.D.) it was in common use in the churches of Spain in his time. One is mentioned as being in a church of nuns in the city of Grado before the year 580 A.D.

The introduction of these instruments in the west has been attributed to Pope Vitalian (658-672) but Lorinus makes it of a much earlier date.

These instruments were exceedingly crude at first. In the time of Julian the apostate, in the fourth century, the increase of the number of pipes in the organ necessitated some artificial method of supplying wind, and the ordinary bellows, made of a bull's hide, was adopted. During the fifth century a water pressure was used to steady the supply of wind, but it gradually fell into disuse in the sixth century, when organs were in common use as aids to secular song.

In the eastern Greek Church the use of instruments has never been tolerated.

When the Saxons embraced Christianity in the sixth century, the Gregorian chants were introduced into Canterbury by a monk named Austin, who was sent from Rome by Pope Gregory for that purpose.

Bede, the historian, states that the Britons had been instructed in the rites and ceremonies of the Gallican Church by Germanus and had heard him sing "Allelujah" many years before the arrival of Austin from Rome.

It does not appear that the ancient British churches used any music in their services, and from the few remains of some of these, preserved it would seem that no provision had been made for a choir at all. When Archbishop Theodore ascended to the see of Canterbury in 669, music began to flourish among the Saxons. A few years after this, 680, Pope Agatho sent John, the precentor of St. Peter's Church at Rome, to Wearmouth to teach the monks church music. His reputation as a teacher became so great that in a short time the masters of music came to hear him from all the other monasteries in the north and prevailed upon him to open schools for teaching music in other places of the kingdom of Northumberland.

The Gregorian chants then in use in England were never abolished, and traces of them are still to be seen in the Anglican worship of to-day.

At the commencement of the eighth century the use of the organ was appreciated in England and the art of making it became known, but we have no evidences that it was used in the services till a later date. Bede, the historian, who died in 735, describes very minutely the manner in which the psalms and hymns were sung in his day, but is altogether silent about the use of instruments in either churches or convents.

In a celebrated Missal of the tenth century, while giving directions how to perform the several parts of the prescribed service, these words are given to guide the choir in their rendition of the music—"Here the priest begins to sing with the organ." From this we infer that the introduction of the organ into church worship would be some time in the ninth century.

Pepin, father of Charlemagne, saw that the organ was of great service in devotion, and as there were none in either France or Germany in his day, (750), had one sent to him by the Byzantine emperor, which he deposited in the church of St. Cornelius at Compiègne, which was the first introduced into Germany.

Charles the Great in 811, or 812, caused one to be made at Aix-la-Chapelle after the model of the one at Compiègne. During the tenth century organs were used in the most noted churches of both England, Germany, and Italy.

Having traced the history of sacred praise until it became lost in a degenerate church, we pause to winnow the gleanings we have made:—

1. Psalmody must always have the highest place because of its divine origin.

2. Hymnology received the sanction of the apostles, and was in general use among the primitive Christian Church. It has been blessed by the Holy Spirit in all subsequent ages and, therefore, is truly an acceptable form of praise to God.

3. Choirs and choir music have existed in the Christian Church from its formative state, before she became corrupted by the idolatrous innovations and sacrilegious practices of the dark ages, and they were not denounced by the reforming spirit that ruled those who protested against her corruption.

We have the choir, then, as an ancient and divinely favoured institution, and its position, work, and influence, demand our careful attention.

4. However much instruments may aid the human voice in offering acceptable praise to God we have no historical authority for using them beyond the sanction of a worldly-minded and vain-glorious church.

What the apostles and their disciples might have done if their worldly circumstances had been different we cannot tell, but that which must date from the seventh or eighth centuries is clearly a modern introduction compared with the hymns, spiritual songs, choirs, and choir music.

The views of Calvin on this subject are as strong perhaps as anyone would desire:

"When believers frequent their sacred assemblies musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law."

Riclard Baxter, on the other hand, enumerates five reasons why instruments may be used:

"1. God set up church music with instruments long after Moses' ceremonial law, by David, Solomon, etc.

"2. It is not an instituted ceremony merely but a natural help to the mind's alacrity—and it is a duty and not a sin to use the helps of nature and lawful art, as it is lawful to use the comfortable helps of spectacles in reading the Bible.

"3. Jesus Christ joined with the Jews that used it, and never spake a word against it.

"4. No Scripture forbiddeth it, therefore it is not unlawful.

"5. Nothing can be said against it, [that I know of, but what is said against tunes and melody of voice. For whereas they say that it is a human invention, so are our tunes (and metre and versions). Yea it is not a human invention, as the last Psalm and many others show, which call us to praise the Lord with instruments of music."

We close with the fitting words of Morison:—

"Never let it be forgotten that no sounds of the most exquisite harmony whether proceeding from human voices, or from harp of sweetest sound, can be acceptable with Jehovah, if the music of a redeemed heart does not give tone and emphasis to the song of praise."

THE REV. DR. MACLAREN AND THE TWENTIETH CHAPTER OF REVELATIONS.

"This is the only place where the Scriptures even seem to speak of the resurrections separated from each other by a lengthened period, and here alone is there reference to a reign of Christ with His saints, limited to a thousand years." One-half of the above quotation is correct, and the other is, to say the least, very doubtful. It is quite true that Rev. xx. is the only part of the Word where the length of the time elapsing between the resurrection of believers and that of unbelievers is given. No other part of the Word tells us that a thousand years shall intervene between those two coming events. Nor is that in the least to be wondered at. One statement of the duration is enough. On statement has been sufficient on other matters. In one sense the Lord foretold how long His people should be in bondage in Egypt. That was enough. There was no need for repeating the figures. Daniel said that so many weeks would elapse between the decree to rebuild and restore the temple and the coming of the Messiah. And one statement of the time was enough. It gave currency to the hope of His coming at that time far and wide. Before passing from this point let me call attention to a fact that should have been stated and was not. The thousand years are mentioned several times in the chapter. That fact goes far to guard us against any mistake as arising out of words or numerals. The words quoted seem to imply that this is the only spot in the Word where separate resurrections are spoken of at all. Then if the quotation does not bear that construction, the doctrine is found everywhere throughout the pamphlet. So that it cannot be unfair to meet this point just here. Separate resurrection for believers is found in many places in the Word. The separate resurrection of our Lord was foretold in the Old Testament Scriptures. The separate resurrection of believers is as clearly put forward in the New. Any writer who can argue down the doctrine of a "first resurrection" now could, if he had lived in the days of the prophets, have made as plausible a plea against the rising of the Lord. Is this hope of a second resurrection then to be found in other parts of the book than Rev. xx? It is.

Now for the proof. Our Lord said to a certain benevolent person (Luke xiv. 14): "Thou shalt be recompensed at the resurrection of the just." Then He said to the Sadducees (Luke xx. 35, 36): "But they that are accounted worthy to attain to that world (age) and the resurrection from the dead, neither marry, nor are given in marriage; for neither can they die any more; for they are equal unto the angels; and are sons of God, being sons of the resurrection." These words proclaim the separate resurrection of believers as distinctly as Hosea iii. 2, which reads thus: "After two days will He revive us; in the third day He will raise us up, and we shall live in His sight," proclaims the separate rising of our Lord. The phrase, "The resurrection" carried with it a definite meaning in the days of our Lord. Words and phrases do come to have conventional meaning. In an able article last summer the *Globe* showed that the word "temporance" had such meaning, and that people were not at liberty to lose sight of that at will. The phrase "the resurrection" had that meaning. It meant a general simultaneous rising of all the dead. In that sense Scribes, Pharisees, Sadducees and all understood it. In that sense the Sadducees used it in Luke xx. They said: "Whose wife shall she be in the resurrection?" "I know that he shall rise again in the resurrection at the last day," said Martha (John xi. 24). In 2 Timothy ii. 18, we read: "Who concerning the truth have

erred, saying the resurrection has passed already; and overthrown the faith of some?" Such was a common way of speaking of the subject in those days. Our Lord chose on different occasions to use other kinds of expressions. The expressions that He used indicate that He differed in thought from men around Him. If He had believed as others did, He would have spoken as others did. His language in both these places in Luke points to a separate rising. If any of the Pharisees had been stating the promise of Luke xiv. 14, He would have put it, "Thou shalt be rewarded at the resurrection." Our Lord said the reward would come at "the resurrection of the just." The reason for the expression is that He knew a separate resurrection was coming. Meyer points out the thought that the words "of the just" at the close of that sentence would be tautology on the part of our Lord were it not that He taught such resurrection. Men like Meyer, Godet and Alford all hold, with a host of others, that a separate resurrection is there taught. To say that they are all prejudiced and dismiss the case is not enough. Look a little farther at these words of Christ in Luke xx. 35: "They that are accounted worthy to attain to that world (age) and the resurrection from the dead, neither marry nor are given in marriage." These words state facts, but they contain a prophecy as well. Is it not an old rule of interpretation that prophecies come literally true? It was said that our Lord should ride on a colt into Jerusalem, and He did so literally. It was not humility in general that was then foretold. Here He says His people shall rise from the dead; and what He says shall take place to the very letter. He rose from the dead. He left the dead behind Him, and so shall they. Let us take promises as we find them. Dr. Horace Bushnell put forward an argument something like this. He was dealing with the Baptists. "I do not care to wait to prove that there were children in all those households spoken of in the Acts of the Apostles. No Baptist missionary could write back to the church that sent him out, and say, 'I baptized such a man and his household, and such a man and his house.' If he did the authorities at home would soon enquire what he was about. The manner of speaking adopted by Luke shows what the practice was." The way our Lord speaks on this subject is a clear indication as to what He taught.

The doctrine of a separate resurrection for believers comes out in many places besides Rev. xx. 4. The implied or asserted teaching of the above quotation is wrong. It seems not a little strange why the able writer of the pamphlet should deny all doctrine in the matter of resurrection. He is a decided believer in election in other lines. Believers are a chosen people. Why should not their resurrection from the dead show who they are, and to whom they belong? Our Lord's resurrection declared Him to be the Son of God with power. Why should not His people be like Him in this respect? But they shall. That is one way He has of confessing them.

Let us turn to Phil. iii. 11. It reads: "If by any means I may attain unto the resurrection from the dead." These words are manifestly near of kin, and of one accord, with the words that we have been dealing with in Luke. To be taken out from among the dead was a privilege in the estimation of the apostle. It is one that only believers shall have. Each one shall have it whether he argues against it or not in life. It is a blood-bought privilege, and we should be careful to accept it gladly from the hand that holds it out. When a believer dies, he is done with the wicked forever. When he rises from the dead He shall not be jostled by them. Here let me draw on Bishop Lightfoot's exposition of this verse. There are two ways of speaking of the subject of resurrection in the Word. There is one formula that is used when dealing with the resurrection of saints, and another when dealing with that of the dead in general. In his commentary Dr. Lightfoot says: "The resurrection from the dead is the final resurrection of the righteous to a new and glorified life. This meaning, which the context requires, is implied by the form of expression. The general resurrection of the dead, whether good or bad, ἡ ἀναστασις τῶν νεκρῶν (he anastasis, ton nekron) (e.g., 1 Cor. xv. 42): on the other hand the resurrection of Christ and of those who rise with Him, is generally ἡ ἀναστασις [ἡ] ἐκ νεκρῶν (Luke xx. 35; Acts iv. 2; 1 Peter i. 3). . . . Here the expression is further intensified by the substitution of 'exanastasis' for 'anastasis,' the word not occurring elsewhere in the New Testament." Fausset in the Critical Commentary takes the same view of the verse. So do many others. When we turn over to Rev. xx. we find the same form of expression there—"the resurrection, that from the dead." Then look at 1 Cor. xv. 23: "But each in his own order; Christ the first fruits; then they that are Christ's at His coming." The same hope manifestly is in the apostle's heart here. The word order is deeply significant. It means brigade, or cohort, or band. Christ and those that rose with Him were the first band. The whole body of believers shall be the next band. Here are two parts of a sentence separated by a comma, and between these two clauses two thousand years have intervened. Why should not a thousand years come in between the twenty-third verse and the twenty-fourth? There is no exegetical or doctrinal obstacle in the way of hope. Traditionary faith is the only thing that hinders. The assertion that Rev. xx. is the only part of the word where a first or separate resurrection for the saints is found never should be made. That grand truth is woven into the Scriptures through and through. Men like Lightfoot, Alford, Fausset, Bonar, McCheyne and Spurgeon see this doctrine everywhere. A simple denial that it is

in the Word is not enough. What we want is proof from the Scriptures.

At the bottom of page one we read that a tract, the outside of which was adorned with the figure of a key, fell into the writer's hands. At once the idea of wrenching springs up in his mind. That is a thing that we all devoutly need to pray to be kept from. On reading it he perceived that the key was Rev. xx.

In regard to the above points, all that was meant was that Rev. xx., when fairly understood, threw light upon other parts of the Word. The interpretation of one part of the Word by another is a plan followed by many people, and wisely so. May not Matt. xvi. 21, "From that time forth began Jesus to show unto His disciples how that He must go up to Jerusalem and suffer many things of the elders and the chief priests and the scribes, and be killed, and rise again the third day," be taken as a key to open many doors? These words throw a two-fold light back on the Old Testament. They lighten up the prophecies that have reference to the suffering of our Lord. Then take all the passages that point to the resurrection of our Lord, however feebly, that statement throws light on them. Our Lord said that after three days He would rise again from the dead. He meant a literal resurrection. Take Psalm xvi. 10. "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." Now does not Matt. xvi. 21 throw a flood of light on Psalm xvi. 10? By the way, was it not true that if any Simeon or Anna had arisen to say that Psalm xvi. 10 taught the literal resurrection of our Lord from the grave before His flesh was corruption, that he would have been stoutly opposed? Many a Jewish rabbi would have come forward to show that no literal rising was there meant at all. It was only a coming to life of the principles Messiah held was there foretold. His logic would have satisfied himself and all around. In the meantime "the first resurrection" is being discredited by great and good men, while it is there as clearly as that of our Lord, and also in the Old Testament record.

A key is a good thing. It is made to open locks, not to wrench them. The words of Daniel ix. 24-27, were a key to open doors. I would like to quote them, but they are too long. They threw a flood of light on passages that went before.

On page second it is said: "I could never see why these verses should have such a commanding influence assigned them in the interpretation of Scripture. It has always appeared to me a more natural procedure to interpret the utterances of a comparatively obscure, symbolic book, by the plain statements of the Word of God, than to invert the process, and to interpret the clear by the obscure."

The quotation looks well, sounds well, and is sound in the main. It may give even the writer of it, however, trouble to follow it out. It is easier to preach that doctrine than to practise it. By all means let us interpret the obscure by the clear. The writer expounds Rev. xx. through the help of Rev. xi. Here the reader ought to turn up and read the latter chapter if not familiar with it. It speaks of the two witnesses of the Lord. Their history in brief is this: "They prophecy 1,260 days; they are slain by the beast; they rise after three days and a half. But who are the witnesses? That is far more difficult to settle than Rev. xx. 4 is. A very great variety of judgment is found among expositors and others as to the persons or thing meant by the witnesses. One man holds that they are Enoch and Elijah, who shall come back to earth, preach the truth, and be put to death for it, and shall rise again. If that be true these two men shall yet taste death. Another able expounder, a professor, says the two witnesses are the two Testaments, the Old and the New. Another holds that they are the preachers of the Gospel. There is very little unanimity as to the meaning to be attached to the term witnesses. According to the quotation just made, the obscure was to be explained by the clear. That was a good canon of interpretation, but the writer forgot it before he got on many pages. That means that he has fallen into the pit that he has warned others against.

But besides all this, if we grant that he is correct in his views of the two witnesses, it does not follow that his conclusion holds here. The resurrection spoken of in Rev. xi. 11 may be figurative. Most of the men who expound it do so take it. It is not, however, sound reasoning to say that therefore the resurrection foretold in Rev. xx. 4 is figurative also. The one may be figurative and the other literal. Thousands of men hold that. On page thirteen the writer complains of Moses Stuart for understanding the eleventh chapter of Revelation figuratively, and the twentieth of Revelation literally. In so looking at the two passages, Dr. Stuart was not foolish, but spoke forth the words of truth and soberness. X. Y. Z.

POINTE-AUX-TREMBLES AGAIN.

MONTHLY LETTER SCHEME.

Four times now have we sent out our flocks of little messengers to enter every open door, each to tell its own part of the story. Schools too small by reason of their own success. Barns not big enough to hold the precious harvest, and the need of earnest, present, united effort to mend that mistake and to mend it at once.

How is it possible for men and women who do love their Bible to hear unmoved again and again and again of scores and even hundreds knocking at our school doors, only to get that dreary answer, "There is no room for you here"—to hear this and know that to many of these poor children that sentence is really the cutting off of their one hope of ever knowing the light and peace and full assurance there is in the blessed Word of God. That one sentence sends them back to slake the thirst that every human spirit knows

at the cistern of a human priest instead of drawing water with joy out of the wells of salvation. "Protestant father and mother, what would you take to give up a free Bible in your own home? Then what will you do to put that free Bible in other homes?—homes where fathers and mothers watch over precious little ones with the same yearning anxiety that your heart knows very well. Homes where little children like your own are starting out, all trustful and heedless, upon that one momentous journey to eternity. Homes where guilty, weary, timid human spirits know of no better way than going with their sins to the priest, with their tears and their sorrows to Mary, and then when the enemy lays his still hand upon their heart, to sink down with every unconfessed sin into the fires of purgatory." We hope to "fall asleep in Jesus," "to depart and be with Christ, which is far better." What would we take and change places? Then how is it that we can hear again and again of children from these homes knocking vainly at our school doors, and yet make no special effort to "lengthen the cords and strengthen the stakes."

Is it indifference? Is it that we really do not care? Or is it not rather this? Each one feels helpless to meet the difficulty—alone, and there has been no plan adopted that has made it possible for the many to get their united force to bear upon it. Over parts of the field there has been diligent canvass, and some searching personal self-denial, and yet the work, as concerns the girls' school, is not half done yet. What we need is some plan by means of which many can undertake the work, and then do it. It was to meet this need, and yet avoid the forming of a new organization, that the Monthly Letter Scheme was devised.

What we ask for now is not a contribution, but simply leave to send you our four little leaflets. Let them plead the cause, and then do whatever the Lord will put it into your heart to do. Send me your address, and let me send you back a dozen or two copies. Scatter them among your friends, and give them leave to hand to you whatever they may wish to give. All money handed in is to be sent at once to Rev. Dr. Warden, 198 St. James Street, Montreal. And let it be expressly stated it is for Pointe-aux-Trembles Building Fund. Where it is asked, small envelopes will be sent along with the leaflets. They greatly assist in gathering small sums that might not otherwise be handed in at all.

Dear fellow-Christians, it is not a great thing that is requested of you. We do not ask you to imperil your neck, though that has been done in the same cause many a time, and done right cheerfully. We only ask of you please to open your doors to four little leaflets. You will also need to send such directions that the four little leaflets will know which door to go to. In short, send me your address, and state how many copies you are willing to scatter. Let there be no delay. Those who begin in response to this invitation will scarcely be quite up to time. Still, mail trains fly fast, and zeal takes but a short time to turn round.

May He from whom we Protestants have "freely received" touch our hearts that we may "freely give," not money only, nor money first, but prayer and care and effective effort, that those who have so persistently been kept in the darkness may rapidly be brought to share with us in the "heritage of those that fear His name." That is an heritage that grows larger as we share it. Dear reader, will you not help us in this special effort? That we may have money enough to give us a right to "rise and build." We need \$4,982. We are asking of God that He will so bless this effort made in His name that this whole sum may be received during this month (March). Please join us in this prayer, and then see if the way does not open plainly that you may join in the effort too.

In sending for leaflets, please address, Mrs. Anna Ross, Brucefield, Ont.

Brucefield, 1890.

FAITH CURE.

MR. EDITOR,—Your readers will doubtless concur with you in acknowledging that Dr. Clarke is an authority on all questions relating to the mind, and had the subject of faith cure or divine healing been a matter of theory based on human experiences, as he mainly treats it, his article in the February number of the *Knox College Monthly* would have been a valuable addition to the literature on the subject, but being a question of the fact of divine revelation, his learned dissertation on the effect of the various phases of the mind upon the body is entirely outside the subject, and renders no assistance whatever to persons who, like myself, are eagerly seeking the truth regarding it. The question whether the Scriptures teach that Christ will now, as when on earth heal all who come to Him for bodily healing, is solely one of interpretation, and cannot be argued on the ground of its "logical results." And as the article referred to treats it from a purely scientific standpoint, and makes no attempt at Scripture interpretation beyond a rather bold denial of the truth of passages which seem to conflict with the writer's views, I fail to see how it can be taken as an authority on the subject.

If you or the Doctor or any one else would tell why they should not be taken literally and, what other consistent rendering such passages as the following, are capable of: "Who forgiveth all thine iniquities, who healeth all thy diseases." (Psa. ciii. 3.)

"He ——— healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bore our sicknesses" (Matt. viii. 16, 17).

"And these signs shall follow them that believe. In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark xvi. 17, 18)

"Verily verily I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works shall he do." (John xiv. 12.) "Jesus Christ the same yesterday, today and forever" (Heb. xiii. 8), and the many other similar passages upon which the believers in divine healing base their belief, you would be conferring a kindness which will be appreciated by many of your readers. God cannot lie. These and the passages cited by the Doctor must be true in some sense, and the burden rests with those who deny their literal rendering, to show, if not in their ordinary, in what other sense they are true.

G. M. ROGER.

Peterborough, March 4, 1890.

Pastor and People.

GUIDE ME, O THOU GREAT JEHOVAH.

Oft the way is dark and rugged,
Oft the shadow hides the sun;
Trembling, fearing, doubting, fainting,
Much I need Thee, Holy One.
When the world's allurements tempt me,
Hollow though I know they be,
Guide me, O Thou great Jehovah,
I would follow none but Thee.

Through the ages saints have followed
Where Thy guiding footsteps led;
Of Thy Cross and wondrous passion
In Thy holy Book I've read.
None but Thee can lead me safely
Through life's troubled, thorny way:
Guide me, O Thou great Jehovah,
Through the gloomy night to day.

I would follow where Thou leadest,
Valley deep or mountain-side,
Over oceans ridged with billows,
Or on calm and favouring tide.
Be my faith a martyr's triumph,
Or 'neath sunny skies to roam;
Guide me, O Thou great Jehovah,
Till I gain my glory home.

Death shall lose its sting and terror,
If my faith on Thee is stayed;
Guilty though I am, yet ransom
By Thy suffering Thou hast paid.
I shall pass the gloomy portal
Safely, if Thou art my friend;
Guide me, O Thou great Jehovah,
Till my pilgrimage shall end.

CHRISTIAN MISSIONS—THEIR CLAIMS, PROGRESS AND REWARD.*

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

The subject treated in this paper is so large and comprehensive, as you all well know, that many volumes might be written upon it without exhausting it, and therefore you will not expect any full or adequate exposition or treatment of it at my hands on this occasion; but it took hold of me with such a firm grasp, and withal was so persistent and urgent that I felt it to be my duty to write upon it, and place my thoughts before you, even although in so doing I could only hope in a comparatively unworthy and imperfect way to present the matter to your consideration. And if this paper shall under God's blessing have any good effect in awakening interest, stimulating effort, enkindling zeal and love, setting forth duty and privilege, and evoking liberality in the cause of Christian missions among ourselves and the people of our congregations in this Presbytery, I shall be very thankful to God, and shall feel myself richly rewarded for my labour.

Permit me at the outset to quote one sentence from Rev. Dr. Pierson's "Crisis of Missions." "The prevailing ignorance and indifference manifested in the Church of God toward missions prove that even nominal disciples are in danger of drifting into practical atheism."

The statement of Rev. Dr. Pierson may appear somewhat startling, but a close and careful examination of facts in relation to our own Presbytery discloses a state of matters tending very strongly to confirm and establish the truth of his assertion. And taking also under view the wider horizon of our whole Presbyterian Church in Canada the evidence in support of his statement is only too conclusive. The financial statistics for the year 1888, submitted to the General Assembly of our Church at its meeting last June, show that in our Presbyterian Church in Canada the average contribution per family to the Schemes of the Church during that year was \$3.42, and per communicant \$1.80, while the amounts for our own Presbytery were respectively \$2.29 and \$1.07. Out of our forty-two Presbyteries, fourteen gave a lower average per communicant, and four only a few cents higher than ours; and the average per family for twenty of these Presbyteries was lower than ours. Thus the average giving for all the schemes of our Church by our Presbyterian families in this Dominion was less than a cent a day for each family, and for each communicant less than a half a cent, while the averages for our own Presbytery were somewhat less than seven-eighths of a cent and one-third of a cent respectively.

Taking our giving to foreign missions in this Presbytery apart from our Woman's Foreign Missionary Society we average fourteen cents per member, or in other words it takes our members just twenty-six days, or almost one month, to give one cent each to Foreign Missions, or including the contributions of our Woman's Presbyterial Society, we average thirty-six and one-half cents per member, that is to say, it takes each member just ten and one-half days to give one cent to Foreign Missions, or each member gives at the rate of about three cents a month to these missions.

And our record as to Home Missions is only a very little better, for grouping our contributions to the Home Mission Fund, Augmentation and French Evangelization, which three may not improperly be regarded as together constituting our real Home Mission Fund, as available for work in our Home Mission field, we give an average of twenty-eight and two-third cents per member, or it takes each member nearly nine and one-half days to give one cent for Home Missions, the averages being for Home Mission Fund proper, seventeen cents, for French Evangelization thirteen and one-third cents,

and for Augmentation eight and one-third cents, per member. Or for all Home and Foreign Mission work each member gives one cent every five days, or hardly a cent and a half a week. Why should not each member give at least one cent a day to this work?

Surely these figures speak forcibly and eloquently—not of our Christian liberality, not of our appreciation of the glorious honour and privilege of being co-workers with Christ in the extension and establishment of His Kingdom in the world, not of our likeness to Christ in His amazing self-denial and humiliation for our sakes, "Who though He was rich yet for our sakes became poor, that we through His poverty might be rich," not of our Christian sympathy for those who know not Christ, not of the high value which we put upon the souls of those who are perishing in heathenism and idolatry, not of our having the same mind which was in Christ Jesus, when He said, "Go ye into all the world and preach the Gospel to every creature," but of our lack of Christian philanthropy, Christian love, sympathy and generosity, of our absorption in worldly objects, our sordidness, our covetousness, our failure to rise to the high plane of dignity and privilege to which Christ would fain exalt us as co-workers together with Him, our lamentable defect of resemblance to Christ in self-denial, and love to the lost, our inexcusable indifference to that which lies close to the Saviour's heart—the evangelization of the world.

If facts compel us reluctantly to admit that many in our congregations are willingly and wilfully ignorant of the history and facts of missions—for, truth to say, there are some few notable and noble exceptions—and evince but little interest in missionary intelligence and literature, and even less interest in missions, then the conclusion reached by Rev. Dr. Pierson appears valid and unavoidable that even those who are nominally members of our Church "are in danger of drifting into practical atheism." Taking for granted what I think may not unjustly or improperly be assumed, that other things being equal the contributions to missions will be in proportion to the knowledge of missions possessed by the contributor and the interest which he takes in them, then the statistics quoted show a sad lack of knowledge of missions and of interest in them among the people of our congregations, and surely, therefore it becomes our wisdom as members of the Presbytery, as members of Christ's Church, and leaders in the sacramental host of God, nay, it becomes our imperative duty, a duty which we cannot neglect without gross and flagrant disloyalty to our great King and Captain, it becomes at once our wisdom and our duty, I say, to disseminate missionary intelligence among our people by every lawful means in our power, and to earnestly endeavour to arouse them to a deeper interest in missions.

Can it be questioned that it is practical atheism to set aside or lightly regard the claims of Christ upon our prayers, our sympathy, our efforts, our means, "that His way may be known upon earth, His saving health among all nations"? Is it not denying His authority and disobeying His command, "Go ye into all the world and preach the Gospel to every creature," and is it not, therefore, practical atheism to do so little as we are doing and to give so little as we are giving that God's "Kingdom may come and His will be done on earth as it is in heaven"? Are our efforts and our contributions in any fair degree commensurate with our ability and our means, as God knows we possess them, or with the urgent need of our perishing fellow-men? How many of our people are giving one-tenth of their means to the Lord's work? I ask these questions especially of those who belong to the various congregations in Stratford Presbytery. And, fathers and brethren, as watchmen that stand upon Zion's walls let us faithfully warn our people of the enemy, that none of them be overcome by practical atheism, and let us do all in our power to dispel the ignorance and indifference about missions which, alas! too much prevail in our congregations, and which must necessarily prevent any adequate response to duty on their part in regard to missions, as well as any just conception or appreciation of the needs of the field. Let us hear the voice of God, the Holy Spirit calling to each of us in this matter, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."

What, then, are the claims of Christian missions? They have claims, and urgent claims, upon our prayers, our sympathy, our efforts, our self-denial, our means, our service, our lives. And why?

I. Because of natural law written by God upon man's being, because of the common bond of humanity uniting all peoples, and nations, and kindreds, and tongues upon the face of the whole earth. "God hath made of one blood all nations of men for to dwell on all the face of the earth." So that wherever human beings are found, whatever their clime, character, colour or surroundings, however deep their degradation and wretchedness physically, mentally, socially, morally, spiritually, however low they may have sunk in the scale of humanity we are to recognize in them our brethren and sisters according to the flesh, and in response to the common dictates of natural affection for our fellow-men we are to endeavour to do them good, to enlighten them, to lift them up, to alleviate their sufferings, and to remove the evil and the misery which oppress them. It is not here a question how far any will be disposed to do this apart from the love of Christ reigning in the heart; it is enough that the obligation be recognized and stated. And no agency known to man is so potent or so effective to accomplish these happy results as the glorious Gospel of our blessed God and Saviour; nay, without this Gos-

pel, and apart from its benign influence, darkness of mind, impurity of heart, immorality of life, and total, irremediable, and eternal ruin, dwarf, blight, curse and destroy human beings everywhere.

The Gospel sheds a clear and steady light upon man's pathway in this world, it alleviates his sufferings and mitigates his pains by lifting his mind above his present condition and circumstances, and strengthening his heart with heavenly love and power, and assuring him that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in him, that his light affliction which is but for a moment worketh for him a far more exceeding and eternal weight of glory, and that all things work together for good to them that love God." It guides him in his perplexities, cheers him in his despondency, encourages him when he is faint-hearted, strengthens him in his weakness, enlightens his understanding, purifies his heart, ennobles his whole being, arms him with divine power, beautifies and blesses his life, comforts him in his sorrow, and gives him hope and triumph in his death. It is the true and infallible panacea, the universal remedy for the ills of humanity; it is indeed "a sovereign balm for every wound, a cordial for our fears." And was it intended that we should have a monopoly of it, or having it, be in a large degree insensible to the sore needs and sufferings of others because they have it not? Just as the Gospel and the Gospel alone meets all the wants of man, and blesses and comforts and saves him both here and hereafter, so also in the same degree are the claims of missions paramount and transcendent. It is freely of God's sovereign mercy and grace that the Gospel has been given to us; let us, therefore, willingly acknowledge the claim of the injunction, "Freely ye have received; freely give."

2. But again, our fellow-men claim this Gospel at our hands because of the yet higher law of love contained in the ten commandments, and re-stated, and re-affirmed by our Saviour in the New Testament, "Thou shalt love thy neighbour as thyself;" "Love is the fulfilling of the law."

Are we truly loving our neighbour as here commanded, if we let worldliness, selfishness, carnal ease, indifference, earthly ambition, covetousness or anything else so occupy our hearts as to either keep out this love altogether, or give it but very little room for life, or growth, or action? This love, the possession and exercise of which proclaims our likeness to God, justly asserts its authority in a heart that is renewed by His grace, and in the degree in which we become like God, and divine grace reigns in our hearts, will this love sway its sceptre over our life and conduct.

The question of Cain, "Am I my brother's keeper?" was the question of a murderer, and "he that hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him." Will not the blood of those who perish eternally through our apathy and negligence, and whom we might have saved be required at our hands? Have we the bread of life as God's free gift, and can we be guiltless if we withhold it from our neighbours who are starving to death when it is in our power to give it? Or can we be held guiltless if we do not up to the extent of our means and power give them that bread? Do we value the Gospel for ourselves, and do we truly love ourselves by earnestly seeking our own salvation, and does not the law of love command us with supreme authority to equally value the Gospel for others and with similar earnestness seek their salvation?

I will not take up your time nor insult your intelligence by staying to prove that every human being on the face of the globe, in so far as we have power to influence him, is our neighbour, and especially should this be clear to every one in our day when greatly increased facilities of communication have brought all the nations of the earth so near to one another.

We have the light, our neighbours are in darkness; if we love them as ourselves we will do all in our power to give them the light, and who shall say that we have done so, or even in any fair degree approached the limit of our ability in this regard? Having received the Gospel, and having been entrusted with its saving truth, we "are debtors both to the Greeks and to the barbarians, both to the wise and to the unwise." How are we paying this debt, and how much of it still remains unpaid? One thousand million souls are dying in Christless despair at the rate of 100,000 a day, and what are we doing to save them?

As Dr. William Ashmore says in reference to the United States, "Whiskey is the standpoint in our comparative expenditure, it shows how much money is now spent for an article of harmful indulgence, that might be spent for missions without touching our actual necessities or comforts. The annual drink bill of all Christendom is three thousand millions of dollars." Ten millions to give the Gospel to the heathen by the whole of Protestant Christendom and nine hundred millions for liquor by the United States alone! And for liquor and tobacco two hundred and fifty-five times as much is annually spent in the United States as for missions. Do we not stand appalled at these facts? And what is our share in this state of things here in Canada and in this county of Perth? In Canada our drink bill each year is over eighty millions of dollars, while for home and foreign missions we give less than half a million dollars.

"Sheldon Dibble declared that Christians need conversion to foreign missions, as really as a sinner needs conversion to Christ," and judging from the money given to foreign missions—which is not an unjust test—the need for such conversion has not quite passed away but is still rather sore and prevalent.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The Lamp of Life deny?
Salvation, oh, salvation,
The joyful sound proclaim
Till earth's remotest nation
Has learned Messiah's name
(To be Continued.)

*A paper read before the Presbytery of Stratford, and published by request.

Our Young Folks.

TANGLES.

Naughty little Bertie
Is sitting in her chair,
An angry flush upon her face,
And tangles in her hair.

"Come," coaxed mamma kindly,
"Tis wrong to say 'I won't,'
Does my little girl feel sorry?"
But Bertie said, "Me don't."

"Ah well! mamma was planning
A ride with cousin Joe,
But wilful girls with mussed-up curls
Are not allowed to go."

Then angry little Bertie
Was covered up in bed,
With all the snarling ringlets
In tangles 'round her head.

I fear this little lady,
Whose life is young and fair,
Is weaving tangles elsewhere
Than in her curly hair.

MARJORY DAW.

"Well, I wouldn't wear shoes with holes in." The speaker was a nice girl, on the whole. As ladylike and refined in her manner as young girls usually are, but her thoughtless remark, for it was a purely careless one, hurt her companion, who never forgot, and for many years never forgave, the insult.

Marjory Daw was a poor girl, and during the warm weather had been wearing out a pair of very shabby shoes, because her father, who had a large family to feed and clothe, could not afford to get her better ones. She was keenly sensitive to the difference between her own wearing apparel and that of her mates, and yet, on the whole, she was brave and independent. Perhaps she felt she was, in fact, superior to them, for she was unmistakably pretty, and no lack of fine dress would take from her beauty of feature and complexion. She was also very quick to learn, and had pretty good sense withal. So that she sometimes laughed and said that her compensations were ample, she fancied.

Just how the remark about the shoes came to be made cannot be recalled, but the conversation, which had been trivial enough at first, and ended with the remark quoted from, spoken by a favourite companion, was a turning point in Marjory's life. Her eyes flashed, and she then and there resolved that, come what would, her companions should yet be proud to know her. A good deal of the spirit of Lurns which flashed forth when he wrote

A man's a man for a' that,

was in her. And the indignation roused at that time was a spur to her ambition for many years. Her place in life was, eventually, not a very humble one, but she never forgot the lesson. And in her treatment of the poorest she remembered that the personality of the individual should always be revered underneath whatever garb it was found. She knew that many people had better taste than they were able to show forth in their apparel.

Children are very apt to be thoughtless in this particular of making fun of others who are poorly dressed. But remember, children, if any of you are ever tempted to ridicule a companion whose clothes are not quite so fine as your own, that you may be saying things which will not be forgotten of you so long as you live. If your parents can afford to keep you nicely dressed, well and good. It is certainly pleasant to wear good clothes. But if your companions cannot, you should strive in every way to overlook the fact, and by letting your intercourse be free from unpleasant personalities, save all the heart-burnings which little, thoughtless, mean speeches about dress are apt to occasion.

EVERY-DAY WORK.

One of the most singular legends in China is that of Nang Tse, a boy who was the son of a poor rice farmer under the Ming dynasty. At twelve years of age Tso said, "Father, let me learn to be a soldier, and do great deeds." But his father answered, "Who, then, will till the rice? For I am a cripple, and thou hast six brothers and sisters younger than you." The boy remained and tilled the fields, and fed his brothers and sisters until the famine came and swept them away.

When he was a man of twenty-four, he said again to his father, "There is yet time for me to serve the emperor and to do mighty deeds." But his father said, "Thy mother is bed-ridden: Who, then, shall cook her rice, or watch by her at night?" Then Tso, without a fretful word, remained, and tended his mother for ten years. When she was dead, he spoke no more of his heart's wish, but until he was a man of sixty tilled the farm, carrying his father on his back to the fields in the morning, and back to the house at night, that they might not be separated a moment.

When he was a gray-haired man, the emperor sent to him the medal of merit which is given to those officers who have been bravest in war, and caused proclamation to be made. "No soldier has served me more faithfully than he who has taught filial piety to my people." Confucius taught that the highest heroism may be shown through the most commonplace

actions. "The divine Gautama," says the proverb, "once, in the shape of a donkey, drew a cart."

There is hardly a reader who does not need to learn this lesson. Every young man or woman of high nature longs like the Chinese Tso for the chance to show the noble impulses which fire the soul, in some great action. But, for one hero whom the world recognizes, there are thousands of obscure men plodding through their whole lives in work-shops, farms or offices, and women busy from childhood to old age, in sewing, nursing or washing dishes. They think their lives are lost, for their labour is only to earn the means of life. They should remember that Christ was about His Father's business when He was subject unto His mother and the carpenter Joseph as much as when He stood upon the Mount of Transfiguration. His whole teaching was to show us how to illumine poor, bare, commonplace lives with a divine meaning.

"We need no great opportunities to live nobly," says a German writer. "As the tiniest dew-drop reflects the splendour of the whole heavens, so the most trifling word or action may be filled with the truth and love of God." "Even in short measure," says Ben Jonson, "life may perfect be."

It is true that no emperor now sends a golden medal to the gray-haired drudge in the work-shop, or to the woman bending over a sewing-machine, who are giving their lives to some unselfish, pure purpose. Nor are they held up like Tso to the admiration of the nation. "But God," says a homely German proverb, "does not pay a' His wages on Saturday night."

CHRISTIAN CROWS.

A French medical student has recently reported an interesting experience with crows. A number of these birds frequent a wood at Vincennes, not far from Paris. The medical students and officials connected with a neighbouring hospital caught a couple of the crows and placed them in a large cage. They then were plentifully served with bread and meat. The rapidity with which the food disappeared surprised one of the students, Louis Leter, and he kept a watch on the birds.

He found that, at certain hours of the day, when the woods were deserted, a number of crows gathered on the branches of the trees near the cage. There, instead of a harsh "caw," they uttered soft cries, evidently addressed to the prisoners. Then the imprisoned crows gathered up bits of bread and meat, and, pushing their bills between the bars of the cage, placed the provender in the mouths of the hungry crows outside, who had more liberty than victuals, apparently. There is nothing mean about a crow, is there? I call them Christian crows; for, you will allow, they are more Christian than many men. Very few of us think of giving away what is more than enough for our daily subsistence.

Mr. Leter tells this story in addition:

When he caught a crow in a trap, the bird cried loudly. Thereupon crows flocked around from all quarters. More than fifty of them flew in a body, at a distance of from thirty to forty feet above him, crying, and flying at him threateningly. They hoped to frighten him and thus save their brother. Arguing not only from this, but also from the fact that they are always to be met in groups, Mr. Leter argues that crows are very affectionate to each other. The same cannot be said of all men, can it?

Better still, crows have a great respect for age, and they are obedient to superiors. Our schoolboys might learn a lesson from the crows in both these virtues. When the old crows have settled on their perch for the night, they call then all the younger crows hurry to the chosen tree, and fix themselves there. If they get orders to move, they do so at once. Boys and girls! Young men and young women! Are you going to be less considerate than crows?

SPEAK KIND WORDS.

"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy."

The last time they were together she had spoken unkindly to her, and the thoughts of those last unkind words now lay heavy on her heart.

Speak kindly to your father, mother, sister, brother, playmate, teacher, to every one you come in contact with. Cross words are very, very sorrowful to think of.

BE LITTLE SUNBEAMS.

Children, you are household sunbeams—don't forget it; and when mother is tired and weary, or when father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you would do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this help mamma?" or, "Will this please papa?" There is something inside you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or cheerful word which you gave your father or mother, or the little act you did to make them happy, it is remembered by them, and after you are asleep talk about it and thank God for their little, little household sunbeam.

Sabbath School Teacher.

INTERNATIONAL LESSONS

REVIEW.

March 30,
1890.

{ Luke
ch. 1-5

The Forerunner Announced.—Zacharias and Elizabeth belonged to the priestly family of Aaron. They loved and served God. They were childless. In the performance of his sacred duties Zacharias was in the temple at the time of daily prayer. It was his part of the service to burn incense. While thus engaged an angel appeared and foretold the birth of John the Baptist, his mission and character.—Luke i. 5-17.

The Song of Mary.—The angel Gabriel had by God's command announced to Mary that she should be the mother of Jesus. Some time afterward she visited Elizabeth, the mother of John, her cousin who was living in the hill country of Judea. While there she gave expression to the lofty song of praise known as the *Magnificat*. It comprehends praise for temporal blessings received, for God's goodness and mercy, for the wise orderings of His providence, and for the fulfilment of His promises.—Luke i. 46-55.

The Song of Zacharias.—From the time when the angel appeared to him in the temple Zacharias had lost the power of speech. When after John the Baptist's birth it was proposed to call him after his father, the latter wrote that the name should be John. His power of speech was restored and the first use he made of it was under the Holy Spirit's guidance to utter God's praise for the blessings which had come as the fulfilment of God's promises made to the patriarchs, deliverance from enemies and for the blessings of salvation. John the Baptist's career as forerunner of the Messiah is also prophetically described.—Luke i. 67-80.

Joy over the Child Jesus.—In this lesson the circumstances attending Christ's advent are described. The visit by night of the angel to the shepherds on the plains of Bethlehem with the tidings of great joy, the announcement of the Saviour's birth, the song of the heavenly host, Glory to God in the highest, the visit of the Shepherds to Bethlehem where they found "Mary and Joseph, and the Babe lying in a manger," Mary kept these things in her heart and thought over them; the shepherds returned to their ordinary duties with songs of thanksgiving and praise to God for His mercy.—Luke ii. 8-20.

Jesus Brought into the Temple.—The coming of Jesus into the world was heralded with song. When he was taken to the temple for the first time an aged saint named Simeon, who was waiting for the consolation of Israel, took Him in His arms and blessed God that he had been spared to see his salvation. He was now ready to leave the world with thankfulness for what God had done and full of hope for the world's future. Christ was a light to lighten the Gentiles and the glory of God's people Israel.—Luke ii. 25-35.

Childhood and Youth of Jesus.—The early years of Jesus were spent at Nazareth. It was the custom of Joseph and Mary to attend the feast of the passover every year at Jerusalem. When Jesus was twelve years of age he accompanied them to the holy city. When they started on their return journey Jesus remained behind in Jerusalem. After seeking for Him in the different companies journeying homeward and failing to find him they returned to Jerusalem and found Him in the temple in the midst of the learned men deeply interested in what they said, and causing astonishment at His understanding and answers. In reply to His mother's remonstrance He said "Wist ye not that I must be about my Father's business?" He then went home with Joseph and Mary and was dutiful and obedient to them, and increased in wisdom and stature and in favour with God and man. Luke ii. 40-52.

The Ministry of John.—John the Baptist carried on his ministry principally in the district lying between Jerusalem and the river Jordan. Great multitudes went to hear him. He preached the doctrine of repentance, telling his hearers what were their duties individually and how they could best give evidence of their repentance. He also bore witness to Jesus as the Messiah. He preached Christ. He was a faithful preacher. He was not afraid to rebuke sin wherever it showed itself. Herod Antipas, the king, was guilty of flagrant iniquity, and John reproved him. For his fidelity he was thrown into prison and afterwards beheaded. Before he was made a prisoner John baptized Jesus, and as He came out of the water the Holy Spirit assuming the visible form of a dove rested upon Him, and a voice from heaven said "Thou art my beloved Son; in Thee I am well pleased."—Luke iii. 7-22.

The Temptation of Jesus.—After His baptism and the manifestation of the divine approval Jesus was "led by the spirit into the wilderness being forty days tempted by the devil." He was thus tempted that He might be able to deliver them that are tempted. Temptations were addressed to Him in these various forms: To supply His bodily wants presumptuously by miraculous means, to distrust God's providential care of Him; to gain His object by the employment of sinful means. Satan promised Him the kingdoms of the world if he would worship Him; the last form of temptation was to cast Himself down in the hope that God would interpose for His deliverance. Throughout the Saviour repelled the tempter by the words of Scripture.—Luke iv. 1-13.

Jesus at Nazareth.—Early in His public ministry Jesus went to Nazareth where He had lived until He went forth to preach the Gospel of the kingdom. He went into the synagogue and read the Scripture for the day, which was from the prophecy of Isaiah. He showed that the words read had their fulfilment in Himself, describing as they did the purpose of His coming. He then met the objections that had arisen in the minds of some of His hearers. These were moved with indignation at His words, and the excited crowd rose up and drove Him out of the city intending to throw Him over a precipice. He passed on in safety and went to Capernaum.—Luke iv. 16-30.

The Great Physician.—In the synagogue at Capernaum while Jesus was addressing the people, a poor man who had a spirit of an unclean devil interrupted the proceedings by crying out, "What have we to do with thee, Jesus of Nazareth." The evil spirit knew who the Saviour was, and bore unwilling testimony to the truth. Jesus rebuked the spirit and commanded him to depart from the man. His command was instantly obeyed and the man was restored to health. This miracle was soon followed by another. Peter's wife's mother who was seriously ill with a fever was instantly cured by the word of Christ. After this many sick people were healed and evil spirits cast out.—Luke iv. 33-44.

The Draught of Fishes.—Christ's authority extended over the entire realm of nature. While still at Capernaum he went to the lake shore and taught from a fishing boat the multitude that had assembled on the shore. He then told the disciples to launch out into the deep and let down their nets for a draught of fishes. Though they had been out the whole of the previous night and had caught nothing, they obeyed Jesus. The result was that the boats were speedily filled and a marvellous catch was made. So impressed was Simon Peter with this display of Christ's power that he fell at His feet in profound humility and self-abasement.—Luke v. 11.

Christ Forgiving Sin.—While still engaged in teaching the people of Capernaum the friends of a sick and helpless man brought him to the house where Jesus was, but so great was the crowd assembled that they could not get near. They carried the bed on which the sick man lay to the roof of the house, and making an opening in it they lowered the man into Christ's immediate presence. The faith that prompted this effort met with His approval and he told the man that his sins were forgiven him. This saying offended the Scribes and Pharisees. Jesus answered their objection by showing that the healing of disease by miraculous means, like the forgiveness of sins, was divine work.—Luke v. 17-26.

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PHILOSOPHERS, scientists, and all those people who plume themselves on their alleged cool and philosophic manner often denounce clergymen for their warmth. They say it is unscientific, unphilosophic, and several other bad things, to display any feeling. The other day Professor Tyndall wrote a letter in the *London Times* in which he describes Gladstone as the "wickedest Englishman of our day or generation" and Sir William Harcourt as "the politician who has most prostituted great abilities and made it the business of his life to illustrate the unveracity of man." Even philosophers and scientists seem to be human.

THE Solons of the Ontario Legislature wrestled with a new and original problem the other day. It might be briefly stated in this way: Who knows best what a man says, the man who speaks or the man who hears? The House decided almost unanimously that when a member says anything he ought to know himself what he says better than any one who hears him. Now that may be true of some old and practised members of Parliament, but there are speakers who certainly don't know what they say half as well as those who listen to them. A man may be so nervous making his first effort that he has not the least idea of what he is saying. He may be so angry that he cannot measure the force of his utterances. Cases have been known in which orators had taken so much drink that they had rather confused notions about what they said. On the whole we think it is not a safe thing to assume that every man who speaks knows better what he says than those who hear him. Some speakers do and some don't.

IN the matter of fair, manly criticism of persons in high official positions the British press is far and away ahead of the Canadian. Even the religious press speaks out boldly and yet no one ever accuses it of partizanship. One of the English justices retired the other day and the *British Weekly* declared that his deafness had long been notorious, that he would have retired long ago had it not been that he wished to serve long enough to get his pension, and that many good natured things were being said about him in public and many ill-natured things in private. His successor is described as a staunch Tory and a genial man, but as a lawyer that nobody ever mentioned without a smile. What journal in Canada, religious or secular, would speak out in that fashion? A religious journal that did so would be denounced, savagely denounced, for taking part in politics. Why powerful political journals should be afraid to denounce bad judicial appointments we never could see. Some years ago the Ottawa Government after lengthened hesitation appointed a most unsuitable man to the Ontario Bench and so far as we can remember the only journal in Ontario that spoke out was the *Week*.

IT is a matter of profound gratitude that the swindler and alleged murderer, Burchell, did not profess to be an evangelist or preacher of some kind. Had he started on a preaching tour a year ago when he first favoured Woodstock with his presence, his genial manner, his prestige as a lord, his connection with the Church at home and with Oxford University would have made him a formidable man at certain kinds of religious meetings. How the people would have flocked to hear him! Even

some elders and unemployed ministers would have left their own churches to sit at his feet. Burchell is quite as good a Christian as the famous ex-monk that hundreds flocked to hear some years ago. The ex-monk is now in the penitentiary in England, but if another ex-monk were to appear, or if a Lord Somerset were to start out as an evangelist instead of as a social lion, the crowd would be on hand again as gullible as ever. It is bad enough to have Lord Somerset eating and drinking and dancing with Canadian citizens, but when they take to preaching it is time somebody had called a halt. Just as great frauds as Lord Somerset have starred at religious meetings in this country.

IF a prominent Presbyterian divine is about to be tried for heresy you can place all the outside parties before the trial begins. The secular press with scarcely an exception will take the side of the man on trial no matter what the merits of the case may be. The majority of Episcopalians and Congregationalists will regard the matter with mild astonishment, because in their own Churches a man may believe or teach almost anything he pleases. If the man on trial is a useful, good man, doing good work, the Methodists will be inclined to deal very easily with him. If he is no good they are willing to pitch him overboard on general principles. Here is what one of the English Methodist journals says of the Dods and Bruce agitation:

The Presbyterian ministers and elders who are doing their utmost to stir up the authorities of their Church to prosecute Professor Marcus Dods and Professor A. B. Bruce for heresy are doubtless animated by the purest motives, but are engaged in a most dangerous enterprise. When a majority of this country are heathen, when drunkenness and lust and blasphemy are flooding the land, they are harrowing two of the most gifted and most devoted of their ministers. Is this the time to waste our opportunities and our tempers in quarrelling about theological formulæ? Nothing is easier than to assume airs of superior orthodoxy. We do not underestimate the importance of correct and scriptural views. But we believe with John Wesley that men may be as orthodox as the devil and as wicked, and that the great matter is to trust in the Living Christ, and so to lift Him up that sinners may be drawn to Him. Are not Professors Marcus Dods and A. B. Bruce doing that? Why then try to twist isolated phrases from their writings into an appearance of heresy? We, at any rate, have been greatly edified by the writings of both these distinguished Christian teachers.

So long as the work seems to be going on a typical Methodist never asks any questions. Presbyterians generally go to the other extreme and prefer stopping the work to having it done in a manner or by persons they do not like. Both extremes should be avoided.

THE heather is on fire in the north of Scotland and the result will probably be a great heresy trial in which Dr. Marcus Dods and Dr. A. B. Bruce will figure as defendants. Dr. Dods is accused of being unsound on the Divinity of our Saviour, the Atonement and the Inspiration of the Scriptures. The learned gentleman has not the slightest idea of beating a retreat as Robertson Smith did. In a letter to the College Committee of the Free Church he defends himself vigorously on the three doctrines named, and it is but fair that his own words should go before the world as the words of his accusers have had ample publicity. Dr. Dods says:

While I adhere to all I have written, I vehemently object to the interpretation put upon some of my statements. This particularly applies to conclusions drawn by the Presbyteries of Lorn and of Skye regarding my attitude towards the doctrines of the divinity and atonement of Christ. It has given me much pain to find myself charged with defection on these fundamental points. I am conscious of none; and it is encouraging to know that many persons have found it natural to put another interpretation on my statements, and have expressed cordial agreement with them. As regards the divinity of Christ, I can only say that without that I can have no religion, and indeed no God. My danger has, in fact, always been to make too much rather than too little of the divinity of Christ, to put the Father too much in the background, and speak too constantly as if Christ alone were our God. All who know my preaching know that this is so.

On the Atonement Dr. Dods declares he agrees with the Confession but claims the liberty—reasonable liberty we should say—of emphasizing aspects of the doctrine which are not emphasized in the Confession:

As regards the Atonement, I can only say that I have carefully and repeatedly gone over the Confessional statement of this doctrine, and I can detect in it nothing with which I do not agree, or with which any published statement of mine is inconsistent. The Confessional statement is, indeed, surprisingly brief. It emphasizes the satisfaction of the divine justice, and this, I, too, desire to emphasize. But it is to be remembered that the Atonement, being the central fact of this world's history, has a hundred different faces and aspects that I claim liberty to emphasize as I find occasion, and according to my impression of existing needs, aspects and bearings of the death of Christ which are not specified in the Confession.

On the Inspiration of the Scriptures the learned professor also declares he is in accord with the Confession:

As regards the inspiration of Scripture, I hold with the Confession that all the writings of the Old and New Testaments are "given by the inspiration of God to be the rule of faith and life;" but I do not hold that inspiration guarantees Scripture from inaccuracy in all its particular statements; neither do I find that the Confession either expresses or implies any such idea of inspiration. The affirmation of inaccuracy in certain details has assuredly a bearing on one's theory of inspiration; but it does not, on my part, involve the slightest hesitation as to the divine authority of Scripture, the pervading influence which makes it God's Word, its fitness, when interpreted, as the Confession itself directs, by a due comparison of its various parts, to be the conclusive rule of faith and life."

Whether these positions are satisfactory or not there is enough in them to show that those who impeach the orthodoxy of Dr. Dods have some heavy work before them.

PRESIDENT PATTON ON PREACHING.

MANY may regard the subject of preaching as one that is worn threadbare. Everybody has ideas on it that can readily find expression at a moment's notice. Every hearer of a discourse feels competent to form a critical estimate of its value, or at all events can say whether he likes or dislikes the sermon to which he has listened. Opinions of what preaching should be are of the most varied description. The preacher who, desirous of learning the kind of discourses most relished and best calculated to benefit his hearers, chose to depend on changing popular estimates of the principal part of his ministerial work as a guide, would find himself in a position as helpless as it would be peculiar. Common as the discussion of preaching may be among church goers and non-church goers, it is surprising what fresh thought and interest can be infused into a subject that has been obscured by commonplace when treated by a clear-seeing and vigorous thinker. President Patton's paper on "Preaching" in the first number of the *Presbyterian and Reformed Review* ought to be read carefully by every preacher who is resolved to do the best work he can, and by every hearer of the Gospel who desires to possess an intelligent appreciation of the tendencies of the time and the relation of the pulpit to these.

The complaint is sometimes made that Protestants and Presbyterians especially make too much of preaching and too little of liturgic service. If the idea of spiritual worship is lost sight of and the devotional part of the service comparatively neglected there may be room for the complaint. Disproportion always works detrimentally. While giving due place to earnest spiritual worship in which the whole congregation should join the first place in the Evangelical Protestant Church is given and rightly to the declaration of the whole truth of God. To minimize Gospel preaching, and to partially exclude doctrinal teaching would in due course result in a nerveless Christianity, from which little influence over intellect and life could be exerted. There is an impression that doctrinal and practical preaching are mutually exclusive. Such an impression is anything but well founded. It finds no confirmation in the record of the preaching preserved in the New Testament. In the teaching of Jesus Christ and in that of His apostles, the mighty instrument employed to move the hearts and minds of men is the truth of God. Doctrinal preaching need not be formal, arid and dull. The outcry against it has been to a great sense occasioned by the absence of direct application of doctrine to practical life. This point is well brought out in Dr. Patton's paper. He refers to the impression cherished by many that the press has taken the place of the pulpit, and that the last named institution is falling into decay. He shows successfully that the living personality having a clear grasp of divine truth must exercise a wide and powerful influence. Valuable and influential as the modern press has become, and long as it is likely to retain and augment that influence, it cannot supersede the preaching of the Gospel by human lips, for the reason that the office of preaching is of divine appointment, as the parting counsel of the Saviour to His disciples is "Go ye into all the world and teach all nations," and again "Preach the Gospel to every creature." As long as the divine command stands unrevoked the place of the preacher remains.

Another point touched upon in the paper may be described as the limited independence of the pulpit. Where a State Church exists restrictions on the freedom of preaching are sometimes imposed by the powers that be, and the minister may not speak out on certain subjects the thing that he would

were he free to utter his untrammelled thoughts. Where there is entire freedom from State control there may still be a restriction not less galling. Classes of hearers, and even individuals, may have not a little to say, which if their counsels were heeded, would to some extent interfere with the liberty of prophesying. The only cure for this is a high sense of the responsibility resting on the minister of Christ to speak out whether men will hear or whether they will forbear. Of course it would be no indication of wisdom or fidelity to attack popular prejudices for the mere sake of arousing them. It must be from a profound conviction of the truth itself that an earnest man can speak with effect. Fidelity to truth and an earnest endeavour to promote vital Christianity in which the Christian spirit is exemplified will always secure respectful attention. A fearless and independent pulpit is never out of place in any age. A little more of it in our own time would be a signal benefit.

The relation of the pulpit to the moral and spiritual needs of the time is thus expressed :

There is need of a voice that will still the strife of business competition ; of a medicine that will soften the pulse-beats of a community frenzied with gold-fever, of a hand to rest in affectionate but restraining power upon greedy ambition until the lesson shall be learned, that a man's life consisteth not in the abundance of the things he possesses. But that voice must come from heaven ; that medicine is the Gospel ; that hand is the nail-pierced hand of Jesus. The rich need the Gospel ; and the poor need it. Are you not conscious of the operation of the social forces ? Do you not see how class feeling is increasing ; how the idea of neighbourhood is narrowing ; how selfishness is promoting social isolation ; how the well-to-do and the ill-to-do are falling apart without sympathy and without sense of common interest—pride on the one side, envy on the other. We disapprove of premature and revolutionary efforts of labour for self-protection. We know how many alleged grievances are imaginary, and how often real grievances are exaggerated. But we also see increase of wealth and increase of poverty going on together. It may be we cannot help it. Our brothers may be writhing in the grip of natural law ; but if we cannot help, we can pity. We have not power like Jesus, but we have tears like Jesus ; and to poor, broken-spirited, breadless men and women struggling against destiny and mocked by the unsympathetic splendour of the great, pity goes for something. You say that there is a natural cure for all these ills ; that legislation and philanthropy only arrest the kinder surgery of nature. So the philosopher says, and in this temper he looks upon the sad drama of tears and sorrow ; utters his philanthropic formula about adjustment to environment and passes on. Adjustments come, I grant, and so do earthquakes ; but the cost of such adjustments is catastrophe, disaster, hate, passion and bloodshed. Natural adjustments may come through the struggle for life and the survival of the fittest ; but there is a moral adjustment that might be speedier and less costly, if men were only filled with the spirit of Christ and would listen to the Sermon on the Mount.

The remarks on the form of preaching which occupy nearly the latter half of the paper are well worth reading and no one who reads them attentively will fail to find in them much that is helpful. He urges the cultivation of power of expression, knowledge, power of thought, a knowledge of the proper methods in the construction of pulpit discourses, and rich Christian experience. "And, then," he adds, "let your sermons be yours ; let it be you ; let it be an arrow shot from the tense bow-string of conviction." His closing words are :

Dear friends, if you would preach well keep near to God. Be frequent in prayer. Go hand in hand through this dark world with Christ. Let not your studies take off the fine edge of your religion. Do not talk flippantly about holy things. Do not lose the sense of reverence that you owe to early training. Set the harp of life where heavenly currents blow, so that the breath of the spirit on its strings may make a music that will chasten, soften, sweeten your existence here and be a blessing to the world.

RUSSIAN DEMORALIZATION.

RECENT accounts given to the world outside of Russia concerning the inhuman treatment of political prisoners at Kara and at other places in Siberia, where exiles are located, have been received by many with incredulity. The dreadful nature of the atrocities alleged has been such that average readers imagine that the tales told of inhuman tortures inflicted on refined, helpless and defenceless women are the malicious inventions of reckless Nihilists, and that no credit is to be placed in the accounts that reach the outside world by the secret channels through which only a precarious communication can be obtained. Semi-official denials, coming by way of legitimate sources over which a strict censorship is exercised, tend to increase the incredulity with which these unimagined tales of horrors are received. The fact is that so prevalent is the lying habit, so widely has it spread through private and official life in Russia, that there is some excuse for doubting all information that comes from that country, whatever its source. If the testimony of those who by long residence in the dominions of the Czar is to be

believed, then the proverbial reputation of the ancient Cretans is more than paralleled by the modern Russians.

Mr. E. B. Lanin, who has been contributing a most interesting series of papers on "Russian Characteristics" to the *Fortnightly Review* has lived in Russia, and in addition to the possession of powers of keen observation and graphic description, has from circumstances enjoyed exceptional facilities for the study of Russian character in many of its phases. His narratives have all the appearance of trustworthiness, and all his material statements are fortified by quotation from, and reference to, the most widely circulated and influential contemporary Russian journals. The pictures he gives of the social, business and official life of the people is by no means flattering, though there is no suggestion of a cynical disposition in his descriptions. Lying, cheating, deceit and theft are to be met with everywhere. There is little or no healthy opinion, and the moral degradation which all this implies is for the most part unfeared. One who excels in daring deception is held in high estimation for his adroitness. The smart man is evidently no rarity in Russia. The excuse offered for the debased condition of Russian morality is not that the people are deteriorating, but that they are slowly emerging from barbarism. If this be so, the distance they have as yet travelled towards a higher stage of civilization can easily be measured.

The State religion evidently fails to imbue the popular mind with a high moral sense. An instance of this is given by Mr. Lanin when describing the manner of observing one of the most important of the annual religious celebrations. The Feast of Kuzminki, in honour of the saints, Cosmus and Damian, is held on November 1, and terminates with a grand banquet, in which only unmarried girls take part. They provide the material for the feast. This they do by simply stealing wherever they can, and the young men with great willingness help them in their robberies. In the popular estimation there is no scandal in these proceedings. All is regarded as a matter of course if not in every respect praiseworthy.

Though dissent from the orthodox Greek Church has to contend with great difficulties, it is, wherever existing, producing a powerful influence for good, an influence that is felt. The account given by Mr. Lanin shows that it is a saving remnant. He says :

It should be remembered that there are whole communities in Russia, religious bodies separated from the orthodox Church, but composed of genuine Russians, which are characterized to a man by the strictest integrity, whose word is a bond, and whose commercial dealings with their fellowmen are dictated by profound respect for the altruistic precepts and counsels of the Gospel. Take, for instance, the so-called Sarepta Brotherhood, whose headquarters are in the Volga district, and who do a large business in St. Petersburg in the mustard, yarn and woollen trades. These people are to Russia, in respect of honesty and single-mindedness, exactly what the Society of Friends was and still is to England and America. The same thing may be said of the thousands, nay, of the tens of thousands, of sectarians called Molokani, Glundists, Pashkovites, behind whose yea and nay one need never trouble to intrude, and to whose promise alone one may tender a receipt. To trade with such men is a genuine pleasure, and to proclaim their existence—which is little less than heroic in Russia—a highly agreeable duty. No man with the interests of humanity at heart will hear without profound regret, be he Christian or atheist, that the religion which has effected this almost miraculous change in the Russian character is systematically proscribed and prosecuted by the Government.

This testimony to the practical power of the Gospel is not surprising. The result is the same everywhere. What it needs is simply free scope for the exercise of its inherent power, and like results will follow. But for this preservative power the future of Russia would be dark and hopeless indeed. What that future may be is shrouded. Things cannot long continue as they are. A crushing despotism cannot pursue a course of repression for ever. Corruption from end to end of the public service will result in disaster. Widespread social immorality must run its course until the goal to which it inevitably conducts is reached. The recuperative power of civil and religious liberty, the Gospel of the grace of God, can transform Russian character and give to it a future, but from all accounts the present condition of affairs in that great and populous empire is ominous. A people may be beset with perils from which a well-disciplined and gigantic army cannot deliver.

DR. NORMAN KERR has had among his patients ladies who drank three bottles of brandy a day and others whose diurnal allowance of chloral amounted to 960 grains ! twenty grains of chloral is a full medicinal dose. He has known ladies who took a pint of chlorodyne in the twenty-four hours, and some who smoked cigarettes at the rate of thirty per diem.

Books and Magazines.

HOOD'S CAROLS FOR EASTER. (Philadelphia. John J. Hood.)—A neat, well-arranged eight-page publication containing hymns, music and responsive reading suitable for Sunday schools that observe Easter.

PRAYERS FOR FAMILY WORSHIP. Prepared by a Special Committee of the General Assembly of the Church of Scotland, Revised Edition. (Edinburgh: William Blackwood & Sons.)—For the help of those who may have difficulty in conducting family worship this little volume having the sanction of the Church of Scotland will be very useful. It has been carefully and judiciously arranged.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: MacMillan and Co.)—The March number opens with an interesting illustrated paper on "A Submerged Village" by Grant Allen. Henry Vassal gives an exposition of "Rugby Union Football." Arthur J. Knowles tells about "The Forth Bridge," and Mr. J. E. Panton discourses on "Cats and Kittens." Mr. William Gattia expounds a scheme that he thinks will "Increase the Revenue without Taxation." The "Cycle of Six Love Lyrics," with music, is continued, as is also Earl Lytton's "The Ring of Amasis." There is a finely illustrated descriptive short paper "Lismore."

ON THE REVISION OF THE CONFESSION OF FAITH. By Benjamin B. Warfield. (New York: Anson D. F. Randolph & Co.)—This is a neat reprint in paper cover of Dr. Warfield's contributions to the Revision discussion. "The Proposal to Revise the Westminster Confession ;" "What is the Confession of Faith ?" "Does the Confession need Revision ?" "The Presbyterian World and the Westminster Confession ;" and "Confessional Subscription and Revision," are the subjects treated in this pamphlet. "These papers," the author tells us, "are reprinted in the hope that in their collected form, they may do something toward helping Presbyterians to appreciate their heritage in our noble Confession, and toward encouraging them to retain it in its integrity as the standard of their public teaching and their testimony to the truth of God to those who are without."

FAMOUS WOMEN OF THE NEW TESTAMENT. A series of popular lectures delivered in the First Baptist Church, Montgomery, Alabama. By Morton Bryan Wharton, D.D., pastor, late United States Consul to Germany, Author of "Famous Women of the Old Testament," "What I saw in the Old World," etc. Illustrated. (New York: E. B. Treat.)—This book is a companion volume, as the title-page announces, to "The Famous Women of the Old Testament" by the same author. In some respects it is an advance upon that work. Dr. Wharton has thoroughly studied each personage, the environments of each, all that conduced to the formation of each character, the native and acquired characteristics of each, and the lessons taught by each to the women of all succeeding ages. The analytical power of the author is keen and just ; his ability in describing picturesque scenes is of the highest rank, and his shrewd demonstration of how old wicked devices are reproduced in modern fashionable sins, shows that he is not only a close observer of human nature, but a plain, faithful preacher of the truth, and a rebuker of iniquity wherever and by whomsoever displayed. The language is chaste, popular and flowing, and in perfect keeping with the subjects of which he treats.

THE PRESBYTERIAN AND REFORMED REVIEW. (New York: Anson D. F. Randolph & Co. Toronto: Presbyterian News Co.)—This most admirable quarterly has replaced the one that disappeared a short time ago. It is pleasing to find that the felt want of a first-class theological quarterly has not been long left unfiled. The opening number of the new venture is a splendid one, and is certain to produce a favourable impression on the minds of all into whose hands it may come. It opens with a paper by Prof. W. G. Shedd on the "Meaning and Value of the Doctrine of Decrees." The learned and versatile President of Princeton, Dr. Francis L. Patton, gives his views "On Preaching ;" Dr. Edward B. Coe discusses the "Biblical Meaning of Holiness ;" Dr. Kellogg, of Toronto, in a clear and comprehensive paper dilates on "A Tendency of the Times ;" Professor Welch contributes a paper on "The Atonement ;" and W. Benton Greene, Jr., descants on "Christian Science or Mind Cure." Dr. Talbot Chambers supplies Editorial Notes, and a department of great value is that devoted to recent Theological and General Literature. It is to be hoped that this first-class quarterly will meet with adequate encouragement. It certainly merits it.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XIV.—(Continued.)

"Not unless you have come back the stainless gentleman that went away."

Henri made no answer, a dusky flush had mounted to his brow.

"Answer me, monsieur. Am I to congratulate you upon making your escape?"

The beautiful young face was as stern as that of a rebuking angel. The sieur of Beaumont fell on his knees before his wife.

"Have mercy, Eglantine! Yours should be the last voice to reproach me. It was for you that I did it—to save you and our helpless babe from the horrors of this Dragonnade. You do not know what it has been to lie there, fettered with irons to my dungeon-floor, and think of you at the mercy of those brutal soldiers. I told you once I loved you better than my conscience and my religion; I am here to-day to prove it."

She drew her dress from his clinging hold and retreated a step, her eyes flashing.

"You can say that to me! You dare to tell me it was the thought of me that unnerved your heart and brought you to this dishonour? Is this my reward for having kept down my woman's heart and borne my pain bravely that I might show myself worthy of you—you? Is this my return for having trusted you as I did not even trust my God, for having staked my soul upon your steadfastness?"

"Eglantine," interrupted Henri in a voice of agony, "they told me you were crushed, broken-hearted; that you entreated me to have mercy upon you and our innocent babe; that you claimed the promise I once made to you, to protect you at any cost. My God! have I been deceived?"

Her pale face did not soften. "You could believe this of me," she said in a dull, stunned voice—"you could believe me capable of weakening your arm at such a moment with such an appeal? Then you have never loved me—never been worthy of the love and trust I gave you. When they told me you were wavering, I would not believe it; when they said one entreaty from my lips would overcome your resolution and save my child, I would not utter it. Take back your ring, Henri La Roche. It was not you I loved, only something I thought you to be. I am widowed as the sword could not have widowed me, and Rene is avenged! He would not have stooped to such an act if I had gone down on my knees to him!"

Henri had already snatched up the golden circlet she had shaken from her finger, and was standing before her, as pale with anger as herself.

"Be careful," he said in a low, stern voice; "there are limits to what a man will bear, even from the woman he loves. Do you suppose I do not appreciate my own degradation? Why else have I crept back to my father's house, under cover of the twilight, not daring to look one of my own peasants in the face? I need no words of yours to add stings to my conscience, but you may goad me to desperation and repent it when it is too late. You are justly indignant at the trick that has been perpetrated upon us, but you have no right to upbraid me because I could not divine you had not really sent me that message. What reason did you ever give me to believe that God's truth would be dearer to you than all other considerations? When did you ever speak of anything but honour and loyalty? A man needs something more than honour to strengthen him in the hours of agony I have endured, and to give him the victory over the tempting devil in his own soul, as well as over outside temptations. Do I look as if the struggle had been an easy one? Not even for your sake could I lightly resign the religion in which my father died, and which had been the trust and glory of our house for centuries. Faith I had none. I do not know what these weeks of suffering have done for you Eglantine, but they have taught me that—" Henri La Roche paused for a moment and looked wistfully at his wife. She had thrown herself upon the divan, and her face was buried in her hands. He fancied she was beginning to relent, and went on earnestly.

"I found it out when I was left alone to do battle with my own heart. I had prided myself on being a Huguenot, but God was a stranger to me. It had been my own glory, not His, that I thought of; my way, not His, that I had chosen. I had no language in which to speak to Him when I would have cried for help. You may well feel disappointed in me, Eglantine. I am humbled in your eyes. I have been nothing but a miserable hypocrite all this while, and my defence of the religion has been only a hollow mockery. I wonder God has not swept me off from the face of the earth!"

Eglantine could bear no more,

"I wish I had never been born!" she cried bursting into an agony of weeping. "I wish my baby and I had died together! There is nothing left worth living for. There is nothing in heaven or earth of which I can feel sure."

"Because you have put your trust in an arm of flesh, not in God himself," whispered Henri; and he would have drawn her to his breast, but she repulsed him proudly, and rose, and confronted him once more, holding back her tears.

"Yes, I did trust you," she said in a low, quivering voice, "as some do not even trust their God; and you have failed me! What is the use to say more? I could have knelt by your scaffold, and smiled in your face to the last, and rejoiced, though with a broken heart, to know you brave and faithful, and stainless to the end. Do not talk to me about religion. You were a soldier, and you had your honour. You might at least have been as true to the faith for which your old father died, as you would have been to the banner of France. Did you forget the eyes that were on you, the hundreds that would be guided by your example! If the sieur of Beaumont could put his hand to a lie, if Henri La Roche could purchase his liberty by a cowardly concession, what wonder if his servants and vassals falter too?"

"Eglantine," interrupted her husband in a horse voice, "do not speak to me like this. You have not a patient, slow-blooded man like Rene Chevalier to deal with, and a few more words like that may make me go away, and never look upon your face again."

She gave him a strange, intent look. Henri's glance fell upon the cradle at her side. The fatherhood, which until now he had scarcely realized, stirred in his breast.

"Let me see the babe," he whispered. "Surely, we should be patient with each other, my wife, with this new bond between us."

The appeal did not soften her as he expected. With a firm hand Eglantine drew down the coverlet from the face of the sleeping child, and regarded him coldly, as he bent over the cradle in speechless emotion.

"You think I ought to forgive you for my baby's sake," she said in a strange voice. "It is for her sake that I cannot pardon you. You might have done your child the grace to die like a gentleman."

It was the last drop. With white passion, Henri gripped his wife by the wrists.

"Be careful, Eglantine! My sentence has been commuted to that of banishment, and every arrangement has been made for us to leave France at once, and in perfect safety. But one more word like that and I will put an end to this miserable existence, and leave you to find a protector more to your taste. Think well before you speak. You are dealing with a desperate man."

Where was her better angel? Did she know what she was doing? Where was the love that had threatened like a lava-torrent to overflow her heart, one short hour before?

"I have thought well," came in low, distinct tones from the pale lips. "I will suffer any fate rather than accept freedom on such terms; happiness I will never know again. Provide for your own safety, monsieur; your arrangements for leaving France have no concern for me. Perhaps God will be kind to my baby, and let her die soon; I could not bear to have her live to blush to hear her father's name."

"Her father at least will not live to see it," returned Henri, as he loosened his hold upon her hands and cast them violently from him. "You have finished your work, Eglantine. I had hoped in another land we might have begun a new life, and learned together to know and love our God; but you have decided otherwise. You have stood between me and my God ever since I first loved you; you have ruined me now soul and body." He cast one look of despair and reproach upon her, and rushed from the room.

She made no effort to call him back. She had no idea he would put that rash threat into execution; but it did not seem to matter now what happened to either of them. Wearily she sank into her chair, and let her hands fall listlessly upon her lap. Was it only an hour ago that she had sat there in the summer twilight, dreaming of his fond embrace, and flattering her broken heart that the touch of his lips upon her cheek would rob even parting of its pang? The world had come to an end since then. That Henri had ceased to exist; nay, he had never had any being except in her fond imagination. This wretched, laggard man, who talked sternly of the happy past, and humbly of the degraded future, was a stranger to her. His words opened a gulf which parted them as death could not have done. The solid earth had given way beneath her feet; God was blotted out of heaven; on the edge of a black abyss she seemed to stand, unable to get back, not daring to look forward. Why had she ever been born? Why could she not be blotted out of existence?

How long she had sat thus she could not tell, when she heard M. Renau ascending the turret-stairs. A vague inclination to leave the apartment, and avoid the interview, crossed her mind, but she was too much stunned to put the thought into execution. M. Renau tapped once lightly on the door, and receiving no reply, lifted the latch and entered. He had expected that his pretty little kinswoman would make something of a scene on first hearing of her husband's change of faith, and he had delayed his appearance, until, as he considered, the affection and good sense of the wife should have had time to assert themselves. That she would do anything eventually but gratefully acquiesce, had never for a moment entered into his calculations, and at sight of the still, solitary figure in the chair beside the cradle, he started with an exclamation of dismay.

"What does this mean, madame? Where is your husband?" he demanded sharply.

Eglantine turned her desolate eyes upon him, but made no answer.

"Speak!" he commanded, grasping her shoulder with a hand of steel. "I am not to be put off with these theatrical airs. Where is Henri, and what fool's game have you been trying to play?"

At another time she would have cried out with pain, his grasp upon her shoulder was so hard, but she only answered in a dull, dreary voice:

"I told him that I hated and despised him, that I would suffer any death rather than have a share in his dishonour, and he said he would go away and never look upon my face again."

M. Renau was not the man to be betrayed into a second note of surprise. His fingers closed more firmly on the slender young shoulder, that was all, and he was silent for a full moment before he asked in a voice as quiet as though he had been discussing some change in the weather:

"Where did he say he would go? Did he give you no hint of his intention? He was only here on parole."

"He said he would go and put an end to his miserable existence," repeated the young wife in the same dull, passionless tone—"that I have ruined him body and soul, and he would not live to see his child blush to bear his name. But I do not think he will kill himself. Oh, no; he has not manhood enough left for that. He will simply go away into another country, where people do not know him; that is all."

Henri's kinsman gazed searchingly into her face, but could read no attempt to deceive him in its sad, hopeless lines.

"You are an ungrateful girl; you will repent your folly when it is too late," he said, loosening his hold. "But I have no time to waste on you now; I must save that unhappy boy, if it is yet possible."

He stumbled over the cradle as he turned from her, and the babe woke and cried. With a rush of new-born tenderness, Eglantine sank on the floor beside it. Hitherto there had been little room in her heart for the most unselfish of all passions, but now in her desolation it leaped up in her soul with all the force of an unsealed spring.

"My baby! my baby! We are all in all to each other now," she moaned, and her icy sorrow melted into floods of saving tears.

From the threshold, M. Renau, forgotten, watched the tableau with his own peculiar smile.

A woman who could be moved neither to hope nor despair might have been hard to manage. A mother who could love and weep like that was still within his power.

Lulling her child to sleep with tender touch and word, Eglantine soon became aware of an unusual commotion in the chateau. Doors opened and shut; feet hurried to and fro; M. Renau's voice could be heard giving sharp, peremptory directions; torches began to gleam in the wood. She knew what it meant. Her husband's dishonour and flight had been made known to his domestics, and the place was being searched. She was glad her attendants were too much occupied, or too terrified, to bring her lights and supper; she was not ready to look any one in the face yet.

Presently the clatter of hoofs in the court and out upon the flinty road told her that the search was being extended. The infant was once more at rest. She rose from her kneeling posture beside the cradle and went to the window. There was a stricture across her throat which made her feel that she must have air. The lights were still hurrying to and fro in the wood, but the greater number of them were evidently converging to the black, sullen pool that lay at the foot of the hill. Was M. Renau such a fool as to imagine that Henri's own servants would betray him if he was in hiding, or did he attach more importance than she had done to that wild, vague threat? Did he really believe her husband might have been goaded to the crime of self-destruction?

"What does it mean, Marie?" she asked of the old nurse, who came in at the moment with candles. "What are they doing with torches in the wood?"

"Oh, madame, do you not know? Surely you must guess. They say it was to you he said what he was going to do. God have mercy on us all! Our brave young lord was never in his right mind when he gave up his father's faith and talked of taking his own life."

Eglantine turned back to the window and asked no more questions. They knew it all, then. With fascinated eyes she watched the lights move to and fro through the trees. Had Henri really taken his own life, and if so, was it not as much her doing as his? Still there was no repentance in her misery. If it were all to be gone over again, she could not unsay a single word; only, it had been better if they had never been born. Suddenly a loud hail from the foot of the hill made her shudder. There was a hurried focussing of lights in the direction of the pool, then a terrible silence. They had found something. What was it? Surely not the white, frozen horror which she saw already in anticipation! They were coming quietly back to the house, very silent, but without the even tread of those who bore a burden. Eglantine listened at last to the old nurse's entreaties that she would not expose herself to the air, and came and sat down by the window and let Marie close the window.

"Surely you will let me bring you your supper now, my lady," remonstrated the old woman. "It is an hour past your time."

"Not until I have heard what they have found."

Surely they would come and tell her; yes, there was M. Renau's delicate, cat-like tread upon the stair once more—she was beginning to know it so well already—and others following him.

"Come in," she said in answer to the light tap upon the door, and her husband's kinsman entered. Jean and several of the chateau servants hung back in the corridor. She caught the sound of a stifled sob from the valet, and glanced anxiously at him, but M. Renau stood between.

"Do you recognize this?" he asked, holding up before her a handkerchief stained with ooze. The La Roche crest, worked by her own hand was in the corner. She caught at it fiercely.

"Where did you find it?"

"On the edge of the pool at the foot of the chateau-terrace; there were footprints, too, which Jean swears are his master's. You have done your work well, madame."

"Is this true, Jean?" The young wife looked past her kinsman to the corridor, "I hardly know who to believe now, but I do trust you."

Jean came and knelt at her feet.

"It is quite true, madame. I could take my oath to the stamp of my master's foot anywhere, and I saw him take the path to the pool when he left the chateau. I tried to follow him, but he waved me back. If I had only known, I would have dared his anger to save him."

Eglantine turned her eyes upon M. Renau once more.

"Have you searched the pool?" she asked.

The courtier shrugged his shoulders.

"It is useless, they tell me; no one has ever touched bottom. But I will make the attempt to-morrow, of course."

She rose, and confronted him, with the gathered grief of her soul in her eyes.

"It is you who have done it,—you who have murdered him soul and body. He would never have been goaded to despair by what I said, if his conscience had not echoed every word. It was you who tempted him to his ruin, who deceived him, and made him believe that I was weak and cowardly, and entreated him to first think of me. He would never have faltered for his own sake. Until then he had been the bravest knight that ever drew sword. No wonder I trusted him as I did. I would have put my soul in his keeping, without fear. If he had died like that, I could have borne it. I could have gone proudly to the end of my days, and stayed my heart on the memory of what he was. But now! you have made me see him die twice before my eyes; you have made me worse than a widow. Go, and leave me to my misery. I have no power to banish you from the chateau; I know well it is mine no longer; but I will never see your face again. Go!"

"I go," returned M. Renau, his thin lips folded a little more closely together than usual. "You will repeat this passion when it is too late; but you have rejected my help. Abide by your own decision." He turned and left the room, with a dull glow in his eyes, which would have warned Eglantine of danger, had she been less occupied with grief.

To have been reproached and defied would have mattered as little to him as the sighing of the evening wind, had he gained his point. But to be foiled, out-witted, by this slip of a girl, just after the prize was within his reach, for which he had toiled so many years—this was an injury M. Renau could not forgive.

Eglantine had made an enemy, patient, watchful, unscrupulous.

(To be continued.)

The Canada Citizen says: In dealing with any question connected with Presbyterianism in Canada, there are hardly any facts that one will want to get at regarding this large and influential body that will not be found in the PRESBYTERIAN YEAR BOOK.

WEDDED LOVE.

Live back, most dear, those sweet and varied days
Have dawned and faded since we twain were one,
Count, if thou canst, the shimmering sands that run
To mark not Time's cold flight, but Love's delays;
Beckon the flowers beside the smiling ways
By light youth trodden; or, ere night be done,
Explore her canopy—weigh each orb and sun
That whirls and burns above thy wondering gaze—
Then, and then only, shalt thou soundings take
Of my soul's ocean. then the height shalt scale
Where, shrouded in silence, dwells my thought of thee,
Only when miracle the heart shall wake
Can viewless fingers draw aside the veil
Between that heart and Love's infinity.

—Annie Rothwell, in *The Week*.

THE AGE OF TREES.

From an article by Professor F. W. Putnam, on "Pre-historic Remains in the Ohio Valley," in the *March Century*, we quote the following: Of late years several writers have brought forward many arguments showing anew, what every archaeologist of experience knows, that many of the mounds in the country were made by the historic tribes. This has been dwelt upon to such an extent as to make common the belief that all the mounds and earthworks are of recent origin. Some writers even go so far as to imply that tree growth cannot be relied upon, and state that the rings of growth do not represent annual rings. As I am firmly convinced that many of the mounds and earthworks in the Ohio Valley examined by Dr. Metz and myself are far older than the forest growth in Ohio can possibly indicate, it matters little about the age of the trees growing over such mounds. However, as such a forest growth gives us the minimum age of these ancient works, it is important to know what reliance can be placed on the rings. In his report for 1887, Prof. B. E. Fernow, Chief of the Division of Forestry in the United States Department of Agriculture, discusses the formation of the annual ring, when speaking of tree growth. In a letter recently received from him, in which he points out the probable cause of error in counting the rings of prairie-grown trees, he states that he considers anybody and everybody an incompetent observer of tree growth who would declare that in the temperate zones, the annual ring is not the rule, its omission or duplication the exception.

Having received repeated assurances to this effect from other botanists, I recently again asked the question of Prof. C. S. Sargent, Director of the Arnold Arboretum, from whom I received the following reply: I have never seen anything to change my belief that in trees growing outside of the tropics each layer of growth represents the growth of one year; and as far as I have been able to verify statements to the contrary, which have appeared of late years, I am unable to place any credence in any of them. The following sentence, quoted from the last edition of Professor Gray's "Structural Botany," covers the case: Each layer being the product of only a year's growth, the age of an exogenous tree may in general be correctly estimated by counting the rings of a cross section of the trunk. I believe, therefore, that you are perfectly safe in thinking that Dr. Cutler's tree is something over four hundred and fifty years old.

SIMS REEVES ON THE ENCORE NUISANCE.

Mr. Sims Reeves in a letter to the *Daily Graphic*, strongly denounces "the vicious encore system." He says:—"As to the dishonesty of the proceeding, that goes without saying. The *entrepreneur* engages the singer or player, say, to sing or play twice for a certain fee. Why should the performer do more work than he contracted for? Do bakers, grocers, or butchers give us free more food just because we declare their goods are most excellent? Or do tailors or linendrapers send us in gratis more clothes because we have expressed warm approval of their goods, or literary men supply us with new books free because we admire their last work? Nor do doctors, lawyers, architects, nor professional artists or painters or sculptors give us freely more of their time or their artistic productions just because we bestow on them noisy but costless compliments. And yet such gratis service seems to be expected from musicians. It is a preposterous piece of dishonesty, of which all honest persons should be ashamed. It gratifies the mean man, but in no way exalts the art, and on the whole it does not permanently benefit the artist who yields to the deliberate clamour of a greedy mob. The encore nuisance seeks to take a shabby advantage of the suffering professional; it is to be regretted that few of our performers possess sufficient courage to return to the platform, bow politely, but to indicate firmly, No! If managers, artists, and the musical public would but think the matter out and determine to stamp out this nuisance, this blot on our English musical performances might be effaced. Programmes could contain an announcement, 'No encores will be permitted.'"

The *Christian World*, London, Eng., says: The PRESBYTERIAN YEAR BOOK for Canada and Newfoundland for 1890 has reached us from the Presbyterian Publishing Company, Toronto. A glance at its pages shows that Presbyterianism has taken a firm root in the Dominion

THE DOG STAR.

It is difficult to conceive that this beautiful star is a globe much larger than our sun; yet it is a fact that Sirius is a sun many times more mighty than our own. That splendid star, which even in our most powerful telescopes appears as a mere point of light, is in reality a globe emitting so enormous a quantity of light and heat that, were it to take the place of our sun, every creature on this earth would be consumed by the burning rays.

Sirius shining with a far greater lustre than any other star, it was natural that astronomers should have regarded this as being the nearest of all the "fixed" stars, but recent investigation on the distances of the stars has shown that the nearest to us is Alpha Centauri, a star belonging to the southern latitudes, though it is probable that Sirius is about four-h on the list in order of distance. For, though there are about fifteen or twenty stars whose distances have been conjectured, the astronomer knows that in reality all of them, save three or four, lie at distances too great to be measured by any instruments we have at present. Astronomers agree in fixing the distance of the nearest star at twenty two million of millions of miles; and it is certain that the distance of Sirius is more than three and less than six times that of Alpha Centauri, most likely about five times; so that we are probably not far from the truth if we set the distance of Sirius at about one hundred million of million miles? What a vast distance is this which separates us from that bright star; words and figures of themselves fail to convey to our minds any adequate idea of its true character.

To take a common example of illustrating such enormous distances: It is calculated that the ball from an Armstrong hundred-pounder quits the gun with a speed of about four hundred yards per second; now, if this velocity could be kept up, it would require no fewer than ten million years before the ball could reach Sirius! Again, take the swiftest form of velocity of which we have any knowledge, light, which travels at the rate of nearly two hundred thousand miles per second, or about twelve million miles a minute, yet the distance of Sirius is so vast that it takes nearly twenty years for its light to reach us; so that if Sirius was suddenly to become extinct, we should not be acquainted with the fact till twenty years hence.—*Chambers' Journal*.

THE SUN-DANCE OF THE SIOUX.

Lieut. Schwatka contributes to, and Frederic Remington graphically illustrates in, the *March Century* a curious custom of the Sioux. From this article we quote the following: When all had assembled and the medicine-men had set the date for the beginning of the great dance dedicated to the sun, the "sun-pole" was selected. A handsome young pine or fir, forty or fifty feet high, with the straightest and most uniformly tapering trunk that could be found within a reasonable distance, was chosen. The selection is always made by some old woman, generally the oldest one in the camp, if there is any way of determining, who leads a number of maidens gaily dressed in the beautiful beaded buckskin gowns they wear on state occasions; the part of the maidens is to strip the tree of its limbs as high as possible without felling it. Woe to the girl who claims to be a maiden, and joins the procession the old squaw forms, against whose claims any reputable warrior or squaw may publicly proclaim. Her punishment is swift and sure, and her degradation more cruel than interesting.

The selection of the tree is the only special feature of the first day's celebration. After it has been stripped of its branches nearly to the top, the brushwood and trees for a considerable distance about it are removed, and it is left standing for the ceremony of the second day.

Long before sunrise the eager participants in the next great step were preparing themselves for the ordeal; and a quarter of an hour before the sun rose above the broken hills of white clay a long line of naked young warriors, in gorgeous war-paint and feathers, with rifles, bows and arrows, and war-lances in hand, faced the east and the sun-pole, which was from five to six hundred yards away. Ordinarily this group of warriors numbers from fifty to possibly two hundred men. An interpreter near me estimated the line I beheld as from a thousand to twelve hundred strong. Not far away, on a high hill overlooking the barbaric scene, was an old warrior, a medicine man of the tribe, I think, whose solemn duty it was to announce by a shout that could be heard by every one of the expectant above the eastern hills. Perfect quiet rested upon the line of young warriors and upon the great throng of savage spectators that blacked the green hills that overlooked the arena. Suddenly the old warrior, who had been kneeling on one knee, with his extended palm shading his scraggy eyebrows, arose to his full height, and in a slow, dignified manner waved his blanketed arm above his head. The few warriors who were still unmounted now jumped hurriedly upon their ponies; the broken wavering line rapidly took on a more regular appearance; and then the old man, who had gathered himself for the great effort, hurled forth a yell that could be heard to the uttermost limits of the great throng. The morning sun had sent its commands to its warriors on earth to charge.

The shout from the hill was re-echoed by the thousand men in the valley; it was caught up by the spectators on the hills as the long line of warriors hurled themselves forward towards the sun-pole, the objective point of every armed and naked savage in the yelling line. As they converged

towards it the slower ponies dropped out, and the weaker ones were crushed to the rear. Nearer and nearer they came, the long line becoming massed until it was but a surging crowd of plunging horses and yelling, gesticulating riders. When the leading warriors had reached a point within a hundred yards of the sun-pole, a sharp report of rifles sounded along the line, and a moment later the rushing mass was a sheet of flame, and the rattle of rifle shots was like the rapid beat of a drum resounding among the hills. Every shot, every arrow, and every lance was directed at the pole, and bark and chips were flying from its sides like shavings from the rotary bit of a planer. When every bullet had been discharged, and every arrow and lance had been hurled, the riders crowded around the pole and shouted as only excited savages can shout.

Had it fallen in this onslaught, another pole would have been chosen and another morning devoted to this performance. Though this seldom happens, it was thought that the numerous assailants of this pole might bring it to the ground. They did not, however, although it looked like a ragged scarecrow, with chips and bark hanging from its mutilated sides.

That such a vast, tumultuous throng could escape accident in all that wild charging, firing of shots, hurling of lances and arrows, and great excitement would be bordering on a miracle, and no miracle happened. One of the great warriors was trampled upon in the charge and died late that evening, and another Indian was shot. The bruises, sprains, and cuts that might have been spoken of in less affairs were here unnoticed, and nothing was heard of them.

FITNESS IN MUSIC.

Certainly Lohengrin, Tannhauser and Parsifal are imbued with a strong religious sentiment, but that by no means proves that the music may be appropriately used in the services of the Church. As a rule all adaptations are bad. If the composition be worth anything, the music is indissolubly wedded to the idea expressed by the words, and to divorce them and wed it to words of different import is a wrong to the composer and a violation of a canon of correct musical taste. For two reasons operatic and secular airs are unfit for use in Church. First, the style is, as a rule, uneclesiastical. The Church has her school of music, and the harmony and counterpoint of good Church music differs essentially from that of ordinary secular music, as vividly as Byron's "Don Juan" differs from "Keble's Evening Hymn." You cannot make music sacred by tacking on sacred words.—*The Churchman*.

NEW NOSES MADE TO ORDER.

A NOVELTY IN MODERN SURGERY. WHAT WILL COME NEXT?

Mrs. Mauger had suffered from nasal catarrh until the bones as well as the tissues of her nose were all gone. In this condition she applied to Dr. K. to see if he could build a nose for her.

The Doctor, by means of skilful surgical operations and the introduction of the breast-bone of a chicken (for the bridge of the nose) gave Mrs. Mauger an organ of smell that she is proud of.

The advance in modern surgery is really astonishing, nor is the progress of modern medicine a whit less wonderful. There was a time when a doctor had little hope of saving a patient who complained of restlessness, helplessness, feverish feelings, periodical headaches, dizziness, dimness of sight, ringing in the ears, difficulty in thinking and trouble in remembering the names of friends. There was not one chance in a hundred that this patient could be restored to permanent good health.

Now, however, a doctor, when his patient complains of these symptoms, recommends Paine's Celery Compound knowing full well that the use of this scientific discovery will strengthen the weakened nerves and build up the failing forces of the brain. It will give good digestion, sound sleep, and freedom from aches and pains. Soon the user will not only feel, but look like a new person. With the perfect health given by this invigorator come elastic step, a clear brain, bright eye, rosy cheeks and steady nerves.

This great discovery has done more to check the great evil of brain and nerve weakness than all other remedies known to the medical or scientific professions, and it is every day restoring men, women and children who were virtually dead to the world, to life and health.

BURLINGTON ROUTE.

TO THE WEST, NORTHWEST AND SOUTHWEST.

No other railway has through car lines of its own from Chicago, Peoria and St. Louis to St. Paul and Minneapolis, to Council Bluffs and Omaha, to Denver and Cheyenne, and to Kansas City and St. Joseph. Tickets via the Burlington Route can be obtained of any ticket agent of its own or connecting lines.

THE PRESBYTERIAN YEAR BOOK, says the *Christian at Work*, is a very handsome appearing and beautifully printed volume. No Presbyterian who wishes to be intelligently advised as to the movements and work of his Church can afford to do without it.

Ministers and Churches.

THE Rev. T. G. Thomson, late of Vancouver, is supplying the pulpit of Waterdown Presbyterian Church with great acceptance.

BEFORE leaving Thorold for Fiddon the Rev. C. D. McDonald, B.D., was entertained at a social, and was presented with a well filled purse and an affectionate and appreciative address, to which he made a fitting and happy reply.

ACKNOWLEDGMENT: Dr. Reid has received from Miss Mary McEwen, executrix of the last will of the late Mrs. Catherine McEwen, of Exeter, the sum of \$7,215, viz for French Evangelization, \$500; and the remainder for the Foreign Mission Fund.

THE debt on Knox Church property, Mitchell, has been completely wiped out. Since Rev. Mr. Tully became pastor of the church nearly \$7,000 has been collected, besides the regular expenses of the church. A new church edifice is to be built.

THE Rev. Mr. Doudiet, of Montreal, delivered an interesting lecture in the Meaford Presbyterian Church lately. Mr. Doudiet is engaged in the work of French Evangelization, and his object in his present lecturing tour is to enlist the sympathy and raise funds for the work.

ON Wednesday last a congregational meeting was held in the Presbyterian Church, Regina, for the purpose of extending a call to a pastor. It was decided unanimously to invite Rev. J. A. Carmichael, of Columbus, Ont., offering him a salary of \$1,500 and manse.

THE handsome new building of St. John's Presbyterian Church, at the corner of Emerald and King Streets, Hamilton, will be opened on Sunday, April 27. The dedicatory services will be conducted by Principal Caven, of Knox College, Toronto. The interior of the church is rapidly nearing completion, and the upholsterers are busily engaged putting in carpets and cushioning the pews.

THE *Chronicle* says the committee appointed to solicit subscriptions towards building a new St. Andrew's Church in Arnprior have met with considerable success in their canvass, having already an amount of over \$9,000 subscribed. It is thought that to provide such as will meet the requirements of the congregation will cost about \$14,000 or \$15,000, and from the liberal start made on the subscription list there should be no difficulty in securing the balance needed.

A MEETING of the Chatham Presbytery was held in the Presbyterian Church, Blethenim, on Tuesday week. Rev. D. Currie was named as Moderator of the Dresden Church. With regard to the Blethenim congregation, it was agreed, on the suggestion of Rev. Mr. McRobbie, that owing to Rev. Mr. Waddell's precarious state of health, no further action would be taken until the regular meeting at Chatham on the second Tuesday in March. Rev. Mr. McRobbie was appointed, in conjunction with elders and managing committee, to secure a pulpit supply in the meantime.

THE usual fortnightly meeting of Knox Church Young People's Christian Association was held last Friday evening, and was largely attended. Readings were given by Miss McGaw and Mr. W. McDougal. The feature of the evening was a debate on the subject "Should Pew Rents be Abolished." The affirmative was ably supported by Messrs. W. J. Greig, M.D., and J. Knowles Jr., and the negative in a similar manner by Messrs. E. W. Maas and McDougal. The affirmative, however, on a vote being taken, were awarded the palm of victory. During intermission refreshments were provided by the ladies.

THE annual meeting of the Woman's Missionary Society of Kingston Presbytery was held in St. Andrew's Church, Belleville, Wednesday week. Mrs. D. Ross, President, Kingston, presided. The following officers were elected: Mrs. D. Ross, Kingston, president; Mrs. William Byers, Gananoque, first vice-president; Mrs. R. Taonahill, Belleville, second vice-president; Mrs. McCaulay, Monro Road, third vice-president; Mrs. Sinclair, Madoc, fourth vice-president; Mrs. Coulthard, Picton, fifth vice-president; Miss L. F. Fowler, Kingston, secretary; Mrs. Clark, Hamilton, treasurer; Miss Fowler was appointed delegate to the General Society to meet Hamilton April 9 and 10.

THE annual missionary meeting of Knox Church, Woodstock, was held last week. An excellent address was given by Rev. A. B. Winchester, returned missionary from China. The report of the Missionary Association showed that \$448.30 had been collected. The Woman's Foreign Missionary Society reported \$185; the Young Ladies' Mission Band, \$143; the Morning Star Mission Band, \$50; the Sabbath school, \$180; and the Bible class, \$47. Total on hand for the schemes of the church, \$1,053.30. A contribution by envelope for the Augmentation Fund is yet to be taken up. After a brief address by Dr. McMullen on Home Mission work and the Augmentation Fund, the appropriations were made, thanks given to the officers and committee, and on motion of Mr. George A. Pyper they were re-appointed.

THE *Montreal Gazette* says: In some of the Presbyterian churches on Sunday week, Rev. Mr. Burns and Mr. Macdonald, of Toronto, who are visiting the city in connection with the Aged and Infirm Ministers' Fund, made an appeal in behalf of the fund. They stated that what was desired was to raise an annuity of \$350 for each aged minister. The amount required to allow of this would with the collections, be a capital sum of \$200,000, and it was proposed to raise that amount by instalments extending over three years. At present there were sixty-seven annuitants, none of whose salaries had been high; in fact, some of them never received more than \$600 a year. It was desired to put retiring ministers in a position of comfort at the age of seventy, or earlier if they were infirm. In Toronto a sum of \$30,000 had already been subscribed by about one half of the congregations, and it was proposed to raise a like amount in Montreal.

THE last annual meeting of the Knox College Missionary Society for the present term was held last week. The business consisted of reading reports, discussion of fields for summer work, and the election of officers for the ensuing year. The following are the fields and the students who have been appointed to them: Manitoba and the North-West—Carsdale, Mr. William Gould, B.A.; Longlakston, Mr. W. H. Grant, B.A.; Sydney, Mr. John R. Sinclair, B.A. Ontario—Lanark, Mr. W. T. Hall; Kilworthby, Mr. C. Tough; Kagawong, Mr. G. S. Scott; Franklin, Mr. W. R. MacIntosh; Chisholm, Mr. A. E. Hannahson; French River, Mr. G. S. Johnston; Walford, Mr. W. H. Johnson; Goulais Bay, Mr. R. G. Morrison; Bethune, Mr. A. E. Harrison; Wabash, Mr. J. S. Muldrew; Frank's Bay, Mr. J. Menzies; Black River, Mr. J. S. Davidson; View River, Mr. C. R. Williamson. The following officers were elected for the year 1890-91: Mr. T. H. Rogers, B.A., president; Mr. P. E. Nichol, first vice president; Mr. John R. Sinclair, B.A., second vice-president; Mr. A. Stevenson, B.A., recording secretary; Mr. H. R. Horne, corresponding secretary; Mr. W. H. Johnson, treasurer; Mr. W. R. MacIntosh, secretary of committees; Messrs. W. H. Grant, B.A., G. W. Logie, C. Tough, G. L. Johnston, J. Menzies, councillors.

THE sacred concert in connection with the anniversary services of Carmel Presbyterian Church was held in that church recently. There was a large audience, the church being full. The meeting was opened with prayer by Rev. Mr. Cook, of Hensall, followed by an address by the pastor and chairman, Rev. J. S. Henderson; short, witty and instructive addresses were also given by Rev. A. D. McDonald, of Seaford, and Rev. G. Cuthbertson, of Wyoming, Ontario. The Seaford Quartette Club delighted the audience with some excellent music. The Exeter Quartette Club also gave a good account of themselves. Miss Sands and Miss Williams, of Goderich,

amused the audience by some good recitations. Mrs. Cook, of Hensall, sang a solo very sweetly, and the duet by Messrs. Stone-man and Brown was also well rendered and received. The solos by Messrs. Hamilton and Willis, of Seaford, were excellent, and the duet by Messrs. D. McDonald and W. Willis, of Seaford, was greatly appreciated. The proceeds of the entertainment amounted to about \$150. The anniversary sermons on the previous Sabbath were preached by the Rev. George Cuthbertson, of Wyoming. The congregations were large at both services, and all were deeply interested in the excellent discourses of Mr. Cuthbertson. The anniversary services throughout were very successful, and the good people of Carmel Church are to be congratulated on having so successfully and pleasantly passed another milestone in their existence.

THE *Hamilton Times* says: The Rev. J. S. Ross, M.A., of Centenary Methodist Church, conducted divine service in McNab Street Presbyterian Church recently. He preached an excellent sermon from Genesis xxxii. 24-26. Speaking of prayer, he said it was natural for all men to pray when they were in trouble. He instanced Voltaire, who, when he was in trouble, invoked the name of Jesus Christ, whom he had previously cursed. Many people in trouble foolishly and short-sightedly betook themselves to liquor, suicide, etc., to get the wished-for relief instead of taking Jacob's plan, namely, prayer. At the conclusion of the sermon (Rev. Mr. Ross having retired to till an engagement elsewhere), whilst welcoming new members, Rev. Dr. Fletcher referred to the fact of Rev. Dr. John Scott and Rev. James Black having made MacNab Street Church their religious home. They had both taken part in the induction services of the first pastor of the congregation, the late Rev. Dr. Inglis, and both pastor and congregation were all right glad to have the benefit of their presence now. Rev. James Black then pronounced the benediction.

Mrs. Ross, of Brucefield, writes: The response received in answer to the appeal on behalf of the Pointe-aux-Trembles Mission has been most encouraging. We have now over 4,000 copies of each leaflet out; but we would very much like that that figure should yet be doubled. Some weeks more have been allowed to us and we earnestly invite further applications for leaflets. Are there not many Sabbath school superintendents much interested in the school? A hundred or more leaflets and envelopes scattered one Sabbath by means of the school, the envelopes to be brought back the next Sabbath; this plan would take little time and little trouble and would give the opportunity to help to the very homes that would be most pleased to give it. Just try it and see if it does not warm the people's hearts, and have them all the more ready for the next general French collection when it comes. Most hearty thanks to those who from all quarters have so kindly responded already. But are there not many—very many—more earnest Christian women who can each send for a dozen? If you only knew what a pleasure it is to put them up and send them off I am sure it would help you to hurry up and write the little card that would carry your address.

NEARLY every member of the congregation of the First Presbyterian Church, Vancouver, B.C., attended the meeting last week to choose a minister to whom they would extend a call to the pastorate. Rev. E. D. McLaren, B.D., as Moderator of Session, presided. A lengthy discussion as to the merits of the two gentlemen whose names were submitted took place. On a standing vote of the members it was resolved to extend a call to Rev. T. Chalmers Jack, of Maitland, N.S. The call was then made out, but in consequence of the managers being unable to fill in the guarantee of stipend the meeting was adjourned for two weeks. Rev. Mr. Jack, says the *Vancouver World*, is a medalist and Master of Arts of the University of New Brunswick, of which province he is a native, his father before him being a faithful servant of the Master in the ministry of the Church. He is a gentleman of the widest education, the highest attainments and his Christian life and character are known of all men. He is beloved by the young people, over whom he has great control, directing them in the paths of rectitude. As a pulpit orator he possesses great force, and his language is the purest Anglo-Saxon. He is known to many in this city outside of the Presbyterian congregations who hope that Mr. Jack will see his way clear to accepting the call. Should he do so the First Presbyterian will have reason to congratulate itself, for Mr. Jack will surely raise it to a high place among the sister churches, and exert a most benign influence upon the community in general.

THE *Calgary Herald* says: News came in this morning of the death last night at Medicine Hat of Rev. James Herald, the esteemed pastor of the Presbyterian Church of that town. The deceased clergyman was a native of Scotland, and was ordained a minister in 1857. He was for many years in charge of the Old Kirk congregation in Dundas, Ont., whence he removed to Port Arthur, and came in the winter of 1885-86 to Medicine Hat. Lately his health has been far from good, and this winter he suffered from a severe attack of influenza, of which he had a relapse some weeks ago, resulting in his decease last night, at the age of sixty-six years. His late visit to this town—a flying trip to the mountains excepted—was in September of last year, for attendance at the meeting of the Presbytery of Calgary, of which court he was an active and much-respected member. Many friends here and throughout Alberta were warmly attached to him, and the deepest sympathy is felt for the bereaved widow and relatives. The Presbytery of Calgary met on March 5. A gloom was thrown over the court as a telegram was handed in and read announcing the death of Rev. James Herald, one of the first Moderators of the Presbytery, and the much-esteemed pastor of the Medicine Hat congregation. At the last regular meeting of the Presbytery Mr. Herald had taken an active and leading part, and arrangements had been previously made for inducting him into the full pastorate, according to the usages of the denomination immediately at the close of this present meeting of the court. Mr. Herald will be greatly missed by the brethren and in Presbyterian circles generally. Telegrams of condolence with the widow and congregation were at once despatched.

ON the 18th inst., at Round Lake Mission to the Indians, White-wood, Rev. B. Jones, late also respectively of Drayton, Owen Sound and Manitowaning, etc.,—passed gently and peacefully to his eternal rest, at 10.30 a.m., most deeply lamented by all, and it was a most pleasing sight indeed to see the Indians coming in all day long to look at the body of him "who had gone before" and kissing it before being screwed down and their sitting and condoling with Mrs. Jones. Who will not love the poor Indians after this? He continued to the last as he had always laboured to be—a man sterling and unflinching in his integrity, equity with and to all being his great forte, and this was the secret of his great, quiet and unostentatious but powerful influence which he exercised upon all with whom he came in contact, and the following resolution, passed on the day of his death, is but one of the many official testimonies borne to his worth: At Whitewood, within the church there on Tuesday, the 18th day of February, in the year of our Lord 1890, the Presbytery met and was constituted. Sederunt *et inter alia*: The Presbytery having on assembling heard of the death of Mr. Jones unanimously pass the following resolution: The Presbytery of Regina hereby expresses its sorrow at the loss sustained by the death of Mr. Benjamin Jones, of Round Lake. It would put on record its appreciation of his faithful and untiring labours as a missionary during the past ten years. It would mark its high estimate of his missionary character and unostentatious service, especially in the interests of the Indian Mission at Round Lake. It would hereby also desire to convey to Mrs. Jones and relatives its sincere sympathy with them in their bereavement and would pray that our Father who is a Husband to the widow and the God of all consolation may sustain in the day of trial and be a God and a Guide even unto death. It was further agreed that a copy of this resolution be sent to Mrs. Jones.

AFTER giving an account of the death and arrangements made for the interment of the late Rev. James Herald, the *Medicine Hat Times* says: Deceased was a native of Kirremuir, Scotland, where he was born on September 12th, 1824. He received his literary and theological training at Marischal College, Aberdeen, where he was a distinguished student. At the age of thirty-four he was appointed to the Presbytery of Montreal, and with his wife emigrated to Canada the same year. The following year he was inducted as pastor of Dundas Presbyterian Church, where he laboured with such unremitting zeal in His Master's cause that in 1876 he was compelled, owing to failing health, to give up regular preaching. For the four succeeding years he had no regular charge, but they were by no means years of idleness, as during that time he frequently allowed his overworked brother ministers to enjoy a holiday by taking their pulpits for one or more Sundays. In 1880 he took charge of Port Arthur and Fort William mission stations. It was during the five years that he worked in this field that he collected the greater portion of the money which built St. Paul's Presbyterian Church at Port Arthur, a church which is one of the ornaments of that town. In performing this truly meritorious work, which he did in connection with his usual missionary services, he travelled on foot, and by sled and other primitive conveyances, many hundreds of miles through the wilds of the north shore of Lake Superior, visiting at regular intervals all the construction camps within his large missionary field. In 1885 he was appointed to the mission station, where he has since laboured with zeal befitting the work to which he devoted his life. He was to have been inducted as regular minister this week and his stipend augmented. In the summer of 1887 he visited Scotland for the purpose of raising funds to build a church here. He took a deep interest in the welfare of the town and was respected by all classes of citizens.

A LARGE audience assembled in the lecture room of Knox Church, Toronto, on Tuesday evening, the 13th inst., to hear what proved to be a very interesting and instructive lecture on India, illustrated by stereopticon views, by the Rev. Mr. Wilkie. The lecture was, if anything, a little too long, occupying about two hours in delivery; but, despite this small drawback, the interest was fully sustained throughout. After having exhibited a portrait of a native priest, the lecturer explained that some persons in Christian lands thought in order to reach the natives with greater ease and unfold to them the Gospel truth, that the missionaries should dress and live in every way like the men with whom they came in contact. This, he explained to the audience, was simply impossible, as was amply demonstrated by the hideous picture before them. Missionaries went to the foreign field knowing that they would have to sacrifice their comfort and suffer many trials in the propagation of the Gospel of liberty and truth; but they were not prepared to throw away their civilization or their manhood. Disclaiming any feelings of bitterness in the matter, for he had none, the lecturer further explained that the Salvation Army had adopted this plan, going about in dresses similar to those worn by the native holy men. In one instance they had adopted the dress worn by a class of the most degraded and licentious priests in India, and instead of thereby being able to approach the people with greater freedom, they were almost entirely shunned by the inhabitants as representing a class of men too degraded to be associated with. By many other admirable illustrations he disposed of erroneous views held by many Christians. The lecture will doubtless have the effect of stimulating the missionary spirit in all those who had the pleasure of hearing it.

THE first annual meeting of the Owen Sound Presbyterian Woman's Foreign Missionary Society was held in Owen Sound on the 25th of February. The business sessions were held in Division Street Hall, and a public meeting in the evening in Knox Church. The Auxiliaries were fully represented. At the morning session much routine business was done, and the following officers were elected: Mrs. Rogers, Desboro', president; Mrs. Somerville, Owen Sound, and the presidents of all the auxiliaries, vice-presidents; Mrs. Fraser, Annapolis, secretary; and Miss McDowell, Owen Sound, treasurer. The afternoon session was opened by Mrs. Caton, of Owen Sound, reading the Scriptures, and Mrs. McLennan, Sydenham, leading in prayer. Mrs. Somerville welcomed the delegates, and Mrs. Magee, Daywood, responded on their behalf. Mrs. McAlpine, Chatsworth, read an admirable paper on "The Spirit of Our Work." Very satisfactory reports were read by the secretary and treasurer, showing an increase of six auxiliaries since last year, and 500 pounds of clothing, 100 of which was new, sent to the Indians on File Hills Reserve. The total contribution to the general fund was \$179.84—a slight advance on last year. Notices of motion given at the last annual meeting of the General Society were fully discussed. The printing of abstracts of reports of auxiliaries in the annual report was approved. No decision was come to as to the basis of representation of auxiliaries. The proposed change in the constitution so as to include work for women and children in other as well as heathen lands was rejected unanimously. Representatives from the Woman's Foreign Missionary Societies of the Methodist and Baptist churches of Owen Sound addressed the meeting, on the work in which their societies were engaged. Luncheon and tea for all the delegates were served in the hall by the ladies of Division Street congregation, whose generous hospitality was highly appreciated. At the public meeting in the evening Mr. Waits, the pastor of Knox Church, presided. The programme comprised addresses by Mr. McLean, Moderator of Presbytery, and Mrs. Rogers; a paper by Miss McDowell, and a few pointed remarks in conclusion by Mr. Somerville. The choir of the church furnished appropriate music. The society is greatly encouraged by the success of their first annual meeting.

THE *Rideau Record* says: Although it was cold and unpleasant last Thursday night, there was a good audience in St. Andrew's school room to hear the Rev. A. H. Scott, of Perth, give a lecture under the auspices of the S. and L. A. Mr. Scott was an Ontario delegate to the Young Men's Christian Association Convention held in Stockholm, Sweden, over a year ago, and gave his hearers the benefit of his trip there as well as to many other places. He first took his audience with him to Quebec, where he joined some friends and boarded the Sarmatian, bound for Liverpool, explaining the voyage for every day, until they arrived at Liverpool, when train was at once taken for London. Mr. Scott went on to give a short description of London, mentioning going to Spurgeon's tabernacle where 6,000 people were spellbound for the time being with the voice of one man, and, said the speaker, the congregation are a plain people and Spurgeon is a plain man. He then proceeded to describe the different scenes and doings in that vast city, and the many places he visited. The ignorance of Londoners regarding Canada is simply unpardonable, said the speaker, and he quoted a few instances to prove his saying. He then left London and went on with his route, calling at Paisley, Glasgow in Scotland, leaving the port of Leith in a steamer especially for the delegates, who were numerous, and from every country. He continued with his travels through Norway until he arrived at Bergen, the largest town in Norway, which was twice the size of Kingston, Ont. He mentioned also a special feature about this land. He said it was the land of the midnight sun, from the 14th of May till the end of July the sun is visible at midnight which is grand but awfully solemn. Then the journey for Scotland was made, where he spent a very pleasant and profitable time. The speaker went on to give some figures appertaining to the Young Men's Christian Association, after which he commenced his return journey to London thence back to Canada, thus giving the audience the pith of his travels in an interesting way and those who were there fully enjoyed it. A very nice programme of music was given by some of the members of the choir during the evening. A silver collection was taken up. Votes of thanks were given the speaker and singers and the meeting dispersed.

The annual meeting of the Woman's Foreign Missionary Society in connection with the Presbytery of Winnipeg was held last week. Mrs. Watt presided. Reports from auxiliaries were presented. The following officers were unanimously elected: Mrs. Watt, president; Mesdames Taylor, Duval, Hogg, Pringle, Conklin, Dodds, Hudson, McKenzie, Misses Clark and Scott, vice-presidents; Mrs. C. H. Campbell, secretary; Mrs. Hart, treasurer. A telegram was received from Mrs. Ewart, of Toronto, president of the General Society: Read Hebrews xiii. 21, 22. The Presbytery received a deputation from the ladies of the Woman's Foreign Missionary Society. The following resolution was moved by Rev. Dr. Bryce, seconded by Rev. J. Pringle: The Presbytery receives with great pleasure the first annual report of the Presbyterian Woman's Foreign Missionary Society and trusts that the movement so auspiciously begun during the past year may expand in accordance with the fervent hopes expressed in the report. The Presbytery is pleased to notice the considerable proportions already attained by the society in its eight auxiliaries and 163 members and trusts that an increase of members of 70 per cent during this year may be still further extended by the other congregations of the Presbytery organizing new branches. The Presbytery is delighted to see that the training of the young men in mission bands forms a prominent part of the work of the society, and would hope for a much nearer approximation to the true ideal Christian giving in the next generation through this means. The report, while stating that the increase of interest in home and foreign missions is an object of the society, yet brings out the fact very cheering to the Presbytery that the society though in its first year has raised the not inconsiderable amount for clothing to the Indians and contributions to the general fund of \$664.62. The Presbytery earnestly joins in the prayer of the report that God will pour out His richest blessing upon the work of the Church both at home and abroad. There are now eight auxiliaries with 163 members, and two mission bands with seventy members, making a total of 233, an increase of 145 members for the year; of these forty-eight are members of the general society, six are life members; two having been added this year. The total amount contributed for the year by auxiliaries is \$35,686. The total amount contributed by mission bands for the year is \$122.26, making a total of \$479.12. Clothing valued at \$185.50 for the Okanase school and reserve has been contributed. In the evening the Society held a joint meeting with the Presbytery. Tea was served by the ladies at six o'clock and two hours spent in social conversation, after which an adjournment took place to the church, when an interesting meeting was held. Rev. J. Hogg, Moderator of the Winnipeg Presbytery, occupied the chair and opened the meeting with devotional exercises. Addresses were delivered by Dr. King, Rev. J. Hamilton, Professor Hart, Dr. Duval and Rev. James Lawrence. The addresses were interspersed with musical selections artistically rendered by a quartette choir consisting of Misses Ferguson and McRae and Messrs. Shanks and Mitchell.

PRESBYTERY OF STRATFORD.—This Presbytery met in Knox Church, Stratford, on the 11th inst., Rev. A. Grant, Moderator. Mr. Gordon, of Harrington, by letter declined the call from Marsden, in the Presbytery of Quebec, and the call was set aside. Mr. McKibbin presented the Sabbath school report; Mr. Cameron the report on Sabbath Observance; Mr. Tully the report on Temperance, and Mr. Panton the report on the State of Religion. These reports were adopted and ordered to be forwarded to the Synod's Conveners. A resolution of condolence with Mr. McPherson was passed on account of the death of his daughter, Mrs. Fisher. Mr. Chrystal tendered his resignation of the pastoral charge of Avonton and Carlingford. It was agreed to cite these congregations to appear for their interests at next regular meeting of Presbytery. Commissioners to next General Assembly were appointed, viz.: Messrs. Turnbull, McKibbin, Cameron, Perrie and Pyke, ministers, and Messrs. Chalmers, Taylor, Ramsay, Ross and Roy, elders. Mr. Panton was invited to prepare a paper on the "State of Religion" for next meeting of Presbytery. The Presbytery then adjourned to meet in Knox Church, Mitchell, at half-past seven p.m. on the 12th of May next.—A. F. TOLLY, *Pres. Clerk*.

PRESBYTERY OF PARIS.—The ordinary quarterly meeting of this Presbytery was held in Knox Church, Woodstock, on March 11, the Rev. R. Myers, Moderator, presiding. There was a full attendance of members. A call from Innerkip and Ratho to Rev. George A. Francis, of London Presbytery, was declined; a new moderation was granted, and Rev. W. A. McKay was appointed to that duty. A moderation was also granted to St. Paul's, Ingersoll, and Rev. R. Myers was appointed to preside. Rev. J. S. Hardie, with Messrs. Marshall and Goldie, were appointed to organize New Dundee as a mission station, and it was agreed to ask aid to the extent of \$100 a year towards support of ordinances there, the people themselves agreeing to raise \$8 a Sabbath. The following are the commissioners to the General Assembly: Rev. Messrs. Dr. Cochrane, McGregor, Pettigrew, Myers, Munro and Hardie. The elders are Messrs. Wilson, MacVicar, Fleming, Bell and Goldie. The reports on the State of Religion, Sabbath Schools and Temperance were presented by the Revs. Messrs. McTavish, Cockburn and Beattie, Mr. Cockburn taking the place of Rev. R. Pettigrew, who was absent through sickness. In response to a petition from Onondaga, that station was put under the charge of Rev. J. C. Tolmie for twelve months. The Presbytery agreed to overture the General Assembly to abolish the scheme for the distribution of probationers. The report of the Woman's Foreign Mission Presbyterial Society was received from Miss Harvey, secretary, and read by the Clerk, showing that \$1,209.52 had been raised during the year, and thirteen auxiliaries and eighteen mission bands reported at the annual meeting. Dr. McMullen was directed to convey to the ladies the Presbytery's cordial appreciation of their work and congratulation on the success of the Society. The next meeting is to be held in St. Paul's, Ingersoll, on the last Tuesday of May at twelve o'clock.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 4th inst., and transacted a large amount of business. *Inter alia*, Rev. W. Frizzell was elected Moderator for the next year, and he entered on his duties accordingly. The Presbytery took up the resignation of Rev. W. Meikle, as tendered by him at last meeting. In relation thereto Messrs. A. Robertson, C. J. Marlett and J. Barclay were heard for the Session and congregation of Oakville, as also Mr. Meikle on his own behalf. And eventually the said resignation was accepted, to take effect on the 15th prox., with the understanding that there be granted to Mr. Meikle a retiring allowance of \$800, payable in four annual instalments of \$200 each. Rev. W. A. Hunter was appointed to declare the charge vacant, as also to be Moderator of Session during the vacancy. And Revs. Dr. Gregg, Dr. Caven and R. P. Mackay were appointed a committee to prepare a minute as to Mr. Meikle, and submit the same at next meeting. The Presbytery took up the resignation of Rev. R. Wallace, as also tendered by him before. In relation thereto Messrs. S. Sylvester, W. Carlyle and D. Millar were heard for the Session and congregation of West Church, and Mr. Wallace on behalf of himself. On motion made by Rev. D. J. Macdonnell, and duly seconded, it was agreed to accept of Mr. Wallace's resignation, and to apply on his behalf for leave to retire from the active duties of the ministry, and to be placed on the list of annuitants of the Aged and Infirm Ministers' Fund, it being also understood that the congregation pay to Mr. Wallace the sum of \$3,500 as a retiring allowance. Dr. Gregg was appointed to declare the charge vacant on the last Sabbath of the present month; Rev. R. P. Mackay to act as Moderator of the Session during the vacancy. And a committee was appointed to prepare a minute in regard to Mr. Wallace, and submit the same at

next meeting. It was reported by Rev. G. M. Milligan that he had met with the congregation of St. Enoch's Church, and had moderated in a call, which was given unanimously in favour of Rev. G. C. Patterson, a minister of the church without charge. The call, on being examined, was found to be signed by fifty-three members and concurred in by twenty-three adherents. A guarantee for stipend was also read, promising \$1,200 per annum. The call was sustained and put into the hands of Mr. Patterson, who at a later stage delivered his acceptance of the same. It was then agreed to meet for his induction in St. Enoch's Church on the 27th inst., at seven p.m., the Moderator to preside, Rev. J. McP. Scott to preach, Rev. G. M. Milligan to deliver the charge, and Rev. Dr. McTavish to address the congregation. Agreeable to application made, authority was given to Rev. P. Nicol to moderate in a call from the congregation of Laskay and West King, and to Rev. Dr. Parsons in regard to the congregation of Eglinton. And so to Rev. W. Reid in regard to the congregation of Dovercourt. Commissioners were appointed to the next General Assembly, the following ministers and elders being so appointed: of ministers: Revs. W. Amos, R. P. Mackay, W. Frizzell, J. Fraser, Dr. Parsons, J. Argo, W. W. Percival, J. W. Bell, R. Thynne and T. T. Johnstone by rotation, and Revs. Dr. Reid, Dr. Caven and Rev. D. J. Macdonnell by ballot; and of elders, Messrs. W. Mortimer Clark, D. Fotheringham, J. K. Macdonald Joseph Gibson, Justice Macleannan, James Brown, W. B. McMurrich, H. Cassels, R. Kilgour, James Crane, D. McDonald, Robert Brown and James Sterling, the greater number of these by ballot. The Presbytery treasurer's accounts for the past year were handed in, and were afterwards reported on as found correct, showing a balance on hand of \$104.20. As Convener of the Presbytery's Committee on Sabbath Observance, Rev. Dr. Parsons submitted and read answers to certain questions on said subject as received from last General Assembly; the said answers were cordially approved of, and ordered to be sent to the Synod's Committee. As Convener of the Presbytery's Committee on the State of Religion, Rev. Dr. McTavish submitted and read a full and very valuable report, which was also cordially adopted, with thanks especially to the Convener, and ordered to be sent to the Synod's Committee. A letter was read from Rev. Frank Dann, a minister of the Baptist denomination, applying to be received as a minister of our Church. The letter was accompanied by several testimonials, all of them in favour of Mr. Dann, which were also read. And he himself, being present, was also heard. A committee was thereupon appointed, consisting of Rev. Dr. Parsons and others, to confer personally with Mr. Dann to consider carefully his testimonials, and to report in due time thereon. A petition was read from forty-nine members and adherents of our Church, praying the Presbytery to organize them as a mission station at or near the intersection of Bloor Street West and Ossington Avenue, as also to give them leave to erect a place of worship in that locality. In support of the prayer of this petition commissioners appeared, and were duly heard. A committee was appointed to visit the locality, and neighbouring Sessions were to be informed of the petition, with request to report their minds thereon at next meeting of Presbytery, which was appointed to be held on the first Tuesday of April at ten a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF MINNEDOSA.—This Presbytery met at Minnedosa on March 3. Mr. James Lang, missionary, requested a special course of study with a view to license and ordination. A committee was appointed to consider the matter, and a report was submitted, and adopted instructing the Clerk to communicate with Dr. King in regard to the requirements for entrance to Manitoba College. Reports of missionary meetings were given by Messrs. McArthur, Stalker and Hodnett. Mr. McArthur stated that the Indians of Beulah desired weekly service, and that John Thunder was present to represent them. After hearing Mr. Thunder the matter was referred to the Home and Foreign Missionary Committees, who afterwards brought in the following recommendation which was adopted: That the Presbytery look with favour on their desire and recommends the Foreign Missionary Committee of the Synod to grant their request as soon as practicable. Mr. Smellie, commissioner from Binscarth, requested the Presbytery to send a deputation to the field to investigate and re-arrange the same. The matter was referred to the Home Mission Committee, who afterwards recommended that a deputation consisting of Messrs. Stalker, Hodnett, McArthur and Dr. Robertson be appointed to visit Binscarth, and that Mr. Stalker spend as much time as possible in the field. Monday evening was spent in company with the Minnedosa congregation at their annual social. Mr. McArthur was appointed Moderator for the next six months. Mr. Smith, Moderator of Minnedosa Session, reported the progress made by the congregation towards the calling of a pastor, and the authority given Mr. Smith to moderate in a call at the convenience of the congregation was continued. Messrs. Colter, Stalker and Hodnett were appointed a committee to visit the Strathclair field. Mr. Flett was heard in support of the appointment of a teacher for the Okanase Indian school, and the matter was referred to the Foreign Mission Committee. The Clerk reported that he had received a letter from the Presbytery of London, regularly transferring Mr. McArthur to the Presbytery of Minnedosa, when it was agreed to place Mr. McArthur's name on the roll of the Presbytery. On Tuesday evening addresses were given by Messrs. McArthur and Thunder on the foreign mission work. Mr. Hodnett presented the report on Temperance, which was received and adopted, and the committee thanked. An address on Temperance was delivered by Mr. McLean, of Pembina. It was agreed that the resignation of Mr. Hargrave continue to lie on the table until the next meeting of the Presbytery. Mr. Mowat requested leave of absence for one year beginning with the 1st of April, which request was granted. Mr. Murray reported that the Neepawa congregation had agreed to request the Presbytery to separate Glendale station from the present charge. It was agreed that the request be granted, to take effect after March 31, and that the supply of Glendale be left with the Home Mission Committee. The minute in regard to the resignation of Mr. Todd was read by the Clerk, received and adopted. The report on Sabbath Observance was read by the Clerk for Mr. Halliday, Convener of Committee, received and adopted, and the committee thanked. Mr. Mowat submitted the report on the State of Religion, which was received and adopted with the following recommendations: 1. That the duty of family worship be pressed upon heads of families; 2. That inasmuch as it appears from the reports that little work is being done by the elders of our congregations they be encouraged to a greater exercise of their gifts in the way of visiting the homes, reading and praying with the people and assisting generally in the pastoral oversight of the congregation; 3. That the children in the Sabbath schools be urged to memorize the Word of God; that the Shorter Catechism be generally used; and the duty of a Christian profession be enjoined upon all who have come to years of accountability; 4. That greater liberality to the support of the Church of God, both at home and abroad, be enjoined upon our people, not only as a duty but as an act of worship; 5. That, since all reports speak of the communities as being favourably disposed towards the Gospel, we work with faith and increasing zeal to extend the Master's kingdom. Mr. Murray presented the report on Finance and Statistics, which was received and adopted and the committee thanked. A letter from the Presbytery of St. John was read, giving notice of application to General Assembly to receive Rev. Thomas F. Fullerton, late of the Presbytery of Wagga, New South Wales, as a minister of the Presbyterian Church of Canada. Notice of a similar application from Columbia Presbytery in behalf of Rev. W. W. Warren, D.D., of the Cumberland Presbyterian Church was read. Dr. Laing, of Dundas, Ont., was nominated for Moderator of the next General Assembly. The Home Mission report was presented by Mr. Stalker, received and considered serialim, and adopted as a whole. The appointments of missionaries were made for the next six months.

British and Foreign.

OF the 1,100 ministers of the Free Church of Scotland, 650 profess to be total abstainers.

THERE are at present no fewer than nine missionaries' sons in the Medical Missionary Institution in Edinburgh.

THE Rev. Caleb Scott, principal of Lancashire College, is to receive the degree of D.D. from St. Andrews.

THE Rev. Lauchlan MacLean was the Gaelic preacher at the last monthly service in Crown Court Church, Covent-garden, London.

SIR WILLIAM MUIR declares that it is the morality produced under British rule by the Gospel that has enabled it to hold India.

DR. GLOAG, Moderator of Assembly, presided at the united meeting at Galashiels, addressed by Dr. Arthur T. Pierson of Philadelphia.

MR. S. J. MCKAY, a licentiate of Route Presbytery, has accepted a call to the congregation of Drumgoolland, Kathfriland Presbytery.

THE Rev. Henry Osborne, of Holywood, has gone to the south of Europe for the benefit of his health, his congregation generously bearing all expenses.

AN African missionary, writing on 10th December, says that up wards of one hundred Makalolo were slain in the Kuo engagement with the Portuguese.

THE Faculty of Geneva College, Penn., has conferred the degree of D.D. on Rev. Robert Nevin, of the Reformed Presbyterian Church, Londonderry.

THE Rev. Dr. Hugh MacMillan, of Glasgow, preached recently in St. Enoch's Church, Belfast, and on the following evening lectured in May Street Church.

THE Rev. A. B. Connel, M.A., of Lochee U.P. Church, Dundee, late examiner in Mental Philosophy in St. Andrews, is about to be made a D.D. by that university.

THE family of the late Dr. Christlieb, of Bonn, are left so poorly provided for that they propose to take half a dozen British and American boys into their family to educate.

ONE of the most interesting philanthropic meetings of the year—the annual meeting of the Irish Presbyterian Orphan Society—was held lately in the Assembly's Hall, Belfast.

TWO Free Church ministers in Dumfries have been engaged in a newspaper controversy as to which of their respective congregations contributes more liberally to Foreign Missions.

THE Rev. James McNeill, of Drambo, Ireland, a minister much beloved and esteemed, has died at the early age of forty-nine, leaving a widow and a young family of eleven children.

MR. APPLETON, who is to manage Mr. Stanley's lecturing tour, undertakes to pay him at least \$150,000 for the United Kingdom alone; the tour will extend to America and Australia.

THE Rev. William R. Thomson, B.D., of Earlston, has received a unanimous call to be colleague and successor to Dr. Robert T. Jeffrey, in Caledonia Road Church, Glasgow, in which he was himself reared.

THE sisters of the late Mr. Biggar, M.P., declined to allow their brother to be interred in a Catholic cemetery, and he has accordingly been laid in the family burial-place attached to a Presbyterian Church at Belfast.

THE Irish Presbyterian Church suffers a great loss in the death of Mr. John Gailey, J.P., an elder in Rathgar, Dublin, and a member of the firm of A. & J. Gailey, of St. Dunstan's Hill and Hoop Lane, London.

ROBERT BROWNING has left \$83,870; he held stock in the Italian national debt and shows his love for Italy by expressly forbidding his executors to convert this into other stock. Tennyson is one of the witnesses to his will.

SHREWSBURY Presbyterian congregation has called Rev. W. B. Thompson, of Woolwich, late missionary in China; and Dudley congregation is about to call Rev. F. Stubbs, formerly pastor of a Baptist church at Newcastle.

THE Rev. W. Hanson Pulsford, of Dumfries, son of the late Dr. William Pulsford, of Glasgow, is about to spend two months in the United States and Canada; for a month he will supply the pulpit at Montreal formerly occupied by Dr. Stevenson.

THE Edinburgh University Club, of London, offers a prize of twenty guineas, open to all graduates of Edinburgh of not more than two years' standing, for the best essay on "The Progress of Biblical Archaeology During the Last Thirty Years."

THE Irish Assembly's Education Committee calls attention to the fact that, in consequence of the growing prosperity of Queen's College, Belfast, the class rooms require to be enlarged, and that other improvements are necessary to its efficiency.

THE Rev. P. Mearns, of Coldstream, at the social meeting of Eglinton Street Church, Glasgow, gave an interesting address on "The Cameronian Dream," and its author, James Hyslop, whose poems have found an efficient editor in Mr. Mearns.

DR. JAMES MARTINRAU will publish in March a work entitled "The Seat of Authority in Religion," in which he endeavours to make clear to himself the ultimate ground of pure religion in the human mind, and the permanent essence of the religion of Christ in history.

THE Rev. J. P. Lilley, of Arbroath, has gained the first of three prizes offered by Mr. I. T. Morton, London, for an essay on, "A Christian Minister's duty with reference to the Sabbath." The value of the prize is \$250. The competition was open to all Free Church ministers.

DR. PIERSON, in one of his sermons in behalf of missions in Dumfries, made a happy reference to a local worthy, John G. Paton, whose autobiography he characterized as the most fascinating work of the kind which had probably ever been issued from the press of this country.

DR. T. W. WILKINSON, the new Roman Catholic bishop of Hexham and Newcastle, seceded from the Anglican Church while attached to St. Saviour's, Leeds, a church built and endowed by Dr. Pusey, and from which no fewer than nine vicars and curates have passed over to Rome.

CARDINAL NEWMAN entered recently upon his ninetieth year, when the usual rejoicings took place at the Edgbaston oratory. He is now unable to hold a pen for any length of time, though there is energy and brightness left, joined with a healthy disbelief in the burden of his great age.

THE prospectus of an Aberdeen brewery about to become a limited liability concern lays stress on the fact that for a quarter of a century it has supplied the Queen and the Her-Apparant at Balmoral and Abergeldie with their beer and stout. Her Majesty is the owner of the Lochnagar distillery.

DR. DRUMMOND, Moderator of the U.P. Synod, presided at the celebration of the semi jubilee of Albert Street Church, Glasgow, at which Mr. Brunton, the pastor, was presented with a cheque for \$1,025, a silver salver, and a consulting table, the last named the gift of the young men of his Bible class.

At the trial of Bishop King his advocate put in an old book containing a picture of the coronation of William III., showing two lighted candles on the altar; and as the king left in his state barge for the abbey at seven in the morning, it was argued that it must have been broad daylight, the month being April.

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 Profits so allocated are absolute, and not liable to be reduced or recalled at any future time under any circumstances.
 Participating Policy-holders are entitled to not less than 90 per cent. of the profits earned in their class, and for the past seven years have actually received 98 per cent. of the profits so earned.

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A SOLID INSTITUTION.

EIGHTH ANNUAL REPORT OF THE FEDERAL LIFE.

A SUBSTANTIAL INCREASE IN THE COMPANY'S BUSINESS—THE FINANCIAL STATEMENT PRESENTED AND HEARTILY APPROVED

The eighth annual meeting of the Shareholders of the Federal Life Assurance Company was held at the head office of the Company in Hamilton, on Tuesday, March 5, at one o'clock, p.m., the President in the chair, when the following report was read:—

DIRECTORS' REPORT.

Your Directors have the pleasure to submit for your consideration the eighth annual report of the Company, accompanied by a statement of the receipts and disbursements for the year, and the assets and liabilities on December 31, 1889.

During the year 1,332 applications were received for \$2,977,500 of insurance. Of the applications received 1,234 were accepted, and policies issued thereon to the amount of \$2,608,500.

The remaining ninety-eight applications for \$279,000 of insurance were declined because the risks were not up to the standard maintained by the Company, or were incomplete at the close of the year.

The aggregate amount of insurance in force on the Company's books at the end of the year was \$10,829,837, under 4,123 policies, an increase of 10 per cent on the amount in force at the end of 1888.

The income for the year was \$215,487.50, as against \$190,867.71 for 1888. In view of the depressed condition of affairs throughout a considerable portion of the country, and the addition of both foreign and Home companies as competitors for business, the progress made by this company is a source of gratification.

Thirty policies became claims for \$123,550, of which amount \$23,000 was re-insured in other companies, making the net amount \$100,550. Of these losses three were due to death by accident.

Had the policies which became claims averaged no more in amount than the average policy in force, deducting re-insurance, the loss would have been but \$73,200. The law of averages will correct and equalize any temporary fluctuation of this character.

In proportion to the number of policies in force the number of claims by death during the year compares favourably with those of other Canadian companies, several of which report a greater percentage.

The expenses of the Company to amount of new insurance written and to amount in force evidence the care and economy exercised in its management.

Policy-holders of the Company have every reason to be satisfied and pleased with the results in their behalf. As the principal portion of the premium income for the year was returned to them in dividends and in payment of death claims.

All of the accounts of the Company covering the items entering into the financial statement have been examined in every particular and the auditors, whose certificates are submitted herewith, are satisfied that the same are correct.

The accompanying statement of assets and liabilities on December 31 last shows a surplus of \$84,777 for the security of policy-holders. This surplus of assets to every \$100 of liabilities is the highest of any company in the world.

Taking into account the nominal liability of paid up capital, there was at that time an impairment, due to the peculiarity before mentioned in connection with the amounts of the policies which became claims in that year. To obviate the possibility of objection or question of account of a temporary impairment of capital, certain of your directors have, since the commencement of this year, contributed \$24,000 to the funds of the Company, for which there is no lien of any kind upon the assets or the business of the Company, nor liability except upon future dividends to shareholders. This amount, added to the surplus of policy-holders at the close of last year, makes a present surplus of \$84,777, being \$4,670 in excess of paid up capital and with the uncalled guarantee makes the surplus to policy-holders \$704,787.61.

FINANCIAL STATEMENT FOR THE YEAR ENDING DECEMBER 31, 1889.

Income.	
Ledger assets, January 1, 1889	\$ 144,453 37
Capital stock	195 00
Premiums net	8208,782 64
Interest and rents	6,479 02
	\$215,262 56
	\$ 215,457 56
	\$ 359,910 93
Disbursements.	
Paid claims by death, re-insurance deducted	\$ 98,550 00
Dividends to policy-holders	65,668 50
Surrendered policies	604 78
Total paid to policy-holders	\$164,823 28
Commissions, salaries, advertising, printing and other disbursements	63,797 51
Total disbursements	\$ 228,620 79
	\$ 131,290 04
Assets.	
Municipal debentures and bonds	\$56,437 33
First mortgages on real estate	34,141 00
Loans on policies	3,339 87
Cash on hand and in banks	26,543 51
Other ledger assets	10,833 33
	\$131,290 04
Premiums deferred and in course of collection (10 per cent. deducted)	22,204 61
Re-insurance (since paid) and other assets	15,038 28
Assets January 1, 1889	\$168,502 93
Surplus of assets and guarantee capital for re-insurance subject to call	619,893 00
Total resources for security of policy-holders	\$788,395 93
Reserve fund (including \$25,000 for claims waiting proofs)	107,608 37
Security of policy-holders	\$680,787 61
Total amount of policies in force December 31, 1889	\$10,829,837 46

DAVID DEXTER, Managing Director. JAMES H. BEATTY, President.
 The President and Directors of the Federal Life Assurance Company.
 GENTLEMEN—We beg to advise completion of the audit of the books of your Company for the year ending December 31 last.
 The books, vouchers, etc., have been very carefully examined, and we have much pleasure in certifying to their accuracy.
 As usual, all assets of a doubtful character have been eliminated.
 The accompanying statement indicates the financial position of your company as at December 31. Respectfully submitted,
 Signed { H. STEPHENS, SHERMAN E. TOWNSEND.

James H. Beatty, President, moved the adoption of the report, and in doing so said:—It affords me pleasure to refer to the large amount of assurance in force on the Company's books at the close of last year, namely, \$10,829,837.46, the result of operations covering a period of seven and a half years. I believe this to be a record much in advance of any other in life assurance in Canada, and one in which directors, shareholders and policy-holders alike have good cause for gratification.

Such a large amount of assurance on well-selected lives is a good foundation upon which to build from year to year a substantial and prosperous business. Though fluctuations

in mortality or in the average amounts of policies falling claims may and will occur, the operation of natural laws will in due course equalize such irregularities. The excess over the average policy of those under which losses occurred during the year caused a temporary encroachment upon capital, and although the surplus over reserves and other liabilities is ample and more than the usual security to policy-holders, certain of the directors have since contributed an amount more than sufficient to cover such impairment. Their only object in doing this was to give expression to their confidence in the present and future of the Company, that no person may be misled by the unfair and unjustifiable representations sometimes made by competitors for business.

It is not necessary for me to call your attention to the income, increased reserves, and the large resources for security to policy-holders shown in the report now in your hands; but I may add, for your information, that the business of the new year is of a satisfactory character, and the mortality lighter than for the corresponding months of last year.

William Kerns, Vice-President, on seconding the adoption of the report, said:—I can fully endorse what the President has said, and will say that while I rejoice in the progress of this Company, in which I am so much interested and have been closely connected with since its organization I also regard with pleasure the marked growth of the several home companies engaged in this business. There is no good reason why the life assurance of this country should not be written by our own companies and the money be retained within Canada. Within the past three years three new Canadian companies and as many foreign companies have entered the field as competitors for life assurance. Though the condition of trade has not been very favourable for the past twelve months, and the competition has been greater, our new business for the year was a very good one, and reflects credit upon our agents.

The report was adopted unanimously, and the usual votes of thanks were given to the officers and agents. The auditors of the Company were reappointed, and the retiring directors were unanimously re-elected. The directors met subsequently, when all of the officers were re-elected.

THE MISSIONARY WORLD.

MISSIONS AND THE LIVING CHRIST.

The missionary idea is one which lies near to the heart of Christ; in fact, it may be said, I think, to be a large part of His heart life. In its practical results it is one of the most incontestable evidences of Christ's presence in the world. The missionary idea translated and transfigured into missionary service is Christ. It is Christ in the person of His servants, loving and labouring and going about doing good, and touching a sin-stricken world in order to make it whole. Translate that grand word redemption into action and it is missions. The Church can have no such sign of Christ's living presence and power in the world as she has in the existence of the missionary spirit in her members and the reports of missionary success from the fields. Humanity in the depths of sin and ignorance and degradation is the sign of Satan in the world. Humanity elevated, enlightened, purified and redeemed is the sign of Christ in the world. We hear of 6,000 converts to Christianity in Japan, 1888. They are like 6,000 throbs of Christ's heart which the Church can feel as if she placed her hand upon the bosom of the living Redeemer. We have over 2,000 more of them in China, and there are many thousands more all through the Foreign Mission fields, and tens of thousands in the churches of Christendom; heart-throbs they are of a living and loving Christ whose blood, once shed for missions on the cross, now beats and throbs for them upon the throne.

There are some, however, who doubt, and a few who even sneer at missions—although the sneer is sadly behind the times just now. There are others who are altogether sceptical with reference to the great foundation facts of Christianity. I was reading a few weeks ago in a volume of Matthew Arnold's poems some passages in which he seemed to regard the facts of Christ's resurrection as nothing more than a fiction. My eye lighted upon a verse in which he spoke of Syria, and I was astonished to find that it gave a blank denial to the resurrection. Speaking of Christ as dead, he said:

Now He is dead; far hence He lies
 In the lone Syrian town;
 And on His grave, with weeping eyes,
 The Syrian stars look down.

Was there ever a more bewildering and belittling misuse of both poetry and fact than we have in these lines of one who professed to represent the "sweetness and light" of the most advanced culture of the age? Why, for eighteen centuries the Syrian sun has been rising but to do Christ reverence, and the Syrian stars in their brilliant glory seem to add their nightly tribute of praise to Him who was once born beneath their silent gaze, and who thirty-three years after arose from the grave in the gray dawn of the early morning, just as they were fading from the skies that they might give place to the long-expected splendour of the world's new day. No! we have no weeping luminaries in Syria lamenting over the grave of a dead Christ. I protest, in the name of those bright Syrian stars I have so often seen shining so brilliantly in those eastern skies. We have something far different from that; we have loving and living believers singing to the praise of the risen and reigning Lord. How often have I heard them

