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MRS. X.: "I don't imagine Mr. and Mrs. Nothink get on very well together." Mr. X.: They seem to be happy. Mrs. X.: I know it, but when I asked Nothink the other day how he liked married life, he said happiness was no name for it.

DR. LOW'S WORM SYRUP has removed tape worms from a 5 to 30 feet long. It also destroys all other kinds of worms.  
SAID a very old lady in a penitential mood induced by illness: I've been a great sinner for more than eighty years, and I didn't know it. "De land!" exclaimed an old coloured woman, who had lived with her for years, "I knowed it all de time!"

NOT long ago we listened to a sermon from a cultured young preacher, just home from Germany, before a congregation mostly farmers, upon the "subjective influence of Christian consciousness." An honest deacon said, "The more he unfolded it, the more he covered it up."  
DEAN GRAY, JR., of Westfield, Mass., had a severe and distressing cough, followed by emaciation and night sweats. Many remedies were tried without avail, and his friends seriously doubted his recovery. He was completely cured by the use of two bottles of WISDAR'S BALSAM OF WILD CHERRY.

DR. OLIVER WENDELL HOLMES once said that easy crying widows take new husbands soonest. There is nothing like wet weather, he says, for transplanting.  
AN Irishman said when he witnessed a procession on St. Patrick's day, at Rochester, N.Y.: "I notice that the men what sells the whiskey roids the horse, while the men that drinks it goes afut."

**UNSIGHTLY PIMPLES, TAN, Blisters, and all itching humors of the skin are removed by using Dr. Low's Sulphur Soap.**  
HELEN: Mamma, what is a *casus belli*? Mother: My child, never speak of anything so indelicate. It is the Latin for stomach-ache.

When, instead of asking how much a man has, people get to asking how he got it, the millennium will not be more than forty rods away.  
AN English Chemist writes:—"BROWN'S BRONCHIA TROCHES are most useful, and I never knew an article so universally well spoken of and gain such rapid notoriety before." Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price 25cts. a box.

"SPEAKING of wife beaters," remarked McCockle, "McCrackle beat his last night very badly." "You don't tell me!" exclaimed Mrs. McCockle, indignantly. "Yes, beat her four games of checkers."  
A little up-town school-girl entrusted with the task of reading aloud a classmate's badly penned composition, excited the rage of the authoress by the utterance: "Bread is the stuff of life."  
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Makes an invigorating drink with water and sugar only. Delicious.  
WIFE—What makes your face look so florid at nights, John?" Husband: I don't know. I suppose its because I use so much Florida water.  
A SUBURBAN paper, in giving the details of a reception, says: Mrs. Chalker, the wife of our enterprising milk merchant, was becomingly attired in watered silk.  
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# THE CANADA PRESBYTERIAN.

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No. 18.

## Notes of the Week.

THE *New York Independent* says: Archbishop Cleary, of Kingston, Canada, lately issued a circular forbidding the people of his diocese to pay public school taxes, under pain of forfeiting absolution and Christian burial. It is a case of "higher law" with him. Well, those who assert the "higher law" against the law of the nation must not only take the risks of making a mistake in their law, but must also be ready to suffer the penalty of the human law.

AMONG the names mentioned as likely to be nominated for the Moderatorship of the United Presbyterian Synod in Edinburgh are the Revs. Dr. Kinnear, Dalbeattie; Dr. Henderson, Paisley, and Rev. James Fleming, Whithorn. The name of the Rev. Dr. Black, of Wellington Church, Glasgow, has also been mentioned, but the fact that the last year's Moderator hailed from the same city may militate against his chances, and probably prevent his name being brought forward at present.

THE degree of D.D. has been conferred by the Theological Faculty of the Presbyterian College, Belfast, on the Rev. R. J. Lynd, well known as one of the most eloquent preachers in Ireland, and the Rev. H. M. Williamson, of Fisher-walk Church, Belfast. Mr. Williamson was a minister of influential Free Churches in Aberdeenshire, and was prominently identified with the evangelistic movement. He is a preacher of marked ability, and of decidedly original turn of mind. In Belfast he has occupied the pulpit once filled by the Rev. Dr. Morgan.

A CLERICAL election, says an English contemporary, is going on at Launceston. The incumbency of the parish of St. Stephen's in that town is in the patronage of the rate-payers, who have advertised for a clergyman. There were eighty-nine candidates, who at a vestry meeting were reduced to six. Each of the selected men is to conduct divine service in the church, and to preach a trial sermon. Then will follow a poll, in which every ratepayer under \$250 will have one vote, another being conferred by every additional \$125 of rateable value, up to a maximum of six.

THE Rev. Ugo Janni, minister of the Italian Catholic Reformed Church at San Remo, founded last year in connection with the movement led by Count Campello, has started a monthly journal, *Il Labero*; and in acknowledging the first number Mr. Gladstone expresses his cordial good wishes. I have no polemical feeling in the matter, he writes, but when members of the Latin Church feel with Dollinger that no secure foundations can be laid upon historical falsehoods and that truth, faith and freedom will eventually stand or fall together, I cannot as a Christian withhold from these movements all sympathy.

A CONVENTION of Christian workers was held in Toronto last week. Besides several well known labourers in the home evangelistic field, Bertha Wright, of Ottawa, whose persevering efforts in connection with the Hull meetings has brought her name prominently before the public, and Col. Hadley, of New York, took an active part in the proceedings. Drs. McTavish and Parsons also participated. Questions of practical interest were earnestly discussed. Col. Hadley spoke on the urgent need there is to stem the tide of intemperance, and on "City Mission Work and the Qualifications Necessary Therefor," relating his own experience in this line of work.

THE evangelical missionaries in India sent out by the English Church Missionary Society are, it is said, becoming increasingly restive under the advancing tide of semi-Romanism in their communion. One of their number in the Punjab, a graduate of Oxford and a missionary greatly beloved by his people, found himself compelled lately by the ritualistic practices in his diocese to join the American Presbyterian mission; and Rev. St. Clair Tisdall, of the Mohammedan mission at Bombay, writes in a strain which indicates a widespread tendency in the same

direction. The Anglican bishops in India, with amazing fatuity, are inculcating the sacerdotal idea of the church on every possible occasion.

HER Royal Highness the Princess Mary Adelaide, Duchess of Teck, has accepted the office of President of the Indian Female Normal School and Instruction Society, and intimated her intention of being present at the annual meeting to be held at the Princes Hall, Piccadilly, on the 22nd inst. Her Royal Highness had already shown her interest by according an interview to Mrs. Sorabji during her stay in England in 1886-87, when she expressed much sympathy, and the committee feel greatly honoured and gratified by this fresh token of her Royal Highness' kind feeling and desire to advance the interests of the mission. The society has now three medical students training at the School of Medicine for Women. An old and constant friend made a gift of 10,000 rupees, to be invested for the benefit of the society.

A NATIONAL Conference for the promotion of Christian principles in civil government has just been held in Washington. The annual reports stated that three district secretaries give their whole time, and three others part of their time to the work of the association, which is directed to the maintenance of the "influence of the Christian religion upon our national life." The Conference does not ask for a union of the Church and State; but it insists that the State has a relation to God and is under obligations to the moral law. The resolutions of the Conference declared that the State is a divine institution and should take as a standard of its morals the Word of God, which standard ought to be recognized in the national Constitution as it already is recognized in the laws and usages of the Government.

THE Clerical party in the Prussian Diet has presented through its leader, Dr. Windthorst, its demands, which are the creation of a Catholic section in the Ecclesiastical Affairs Department; a settlement of the question relative to the appointment of priests; the abrogation of the *Sperrgesetz*, by which priests in certain cases are deprived of their stipends; a supervision of the schools by priests; the free admission of Catholic religious orders into Prussia, and the prohibition of the use of Catholic churches by old Catholics. The Minister of Ecclesiastical Affairs said the Government could not comply with these demands. Particular denominations could not claim to be represented in the Department of Public Worship. A bill dealing with the *Sperrgesetz* would be introduced in the Diet. He declined to interfere with the Old Catholics.

THE *Christian Leader* says: It seems a paradox that, in spite of the enormous growth of the temperance sentiment since 1851, there should now be the utmost readiness to give full scope to the drink traffic in connection with great exhibitions, whereas intoxicating liquors were expressly excluded from the pioneer exhibition. It was held by the commissioners, under the wise guidance of the Prince Consort, that it would be inconsistent with the nature of the exposition to allow the building to assume the character of a tavern; and only temperance beverages were allowed to be sold within its walls. It does not say much for the intelligence of the temperance leaders in Glasgow that they made no use of this precedent when the exhibition in that city was being constituted a huge drinking palace, wherein, alas! many an ingenuous youth was to be beguiled to his ruin. A great deal of the temperance sentiment prevalent in these days is from the teeth outward.

AMONG those upon whom the University of Glasgow has conferred the honorary degree of D.D. our readers will be glad to observe the name of the Rev. James Stalker, M.A., Free St. Matthew's, Glasgow, author of "Imago Christi." The list also contains the names of the Rev. Archibald Henderson, M.A., Free Church, Cardiff, one of the clerks of the General Assembly of the Free Church, and well known as a scholar and an acute thinker; and the Rev. George Robson, M.A., of the United Presbyterian Church, Inverness. Mr. Robson is one

of the most scholarly ministers in his church, and has done able work in translating from the German. He is also a man of high public spirit, and has admirably represented his church in the Highlands. He is at present in Jamaica, visiting the missions of his church. The Rev. Bryce Ross, missionary, of Caffraria, has also received the degree. The *British Weekly* thinks it would have been well if the Scotch universities had recognized the claims to the honour, now long overdue, of not a few Non-conformist ministers in England.

THE congregation of Renfield Free Church, Glasgow, says the *British Weekly*, have done a bold thing in calling a young preacher, Mr. Halliday Douglas, to succeed so eminent a man as Dr. Marcus Dods. But if Mr. Douglas sees his way to accept there are many reasons for hoping that the step will turn out to be a wise one. Dr. Dods was himself a probationer when he was ordained to the ministry of Renfield Church, and had greater difficulties to face at the outset than any that are likely to encounter his successor. We are not sure of the advantages said to be gained by young men of ability who begin their ministry in remote country parishes. Some of the most brilliant and promising students have gone to these places and, yielding to their soporific influence, have never done anything to justify the hopes cherished of their future. A small sphere is apt to belittle those who have not learned enough to see that every sphere is great; while, upon the other hand, when every faculty of body and mind is summoned to do full work the call is often nobly and completely answered.

THE annual meeting of the Anglo-Indian Evangelization Society was held in Edinburgh recently, Principal Sir William Muir, K.C.S.I., presiding. From the general report for 1889 it appeared that twenty years had passed over the society since it began operations in India. Forty ministers and evangelists had been employed in evangelistic work for periods varying from a few months to more than eight years. All had been more or less useful, and some remarkably so. The society was not going backwards, but a far more rapid progress was needed to meet the appeals that came for help. In connection with the Winter Mission, the report mentioned that Rev. Dr. Pentecost has resolved to go to India next winter. He is not, the secretary mentioned, going in connection with the society or any society, but he had the hearty recognition of the directors of the society. From the treasurer's report it appeared that there was a credit balance for the year, at home and in India, of about \$1,509. Rev. Archibald Brown, Church of Scotland Mission, Darjeeling, in the course of some remarks stated that the success of missions in India was in inverse ratio to the number of European settlers or traders in the neighbourhood. Some of the tea planters in Darjeeling district were, he stated, irreligious and immoral, and grossly despised the natives.

AT Exeter Hall, London, recently, the annual meeting was held of the English supporters of the McAll Mission in France—an organization devoted to evangelical work among Roman Catholics and sceptics. Mr. George Williams presided, and there was a large attendance. The report of the past year's work submitted by Mr. W. Chater was one of the most gratifying since the operations of the mission commenced eighteen years ago. There were at the end of 1889 129 stations in France, forty being in Paris alone. There had been 21,600 meetings, at which the aggregate attendance had been 1,181,642. The total income had been \$97,495, which, however, left a deficit of \$3,000. There had recently been a meeting of city gentlemen interested in the matter, and they had made arrangements for bringing the mission more in touch with London. England, Wales and Ireland had during the year sent \$26,440 to the funds; Scotland, \$19,335; Canada, \$1,335; United States, \$37,105; France, \$10,965. The speakers included the Rev. Dr. McAll, founder of the mission, the Rev. Dr. Pierson, Philadelphia; the Rev. Theo. Monod, Paris; Rev. L. B. White, rector of St. Mary, Aldermar, and Secretary of the Religious Tract Society, and the Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society.

## Our Contributors.

### PROFESSOR SCRIPTUM GIVES A LITTLE MORE OF THE SAME.

BY KNOXONIAN.

You will remember, gentlemen, that we ended our last talk about small words with a few hints on the use of the word *only*. Being diligent students and anxious to speak and write your mother tongue correctly, no doubt you have "read up" on that adverb and practised with it until you can drop it into the right place in a sentence without a moment's consideration. With equal facility some older men than you are often drop it into the wrong place. I shall assume that during the term of your natural lives you will never be found placing *only* in such a position that it modifies an adjective when you meant it to modify a verb, or restricts a pronoun when you intended it to restrict a noun. I shall also assume that you never placed the word so that, grammatically, it has a forward reference when you meant it to refer to something backward, or a backward reference when you manifestly intended it to point forward. Give the little word fairplay, gentlemen, and if you use it well it may render you good service in placing your ideas before an appreciative and discriminating public.

Now let us discuss another word which though small has, like some small people, great power in the way of making unpleasantness. I mean the word

IT.

This is one of the hardest worked words in the language. Lazy writers and speakers work it to death. The most abused canal horse in creation has a good time compared with this word. As a specimen of how some writers work the little thing, take the following, clipped from a newspaper, by Genung. The reporter was trying to give a description of a temperance speech made by a rope-walker while hanging in the air, and he did his work in this way: "It was a speech not easily forgotten, delivered as it was from a peculiar platform, and on a subject not often touched under the circumstances. It made me think of some other things on the same line of thought. The mind, the soul, has a grip. It may hold on. Sometimes it is imperative. It is not death to do so. It is responsible in the matter. It is chargeable with its own destruction if it does not hold on."

Were it not that the abuse of *it* is so common one might be tempted to think that the young man who managed to crowd so many *its* into the foregoing sentences had not profited much by the temperance lecture. He seems to have been too tired to look for another word, but whether the fatigue arose from listening to the lecture or from too freely disregarding its precepts, is a question that each reader must settle for himself.

But, gentlemen, do not suppose for a moment that newspaper men are the only writers who overwork this little word. Considering the amount of writing they have to do and the haste with which it often has to be done, newspaper writers are a long way from being sinners above all others. The following sentence, taken by Genung from the great Ruskin, is as good as anything of the kind usually found in newspapers of average literary ability. "*It* is pretty and appropriate; and if *it* boasted of any other perfection *it* would be at the expense of *its* propriety."

No doubt many people will say that sentence is quite elegant just because Ruskin wrote it. Ruskin is a great man, and great men can do and say things pretty much as they please in a world like ours. Great men are above rule. But, gentlemen, you and I are not great men yet, though doubtless we will be some day, and in the meantime perhaps it might be as well for us not to crowd too many *its* into a sentence. One of the greatest jurists in this Dominion says *à-gain* and *à-against*. Until we become great jurists or great in some line perhaps we had better pronounce the words correctly.

But do not suppose, gentlemen, that *it* is the only pronoun that requires careful handling. All words that refer to an antecedent need to be watched. You may place them too far from their antecedent, or you may put two or three words or phrases before them, each one of which might be taken for antecedents, or you may do what is perhaps worse—use them without an antecedent at all.

Once upon a time a learned professor—a much more learned one than the humble individual who now addresses you—was criticising a college discourse. The discourse was written by a student who considered the use of pronouns a matter entirely beneath his notice—as some of you probably do. Having dealt with the matter of the sermon the professor made a few stinging remarks about its literary style, and wound up in this way: "I find the pronouns drifting about through this sermon without antecedents, like ships at sea without compass or rudder." It is a cruel thing to send a poor little pronoun drifting out on the sea of discourse without any antecedent to connect itself with. Pronouns are useful words and should not be used in that way by humane men—especially by preachers.

But time is up, and we must reserve the rest of our talk about pronouns until another day. Meantime, gentlemen, study carefully the use of these retrospective words. A graduate who sends his pronouns drifting without any visible antecedents to connect them with ought to be ashamed of himself. If he is not, his college ought to be ashamed of him. Above all things, do not overwork that little word IT.

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

III.

Let us now turn to the consideration of this matter of fact. Is it or is it not the case that 2 Thess. i. 6 to 10 will fit in nowhere in the premillennial plan? It is not the case, as an investigation of the facts will show. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you," (verse 6) said Paul. When the Lord comes to set up His kingdom, so long foretold, He will send tribulation upon the opposers of the Gospel. We look for that. The prophets foretold that. Hear Micah speaking on that point (vii. 16 etc.), "The nations shall see and be confounded at their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God and shall be afraid because of thee." The enemies of the Gospel shall run out of their holes. That is tribulation. It is not the end of the world by any means. That scene comes at the setting up of the Lord's kingdom. Post-millennial men do not seem to believe in any kingdom of God outside of the human heart. Hence they have no place for this scene predicted by Micah. Then the seventh verse of this wonderful passage speaks about rest for those that have been troubled. That hope held out fits into the premillennial plan with the greatest of ease and pleasure. Rest at the coming of the Lord, that is the premillennial type. Then farther on, in verse nine, the apostle speaks of "everlasting destruction from the presence of the Lord." That points to another stage of the day of the Lord. That carries us forward to the day of judgment, when final sentence shall be pronounced on the wicked, and the world shall be burned up. It is noticeable in this passage of Scripture that the rest bestowed on believers comes before the everlasting destruction visited on the wicked. Such is Paul's order. The order, however, held out in the pamphlet under review is different. According to it (the pamphlet) the rest of the saints comes after the destruction. This passage presents it as coming before. Post-millennial men are wrong in saying there is no rest for the saints till after the day of judgment. Let us notice another point in connection with this passage before passing on. There is not a breath here about the saints being put on the stand for judgment. Post-millennial men believe that the saints will be judged on the great day both as to character and standing. Our college professor fastens on this part of the Word as presenting the fullest eschatological programme to be found in the Bible. How does it come that there is no reference direct or otherwise to the judgment of the saints? Those verses are by no means friends to Post-millennial doctrine. They give their countenance to the other side.

On the middle of page seven it is said, "It provides a resurrection and a judgment for the righteous, or a part of them, at Christ's second coming; but it has no resurrection or judgment for the myriads of the righteous who live and die during the millennium." The way of putting the thought may be taken exception to. It is not premillennialism that provides judgment, etc. It is the Lord that makes all provision regarding judgment. Premillennialism declares what it finds God teaching. Then the writer says that premillennialism provides a judgment for the righteous. Here I complain. The statement is brim full of mistakes. Premillennialism takes these words of our Lord in John v. 24 literally. "Verily, verily I say unto you, he that heareth My words and believeth on Him that sent me, hath everlasting life and shall not come into judgment, but hath passed from death unto life." The revised version renders the word "judgment" instead of condemnation. Then the plain teaching of our Lord is that true believers shall never come in judgment. The plain reason of that is that they have been in judgment before. They stood before the Lord and confessed that they were sinners and He blotted out their sins. Far as the east is from the west, so far did He remove their transgressions from them. That is the teaching of premillennial men, that believers have been judged and will not be put on the stand at the great day. The writer of the pamphlet does not seem to be aware of the fact. The works of believers may and shall be judged during the Day of the Lord, but not themselves.

In regard to "the righteous that live and die during the millennium," not very much can be said. The Word, as far as known to me, has not said much about them. May it not be with them as it shall be with the generation of believers that are upon the earth when the Lord comes? That generation shall not die. They that are alive when Christ comes shall be changed in a moment without tasting death. May it not be the same with every succeeding generation during the millennial age? They may not die at all. The probability is that every succeeding generation shall be treated as the first after the coming shall be—that is, changed without seeing death. It is not well to dogmatize. The above quotation shows that the writer did become dogmatic. He affirms that believers shall die during the millennium period, a statement which may not be correct. Then the writer well knows that a doctrine may stand against which difficulties have been raised. There are difficulties in connection with the resurrection of the dead, still we hold fast the hope. There are difficulties in connection with the atonement, yet we hold fast the precious truth.

Another quotation from page seven, "Whether these views be true or false is not at present the point before us but the relation they sustain to Rev. xii. 1-10." The state-

ment is a very cool one, after what has been already affirmed. On page six the writer declares these same views "unscriptural." If they are unscriptural they must be false. The Doctor has pronounced them contrary to the Word and hence they must be beggarly doctrines. He dealt a heavy blow when he pronounced them contrary to the Word of God. Then farther on he says that the writers he opposes "impose on themselves and on others." Hence he could not now say that the truthfulness of these views is not before his readers. If those teachings are impositions they are false. The Doctor may as well keep his flag up.

Now we come to the passage itself around which the discussion centres (Rev. xii. 1-10). I shall quote from the fourth verse to the end, "And I saw thrones, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Here let us state the question at issue. There is a resurrection spoken of in the fifth verse. The Greek phrase used is *he anastasis he prote*; the resurrection the first. Here is the formula that Dr. Lightfoot contends is generally used, when the resurrection of believers is spoken of. What does the anastasis mean here? Is it a resurrection of men, or of beasts, or of principles that is foretold? Premillennialists say it is a rising of men that is meant. Post-millennial men say it is a rising of principles that is foretold. One good feature is here found, the one can see what the other means in this discussion. The premillennial man takes the deeper meaning out of that passage. He says that it holds out the hope of men, women and children rising to life, while the other side can see only principles coming into being. "And the rest of the dead lived not again till the thousand years were finished." "The dead," there mean dead principles say post-millennial men. "No," says the other side. "The dead" there mean men. The latter interpreters are right. The doctor holds that the resurrection promised in this part of the Word is a revival of religion, not a literal resurrection of persons asleep in Jesus. It is principle that rise to life here, not persons. "The rest of the dead lived not." It is dead principles the Holy Ghost speaks of. The doctrine is wrong, root and branch. Men that have investigated the history of this doctrine say that it began with Origen. Whether that be so or not I cannot say. But we are safe in saying this is worthy of such a mind. Origen had a great spiritualizing power. "His theory spiritualizes the very dead. Origen never went farther. The first reason by which this position is maintained by the writer is this: the resurrection spoken of here is not introduced by the second advent of the Lord. Here we have to deal with a matter of fact. How this stand can be taken in the presence of facts is difficult in the extreme to see. We turn to the last half of the nineteenth chapter of Revelation, which lies next to the one we are dealing with. Let the reader look this up in his Bible. What do we find recorded in Rev. xix. 11-21? Who is the rider on the white horse, there spoken of? The thirteenth verse answers that question, "And he was clothed with a vesture dipped in blood, and his name is called the Word of God." The rider on the white horse is the Lord Himself. Why has He mounted the steed? It is not to stand still. It is to travel. Then the fourteenth verse says, "The armies which were in heaven followed Him upon white horses, clothed in fine linen white and clean." If they follow he must move. Then comes an account of a battle on the earth in which He smites the nations. The beast and the false prophet are taken and cast into a lake of fire. The armies of heaven may not do battle in every particular as those of earth do; but they do fight battles and gain victories. Here is a coming of the Lord and followed by the resurrection of the believing dead, as stated in verse four of this wonderful chapter. When the Doctor says that the resurrection spoken of here, verse four, is not a concomitant of the coming of the Lord, and therefore is not literal, he is under mistake in his premises. The resurrection here foretold is accompanied by the literal coming of the Lord.

Many other objections to the literal interpretation of the passage seem to be in the mind of the writer, but are not given. It is a pity they were not stated. We all want all possible light on the subject. One more difficulty, however, is raised against the literal interpretation. It is this that the army that follow Christ out of heaven are risen men, and, therefore, cannot be raised again after the coming of the Lord. In such case there must be a resurrection which precedes "the first resurrection." Some premillennial men may hold that the army from heaven was made up of "raised and glorified saints." That belief is no necessary part of the doctrine. That army may be composed of other orders of beings. That being so the whole objection falls to the ground.

The army that follows the Lord has given post-millennial men a great deal of trouble. They are preachers, says Barnes and others. Does the Bible ever represent heralds of the Gospel as having come from heaven? Never. The Bible says that men are commissioned of the Lord to do their work. "There was a man sent from God whose name was John." They are never said to have come out from heaven, for the plain reason that they have never been there.

At the close of page nine it is said, "But when we turn to other portions of the New Testament we discover that they

plainly teach a universal resurrection of all that are in their graves, and a general judgment of all mankind, bad and good, as concomitants of Christ's second advent." Now we come to an important matter. The meaning of the writer is clear and definite. To some things that are in the above quotation we all subscribe; to others we object. It strikes me that the word "simultaneous" should have been used by the writer, instead of "universal." All classes of Christians believe in a universal resurrection of the dead, but some of us do not believe in a simultaneous resurrection. All shall rise but they may not rise at the same time. They come "every man in his own order" or brigade. In proof of his belief of a general simultaneous resurrection of the dead—good and bad—he quotes John v. 28, 29. "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here let me raise a question about these two soul-stirring verses of the Word; do they teach that all the dead shall rise together? They do not. They teach the broad, general fact that all shall rise from the grave; but that the rising shall be simultaneous is neither stated nor implied. That passage is brought forward to do what it cannot do. On the point of simultaneousness it is silent as the tomb. The Doctor does not deal with this point at all. He simply quotes it and seems to think that enough. He seems to think if a man is not blinded by theory he can see that those verses teach that all the dead shall come at once from the graves. It is not enough to say that men like the Bonars, McCheyne, McKay, Kellogg and Parsons and such like are blinded by theory and pass on. An attempt should have been made to prove that that passage teaches the simultaneousness of the resurrection of the dead. The attempt would have been a failure; but it should have been made. It is not enough to cry out prejudice! prejudice! while men like Chalmers and Candlish hold otherwise. The great Dr. Brown tried his hand on that passage and failed to draw from it the testimony that he so much desired. He directed the strength of his expository remarks to the word *hora*, hour. "The hour is coming, in the which," etc. "Hour" denotes a point of time. There is just where Dr. Brown fell into a mistake. "Hour" may mean something different from a point of time. It may mean a period of long duration. It is so used in John iv. 21, "Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." *Hora* there signifies an age. By no means did Dr. Brown make it clear that the term meant a point of time. Our own Doctor did not attempt it. Perhaps he took warning from the effort made across the ocean. In the absence of elucidation and explanation it should not be expected that we would accept the conclusion. I repeat the statement that John v. 28, 29 does not establish a simultaneous resurrection of the dead. Take an illustration. Mr. A. is a fruit grower. Mr. B. comes to him and wants to purchase some of his delicious growths. "No," says Mr. A. "all this fruit goes to such a man in the city." Query Does it follow that a simultaneous shipment of that fruit takes place? Does it follow that it all goes by the one train? Nothing of the kind follows. That fruit may go each kind in its own order and in its own season. "All shall hear the voice of the Son of God and shall come forth," but that they shall all come at the one time is not said. "The rest of the dead lived not till the thousand years were finished. This is the first resurrection." N. Y. Z.

#### THE AUGMENTATION DEFICIT.

MR. EDITOR,—To all lovers of the Presbyterian Church the announcement of the deficit in the Augmentation Fund, making it necessary to lessen the grants to every aided congregation by \$25 or \$50, is a sad one. Not only is it a personal hardship to the minister whose income is thus so materially affected, but it is the paralyzing of the very arm with which alone the Church can hope to seize on and develop her weaker congregations. Without such a fund in good condition her energies must be crippled and her progress checked at every hand. Yet, discouraging as the deficiency is, there is an aspect of the case which is far more serious than the mere want of the financial help. From the very first notice of a failure in the response to the call for the fund, there has been the attempt to fix the responsibility of the deficit on a certain part of the Church, which is consequently spoken of as mean or disloyal or both. Language giving utterance to such sentiment has been used on the floor of the General Assembly, it has been voiced in resolutions by the Home Mission Committee, and now we are reminded by the Rev. D. J. Macdonnell that "it would not be fair to ascribe disloyalty to the General Assembly to all sections of the Church alike." As proof of this there is given the quotation from the Assembly's minutes, by which the writer seems to take for granted that the loyalty of every Presbytery to the various schemes is correctly tabulated in the number of cents put down as the average contribution. The absurdity of making such a comparison, without carefully estimating the relative wealth of the various congregations, is evident on the slightest examination. In a Presbytery, for instance, where most of the congregations give no more than \$750 to their own pastor, a large amount to help others cannot reasonably be expected. In many cases these have just emerged from a dependent position, and rightly feel that in the very effort they are making to pay their own pastor they are most effectively contributing to the fund. As the strength

of such congregations increases, and they are able to raise \$800, \$900 or \$1,000 a year, what is more natural than that they should first of all seek to raise the salary of their own pastor, to whose labours their increased prosperity may largely be due. Thus in congregations giving salaries below \$1,000 a year, the contributions to the fund are small not only in Western Ontario, where we are so "indifferent" or "hostile," but even in the model Presbytery [of Toronto itself. This is no mere conjecture, for if the contributions to the fund in that Presbytery from congregations giving \$1,200 and under towards the support of their own pastor are summed up, it will be four that the average giving of each member from such congregations is a little less than 11 cents. That is only a fraction of a cent more than is given by the Presbytery of Chatham. Nor is the comparison of that section of Toronto Presbytery with Chatham Presbytery unfair, for it contains five congregations that are reported as giving \$1,000 or over toward the support of their minister, while in Chatham altogether there are only four coming up to the \$1,000, and of these only one that goes above the \$1,200. That is, Chatham Presbytery in the west gives virtually as much as corresponding congregations in Toronto, and yet, by the current method of counting loyalty to the Church, these congregations in Toronto Presbytery stand high just because they happen to be near liberal and wealthy congregations in the city, while we who have no wealthy brethren to swell our contributions must be dubbed "disloyal" or "hostile." Surely it does not need to be said that success in raising funds for the scheme will never be achieved by the east kicking at the west, and the west stirring all their strength to kick back again, but by each, with some appreciation of the position and difficulties of the other, doing what he can, be it less or more.

Failings indeed we in the west are willing to confess. We believe that, as a rule, the weaker congregations have left the support of the fund too much to those who are wealthier, and yet the sweeping statements accusing all of disloyalty who do not give up to any given standard, we feel to be grossly unfair. If the weaker congregations throughout the Church, notwithstanding the difficulties with which they contend, would cheerfully do what they can and the small sums from the many be blended with the larger sums from the few, the hearts of all who love our Church will again be cheered by seeing the Augmentation Fund placed on a sure and substantial basis.

WM. FARQUHARSON.

*The Manse, Oungah.*

#### THE KINDERGARTEN.

MR. EDITOR,—In your issue of April 2, under the heading "Deaconesses in the Churches," there is an extract from *The Missionary Review* of an article by the Rev. Dr. A. H. Bradford, in which the following appears: "It is impossible even to mention all the names of the distinguished workers in the field of charity in Germany. Pestalozzi, the founder of the Kindergarten, did a noble work, but in it the religious element was lacking. At the age of eighty he saw for the first time what he had been striving for during his whole life, when, in 1826, he visited the institution of the venerable Zeller at Beuggen. When the children of that institution presented him with a beautiful wreath, as they sang one of their sweet hymns, Pestalozzi said to Zeller: 'This is what I wanted to accomplish.' His mistake was that, in his school at Stanz, there was no place for religious instruction."

All this may be true as regards Pestalozzi, but it is not true that Pestalozzi is the founder of the Kindergarten. Therefore, as far as the Kindergarten is concerned, the episode narrated above is of no value. A short historical account of the Kindergarten and its founder, Frederick Froebel, might not be out of place in the columns of THE CANADA PRESBYTERIAN, but for the present it may be sufficient to say that the Kindergarten is part of the Educational System of the Province of Ontario, and by recent enactment has been incorporated as part of the Educational System of Manitoba. That it lacks the religious element is a statement not founded on fact.

WILLIAM SELBY.

Toronto

#### THE SEPTUAGINT.

FROM THE POSTHUMOUS PAPERS OF THE LATE MR. THOMAS HENNING—(Concluded).

OF THE VALUE AND IMPORTANCE OF THE LXX.

Of the value and importance of the Septuagint version various estimations have been formed by learned men, while some have elevated it to an equality with the Hebrew Original, others have rated it far below its true value. Some of the ancients preferred this translation before the "Hebrew fountain," and said: "It is not credible that the seventy interpreters which translated at one time, and in one sense, could err, or would lie or err where it concerned them not, but the Jews, seeing that the law and the prophets are come to us by their interpretation, have changed some things in their books that the authority of ours might be lessened." Augustine, however, who gives this quotation, thinks differently. "Let that tongue be rather believed (says he) out of which a translation is made into another by interpreters." And again, "the truth of things must be fetched out of that tongue out of which that that we have is interpreted." Lightfoot entertained a very different opinion regarding it. "It were easy," says he, "to instance in thousands of places how they add men and years, how they add matter of their own

heads, as how they help Job's wife to scold, adding them (Job ii.) a whole course of female passion. 'I must now (saith she) go wander up and down and have no place to rest in,' etc. To trace them in their mistakes is pretty, to see how their unpricked Bible deceived them." Says Dr. Pyc Smith: "Its unsupported testimony is not of much weight in any instance of doubtful criticism, and its character is particularly low in relation to those passages of Scripture which respect the Messiah. Those translators had faint ideas of the doctrine and promise of a Messiah. The Alexandrian Jews, living out of Palestine, having disused the Hebrew language, being immersed in worldly pursuits and daily associating with their heathen neighbours, were more likely than the Jews of Judea to become indifferent to the hope of Israel."

The Septuagint is but the work of fallible man, as such, however, it is highly valuable. It is not only a translation of the Old Testament, but it is the Old Testament translated into the language of the New. "Let it be remembered that the Gospel was in its aspect to the world a hellenistic thing. In the providential designs of God the Roman was the herald to proclaim silence to the world, the Greek was the interpreter. And this was in keeping with the extension of the Gospel to the Gentiles. It did not merely facilitate the grand scheme of universal preaching, but Greeks in the language of Scripture, were Gentiles, and Gentiles were Greeks. See John vii. 35; Rom i. 14. There is reason to believe that the very knowledge of Hebrew now existing among us has been won, in a measure at least, by the patient labour of those who have diligently compared the original Scriptures with the Septuagint." But not only is it useful in elucidating the Hebrew Scriptures, but it also greatly serves to correct the Hebrew text itself. One or two examples will serve to show the value of the Septuagint in this respect. In Gen. iv. 8, the Hebrew is rendered in the English version Cain talked with Abel his brother. Analogy requires, however, that the words should rather be translated Cain said to Abel (the words of the speaker following). These words the Septuagint supplies, "Let us go into the field." Again, Deut. xxxii. 43, the following words occur in the Septuagint, "Rejoice, ye heavens, with Him, and let all the angels of God worship Him." This passage is not in the Hebrew, and yet they are quoted, Heb. i. 6. Another remarkable instance of the use of the Septuagint in correcting the Hebrew is afforded by the omission of a verse in one of the acrostic Psalms (cxlv. 15), where the order of the alphabet requires that it should begin with a bracket. This verse also the Septuagint supplies.

Further, the Septuagint is highly valuable for confirming those proofs of Christ's Messiahship and of the truths of the Christian religion which the writers of the New Testament have drawn from the Old. Compare Heb. viii. 9 with Jer. xxxi. 32, also Heb. x. 38 with Heb. ii. 4.

Again, the Septuagint is absolutely necessary for rightly understanding and accurately explaining the New Testament. In it are many Greek words used which cannot be rightly understood except by a collation with the Hebrew and a knowledge of the sense in which the LXX used them.

The value of the Septuagint will be still further enhanced and the duty of carefully studying it more binding when we consider that without a knowledge of it it is impossible thoroughly to understand the valuable writings either of the Greek or Latin fathers—who, for example, could understand Ambrose when, in his oration on the death of Theodosius, he speaks thus of Helead: "Adoravit illum qui pependit in ligno, illum, inquam qui sicut scarabeus clamavit, ut persecutoribus suis peccata condonaret," unless he knew that the writer had in view Hab. ii. 11.

"The book (says Michaelis) most necessary to be read and understood by every man who studies the New Testament is the Septuagint, which alone has been of more service than all the passages from profane authors collected together. It should be read in the public schools by those who are destined for the church; should form the subject of a course of lectures at the University, and be the constant companion of an expositor of the New Testament."

"About the year 1785 (says Dr. Adam Clarke) I began to read the Septuagint regularly, in order to acquaint myself more fully with the phraseology of the New Testament. The study of this version served more to expand and illuminate my mind than all the theological works I had ever consulted. I had proceeded but a short way in it before I was convinced that the prejudices against it were utterly unfounded, and that it was of incalculable advantage towards a proper understanding of the literal sense of Scripture."

When we consider then that by means of this translation the sacred volume was spread over a great part of the civilized world in the language most universally understood, and that by it the substance of the text was fixed and authenticated at least 270 years before the appearance of our Lord; when we remember that it, "quasi stella matutina, solis orientis prodromus," contributed so largely to prepare the way for the Gospel, "when Japheth should come to dwell in the tents of Shem," by making accessible to the learned and the inquisitive in every quarter of the then known world the grand truths of religion, the history of Divine Providence and the prophecies announcing the Messiah; when we consider these things in addition to those stated above, its unspeakable importance will be manifest. We may truly welcome it not indeed as the rival, but as the handmaid of the Hebrew Scriptures, "the pleasing tribute of Gentile literature to the house of God; who, from the midst of all the infidelity and error that darken the earth can elicit blessings for his people; who could make the inauspicious land of Egypt at one time a shelter for the young child from the jealousy of a Jewish king, at another the faithful repository of the written word. The Jews were thus providentially led to deposit a pledge for the truth of the Gospel which they could never recall, and in the heart of their inspired records had treasured up a picture of the Man of Sorrows, of which it was too late to deny the likeness to Jesus of Nazareth."

## Pastor and People.

### PEACE, BE STILL!

'He said unto the sea, Peace, be still.'—Mark iv. 39.

How sweet and holy was the calm  
That fell on nature's bleeding rents,  
When Christ applied the healing balm  
And soothed the sobbing elements.  
Long had the mighty tempest roared,  
And thick ning mists begloomed the sky.  
When lo' majestic words were heard  
Resounding thro' the vaults on high,  
"Peace, be still!"

As with the pure hoar frost at day  
Beneath the sun's consuming rays,  
The raging tempest sped away  
And vanished far in misty haze.  
And then an heavenly peace abode  
Where was tumultuous discord,  
While on the wafting breezes rode  
The holy mandate of the Lord  
"Peace, be still!"

When mighty storms beset the soul,  
And harrowing doubts and fears arise,  
How little earthly things console,  
How little soothe the bitter sighs!  
But when the crystal throne is sought,  
Ah! then the doubts and fears are flown,  
For words with gracious import fraught  
Upon swift wings of love come down,  
"Peace, be still!"

W. A. N. Dorland, M.P.

### SOME MEN WE HAVE NO FAITH IN.

We have no faith in the man who calls the God inspired reprovcr of sin a crank, and who goes on loving his sin and his present evil life. "Servant of sin, free from righteousness." "He that loveth his life shall lose it."

We have no faith in the man who belabours his horse and kicks his cows and runs a pitch-fork into a stray hog. "The merciful man is merciful to his beast."

We have no faith in the man who says "he is too poor to give." But whose life aim seems to be to add farm to farm, dollar to dollar, or one who on the other hand allows the vanities of life to consume all. Bound up in self, the better, the higher nature, yearly becoming weaker, the soul shrivelling because its powers are not exercised. They plead poor for policy, but we must say that is a poor policy. Who has eyes to see let him see! "Who hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

We have no faith in the man who says, "Don't drink, my son, don't drink the cup of custom is the cup of devils." but who in private says "A glass of whiskey does me good." "Be sure thy sins and also sons, will find thee out."

We have no faith in the man who has faith in himself. "Let him that thinketh he standeth take heed lest he fall."

We have no faith in the professing Christian who does not progress, grow, bear fruit. Growth is one of the never-failing signs of life and fruit. Much fruit is a sign that the life is healthful, pure, vigorous. The law of the kingdom is that the branch that does not grow and bring forth fruit is cast forth and burned. But those who know their Maker and Master trust in Him, abide in Him, receiving His life, they flourish and bring forth much fruit to the glory of God. If we do these things we shall branch out, adding to our stem of faith virtue, and to virtue knowledge, etc., add, add, add. "For if these things be in us and abound, they make us that we shall be neither barren nor unfruitful." "If we do these things we shall never fall, for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." "He that lacketh these things is blind." "Open Thou our eyes, that we may behold wondrous things out of Thy law." "The entrance of Thy Word giveth light."

Blyth.

### GLUM RELIGION.

The religion of Jesus has in it no elements to render its possessor morose, sullen, unattractive, glum. It is essentially cheery, pleasant, joyous. It removes all that terrifies and darkens, and substitutes whatever tends to lighten, beautify, sweeten and make the heart leap for joy. The curse of sin is removed because it has been borne by Christ, the wrath of God toward the sinner has been quenched in the blood that cleanses from all sin, the sin that separated the soul from God has been removed, the peace of God that passeth all understanding keeps the mind and heart, the spirit of love takes possession of the whole man, "the mountains and the hills break forth before Him into singing and all the trees of the field clap their hands." "There is now no condemnation to him," "Christ dwells in His heart by faith," "is formed in him the hope of glory," and "all things are his because he is Christ's;" he has the promise of God for everything that he needs on earth, safe conduct through the vale of death and an eternal home with God and all blessed ones beyond. What a falsifier of the Saviour, what a caricaturist of his Master, what a stumbling-block to others in the way to heaven, and what an offence to "the little ones" in Christ fold is the professor who has nothing to exhibit but a glum religion.—*The Treasury.*

### THE RELIGION OF RECREATION.

True religion consists in something besides reading the Bible, praying, and other acts of direct, spiritual devotion. It is as much the duty of a Christian, who is naturally a great worker, to give himself to some form of healthful recreation, as it is to read his Bible, attend church and contribute to the support of the Gospel. Especially is this true of laborous brain-workers. They do vastly better service for God by indulging in some suitable and salutary recreation, when, for continuous hours, they have bent their mental powers over some piece of literary work, either composing or studying it, than they do by keeping on till there has been an undue drain upon the sensitive and sacred forces of the mind and soul. To utter a paradox, I might say that such ones may serve God by not serving Him. In other words, to seem to not be doing anything, for a while, may be doing a most valuable service for God, as well as self. There is as much true religion in resting at the proper time and for the right length of time as there is, at other times, in working directly and solely for God. Indeed, there is more true religion in resting when enough work has been done, than there is in working when labour is too expensively exhausting the vital powers. Men have committed self-murder, by recklessly working beyond their ability to maintain the high pressure which they were under; and then, at their funeral, the minister has gravely charged their folly to the "providence of God!"

God is never really honoured when He is said to have "taken away" that person who, by an utter disregard to the necessity of supplying himself with the benefits which accrue from proper and timely recreation, continues to run his physical and mental machinery at so rapid and consuming a rate that it collapses and lies prone. Let ministrants, when officiating at the funerals of those furious workers who would not practice the religion of recreation, be careful to not charge God with what He is not responsible for, but which He fain would have avoided, and against which He warns men. And let Christian workers—men throbbing with great energy, learn a lesson from some who were infidels, so far their infidelity related to the rejection of Christ, and a disbelief of the Bible, but were believers in the religion of recreation. Take the example of the model, Thomas Hobbes. He was a regular and earnest walker all through life. It is said that he devoted his mornings to exercise and his afternoons to study. "In fine weather he arose early, went out and climbed any hill within reach; or, when the weather was wet he would exercise himself in some way or other within doors, so as to excite perspiration." He lived to be ninety-two years old, and we may believe that he attained that age very largely on account of his systematic adherence to proper recreation.

Let churches know that if their pastors take considerable recreation, they are not necessarily lazy, but are believers in the Gospel of recreation.—*C. H. Wetherbe, in Mid-Continent.*

### LOVE PRODUCES REPENTANCE.

If you were going out into the open air on a frosty day, and were taking a lump of ice, you might pound it with a pestle, but it would still continue ice. You might break it into ten thousand atoms, but so long as you continue in that wintry atmosphere every fragment, however small, will still be frozen. But come within. Bring in the ice beside your bright fire, and soon in that genial glow "the waters fall." A man may try to make himself contrite; he may search out his sins and set them before him, and dwell on their enormity, and still feel no true repentance. Though pounded with penances in the mortar of fasts and macerations, his heart continues hard and icy still. And as long as you keep in that legal atmosphere it cannot thaw. There may be elaborate confession, a got-up sort of penitence, a voluntary humility, but there is no godly sorrow. But come to Jesus with His words of grace and truth. From the cold winter night of the ascetic, come into the summer of the Great Evangelist. Let that flinty frozen spirit bask a little in the beams of the Sun of Righteousness, and then, finding that you have been forgiven much, you will love much.—*Dr. J. Hamilton.*

### THE VALUE OF POSITIVE OPINION.

It was Sidney Smith (who was a keen observer of human affairs), we believe, who said that a great deal of talent is lost to the world from a want of courage. A man who has the courage of his convictions, and is not afraid to avow them, is always a useful man so long as he stands inside the lines of sound morals and of legitimate human rights. Indeed, when he gets somewhat outside those lines, he may still be useful by provoking thought and discussion that will drive him inside if he is an honest man, and that will at any rate prevent others from standing in a false position. The truth often suffers from stagnation, and needs to be stirred up; it suffers less by discussion than from being let alone. Rubbing it makes it brighter, just as it does with gold and silver and precious stone. Positive opinions beget opposition, of course; but the world and the church need them all the same. Those who are afraid to express them in behalf of truth can take the awful responsibility of silence; but truth will march forward without them. But where will they be when they see it marching on? *New York Evangelist.*

### A PREVALENT OFFENCE.

It is probably no exaggeration to say that two-thirds of all the talk floating about through society regarding persons and families is absolutely without foundation. Over every community one may observe at times this mist of misrepresentation and misunderstanding, sufficiently tangible to blur the outline and harmony of things, but never tangible enough to be traced back to its origin so that responsibility can be fastened. Not long ago, in a church in another section of the country, it was suddenly reported from mouth to mouth that there was serious dissatisfaction with the minister in charge; a man of the greatest sincerity, integrity and fidelity, respected and beloved. There was instantly great anguish of mind on the part of many worthy people, who resented the injustice, and who detested the sort of spirit which manifests itself in church divisions. Presently it occurred to a few sceptical spirits to ascertain the dimensions of the dissatisfaction. They went to all the persons whose names were mentioned in connection with the movement, and from each they received not only a positive disclaimer, but a protestation of absolute ignorance; and both the protestation and the disclaimer were true. The whole dissatisfaction existed in the mind of one well-meaning but exceedingly irresponsible woman, who had excited herself to such a degree and talked with such volubility that she had persuaded herself and almost convinced a congregation that there was a serious disturbance at hand. This woman meant no evil, but she caused a great deal of suffering, and she might have been the occasion of a great piece of injustice. There is no way of punishing such an offence as this, although it is an offence which society ought to be able in some way to bring home to the offender. The absolute lack of responsibility which a good many well-meaning people show in the matter of talking would be incredible if one were not constantly coming upon illustrations of its extent. Men and women give forth impressions and repeat, without qualification or condemnation, statements regarding others which have absolutely no foundation in fact, and to ascertain the truth or falsity of which not the slightest effort has been made. These same people would shrink from the idea of burning down a man's house or taking a ten-dollar bill out of his pocket; but they do not hesitate to smirch his character or destroy his peace of mind, calamities much more difficult to bear than the results of arson or theft. Society stands in great need of sound education regarding personal responsibility for talk which affects the character or standing of others.—*Christian Union.*

### THE PRESBYTERIAN POLITY.

We sometimes hear complaints of the defects in the Presbyterian polity. I have always listened to the complaints with respect, because they often come from men in conspicuous position. And yet, in the last analysis, I find a conviction remaining that the defects are not so much in the system or machinery as in the engineers or officials. It is marvellous how much vigour and efficiency can be put into a very ordinary machine if you set a man of brains and enthusiasm to run it. When Professor Stephen Alexander—*venerabile et clarum nomen*—essayed to teach us in his class-room at Princeton College, he had very inferior apparatus to deal with; apparatus that at the critical moment would not work or illustrate his principle in mechanics or philosophy; apparatus which, because of its crudity, would be ridiculed in this day of perfect mechanism; and yet the enthusiasm of the beloved professor compelled it to illustrate, and we quite forgot the imperfection of the instruments in our admiration for the solar light which shone forth wondrously from the face of the patient and grand old philosopher. Let us put our hearts into the work committed to us, and we will not have time or disposition to murmur much at the form of church government. A good man will be a good citizen under any form of government, whether it be a pure democracy or an absolute monarchy. Likewise if we "be filled with the Spirit" we can work for Christ and the Church under any ecclesiastical system, and under none with more true liberty and efficiency than the one known as the Presbyterian. *N. B. R., in Philadelphia Presbyterian.*

### FAMILY PRAYERS.

There is one mark of a household in which God is known and loved which is too often wanting in our day; I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effect during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of the year.

How, indeed, can it be otherwise when each morning, and perhaps each evening too, all the members of the family—the old and the young, the parents and the children, the master and servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He alone make us to be "of one mind in a house" here, within the narrow presence of each home circle, and hereafter in that countless family of all nations and tongues, which shall dwell with Him, the universal Parent of all eternity.—*Canon Liddon.*

## Our Young Folks.

### A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise, With his rosy cheeks and his merry eyes, "Knows what to do if a fellow gets hurt By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings, Bags and buttons, and lots of things; No matter how busy she is, she'll stop To see how well you can spin your top.

"She does not care, not much, I mean, If a fellow's face is not always clean: And if your trowsers are torn at the knee She can put in a patch that you never see.

"A fellow's mother is never mad, But only sorry if you are bad. And I tell you this, if you're only true, She'll always forgive whate'er you do.

"I'm sure of this," said Fred the wise, With a manly look in his laughing eyes, "I'll mind my mother, quick, every day, A fellow's a baby who don't obey.

### HOW SIN DEFORMS.

Many years ago there lived a great painter whose name was Leonardo da Vinci. He was some years painting one of the most famous pictures in the world. It was the last supper of our Saviour, when He sat with His twelve disciples and took bread and wine. The painter wanted to have a very holy-looking young man to help him in drawing the likeness of the Saviour. At length his attention was fixed on a chorister in the cathedral named Pietro Bandinelli. He had a very noble face and a devout demeanour. The great painter used him as a model for the Lord. Soon after Pietro went to Rome to study music. There he remained for some years, was led by bad companions to drink, and became a very wicked youth. The painter went on year after year with his picture. He had completed all but one face—that of Judas the apostle. He walked about the streets of Milan, seeking a suitable person from which to draw a portrait marked by crime. One day he met a miserable, unclean beggar-man in rags, with a villainous look about the face. Looking at him more narrowly, he found it was his old friend Bandinelli. His wickedness had changed his countenance from being beautiful to become hideous. Ah, my dear young children, I have known very handsome people become dreadful-looking through sin. I wish the story had been the other way. I have known persons who once had sour, angry-looking countenances, become quite pleasant through turning from sin and following Christ. You would all like to be beautiful. Jesus Christ will make everybody beautiful that loves Him, if not in this world, yet in the world to come. All who go to heaven become like Jesus Christ. There He is the Chief among ten thousand, the altogether lovely.

### THY KINGDOM COME.

Harry Ellis sat beside the window, the book that he had been reading lying neglected in his lap, while he seemed to be pondering something that puzzled him very much.

"A penny for your thoughts, Harry," said his uncle Will, noticing his nephew's thoughtful expression. "What are you thinking about so earnestly?"

"I am afraid my thoughts are not worth much," Harry answered, leaving his chair by the window to seat himself beside his uncle. "I have just been reading something that I don't understand, and I wish you would explain it to me."

"Certainly I will if I can, my boy," answered his uncle. "What is your difficulty?"

"This book says we ought to help God to answer our prayers," said Harry. "And I don't see how that is possible, do you, uncle? In the Lord's prayer, when we say, 'Thy kingdom come,' for instance, how can we help God answer that prayer?"

"I think I can solve your difficulty," answered his uncle. "If we asked God to grant us His care and protection, and voluntarily and unnecessarily put ourselves into danger and peril, we could not expect Him to answer our prayers if we did not do our part toward their fulfillment by taking all proper and reasonable precautions for our safety. You see, in that prayer we would help God to answer it to the extent of our human ability, and it is just so in all other human petitions. We must do our part if we expect God to do His part."

"But how can we help God's kingdom to come?" asked Harry.

"What is meant here by the coming of God's kingdom?" asked his uncle in return.

Harry hesitated a moment.

"I don't think I know," he answered slowly,—"unless it means the time when everybody will be Christians."

"Yes, my boy; it means when God shall have absolute reign in the world—when every heart shall acknowledge Him as its King. Now we and all of us, from oldest to youngest have some part in fulfilling this petition. We can all do something to advance God's kingdom. I am sure you can think of a great many ways in which you can do your part of this great work."

"Sending money to the missionaries?" queried Harry.

"Yes," answered his uncle, "that is one way; but you are beginning at the outside limits of the circle. The first

and nearest duty is that of prayer that the kingdom of grace may be advanced. Then we are to see if we ourselves are a part of God's kingdom; if we already belong to it, our next duty is among those of our friends who do not. You must try and use your influence among your schoolmates and acquaintances and try to bring them into the kingdom. Now, don't you begin to see how much you can do to answer that prayer?"

Harry's face grew brighter.

"Yes, uncle, I do," he answered. "The only thing is that I see so many ways that I am afraid I can never do enough, even if I make it my chief aim. How much just that one petition seems to mean, doesn't it, when we take it by itself?"

"Yes; and when we realize how much we can individually do toward bringing nearer that glorious time when Jesus shall reign King over the whole world, it makes life seem well worth living. 'Thy kingdom come' will never seem a meaningless phrase when we resolve to do all that lies in our power to extend God's kingdom, both by prayer and by doing well and faithfully the duties that lie next to us."

### HELPING THE BOYS.

Don't frown on the boys' enthusiastic "crazes," as we may please to term them, over one thing and another. All these innocent hobbies tide boys over places which otherwise might be filled with amusements not innocent. There is marble time and baseball time—knees to be protected and patched, baseball suits to be made or bought. But these things are not costly purchases; so get them. If the boy has room on his father's premises to indulge in another craze, it is poultry-keeping. His favourite literature he finds in poultry magazines, and his recreations in caring for his fowls. They may not be found a paying investment financially, but they are a paying investment in certain ways. But after a time, the hard work connected with poultry raising may give place to the lighter one of rabbit-feeding, and for the time being every boy in the community comes into the yard to see the family of pretty white rabbits, which are being so well cared for. But there comes a day when rabbits are not as much of a pleasure as stamp-collecting would be, and the rabbits are sold to procure money to invest in a stamp album. Then the autograph album comes in for consideration next, and all the family, the teachers and school companions, including the minister and other choice friends, are asked to contribute to the pages of the autograph albums.

Country boys have plenty of range for their schemes in out-of-door pastimes; but city boys are hemmed in, oftentimes, in such a way that it requires considerable tact and financiering to keep them innocently, but happily, employed. Time and money and interest in boys' "crazes" of these kinds pay a good dividend, and parents should help on the carrying out of them, and consider them of importance enough to be looked into by father's more practical experience and mother's more patient endeavours.

### IMPROVING THE TIME.

William Bardley was a clerk in a store in a small country town. He had a great deal of time on his hands, for customers were not very numerous. But he did not waste his time, or spend it in vain and gossip talk with those who lounged into the store to pass away a vacant hour. He procured a text-book in shorthand, and applied himself diligently to mastering the system. A friend of his, who was an expert stenographer, corrected his exercises and helped him over hard places for a time; but William soon found that the measure of his own application was the measure of his success in the study.

When he got so he could write quite well, he persuaded some of the school boys of his acquaintance to read to him (and he found ways of discharging the obligation) evenings when he was off duty, until he could write fast enough to take down most of a lecture or of conversations that might be going on within his hearing.

In a year's time he had become expert enough to fill a position in a lawyer's office in a neighbouring city, and to his ability as stenographer he soon added that of using the typewriter. His constant practice in both these industries made him in a comparatively short time quite rapid as a reporter and type writer. With his improved facilities he was able to command increased compensation for his work. Thus he went on until now he is supporting himself comfortably and laying up money to go through college.

All this came from his wise improvement of odd moments.

### A POINT IN MANLINESS.

Learn to be a man of your word. One of the most disheartening of all things is to be associated in an understanding with a person whose promise is not to be depended upon; and there are plenty of them in this wide world—people whose promise is as slender a tie as a spider's web.

Let your given word be as a hempen cord, a chain of wrought steel that will bear the heaviest sort of strain. It will go far to make a man out of you; and a real man is the noblest work of God; not a lump of moist putty, moulded and shaped by the last influence met with that was calculated to make an impression, but a man of forceful, energized, self-reliant and reliable character, a positive quantity that can be calculated upon.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

May 11, }  
1890. }

### FEEDING THE MULTITUDE.

{ Luke 9.  
10-17.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John vi. 35.

#### INTRODUCTORY.

Having raised the daughter of Jairus from the dead, Jesus continued his instructive and merciful ministry in Galilee, using for a time Capernaum as a centre. He healed the sick and commended His saving truth to the people. He made another attempt to preach in Nazareth, the town in which He had lived the greater part of His life, but again His fellow-townsmen rejected Him. He came unto His own and His own received Him not. He had also sent out His apostles two by two on an evangelistic tour through Galilee. It was on their return from this mission that the event recorded in today's lesson occurred.

I. **Jesus in the Desert.**—The apostles were sent forth by Christ to preach His truth, and were empowered by Him to work miracles in His name. This they had done in the Galilean villages and towns, and now having fulfilled the task assigned them, they returned and reported to Jesus how they had been received and what they had done. He then took them with Him and went to the north-eastern shore of the Lake of Galilee, near to Bethsaida. There were two reasons for this withdrawal: one was the excitement occasioned by the beheading of John the Baptist; the other was that after their missionary tour it was necessary for the disciples along with their Master to enjoy a season of rest at a distance from the crowded towns and villages. The preaching and miracles of Jesus had awakened a general interest. When Herod heard of it his guilty conscience smote him, and he thought it might be that the martyred Baptist had been raised from the dead. This at first sight might seem a reason to expect that Jesus would be safe in his dominion, that fear would restrain Him from acting with violence toward Christ or His disciples. There was however no telling what he might do under pressure of some sudden impulse. It is true that he afterwards consented with Pilate to His condemnation and death. It was necessary that Jesus and His disciples should enjoy a brief period of calm retirement for the further enlightenment of the disciples, and the confirmation of their faith and preparing them for the suffering and service on which they were soon to enter. They crossed by boat to the head of the lake. The people, however, were deeply interested in the teaching and work of Christ. They were attracted by His wondrous personality. Finding that He had left the town and watching the course taken by the boat they follow on foot along the lake shore and reach the lonely region near Bethsaida where Christ and His company of disciples had found a temporary resting place. Their quiet is soon interrupted but Jesus makes no complaint. He received them, as He ever does those who seek Him. He pleased not Himself. His time was ever at the disposal of those who sought to learn of Him. He "spoke unto them the kingdom of God, and healed them that had need of healing." Ever about His Father's business. Ever ministering to the needs of the sorrowing and the suffering.

II. **The Tired and Hungry Multitude.**—The people were evidently deeply interested in what they saw and heard. The day was declining, and the people were far from their homes, yet there is no indication that they desired to depart. They, as did Peter, James and John on the Mount of Transfiguration, found it good to be there. The disciples had compassion on the multitude. But between their sympathy and Christ's there is a great difference. They made the natural suggestion that Christ should dismiss them before night settled down upon them that they might find food and shelter in the villages within reach. To this the Saviour answers "give ye them to eat." He begins with the natural and rises to the spiritual, but as yet the disciples have no conception of it. They take Him up naturally, and respond, "we have no more but five loaves and two fishes," not even enough for themselves in the circumstances; so great was the multitude that the idea of buying provisions for them seemed out of the question. To be in a fit state to receive for divine help they were first led to realize the utter inadequacy of their own resources. When Christ wrought His miracles the New Testament narratives indicate that His manner was singularly quiet and simple. He instructed the disciples to range the five thousand men, with the women and children, in companies of fifty on the grass.

III. **The Miraculous Feeding of the Multitude.**—In the miracles wrought by Jesus there was a wonderful blending of the natural and supernatural. Before giving any indication of what He was about to do He gives directions that orderly preparations be made. These without question the disciples carried out and arranged the people in companies of fifty. Then Jesus took the five loaves and two fishes, looking up to heaven, He blessed them, gave thanks to God for His bountiful provision for man's earthly needs. In this as on other occasions giving us the example of not only praying to God for our daily bread, but of acknowledging His goodness in the provision He makes for the supply of our daily necessities. God's bounty should call forth the expression of gratitude from thankful hearts. The blessing of God having been invoked on the slender stock of provision, it was distributed to the people. By the marvellous power of God the provisions were so multiplied that all that vast company had their wants fully satisfied, "they did eat and were filled." After all had partaken of the plentiful meal provided, there was an abundance left over. There was enough to fill twelve baskets. In those days the Jew when leaving home carried with him a kind of wallet or haversack, here called a basket, for the purpose of carrying with him a supply of food, so that he would not be under the necessity of depending on Gentiles for food which according to the law could not be accounted clean. There was as much left over as would fill twelve of these showing how abundant the miraculous supply had been. Jesus told them to gather up the fragments so that nothing be lost, teaching that while God provides a bountiful supply all waste is to be carefully avoided. This miracle affords another illustration of Christ's control of the powers of nature. When for the accomplishment of His holy purposes it is necessary to so employ the laws of nature that they may be subservient to His will Nature proves obedient to Nature's Lord. The feeding of the multitude has also a direct and obvious spiritual significance. As on this occasion Jesus made ample provision for the supply of man's bodily wants, so as the Bread of Life, that comes down from heaven, has He made full provision for all the real wants of the soul. There is enough and to spare for every soul that hungers for God's salvation.

#### PRACTICAL SUGGESTIONS.

Jesus has the fullest sympathy with all human needs.

The five loaves and the two fishes could not feed so vast a multitude, but divine power could by using them accomplish all that was needed. The means we possess for serving God may seem utterly disproportionate, but with God's blessing great things can be done.

All disciples of Christ, old and young, should be ever ready to distribute God's bounty to a lost and perishing world.

God's law disapproves of all waste. Let the fragments of time, talent, means and opportunity be carefully gathered up.



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TORONTO, WEDNESDAY, APRIL 30th, 1890.

## Presbyterian Lesson Scheme for 1890.

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THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD),  
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ONE of the organs of the American Methodist Church says that during the period from 1833 to 1872, deficiencies in the salaries of Methodist ministers in thirty-five conferences amounted to \$5,450,000! For nearly forty years these Christian people failed to pay their debts at the rate of about \$140,000 a year. We quite agree with the *Christian-at-Work* in saying that these figures are "simply shocking." Such an exhibit does Christianity far more harm than Robert Ingersoll can do. Possibly some of the other denominations over there are not any more particular about paying their debts than the Methodists.

THE reception accorded Henry M. Stanley on his arrival in England last Saturday was in several respects an extraordinary one. The English people have unbounded admiration for brilliant and successful men of action. Manly courage and heroic endurance always command recognition. Dr. Livingstone, the missionary, might have come and gone had he not achieved distinction as a daring explorer in what was in his time a country untrodden by the feet of European adventurers. The discoverer of Livingstone, the explorer of the Congo Valley, and the rescuer of Emin Pasha has been welcomed with acclamations that few men living could possibly receive.

THERE are outward and visible signs that the average man in the American Presbyterian Church is becoming tired of reading revision literature. The discussion has lasted nearly a year and the typical American reader seldom cares to read on one topic for that length of time. A Scotchman with a turn for polemics could stand the debate for a century and enjoy it as much the last day as the first, but the American people are not constructed that way. They like an interesting variety in their reading matter. As usual at the close of a properly conducted debate the extreme men who said foolish things are catching it on both sides. The worst enemies of revision are found to be heterodox revisionists; the worst foes of the Confession are the men who speak of it as infallible and deny the rights of Protestants to revise their own symbols.

NOT for years has the resignation of a pastor evoked as much genuine Christian feeling as the resignation of Dr. Cuyler has called forth in Brooklyn and New York. The farewell meeting was such a demonstration as few men ever see and still fewer see more than once. Thousands were present, the most distinguished men of the city and of all denominations attended or sent letters, and to crown all the people gave the Doctor \$30,000, a thousand dollars for each year of his pastorate. Rarely indeed does any man end a pastorate of thirty years as the well known Brooklyn pastor is ending his. In one of the parting addresses he was compared to the late Dr. Horatius Bonar of whom one said, "He was always writing"; another said, "He was always preaching"; and a third said, "He was always praying," and a fourth said, "He was always visiting." A pastor of whom these things are said is nearly always successful. The difference between successful and unsuccessful pastors often is that the Bonars and Cuylers try how much they can do while some others try how little they can get off with. People soon lose confidence in a pastor who does as little as he can and does that little in grudging and groaning style.

THE Minister of Justice is said to be one of the greatest sinners against good elocution in the House of Commons. He has a good, deep Nova Scotia voice and splendid powers of articulation, but a gallery man writes that he suffers from "ingrained laziness superinduced by want of appreciation of the dignity of parliamentary discussion." Whether this is true of the Minister of Justice we cannot say, but we do believe that some men are not heard in the Canadian General Assembly mainly because they do not care whether the Assembly hears them or not. They seem to think that it is more dignified—better form—to ignore the large body of ministers and elders in the body of the Court, and address in undertones the Moderator and the little select circle that usually sit around him on the platform. The next General Assembly should sternly put down one or two members for that kind of work. One or two examples would be quite sufficient.

MR. McMULLEN, M.P., deserves the thanks of all lovers of good order and good speaking for the forcible and indignant protest he entered the other day against mumbling in the House of Commons. A number of members on the front benches habitually discuss the most important matters in undertones utterly indifferent as to whether they are heard by any considerable number of their fellow-members. The House of Commons is not by any means the only deliberative body where such reprehensible conduct is tolerated. It is said that of all those who addressed the last General Assembly not more than half a dozen were heard in the centre of the church with any degree of comfort, and that not more than a dozen were heard at all except by members sitting quite near. We have seen a Presbytery meeting at which three or four members did business in undertones around the Clerk's table and had not enough of respect for the members to turn their faces towards them. We need a number of clerical McMullens to put a stop to such insulting practices in more than one Church Court. A member who has not respect enough for the body to which he belongs to speak so that he can be heard should be promptly put down.

THE pastorate of Dr. Cuyler has many lessons of encouragement for young ministers. There was nothing special about his preaching beyond the fact that he preached the old Gospel and preached it red hot every time. Scores of his brethren are more learned than he ever was. He was not a prominent man in Church Courts and had no ambition in the way of being what is called an ecclesiastical leader. He was the very antipodes of a brawling ecclesiastic, or noisy polemic, or Church Court pettinger. He was a true Gospel minister and believed that the main work of a pastor is to build up his congregation and save souls. During his pastorate he received over 4,000 members into the Church and at his resignation there were 2,350 names on the communion roll. The whole congregation numbered about 250 when he took charge of it thirty years ago. In the pastorate as in everything else a man of perseverance and ability can usually have what he aims at. If he aims at being known chiefly as an ecclesiastic, he may, if he knows how to manage things, get the honour, such as it is; if he aims at saving souls he is usually honoured by the Master in that work. If he aims at nothing he does nothing.

EARNEST young ministers naturally ask, What is the grand secret of a pastorate like Cuyler's? There is none. The elements of his success, however, may be learned from the following extracts from his farewell sermon. Referring to his pulpit work he said:

All that I claim for my sermons is that they have been true to God's Book and the cross of Jesus Christ, have been simple enough for a child to understand, and have had for each full view of the judgment seat. The preparation of my sermons has been an unspeakable delight.

There is no mystery about that. The man simply delighted in preparing and preaching Gospel sermons. That was all. Nor was there any mystery about the way he did his pastoral work:

Pastoral work has always been my passion. It has been my rule to know everybody in this congregation, if possible, and seldom have I allowed a day to pass without a visit to some of your homes. I fancied that you cared more to have a warm-hearted pastor than a cold-blooded preacher, however intellectual. To carry out thoroughly a system of personal oversight, to visit every family, to stand by the sick and dying beds, to put one's self into sympathy with aching hearts and bereaved households, is a process that has swallowed up time, and I tell you it has strained the nerves prodigiously. Costly as the process has been it has paid. If I have given sermons to you, I have got sermons from you.

He liked to visit the people, read and pray with

them, and he did it every day. Nothing mysterious about that. If any further explanation is needed it may be found in the following pathetic sentence:

Into your dwellings you have welcomed me when the wedding torch was lighted, and often when the candle was gone out, and the atmosphere was shadowed by the death angel's wing, when the cradle had given place to the coffin, and the arm chair of dear old father or mother became vacant. Then we went into the cloud together, and saw no man save Jesus only.

The pastor who calls preaching "drudgery" and pastoral visitation a "bore," who uses his pastorate as a kind of resting-place between Church Court and convention meetings or starring trips for calls, can never be a Cuyler on any scale small or large.

## MEN'S HOME MISSIONARY SOCIETY.

READERS may remember that at the recent meeting of the Woman's Foreign Missionary Society in Hamilton the question of embracing Home Missions within the sphere of their operation was again discussed. The suggestion that they should do something for the support of home as well as foreign missions has never been looked upon by them with much favour. This disinclination to divide their efforts has not necessarily sprung from want of interest in the Home Mission work of the Church. The chief consideration has evidently been that if a thing is to be done well it must receive undivided attention. Concentration of effort is necessary to the accomplishment of any work of importance. It has been by bestowing undistracted attention on the work in whose behalf their efforts were organized that the women of the Church have been enabled to do so much for the preaching of the Gospel in the regions beyond.

It is with no small pleasure and hope that we hail the recently suggested proposal to form a Home Missionary Society among the young men of the Church. The fear has occasionally found expression that in the awakened zeal on behalf of Foreign Missions it was possible that the interests of Home Mission work would suffer. This may have been well or ill-founded but if the consecrated enthusiasm of the youth of the Church resolve on organizing for the special advancement of this important part of Christian work, there will be no room for apprehension. Of the great importance of Home Missions the Church as a whole may be said to be theoretically convinced. Most congregations and mission stations make annual contributions to the scheme. Its affairs are conducted with prudence and skill by one of the best committees appointed by the General Assembly. Not a member of that committee but is keenly alive to the needs of the Presbytery and section of the country he represents. The Convener, the Secretary and the Superintendent of missions in Manitoba and the North-West have filled their respective positions with a zeal and discretion that leave nothing to be desired, and which have justly merited the confidence of the Church. They leave no opportunity for the advancement of the work entrusted to their care to pass unimproved, yet each of them has shown that while contributions have on the whole been liberal yet they fall far short of the immediate requirements of the field. It is not a cheering outlook that part of the ground already occupied must be relinquish unless a prompt and liberal response be made to recent appeals. It is far from cheering to find that the Augmentation Fund has, notwithstanding the earnest and self-denying efforts of Rev. D. J. Macdonnell and others, failed to reach the amount absolutely necessary to secure the payment to each settled minister of the Church the minimum stipend of \$750. It is not creditable to the Church as a whole that this commendable and reasonable scheme should receive so meagre a degree of support as it has hitherto received.

It is to be hoped that the proposed formation of a Men's Home Missionary Society, originating with young people in Hamilton and Toronto, will speedily be carried out. Apart from the direct aid such a society will afford to the cause of Home Missions it will be a rich benefit to those who take part in it. It will be a most practicable application of the principle of Christian Endeavour. It will give its members a warmer and a deeper interest in the Church to which they are attached. It will develop among them a larger sympathy with the needs of others, and lead them to concern for the promotion of their interest. Such a society will also give a new impetus to the promotion of the work that the Church cannot with a clear conscience neglect. It will be the means of placing largely increased resources at the disposal of the Home Mission Committee, and desponding statements that operations must be curtailed for lack of means will no longer be

periodically heard. Instead we may look for announcements that from a well-filled treasury the urgent wants of new fields can be immediately met. It is no disparagement to the proposed movement that it was anticipated so long ago by the organization of the Woman's Foreign Missionary Society. Rather is it one more admirable result of the institution of that society whose example has been so influential and whose success has been phenomenal. Like many other great movements the ladies' society had its day of small things, but that has passed away, and its vigour is still expanding. The young men do not expect that all at once their organization will reach the dimensions of the earlier formed institution, but they will have faith, patience and perseverance, and there need be no fear of the result. The formation of such a society will at once commend itself to all who are interested in the welfare of the Church. It cannot be begun too soon. If the reluctance of the Woman's Foreign Missionary Society to engage in Home Mission work lead to the establishment of one on similar lines for the promotion of that work their sagacity and foresight will be abundantly justified. The word should be passed along the whole line for the young men to advance.

### THE POPE INTERVIEWED.

A FEW weeks ago attention was called to a scenic display in Rome in which the Pope took part. It was unlike what is customary in ordinary papal functions. The monotonous character of the pilgrimages that visit the Holy See to obtain a sight of the successor of St. Peter and receive his benediction was varied by the appearance in the throng of Buffalo Bill and his dusky troupe from the western prairies. The incidents connected with this reception were dilated upon and made the subject of ornate and magniloquent description by a special representative of the *New York Herald*, who claimed to be in the confidence of the papal authorities. The same graphic journalist has been pursuing his avocation with unwearied zeal and with undiminished brilliancy of descriptive effect. The presence of a representative of modern journalism at the Vatican is in itself a new thing, but that gentleman seems to let slip no opportunity of exercising the spirit of enterprise which characterizes the newspaper of to-day, especially the American newspaper. The latest achievement of the industrious scribe has been the application of the interview to the venerable pontiff, a feat of journalistic daring hitherto unapproached. In the record of this unique event the story loses nothing in the telling.

The fact of a new departure in the mode of papal communication with the outside world is in itself significant. If we have been hitherto accustomed to the stately, though by no means awful, grandeur of bull, allocution, syllabus and other official expositions of the infallible wisdom of the papacy, it is refreshing to get a peep into the sacred recesses of the Vatican, and listen to the unofficial, but not unstudied, conversation of the Pope, for it cannot be doubted that there is just as much purpose and design in the publication of this interview as there are in the most elaborate of Leo's *ex cathedra* utterances. The spirit and policy of the Papacy know no change. Its drift under the last and present Pope, owing to pressure from the Jesuits, has been marked by a determination to resist all progress by clinging to a hopeless and impossible past. Nevertheless the Roman Catholic powers that be feel the necessity of being to some extent in touch with the people. This cannot be secured by resistance at every point to the spirit of the age. In dogma it cannot change or modify a single expression, for that would throw suspicion on what was solemnly resolved upon in 1870, that the Pope is infallible. Neither is it possible to change a system, encrusted as it is with abuses and absurdities. Were the celibacy of the clergy, auricular confession and the spiritual terrors with which a too credulous people are imposed upon departed from, the fabric of Romanism as now constituted would fall into ruin, which no amount of Jesuitic cunning or political intrigue could avert. If, then, it must be as it is, or cease to be, rehabilitation in popular favour must be attempted on other lines. The interview offers a new opportunity for the Pope to secure a place in popular esteem.

The correspondent who managed the interview is much impressed by two things; the first is a deep and realizing sense of his own importance, and the other, being a man of fine esthetic perceptions, the awful splendour of the Vatican surroundings awakens his dormant descriptive powers to a pitch of eloquence that is overpowering. The importance of his reception is simply unspeakable. The papal

condescension in according it for a time almost be-reeves him of utterance. All he is able to articulate is that "this is an unparalleled event in the history of the Vatican, and indicates the pontiff's faith in the fairness and dignity of modern journalism." Now in illustration of the correspondent's susceptibility to the influence of barbaric splendour, so very different from the conditions of the Apostolic Church, take the following:

Early in the morning I received from one of the papal chamberlains a document informing me that my special audience would be at eleven o'clock. The vice-rector of the American College was named as interpreter, for his Holiness does not speak English. Long before that hour we were driven to the Vatican. No man can make the journey from the ponderous bronze door of the Vatican into the presence of the sovereign whom two hundred and fifty millions of people hail as the vice-gerent of heaven on earth without being thrilled from head to foot. I care not whether he be Protestant or Catholic or pagan; whether he adores the Pope as the infallible vicar of Christ or regards him simply as the head of a universal school, he is bound to be moved by the solemnity and suggestiveness of his surroundings. To get to this sovereign of a shadowy empire, whose predecessors have turned sceptres to dust and blotted out kingdoms, I passed the historic portal that looks out upon the wide square of St. Peter's. Here were grouped a squad of the Swiss Guard, in their brilliant red, yellow and black costumes, designed by Michael Angelo over three hundred years ago.

And much more to the same effect. After the dazzling bewilderment of the grandeur with which the Pope is surrounded, the newspaper man is ushered "into the presence of the august head of the Christian world." This statement, though not in strict accordance with fact, may have been constructed simply to gratify the Pope, or merely to round off an otherwise tame sentence in the gorgeous description. For a moment he lapses into a statement that is very human, and therefore interesting, when he says "behind all the pomp and ceremony sat a gentle old man with a sweet face and the saddest eyes that ever looked out of a human head." Alas! in these modern days the papal throne is no sinecure, and never will be again. No wonder that a man like Leo XIII., its present occupant, is sad-eyed.

No less interesting were the subjects touched upon in the interview. The condition of affairs in Europe is far from encouraging. The Pope looks wistfully to the American continent. There, possibly, he thinks events may be shaped in a way more conducive to papal interests. He is anxious to stand well with the people of this continent. His sentiments of esteem for Protestants are creditable to him, but they do not harmonize with the repeated declarations of his Church as to its relation to heretics. It is lamentably true that in party political conflicts the power of the priesthood has been invoked by both parties, and the results have been gratifying to priestly ambitions to meddle in the conduct of secular affairs, and thereby carry out the uniform policy of gaining all the power they can. To this pandering to ecclesiastical authorities, however, there is a limit. The moment the people of a free country understand that any church, as such, seeks the advancement of its interests by endeavouring to control secular government, then all such attempts will be summarily resented. Absorbed as they are in efforts to secure material prosperity, the people of this country will be roused from their apathy and give expression to their resentment in a manner that cannot be misunderstood. The Pope bewails the treatment he is receiving at the hands of Catholic populations in Europe. It is not likely that those on this continent will voluntarily submit to a rule that Italians and Spaniards and Belgians have found to be intolerable. The history of the Old World cannot be reproduced in the New. As the Pope himself in this interview well says, "an enlightened man cannot be enslaved."

On the moral and social questions of the time the Pope says many excellent things. He bewails the anarchic tendencies now prevalent, and urges that religious and moral principles supply the only stable foundations for a healthy social life. He is anxious for the suppression of slavery, and he condemns the maintenance of the vast armies of Europe. In all these things he voices the sentiments of all philanthropic and peace-loving men, but there is no concealment of the fact that in all the movements directed to the securing of desirable ends he must be supreme, his assumed authority must be recognized. That is the price to be paid for his sanction. Though the Church he represents claims to be unchangeable, he is willing to put himself at the head of the progressive movements of the age if that Church is acknowledged as the chief power in bringing about their accomplishment. It is, however, more than likely that the spirit of modern advancement will employ Carlyle's phrase to the Church of Rome, "Adieu, O Church; your road lies that way, mine this. In God's name, adieu."

## Books and Magazines.

MR. N. T. WILSON, the Ontario representative of the Presbyterian Board of Publication, Philadelphia, sends an Alphabetical Catalogue of the publications of the Board; a Numerical Ordering Catalogue, and a Catalogue of the Sabbath school publications.

WHY AM I A PRESBYTERIAN? By the Rev. Herrick Johnson, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—A little tract, by Dr. Herrick Johnson, giving in clear language, and admirably put, seven good reasons in favour of the Presbyterian Church, because of its doctrine and polity. It is an excellent presentation of the claims of Presbyterianism.

THE PHILANTHROPSY OF GOD. Described and illustrated in a Series of Sermons By the Rev. Hugh Price Hughes, M.A. (London: Hodder and Stoughton; Toronto: A. G. Watson, Willard Tract Depository).—Modern conditions appear to require in the ministry of the Gospel an adaptation that has become a necessity in other spheres. In industrial life we have the division of labour, in professional life there is a promising field for the expert and the specialist. So in the Christian ministry there is abundant room for the exercise of the diversified gifts that have been so abundantly bestowed by the King and Head of the Church. The particular kind of work that each can best accomplish may not in every case be readily determined, neither does it always happen that one who has special adaptations for a distinctive sphere succeeds in obtaining the field best suited to his efforts. The author of this very valuable work has, along with his co-labourer, Mark Guy Pearse, found a field in which he has already been enabled to render valuable service to the cause of evangelical religion. In the best sense of the word he is a meditating theologian; not one who seeks to minimize the radical distinctions between faith and unbelief but in bringing the truth of God to bear on the complex requirements of modern social and individual life. It is his mission to apply Christianity. He is in no sense of the term a demagogue, neither is he a sensationalist, his principles are too well founded and he is too much in earnest for pursuing the temporary and transitory work of the time server. In reading his book one is impressed by the fine spirit and the lofty tone of Christian hopefulness that pervades it. Mr. Hughes is keenly alive to the prevailing currents of philosophic, literary and scientific thought. It is his aim that all intellectual, moral and social life should be animated and directed by sound religious principle. He holds firmly to the conviction that Christianity is the one enduring hope of the world. The author's purpose in this most excellent work is expressed in the following sentences taken from his preface: This volume is an attempt to define and partially to illustrate and enforce what St. John and St. Paul mean by "Love." In the vocabulary of Christianity that word has a distinctive and unique significance. Neither the word nor the sentiment it expresses is found outside the Bible. This highest moral quality exhibits itself especially in relation to our fellow-men. I have, therefore, ventured to use as the title of this book a striking phrase of St. Paul's which even the authors of the Revised Version have apparently shrunk from rendering in its literal forcefulness. The phrase occurs in Titus iii. 4. Again he says: The main object of this book is to describe and illustrate in various ways that Fraternal Love which Mr. Spencer calls sympathy, which is the reflection of the philanthropy of God as moonlight is the reflection of sunlight; and which is destined to fill this earth with a gentle and peaceful radiance until the morning breaks and the shadows flee for ever.

IF I GO CHRIST: The Example of Jesus Christ. By the Rev. James Stalker. Fourth Thousand. (Toronto: A. G. Watson, Willard Tract Society.)—Amid the intense eagerness with which men pursue material good and the manifestation of Christian activity in the region of practical endeavour, there is this hopeful sign still visible that many are longing for fuller attainment in the higher Christian life. Many devout souls long though quietly for fuller assimilation to the life of Christ. This is evidenced by the large measure of favour with which this work has been received. To many in these busy bustling days such a book is valuable as well as welcome. It is not the reproduction of old world modes of religious phraseology and feeling. It is not an echo of the "Imitatio Christi," or the "Pilgrim's Progress," but the adaptation of the spirit and purpose that filled the souls of Thomas à Kempis and John Bunyan and though it may not look forward to an influence so prolonged as theirs, since conditions of modern life are different from the times in which they respectively lived, yet it will render essential and valuable service to the people of this generation at least. This is what Mr. Stalker says of his purpose in writing this work: I am persuaded that there are many at present in all the churches who are turning earnest eyes to the example of Christ, and who desire an account derived directly from the records of how He lived this earthly life which we are living now. For such I have written this guide to the imitation of Christ, and I send it forth with the earnest hope that they may be able to find in it, in some degree, the authentic features of the image of the Son of man. In a note to a subsequent edition he adds: I have not conceived the imitation of Christ to consist in the mere literal repetition of His acts, but rather in the application of the spirit and principles of His life to the duties and problems of our own day. At the same time, the way in which I have attempted to arrive at his spirit and principles has not been by a priori reasoning from the general conception of His character, but by the close study of His actions in detail. The work consists of seventeen chapters, the introductory one being devoted to a fine and discriminating estimate of Thomas à Kempis' "Imitatio Christi." In the body of the work Christ is considered in the home, in the State, in the Church, as a friend, in society, as a man of prayer, as a student of Scripture, as a worker, as a sufferer, as a philanthropist, as a winner of souls, as a preacher, as a teacher, as a controversialist, as a man of feeling, and as an influence. The reader who has in advance formed an exalted idea of the work will not on its perusal experience disappointment. The quiet study of such a book as this is fitted to inspire a purer and more exalted idea of Christian life than many good people in these days seem to entertain. Mr. Stalker has no special theory to build up and fortify with ingenious argument; his purpose seems to be to set forth the results of his long and earnest study of the greatest of all facts in human history and to enable others to share in its benefits.

## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XVII. *Continued.*

Scarcely ten minutes had passed since the first alarm, but the moonlight, which had at last broken through the clouds, revealed a ghastly spectacle. Many of the Huguenots had been wounded by the first discharge, others had been hewn down by the sabres of the dragoons while endeavouring to effect their escape. Some lay writhing in the last agonies. Old Marie and her son lay dead in each other's arms. Rene looked anxiously about him for his other friends. His mother and Eglantine, he felt sure, had succeeded in making their escape. Jean was nowhere to be seen, but a white, upturned face at his feet made the physician start with horror. It was that of Lucille Bonneau, cold in death, as was also the babe, whom she still clasped close to her breast. They had been killed by one bullet. It would be a mercy if Jean too had perished. Instinctively Rene uttered his name, as he glanced once more about him. A low groan from one of his fellow-prisoners answered. He turned and met the husband's glance of tearless misery. For a moment they gazed in silence into each other's eyes, then Rene looked down at the slight figure, trembling at his side.

"It is well with them, Jean," he said hoarsely. "At least you will not have to see them suffer;" and Jean bowed his head. Even in that hour he could acknowledge that a bitterer cup than his own had been placed to the brother's lips.

The bugle of the officer in charge now recalled the soldiers from their pursuit of the fugitives. The prisoners were placed in the centre of a hollow square, and the dreary march to Nismes began. The soldiers, who were well mounted and anxious to get their prisoners under lock and key before daylight, showed no consideration for the weary feet that toiled on at their side, and more than once urged some laggard forward with a touch of their whips.

Rene watched his sister in an agony of suspense, fearful every moment that her strength would give way, and feeling as if his heart would break if he saw that cruel goad applied to her. But for nearly an hour Agnes marched on bravely at his side, uttering no complaint, even when the rough flints pierced her feet, and always smiling faintly when he spoke to her. Then, without so much as a warning cry, she dropped upon the road. The nearest rider lifted his lash threateningly, but Rene threw himself between them.

"Mercy, Monsieur! She is young, and her feet are bleeding."

"We cannot stop for that," returned the man brutally.

"Unbind me, and I will carry her the rest of the way."

"And give you an opportunity to give us the slip? Hardly, M. le Doctor." But the captain interfered.

"The girl is nearly fainting, and we have no time to lose. Loosen his hands, and keep a watch on him, two of you. Shoot the girl if he shows the least attempt to escape."

Even in his bitter grief the brother felt a thrill of joy as he lifted the slight form once more in his arms. Agnes did not speak, but the tenacity with which she clung to him told him that she too apprehended the separation that was about to befall them.

It was near dawn when they reached Nismes. The Huguenots were conveyed to the town hall and left in charge of a guard until daylight, when the authorities were expected to pass sentence.

The soldiers gathered about the fire at one end of the room and made merry, after their cold, wet ride, over a hot supper and foaming bumpers of ale, while the unhappy Huguenots, huddled together in a farther corner, began to hope they were to have a few hours' rest.

Rene had just closed his weary eyes in hopes of inducing Agnes to do the same, when a heavy hand was laid upon his shoulder.

"Not quite so fast, doctor; we have a little score to settle with you before you take your nap."

"And we mean to see that the little one says her prayers to the Blessed Virgin before she sleeps to-night," said a second voice. "Out with them, you young heretic, if you do not want us to teach you."

"See how she shrinks from the holy crucifix and clings to him!" added a third. "I say, comrades, that's too pretty a face to spoil with the irons. Let us put him to the test instead, and we will convert her soon enough."

Agnes turned an anguished glance upon her brother.

"Rene, if they torture you, I will not be able to bear it; I know I will not be able to bear it."

"You must," he said firmly. "This is no time to falter, Agnes; remember your vows. Remember that He loved you and gave Himself for you."

"I do remember," moaned the girl. "But, oh Rene strengthen me! I feel ready to faint."

For a moment the brother gazed in speechless compassion into the pale, appealing face. Was it possible that she could pass unscathed through the threatened ordeal—his gentle, loving darling—was her hold upon the truth so firm? He put the doubt firmly by. It was not her hold upon the truth, but Christ's hold on her, which should give him confidence in this terrible hour—not the strength of a girlish heart to endure, but the power of an infinite God to fulfil His promises.

"Agnes," he said solemnly, "I have prayed for you that your faith fail not, and I have hope given me to believe that my prayer is answered. Remember the word: 'When thou passest through the waters, I will be with thee.' Put your trust in Him who 'made heaven and earth.' These men can only hurt my body. If I see you falter in your allegiance, it will break my heart."

"Take that for trying to strengthen the girl in her obstinacy!" interrupted a fierce voice, and a dragoon smote him so roughly upon the mouth that the blood streamed from his lips. "You will be glad enough to bid her speak before we are through with you."

The Huguenot made no reply as his sister was torn from his grasp, and a second soldier, seizing him by his hair, dragged him roughly across the floor. One glance at the coals upon the hearth, and the stocks placed in front of them, told him what form of suffering awaited him, but his glance did not falter. The real torture of the hour lay in the thought that Agnes would be compelled to witness his suffering; she would have more to endure than he. But he must be strong for them both. With a silent prayer for grace and power to

witness to her and their fellow-prisoners of their Lord's sustaining love, he suffered his feet to be bared and thrust into the stocks. The soldier who had torn Agnes from his embrace stood a few paces off, supporting the trembling girl with his arm. She had buried her face in her hands, to shut out the fearful spectacle. No tears flowed through the slender fingers, but the brow quivered with speechless pain. Rene had resolutely closed his lips; no extremity of pain could wring from him one moan that would add to the torture that she was suffering. But the hand of the soldier in a few moments roughly uncovered her eyes.

"Look up, and see what you are doing," he said.

Agnes gave one look at her brother's pale, convulsed face, and uttered a cry. A crucifix was thrust into her hands.

"Kiss it, and you are free," said her tormentor.

The girl's hand wavered, and then slowly, slowly drew the image to her breast. A moment more and it would have touched her lips, when Rene's voice, broken with suffering, cried:

"Agnes, remember your vows! If you falter now, you crucify your Lord afresh, and put Him to an open shame."

It was enough. The words were scarcely off his lips, when the idolatrous emblem was hurled into the fire, and Agnes, breaking from the grasp of her persecutors, with one bound reached her brother's side. Neither spoke, save by the silent tightening of their arms about each other. The dragoons, who had stood transfixed with astonishment for the first moment, quickly rallied.

"There is more venom in the young viper than comes to the surface at first," growled the owner of the crucifix. "I move we give her a taste of the fire, and let her see what she will have to expect in the next world, if she does not forswear her heresies."

The threat seemed to fall unheeded on the girl's ear, but the brother half started from the floor.

"As you are men, and not fiends, forbear; torture me, if you will; I am a man and can bear it, but spare her—she is little more than a child."

The eyes of the dragoon glittered savagely.

"Oho, master intractable! Is that the key to your heart? Very good. Every Achilles has his weak point, and we are fortunate to have discovered yours. I say, lads, take the fellow away, and put the girl in his place, and we will have an abjuration here in a few moments."

"Mercy, M. le Capitaine!" interposed the Huguenot hoarsely. "You will only kill her, and draw down upon your heads the vengeance of an offended God. I will never renounce my faith. For the sake of your own mothers and sisters, do not torture her in vain."

"You are an earnest pleader, monsieur; every word you speak convinces me that our plan is a good one."

Rene sank back upon the floor and covered his face. He scarcely felt the pain with which his blistered feet were torn from the stocks. A rough hand was already upon Agnes' shoulder, but the cup he dreaded was not to be put to his lips. There was a stir in the court, the great doors were thrown open, and the provost, followed by a train of monks, entered the hall. With a feeling of joy he would not have believed possible, the young surgeon heard the order given for the instant removal of the women and children to the neighbouring convent, and of the male prisoners to the dungeons of the citadel.

With a muttered curse the dragoon loosened his hold.

"You have escaped us this time, young heretic, but I shall take care the Intendant hears how to tame your brother," and with that threat he sullenly retired.

The brother and sister scarcely heard him. They had but a few seconds left in which to strengthen each other's hearts for the coming parting.

"Agnes! even the frail support of my presence is now to be taken from you. Remember that no bolts and bars can shut out Him who has said: 'I will never leave you, nor forsake you.' My sister, for the last time, let me hear you promise to stand fast in the faith for which our father died, and to witness to the darkened souls about you the exceeding riches of His grace. Remember, the truth you hold is a trust for them as well as yourself."

She was too much overcome with grief to comprehend his last words. All that she could realize was that he desired some last assurance, and she roused herself to give the one drop of balm to the great heart that only trembled for her.

"God helping me, Rene! As I hope to see you and my mother in a better world, I promise: Do not worry about me, my brother. They have broken my heart to-night; I will not suffer long."

"Even so, Lord Jesu, come quickly!"

There was a tremour in the young man's voice, for he saw a monk approaching them.

The priest laid his hand, not unkindly, on the shrinking girl. Rene pressed one long kiss on the speechless lips, and suffered her to be lifted from his breast.

"God deal with you as you deal with her," he said sternly. "As there is justice in heaven, the mercy you mete out to her shall be the measure of your own."

The eyes of the priest had been riveted upon his face. Now they dilated with a sudden flash which the Huguenot could not interpret.

"Heretics have little to do with the mercy of God," was the chilling response, and something in the cold metallic voice grated unpleasantly on Rene's recollection. "I accept your challenge, M. Chevalier. The Church is a tender mother. She has nothing to fear, if she shows herself tractable." And without giving the brother time to reply, the monk turned, and bearing the now insensible girl in his arms, glided away. The next moment Rene Chevalier was himself seized, and hurried off to prison.

## CHAPTER XVIII.

## A WATCH IN THE NIGHT.

M. Laval sat in his library the next evening, gazing absently into a glowing bed of coals. The crimson curtains were drawn across the windows, the soft light of an alabaster lamp filled the room. A pile of unopened letters lay on the table, beside a scarcely-tasted meal. The banker's white head was bowed upon his hand. At the sound of a low tap upon the door, he looked up, and frowned.

"Come in," he said fretfully, and Madame Chevalier entered.

If one of the marble figures shining out from the folds of tapestry had suddenly stepped down from its pedestal, the old man could not have looked more terror-struck.

"Monique! This is, to say the least, very imprudent. Are you—are you aware that you imperil me as well as yourself?"

The widow quietly closed the door.

"I have taken care that I should not be recognized. You need give yourself no uneasiness," she answered. And then she came close to the hearth, and looked into her face with her sad, clear eyes. "I see that you have already heard that my children were among the prisoners taken at the preche last night. Can you give me any tidings? Where have they been confined, what will be their fate?"

M. Laval sank back into his chair and shaded his eyes.

"You should know that as well as I, Monique. The penalties attached to these secret gatherings are no secret. Good heavens! how could you let a child like Agnes run such a risk? I have not known a moment's peace since I heard that she was taken. Yet I can do nothing for her—absolutely nothing!"

There was a frightened protest in the last words. The Huguenot mother looked at him in compassion. Too weak to espouse the right, too kind to sympathize with the wrong—was he not most to be pitied, after all?

"I did not ask you to involve yourself for us," she said gently. "I only asked for tidings, monsieur. You need not be afraid to tell me what you know. I am prepared for the worst."

The old man tapped the floor uneasily.

"I do not understand you, Monique. I never could. Anybody would think you had nerves of iron. There is not much to tell. The women and children have been consigned to the convent of St. Veronique, the men to the vaults of the citadel to await their trial. Agnes is sick with fright and exposure, but received no harm at the hands of the dragoons. Rene, I am sorry to say, had the impudence to aggravate his captors at the outset. But that is only what might have been expected of him."

The mother's hands were clasped firmly together.

"You forget that if it had not been for Rene, it is Eglantine who would be in the convent," she said in a low voice.

M. Laval started from his chair and came close to his visitor.

"I think you might have comprehended my anxiety and mentioned my granddaughter's name sooner," he said fretfully. "Is she well and safe? I live in constant terror lest she should be captured by the dragoons. Surely, you did not permit her to attend that meeting last night?"

"I had certainly not the right to deny her the comfort," was the quiet answer. "But you may set your heart at rest, monsieur. She and her child are both safe and well. There is her own word for it." She drew a letter from the pocket of her gown and handed it to him. She knew that it contained as earnest an appeal for his aid as lay in the power of the warm-hearted, impetuous girl to write. In glowing words, Eglantine reminded her grandfather that it was Rene, who, at the risk of his life, had saved her from a convent-doom, when even he dared not interfere—Rene, who had won her babe back to health—Rene, who had led her own soul to the fountains of living water, that had filled her heart with a joy, even her happy girlhood did not know. She told him, what he had not heard before, that it was Agnes who had saved Henri from self-destruction, and saved her heart from breaking beneath its load of remorse. She bade him remember all she owed to Madame Chevalier from her earliest infancy, and the promise he had made to her mother never to forget that debt.

M. Laval's hand trembled violently as he refolded the sheet.

"I did not know all this; Rene did not tell me half," he said nervously.

"Rene would never boast of what he had done," answered the mother.

The old banker had begun to pace the room.

"Of course I would have done what I could for you, anyway; you might have known that, Monique. I promised as much to Godfrey years ago. I am not as rich a man as I was then; these priests are sad leeches; but I will try what gold can do. Rene has been good to my girl. He shall see that I am not ungrateful."

"And Agnes?"

Pierre Laval was silent.

"Is there no hope there?" asked the mother in a stricken voice.

"None, except submission. You may as well make up your mind to that, Monique. Surely, it can matter little in what form that sweet child worships God."

"I would rather see her dead than know she had denied her father's faith," was the low, passionate reply. "But there is one resource still, monsieur—an appeal to the priests. I will see them, and intercede for my child."

"Impossible!" grasping her quickly by the dress as she turned to go. "Are you mad, Monique? The Jesuits have no conscience where heretics are concerned. You would be seized and dragged before the Intendant before you had uttered a dozen words. Stay; there is one man. I wonder I did not think of him before. Do you remember Father Ambrose?"

(To be continued.)

**NORTH AMERICAN LIFE ASSURANCE COMPANY.**—The assets of the North American Life have now reached the handsome figure of \$823,250, as shown in the balance sheet. To this sum must be added the unearned guarantee fund, which makes the security to policy-holders no less than \$1,063,000; while the surplus on policy-holders account, after deducting reserve, is \$550,000. To have reached this point of success at the end of nine years is remarkable. It is further gratifying to find the assets in excellent shape, of safe character, and well looked after—\$557,000 of them is in first mortgage on real estate. The semi-annual investment policies issued by this company have become widely popular. An insured is offered a variety of choices under them, and the power of compound interest is forcibly exemplified in them. It is to be remarked, by the way, that in respect of per centage of surplus to assets the North American shows better than some bigger and older foreign companies, which reflects additional credit upon its wide-awake and prudent managers.—*Monetary Times, February 7, 1890.*

See advt. on page 287.

## A CARTHUSIAN MONK IN HIS CELL.

The shutters are closed, and the bars  
Let the light through in such quaint angles  
That it seems like the twinkling of golden stars,  
And the jingling of silver bangles.

'Tis a quiet place although  
I can hear the blackbirds chatter  
In the tower above, in the garden below  
The old Monk repeating his pater ;

But these are but parcel and part  
Of the atmosphere of the cloister,  
Long ago gotten by heart,  
And pat as his shell to the oyster.

I've watched the sun, sly conjuror !  
At his tricks and quips and crinkles,  
Paint rainbows and gems on the dingy stone floor  
Out of holy water sprinkles ;

And the Father to bless or to ban,  
Being both priest and logician,  
May banish the tricky elves if he can,  
So he leaves me my magician.

But I lie in my pallet bed,  
And muse and ponder the problem,  
Why the very jackdaws talk overhead,  
And I walk mute as a goblin.

When even the beasts are blithe and glad,  
And the butterflies sport and are merry,  
Man hides from the sun in a cell of stone,  
As if his soul he could bury

From God's pure sight who made the light  
To gladden all creatures living,  
And who is so good that he must delight  
In mercy and in forgiving.

The good Saint Anthony shrive my soul !  
I doubt my wandering fancies  
Come into my head as I lie in my bed  
With the sunbeams frolicsome glances.

For still the devil who tempted the saint  
Knows how to bait for a sinner  
Who is only a poor monk sick and faint,  
And in want of his lentil dinner.

Confession will make all right no doubt,  
And Father Antoine will truly  
Parcel all the sinfulness out,  
And apportion the penances duly ;

But after the fasting and sorrow—  
Absolving that's purchased with pain  
Would the Father could shrive me to-morrow  
From sinning and penance again !

—Kate Seymour MacLean, in *The Week*.

## ENGINEERING FEATS AND THEIR COST TO LIFE.

The opening of the Forth Bridge is certainly an engineering achievement of which we may legitimately be proud, but the piteous appeal to the Prince of Wales on behalf of the widows and orphans is evidence of the cost to life involved by these gigantic enterprises. In the present instance every conceivable precaution seems to have been taken to prevent accident, but in spite of these some fifty lives have been immolated to the steel Juggernaut. Large as this number appears when viewed in the aggregate, it is in reality a small relative mortality for an undertaking which has taken seven years to carry out, and on which as many as four thousand men have been at work at the same time. Indeed, if one inquires into the conditions under which the work was carried on, the ultimate feeling is less one of surprise at the number than of satisfaction that no more were sacrificed. Apart, however, from direct danger to life, the damage to health must be considerable, though as to this we are not in possession of any accurate data. It would be interesting to know, for instance, something of the history of the men who work in the caissons—those gigantic representatives of the diving bell of our immediate predecessors. It seems that no great inconvenience was experienced until the pressure exceeded thirty tons to the square inch, but above that pressure the men all fell ill, sooner or later, some lightly, others more seriously. In fact, the men engaged in this hazardous work had to be replaced three times—a telling proof of the insalubrious nature of their occupation. The ill effects were not due in their entirety to the high pressure, which never exceeded three atmospheres, but to the emanations from the soil which formed the river bed. We are in ignorance of the chemical constitution of these gases, which are said to have been inflammable, though they did not give rise to anything in the nature of an explosion. The curious reticence of the French authorities in such matters prevents any comparison being instituted between the mortality attending the construction of the Forth Bridge and that entailed in the construction of the rival giant the Eiffel Tower. We are quite in the dark as to the blood tax levied by the latter, but ugly rumours were afloat while the building was going on. The surgical and medical history of these two undertakings would constitute a text-book of these two departments by itself, and it is to be regretted that no one has been found with the necessary enterprise and ability to place this information at our disposal.—*Medical Press*.

## THE MISSIONARY WORLD.

## THE UNEXPECTED IN JAPAN.

The Rev. H. Loomis, of Yokohama, writes as follows to the *Missionary Review* :

## I.

There has been no time since the modern revolution of Japan began, thirty years ago, when the best students of the history and the characteristics of her people have not borne in mind that this people are sensitive, proud, and, as compared with their neighbours, the Chinese at least, fickle. They have been frequently called the French of Asia. We have seen them, however, progress with marvellous quickstep through the following stages : (1) The abolition of the office of the Shogun, the charter oath of the Emperor, and a deliberative Assembly in 1866. (2) In 1869 the surrender by the feudal chiefs, or Daimios, of their hereditary fiefs ; and and in 1871 these fiefs, or clans, turned into provinces, with governors appointed by the Emperor. (3) In 1876 the Daimios and the Sumarai were deprived of their swords and their hereditary income, all by compulsory commutation, which plunged the Government an additional one hundred and seventy-five million dollars in debt, and precipitated the Satsuma rebellion of 1877, to suppress which 60,000 troops were called into the field. (4) The Supreme Council, *Dai Jo Kuwan*, with its thirteen members, was formed in 1875, and the Senate, with forty members nominated by the Crown, also a Supreme Judicial Tribunal, an assembly of Provincial Governors, and ten Ministers of Departments. (5) The general reforms in the social and civil life of the people after models from various countries : from France she learned how to organize her army and police ; from England the construction and management of her telegraphs, railways and pre-eminently, her navy ; from America and England, educational and agricultural development ; and from these, with Germany, machinery and manufactures. Her postal system has grown to importance and precision. Two cables connect her with the rest of the world, and her own sons make her telegraphic apparatus. The newspaper has been rapidly and influentially developed. To cap the climax, the Emperor kept his contract in 1890, and handed the country a constitution !

These are very rapid changes for any country to make during one generation, and there have been frequent expressions of misgivings whether they were not all too rapid to be permanent. But thus far Japan has stood the strain.

There were, however, some existing treaties with foreign nations which certainly needed revision. Take the matter of the tariff, for instance, which was cruelly against Japan's interests and opposed to all justice. Now that the time for this revision of treaties has arrived, the Japanese have become very excited in the discussion of it. They are sensitive, proud and inexperienced in foreign diplomacy, a third of a century practically comprising all their experience with other nations than the Chinese. The most objectionable feature of the proposed treaty provides that foreigners may go anywhere, reside anywhere, own land, and engage in business anywhere. The larger part of the empire is opposed to any such intrusion, and the commercial part of the population doubt their ability to hold their own against foreign business combinations, if this be granted. Then there is the chance of Chinese immigration, which has scared bigger nations than Japan, and nations with much greater territorial extension.

The proposed treaties look, however, to the improved tariff on imports, and the result will be the restoration of many industries now supposed to be dead. Another gain to Japan is the proposal to terminate, after five years, the extra territorial jurisdiction over foreigners. The assumption by foreign nations of the right to exercise jurisdiction over their own subjects, is grounded in the diverse standards, civil and moral, of these Oriental countries and those of the west. But Japan has objected to the Consular Court, and it doubtless has yielded anything but justice to the Japanese in the cases past count. A cold-blooded murder of a Japanese by an Englishman has been punished only by five years' imprisonment. The proposal now is for a mixed court of Japanese and foreign judges, to whom cases of conflict between Japanese and foreigners shall be referred. But the Consular jurisdiction has rendered the Japanese distrustful of foreign justice toward the Japanese, and they antagonize the suggested provision. We are pleased to be able to present the following about the situation, from an observant and thoughtful resident of Japan, who is not out of sympathy with the patriotic ambitions of the Japanese, though probably not in sympathy with the Japanese politician of low grade and stubborn prejudices.

## II.

It is with feelings of the deepest sadness and regret that I must say the position of Japan to-day is more perilous than at any time since the revolution of 1868.

But a few months ago there was a prospect of the revision of the treaties and the opening of the country, so that foreigners could travel or reside in any place and conduct business freely. This seemed at that time to be the sincere desire of nearly all of the people of Japan, and the only question was as to the terms. The foreigners were very reluctant to place themselves under native jurisdiction, unless there was an assurance of a just and equitable administration of the laws.

It was proposed that this should be arranged by employing a certain number of foreign judges, who should sit with the natives in cases where foreigners were involved. It was thought that this arrangement would meet with general satis-

faction, and, as a temporary arrangement, would prepare the way for Japan to take her place on an equal footing with the enlightened nations of the earth.

But, to the surprise and regret of the true friends of the country, there has recently appeared a strong anti-foreign feeling that has put a check upon all revision of the treaties and thrown matters here into utter confusion. The cry now is, Japan for the Japanese, and no foreigners whatever. The ground for this opposition is that foreigners are dishonest and overreaching in business matters, and with their more extensive experience and energy will leave no chance for competition. But it is plain that at the bottom of this there is still lingering in Japan some of that old feeling of hatred of other nations that was almost universal when Com. Perry came here. It was not a matter of choice, but they were compelled then to make a treaty that was quite against their will.

The leader of this anti-foreign crusade is a General Torio, who is gathering about him some of the discontented factions who are not in sympathy with the past course of the Government, and who are ready for anything that will bring a change. He tried to get the sympathy and operation of the Buddhist priests, on the ground that in this way they could keep out the Christian missionaries, who have become such an active force in the land. But the priests have not been so foolish as to enter into any political affiliation that would surely bring them trouble and division in their own ranks.

The worst feature of all this is that the men who have stood at the head thus far, and to whom the credit of Japan's position to-day is due, have resigned their places, and left matters to drift.

The state of things here now is well stated in a recent number of the *Japan Mail*, which is practically an organ of the Government, and of course is disposed to treat all questions of this nature in the most favourable light. It says : We need scarcely dwell upon the magnitude of the loss that the Cabinet will suffer by the retirement of the two men (Count Ito and Inouye) who have hitherto supplied such a large share of that body's talent and experience. It has come to be difficult to imagine a really efficient Japanese administration from which the names of the two brilliant Choshu leaders are absent ; and the removal of their guiding hands from the helm of State at a time when the nation is about to enter upon the novel routes of local government, autonomy and constitutional institutions cannot be viewed without grave uneasiness.

To these two men more than any others does the country look for guidance. No others have had so much experience or shown the same abilities. Count Ito was the compiler of the Constitution, and is, therefore, especially fitted to introduce and defend it. Count Inouye has filled both the foreign and domestic bureaus with credit to himself and advantage to the country, and seems especially fitted to direct the future political affairs of the country into a stable and prosperous shape.

In this crisis of affairs the Emperor has summoned to his aid the old Prime Minister, Prince Sanjo, but it is apparently only a temporary expedient. It seems hardly possible that the nation will be content to go back to the old and conservative leaders of the past and inaugurate a new and anti-progressive policy. Just at present the country is like a ship at sea, with no one to take the helm or man the ropes.

Nothing more is attempted in the way of treaty revision, and present indications are that efforts will be made to discard all recent efforts in that direction, and instead of looking for concessions on the part of other nations, as heretofore, such terms will be demanded as will make revision entirely out of the question, and the residence of foreigners here as uncomfortable as possible.

It is only about two months before the proposed opening of the Japanese Parliament. In this condition of things such an institution would be a most unfortunate addition to the present complications. With so many wild schemes as are now being discussed, it would be impossible to effect any legislation that would be a benefit to the country. Until there is some change for the better in the political status, the whole project of a parliament had better be given up. It is plain now that the country is not ripe for a change in the administration ; but two things are possible—a strong monarchy or hopeless anarchy. Men full of all sorts of schemes are coming to the front, and forming parties to sustain their crude and impracticable ideas. And they are not content with simple suasion to carry out their policy either. The assassination of Count Okuma and others are indications of what desperate measures may be resorted to in order to secure success.

At a recent political meeting in Hiroshima, the speakers were hooted down by the mob, and given no chance to speak at all. One of the speakers was dragged from the stage and beaten by his opponents, who, it is reported, hired a body of men to take possession of the building, and prevent any hearing on the part of those who came to listen and learn.

At Kumamoto also a band of men hid themselves by the roadside at night until some members of another political party came along, and then rushed upon them with swords and clubs, and nearly killed them. The Government has ordered both of the parties to be dissolved. It will be sad, indeed, if all these past years of such marvellous progress are to be followed by a revolution, in which the ruling spirit will be that of isolation, and the old idea of barbarian expulsion will have full sway. We have better hopes for Japan, and yet time alone can tell where all this is going to end.

Ministers and Churches.

THE Rev. P. Wright, of Portage la Prairie, lectured on "David Livingstone," at Minnedosa, recently, and exhibited about 160 stereoscopic views. Everybody seemed to be well satisfied, particularly the children who had been furnished by the church managers with complimentary tickets.

NEW WESTMINSTER, B.C., Truth: George T. Ross, aged twenty three years, eldest son of Rev. Mr. Ross, Presbyterian minister at Chilliwack, died there on Sunday week. He had recently arrived from Carman, Manitoba, and was attacked by measles, from which he had only partially recovered when a severe cold caused a relapse which resulted in his death.

At a special meeting of the Presbytery of Glengarry, held in St. John's Church, Cornwall, last week, a call from Kenyon congregation to the Rev. M. McLennan, St. Fimo, was declined by that gentleman. A call was also presented in favour of the Rev. D. Stewart, of Finch, from the congregation of White Lake and Barnston, Presbytery of Lanark. Mr. Stewart asked a few weeks time ere deciding, which was granted.

THE *Sentinel Review*, Woodstock, says: Some time ago we announced that the Montreal *Witness* prize for the best story from the County of Oxford had been awarded to Miss Lizzie McKay, daughter of Rev. W. A. McKay, of Woodstock. Miss McKay has now been awarded one of the three special Dominion prizes awarded by the readers of the *Witness*. When it is remembered that there were no less than 1,192 competitors for this prize it will be seen how very highly creditable to the young lady these new laurels are.

THE Rev. W. T. Alberga, of Jamaica, preached an earnest and thoughtful sermon in St. Mark's Presbyterian Church, Montreal, on a recent Sunday. He subsequently gave an address in the hall of the church on missionary work in Jamaica. Mr. Alberga is a graduate of Oxford University, and has been connected with the Episcopal body in the West Indies, but is applying for admission to the Presbyterian Church in Canada. His application, and that of the Rev. Mr. Black, a minister of the English Presbyterian Church, who is on his way to this country, will be considered by the Montreal Presbytery shortly, and if thought proper recommended to the General Assembly.

THE following extract from the codicil to the will of the late Rev. D. B. Cameron, of Acton, has appeared. Considering the foolish extravagance displayed by the community in general and as a protest against it, I direct that my body, when dead, shall be decently wrapped in bleached cotton, neatly prepared for the purpose, laid in a simple coffin made of pine, with no ornamentation, not as much as my name, and carried to the grave in a sleigh if in winter, or a spring wagon; and laid in the grave without a shell; and that no monument or stone of any kind be put up to mark the place, unless some friend take a boulder from the field to mark the spot, and, if he fancy to do so, cut thereon the initial letters "D.B.C."

THE Lynedoch Presbyterians held their annual congregational meeting recently. Last year they raised for all purposes \$1756.10. A comfortable new brick manse was built and \$725 of its debt paid. The Woman's Foreign Missionary Society raised \$750 besides sending to the Indians about \$28 worth of clothing. A mission band was organized in May. One member gave \$200 to Home Missions and in addition to this, there was given to the various schemes of the church \$110. Fifty dollars was raised for Sabbath school expenses and \$50 for the Bible Society. The present membership is forty-nine. The Silver Hill portion of the charge raised for all purposes \$705.95. They paid \$345 of their share of the manse debt. Their present membership is seventy seven.

THE agent of the Aged and Infirm Ministers' Fund, Rev. William Burns, resumed the canvass in the city last week, and with good results. Mr. Macdonald and Mr. Burns are addressing the congregations which have not, so far, been visited. It will be at once apparent that the success of this movement depends, to a considerable extent, on the degree of support it receives in Toronto. The need of liberal subscriptions must be apparent to all who reflect for a moment on the condition of those who by reason of age and infirmity are dependent on the provision the Church makes for those who merit well at her hands. It is understood that a gentleman occupying a prominent and influential position has promised a liberal subscription as soon as the present movement is within measurable distance of accomplishment.

THE schoolroom of St. Andrew's Church, East, was crowded with the congregation and friends last week when the closing meeting of the season under the auspices of the Young People's Association took place. Rev. G. M. Milligan, the pastor, who occupied the chair, prefaced the proceedings with an appropriate address. There were many places, he said, in which Young People's Associations were not much needed. Circumstances, however, determined where they should be established, and their value in large cities where, under the auspices of the Church, they made provision for the development of mental, social and literary taste was undoubted. The General Assembly had recommended a greater attention to Scripture study amongst the young of the church, and taken even as biography and history there was no book that could be studied with greater advantage than the Bible. After Rev. Mr. Milligan had concluded his address an entertaining programme of recitation, song and instrumental music was entered into. The talented elocutionist Miss Jessie Alexander recited some of her best Scotch pieces. Cornet solos were given by Mr. Herbert L. Clarke and songs by Mr. G. W. Grant. Mr. Arthur Dewey was piano accompanist.

AMONG the prosperous Presbyterian congregations in Toronto is to be ranked what was first known as Yorkville, now Charles Street, but what is henceforth to be known as Westminster Church, under the pastoral care of the Rev. John Neil. Preparations are now being made for the erection of a handsome and commodious church. The new edifice is to be erected on the south side of Bloor Street east, just opposite Gwynne Street, and will cost \$45,000 exclusive of furnishing. The design is the work of Mr. W. R. Gregg, architect, and is at once striking and beautiful. Red Credit Valley stone with gray stone trimmings will be the material used. The architecture is what is known as Romanesque. A square tower with an open belfry will contain the main entrance and there will also be a large vestibule entrance, besides two exit doors in the rear. The body of the church, including gallery, will accommodate 1,000 people. In the rear there will be a large semi-circular addition, on the ground floor of which will be situated cloak, vestry, session and managers' room, besides a lecture hall capable of holding 400. On the first floor will be the Sunday school class rooms arranged around a circular assembly room. The excavations are in progress and the work will be carried on as speedily as possible, since the Charles Street church is far too small to accommodate the large congregation.

THE Acton *Free Press* says: Monday evening week was the scene of a large gathering in the town hall, Oakville, to bid farewell to Rev. William Meikle, who has for twenty-three years been a good, useful, active citizen of our town. The meeting opened with prayer, followed by singing from the united Methodist and Presbyterian choirs. Mayor Utphart, chairman, then spoke a few words in the most sorrowful and heartfelt manner. He said of all men he knew he loved none like Mr. Meikle; and respected him as much as if he was his own father. Mr. H. Wilson then read a beautifully-illuminated address, and the chairman presented it to Mr. Meikle as a mark of esteem from the citizens of Oakville. Mr. Meikle replied in very touching words. He spoke of the many trials he has had during his twenty-three years' pastorate here, but none were so great as severing the ties which bound pastor and people together. Rev. Canon Wortel, Rev. William Kettlewell, Dr. Hunter, Dr.

Cochrane, Mr. William McCraney and S. D. Marlette then followed with short addresses, all of whom spoke in the highest praise of him who was about to bid them farewell, expressed their regret that the members of the Oakville Presbyterian Church had no other reason than Mr. Meikle's advancing age for treating him as they have. The members of the Woman's Foreign Missionary Auxiliary of the Presbyterian Church presented Mrs. Meikle with a life certificate of membership, accompanied by a short address.

THE first quarterly meeting of the Toronto Union of the Young People's Societies of Christian Endeavour was held last week in the Western Congregational Church, Spadina Avenue. The edifice was decorated for the occasion and presented a charming appearance. Over 500 persons were present, these churches being represented: Zion Congregational, Hazelton Avenue Congregational, Beverley Street Baptist, Central Methodist, St. Clarens Avenue Methodist, St. James Square Presbyterian, Central Presbyterian, Parliament Street Baptist, Cook's Presbyterian, Leshevillie Presbyterian, Hope Congregational and Northern Congregational. Mr. T. G. Anderson, president of the union, was chairman and Rev. A. F. McGregor conducted the devotional exercises. Rev. Coverdale Watson of Central Methodist Church gave an address of welcome, after which a choice musical programme was disposed of in which these ladies and gentlemen took part: Miss Lillie Howell, Miss E. Dawkins, Mrs. McClellan and Mr. W. A. Ashdown. A paper on "Spirituality" was contributed by Miss F. Dawkins, which was listened to very attentively. Miss Glover, of St. James Square Presbyterian Church, also read a paper on "Practicality." Rev. W. W. Andrews, B.A., of St. Clarens Avenue Methodist Church, led a consecration meeting, after which the touching hymn, "God be with you till we meet again," was sung. The union was reported to be in a flourishing condition. The proceeds of the meeting will be used to defray expenses of two delegates from the union to the St. Louis Convention in June.

THE funeral of the late Rev. A. E. Doherty, pastor of St. Paul's Church, Carluke, took place last week from the residence of his father, Dr. Doherty, Markham. The pall-bearers were Rev. Dr. Laing, Dundas, Rev. Dr. Laidlaw, of Hamilton; Revs. J. McKay, of Scarborough; D. McIntosh, of Unionville; J. C. Tolmie, of Brantford, and J. Crawford, of Knox College. The services were in charge of Rev. R. Thynne, of St. Andrew's Church, Markham, and the funeral sermon was preached by the Rev. Dr. Laidlaw, from the words, "I have finished my course." 2 Tim. iv. 7. The funeral was very largely attended, friends and acquaintances from far and near assembling to pay their tribute of affectionate regard to the memory of the lamented young minister, whom many of them had known and loved from his childhood. Mr. Doherty was inducted to the pastoral charge of St. Paul's Church, Carluke, on July 31st, 1885, and during his twenty months' pastorate has greatly endeared himself to his people and all who knew him. He was supposed to be in the enjoyment of good health until an attack of grippe some two or three months ago induced diabetes. Acting under medical advice he went to Clifton Springs, N. Y., in the hope of regaining his fast failing strength, but sank rapidly and passed peacefully away. He leaves a young widow and infant son to mourn his loss. The remains were interred in St. Andrew's Church Cemetery, Markham. The deceased was only in his thirtieth year. The people of his charge at Carluke have the heartfelt sympathy of the whole community. The death of their beloved young pastor has come to them as a sudden and sore bereavement.

THE fifty-seventh annual meeting of the Upper Canada Tract Society was held last week in the Broadway Methodist Tabernacle corner of College and Spadina Avenue. In the absence of the president, Rev. John Burton, the chair was taken by Mr. J. K. Macdonald. There was a fairly good attendance, but not nearly so large as the occasion deserved. Dr. Moffat, secretary of the Society, presented a most encouraging report of the work done during the past year, and concluded by moving that the report be adopted and printed, and that the following gentlemen be the office-bearers and directors for the ensuing year: Rev. John Burton, B.D., president; Rev. William Reid, D.D., ex-president, Right Rev. Maurice S. Baldwin, D.D., Bishop of Huron, Sir Daniel Wilson, LL.D., President University College, Right Rev. Arthur Sweatman, D.D., D.C.L., Bishop of Toronto, Rev. Joshua Denovan, ex-president John K. Macdonald, vice-presidents; J. S. Playfair, treasurer; John K. Macdonald, Rev. A. F. McGregor, B.A., honourable secretaries. Rev. Robert C. Moffat, D.D., permanent secretary; Rev. D. G. Sutherland, D.D., Charles Duff, M.A., D. McFavish, M.A., D.Sc., W. G. Wallace, B.D., Manly Benson, C. C. Owen, John Alexander, W. A. Hunter, M.A., G. J. Bishop, Stuart Acheson, M.A., Heber J. Hamilton, B.A., W. R. Parker, D.D., and Messrs. James Brown, George Pim, J. J. Woodhouse, E. J. Joselin, M. Nasmith, Herbert Mortimer, A. E. O'Meara, James Knowles, jr., W. A. Douglas, George Lugsdin, A. H. Gilbert, Joseph Watson, directors; Depository, Mr. John Young, 102 Yonge Street, Toronto. Rev. Dr. McFavish moved the following resolution: "That we devoutly thank God for His blessing upon fifty-eight years of earnest labour in the circulation of the Word of Life and of the best Christian literature in all sections of Canada." In doing so, he made a very forcible attack on bad literature, contending that unspeakable evil and misery was the result of wicked and senseless books and papers. The resolution was seconded by Mr. Huntziman, supporter. Rev. Dr. Parker moved the next resolution: Knowing the great necessity of Christian colportage and how the Holy Spirit has used it, we commend it most heartily to the sympathy, the prayers and the support of every friend of Christ in Canada. Rev. Thomas Bone seconded the motion, dwelling at some length on the aims and work of the Society. During the past year the Society has enjoyed a large measure of prosperity.

THE Rev. J. Wilkie, of the Central India Mission, sends a communication in which he acknowledges Toronto subscriptions to the Building Fund of the Canadian Mission College at Indore, India. The list for Toronto is not yet complete, as it is believed further sums will yet be subscribed for this purpose which will be noticed in a future issue. The amounts subscribed in other places in Canada will also be soon given. The following is the Toronto list: George Craig, \$500; Thomas West, \$200; Wm. Mortimer Clark, \$100; Mrs. Helen G. Clark, \$100; Mrs. Jane Tapp, \$50; Donald McKay, \$100; Miss Stewart, \$100; John Kay, \$100; John Kay, Son & Co., \$100; Robert Hay, \$100; A. M. Smith, \$50; John M. Martin, \$50; W. Barclay McMurrich, \$50; Mrs. Catharine Macdonald, \$50. (Rev.) Wm. MacLaren, D.D., \$50; Joseph Hender son, \$50; Mrs. MacLaren, \$50; Few Members of St. Andrew's, \$50; D. D. Chasor, \$50; Joseph Oliver, \$50; Joseph L. Thompson, \$50; Wm S. Thompson, \$50; Allan C. Thompson, \$50; (Rev.) W. A. Hunter, \$50; R. McLain, \$50; I. K. Macdonald, \$50; J. Hunter (Dr.), \$20; Charles Cookshus, \$25; James Scott, \$20; S. C. Duncan Clark, \$25; Hon. G. Mowat, \$20; Mrs. C. S. Ewart, \$20; Mrs. Ford, \$20. "At the Request of the Children," \$25; D. T. McArthur, \$25; "A Friend in Old St. Andrew's," \$25; J. L. Brodie, \$25; H. Kent, \$25; Deer Park Congregation per Miss Marks, \$21; James Dickson, \$25; C. B. Peiry, \$20; R. Donald, \$25; W. Wilson, \$25; John A. Paterson, \$30; B. E. Walker, \$25; H. W. Meikle, \$10; G. W. K., \$10; James Shields, \$10; J. F. McCrae, \$10; Miss Hutchinson and Miss Milne, \$10; R. A. Dickson, \$10; Anonymous (per Rev. Dr. Parsons) \$10; H. M. P., \$12; S. Vermy, \$10; A. Jeffrey, \$10; A. Friend, \$10; F. W. Barwick, \$10; J. W. Ireland, \$10; Fred Mowat, \$10; Alex. Gemmill, \$10; Alex. Jardine, \$5; J. W. Lang, \$5; Swan Bros., \$5; John Wantes, \$5; George P. Dickson, \$5; Rev. William Patterson, \$5; A Friend (per Miss B. MacMurchy), \$5; Mr. W. Davidson, \$5; Miss Smith, \$5; Rev. John Young, \$5; John Sim, \$5; Mrs. Hillock, \$5; J. C. McMillan, \$5; Charles Macpherson

and family, \$5; "In Memory of Mrs. MacMurchy," \$5; D. McGee, \$5; Leslieville Presbyterian Church, \$7; Friend in Deer Park, \$5; St. John's Presbyterian Church, \$6.28; D. Macgillivray, \$5; A Friend, \$2; Mr. Bradshaw, \$2; Mr. Merryfield, \$2; Mrs. James Mossman, \$2; Maggie Mossman, \$1; Mrs. Annie Allan, \$1; V. H. Cairnes, \$1; Miss M. Hardy, \$2; John Riddell, \$2; William Munro, \$2; Douglas Scott, \$1; Miss Oagill, \$1; Mrs. Workman, \$1; Mrs. Smellie, \$1; James Hathaway, \$1; Miss Strachan, \$2; James Hathaway, \$4; Roderick and Donald Mackenzie - from selling papers, \$2; Mrs. Dunn, \$1; Mrs. Smyth, \$1; Hector McKinnon, \$2; Mrs. Steele, \$4; James G. Baillie, \$2; Thomas Wallace, \$1; 25; Miss L. Workman, \$2; Friend, per Rev. Mr. Gray, 50 cents; John Leckie, \$2; Miss Wilson, \$1; A. M. Taylor, \$1. Total, \$2,999.03.

PRESBYTERY OF PRATERBOROUGH. - This Presbytery met on the 18th March. There were twenty three ministers and fifteen elders present. The Rev. D. A. Thomson was appointed Moderator for six months. Presbytery agreed to apply to the General Assembly for leave to receive as ministers of this Church the Rev. B. Caulfield Jones, of the American Presbyterian Church, and the Rev. Andrew Dowsley, late missionary of the Church of Scotland in India. The resignation of Mr. Cameron, of Millbrook was accepted, to take effect on June 30. The resignation of Mr. Craige, of Boscawen, was laid on the table until May. The new mission field of Janetville, Ballyduff and Pontypool was organized. The grants of last year were authorized on behalf of the augmented congregations and mission stations within the bounds. Hastings was removed from the list of augmented congregations and placed among the self-sustaining charges. Reports were received on Sabbath Observance, Sabbath Schools and Temperance and adopted and ordered to be transmitted to the Synod's Committees on these subjects. The report on Statistics was received and adopted. Presbytery agreed to recommend that no change take place in the constitution of Assembly. The name of Mr. Oswald, a student missionary within the bounds, was ordered to be forwarded to the Assembly with the request that the Assembly direct the Presbytery as to the standing of Mr. Oswald. At an adjourned meeting held on April 8, delegates were appointed to the General Assembly, viz.: ministers - (by rotation) Messrs. McEwen, Gilchrist, Hyde, Sird, Macmillan, Scott and McLeod, and Messrs. Roxburgh, Graham, J. F. Clark, Roger J. Clark, McIntosh and Douglas, elders. The appointment of a Sabbath school secretary was not approved of. It was agreed to approve of an obligatory connection with the Aged and Infirm Ministers' Fund. Next ordinary meeting was appointed to be held in Port Hope on the 8th July, at half-past nine a.m. - W. BENNETT, Pres. Clerk.

PRESBYTERY OF WHITBY. - This Presbytery met at Oshawa, April 15th, Mr. Eastman, Moderator. All the ministers were present and a goodly number of elders. A great amount of business was transacted, the following being the leading items: The annual reports of the Sabbath Schools, Sabbath Observance, Temperance and Statistics were read and disposed of. A call, largely signed, from the congregations of Dunbarton and Melville Church, Scarborough, to Mr. Mills, Sunderland, was presented and sustained and forwarded to the clerk of the Presbytery of Lindsay, in whose bounds Mr. Mills is now labouring. Another call was presented to Mr. Carmichael, Columbus, this time from Regina, N.W.T., and although Mr. Carmichael had not preached there, yet the congregation had such confidence in him - in his ability and adaptation to their field of labour - that they sent down a largely signed call accompanied with pertinent reasons. Mr. Carmichael's present charge displayed through their commissioners a nice spirit. Mr. Carmichael indicated that he had reason to regard this as a call from God, and while it was hard for him to break the tie that had existed so pleasantly for the last thirteen years, he could not but go where the Master sent him. The Presbytery agreed to translate. He will leave for the west after the 11th of May. Mr. Eastman was appointed Moderator of Session during the vacancy. Mr. McLaren's resignation was allowed to lie on the table until the July meeting so as to give the congregations an opportunity of increasing their giving for the support of ordinances among them. The Presbytery gave its consent to the congregation of St. John, Pickering, to put up a new church in the village of Brougham. Dr. Laing of Dundas was nominated Moderator of the General Assembly. Rev. J. Abraham of Whitby was nominated Moderator of the Synod of Toronto and Kingston. Messrs. Fraser and Kenwick were appointed members of the Synod's Committee on Bills and Overtures. The commissioners to the General Assembly are Messrs. Eastman, Kennedy, Fraser and McMechan, ministers, and Messrs. Davidson, Kean, Burns and Ballagh, elders. - A. A. DRUMMOND, Pres. Clerk.

HIGHER RELIGIOUS INSTRUCTION.

LIST OF SUCCESSFUL CANDIDATES.

The following list of successful candidates in the Higher Religious Instruction examinations has been forwarded for publication. Rev. T. F. Fotheringham, Convener of the Committee, states that owing to pressure of work he will be unable to furnish detailed reports to presiding examiners until after the meeting of the General Assembly. Candidates whose names do not appear in the published lists have failed to obtain 50 per cent. M stands for medal, P for prize:

JUNIOR BIBLICAL.

Airth, Edith (P); Kenfrew; Alexander, N. B., London; Allan, Lucy, Smith's Falls; Arbuckle, Ella (P), Pictou; Bailey, Emily, Sherbrooke; Bartlett, Reginald, Sherbrooke; Bingham, Edgar, Stoney; Brodie, George, Quebec; Buchan, Thos. Pickering; Burnet, Lizzie, Galt; Cameron, Bessie, Helena; Campbell, Bertie (P), Regina; Chadwick, Ethel, Ottawa; Clarke, Fannie, Toronto; Crawford, William, Brockville; Creelman, Ruby E., Newton Mills, N.S.; Dale, Ethel J., Pickering; Dunlop, Edith, Hamilton; Edmondstone, M., Thorold; Ellis, Eva May, Quebec; English, Ruth, Hastings; Ferrin, Eliza (P), Hintonburg; Forbes, Jesse E., Halifax; Forbes, Emily, Sarnia; Forbes Hector M., Halifax; Fotheringham, Mary T., Toronto; Fraser, Christy A., Dundee, Que.; Fraser, Ella, Dundee, Que.; Fraser, Agnes J., Millville, N.S.; Gammell, Agnes, Newton Mills, N.S.; Gavin, Florence, Strathairn; Gaskell, Bella, Hamilton; Gray, Feta, Kingston; Greig, Christina, Regina; Guest, John J., New Westminster, B.C.; Hamilton, Alex. E., Toronto; Harstone, Rolt M., Winnipeg; Hart, Ethel H. (P), Winnipeg; Hastings, Annie A., Hamilton; Hunter, Georgina, Smith's Falls; Innes, Isabella M., Millville, N.S.; Irwin, Maggie, Rochester; Johnston, Jeannie, Toronto; Kaye, Edith G., Toronto; Kerr, John M., Pickering; Kluck, Ethel, Stoney; Lee, Edith, Indian Head, Assa.; Mackenzie, Christie, Sherbrooke; MacLennan, Katie (P), Toronto; Maguire, Annie, Six Mile Brook, N.S.; McCleymont, Gilbert, Kingston; McDonald, Paul A., Carleton Place; McDonald, M. J., Stoney; McEwen, Lottie, Montreal; McIntyre, Jennie J., Toronto; McKay, Murray, Millville; McKenzie, Amer J., Four Mile Brook; McKenzie, Bessie J., Millville; McKenzie, B. S., London; McKenzie, Elsie, Sunnymeade, Assa.; McKim, Mary A., Acadia Mines; McKim, John J., Acadia Mines; McLachlan, Bella, Regina; McLachlan, Minnie, Regina; McLeod, Katie, Ottawa; McQuarrie, Wm. G. E., New Westminster, B.C.; Mellie, Elizabeth J., Colborne; Miller, Grace, Dundee, Que.; Miller, Charlotte, Montreal; Mills, Alex., Toronto; Mills, John C., Enniskillen, Ont.; Niekke, Hugh, Kingston; Park, R. P., Whitewood, Assa.; Patterson, Jane, New Westminster, B.C.; Peters, Annie (P), Hastings; Potter, Sarah, Halifax; Priele, Arch. W., Toronto; Robertson, Janet J., Strathairn; Rogers, Maud (P), Regina; Shaw, Gertrude, Hastings; Short, Lizzie (P), Regina; Short, Ella, Picton; Simpson, Jeannie, Toronto; Simpson, W. E., Lewis, Que.; Smith, Bella, Acadia Mines; Smith, Annie May, Quebec; Stephens, John J., Toronto; Stewart, Lizzie J., Kenfrew; Stewart, Kate M., Meaford, Ont.; Sutherland, Bessie M., London; Sutherland, Jessie B., Six Mile Brook, N.S.; Terry, F. S., Blackwood, Assa.; Thomson, Kate (P), Pickering; Thomson, Jas., Colborne;

Truesdale, Annie, Regina; Waddell, Elida, Smith's Falls; Watson, Mary (P), Perth; White, Robt. C. G., Ottawa; Woods, W. A., Stayner; Young, Luther, Millsville, N.S.

INTERMEDIATE BIBLICAL.

Allan, Adlie, Churchill; Allan, Mary, Churchill; Allen, Agnes M. (P), Stayner; Anderson, Geo. W. (P), Lucknow; Anderson, Emma E., Blackwood; Blair, Anna, St. John, N.B.; Blyth, Agnes H., Ottawa; Blyth, Jas. T. (P), Ottawa; Burgoyne, Jas. W., Up. Stew. Ke. N. S.; Calder, Jane A., Cranbrook; Caldwell, Maggie, Merivale; Colquhoun, Jas., Dundee; Colquhoun, Kate B. (P), London; Cox, Mary, J. (P), Lucknow; Cumming, Chas., Whitewood; Dick, Ida M. (M), Ottawa; Forbes, Bella A., London; Fraser, Annie M., Dundee; Fraser, Julia A., Dundee; Garratt, Alf. W., Blackwood; Garratt, Maud M., Blackwood; Gillis, Samuel, Whitewood; Graham, Cassie B., Halifax; Green, Joanna, Merivale; Harvey, Geo. C., Indian Head; Harvey, Mabel, Indian Head; Hutchinson, Ellen, Toronto; Johnson, Laura, Newton Mills; Kay, John A., Odell; Keith, Geo. A., Smith's Falls; Keenan, Adeline C., Merivale; Kingsbury, Ella, Ottawa; Lightbody, Minnie, Smith's Falls; Logan, Mary, Pictou; Lynch, Elio J. (P), Strabane; Macdonald, Jas., Holyrood; MacIntosh, Magae, Halifax; Mahaffy, Hattie (P), Port Albert; Malcolm, Aggie A., Toronto; Matheson, Dan. J. (P), Halifax; McEwen, Clara P., Lakefield; McKenzie, Mary (P), Lucknow; McLachlan, D. N., Regina; McMillan, Millie (P), Halifax; Mitchell, Nellie A., Langvale; Moore, Ida, Smith's Falls; Morris, Annie, London; Rogers, Frank, Regina; Rogerson, Carrie, Lofroy; Rothwell, Emma, Hamilton; Scott, Agnes, Londesborough; Simpson, Mary J., Jamestown; Smith, Jas., Hamilton; Sutherland, Annie E., Helena, Que.; Sutherland, Annie E., Thornburn, N.S.; Taylor, Janet C. (P), Winnipeg; Wallace, Lizzie, Newboro, Ont.; Watters, Lillian A., Quebec; Whittans, Carrie, Hintonburgh, Ont.; Whitten, Minnie, Toronto; Whittan, David (P), Ottawa; Young, Milton, Millsville, N.S.; Young, Nettie, Millsville, N.S.

SENIOR BIBLICAL.

Archibald, Jessie (P), Lucknow, Ont.; Beveridge, Eva., Port Elmsley, Ont.; Black, Malcolm (P), Brussels, Ont.; Brash, Agnes, Westport, Ont.; Brown, Thos. A., Orono, Ont.; Campkin, H. H., Indian Head, Assa; Cunt, Robt. H. (P), Jamestown, Ont.; Dutton, Katie, Brussels, Ont.; Fraser, Katie, R., Dundee, Que.; Harlow, Harriet V., Duncannon, Ont.; Harvey, Nettie, Indian Head, Assa; Hutchison, Geo. N. (P), Ottawa; Lee, Ida, Indian Head, Assa; Linton, Ada, Orono, Ont.; Little, Ehs, Killyleagh, Ont.; McKenzie, Donald G., Lucknow, Ont.; McPherson, Laura, Assa; Main, Nellie, Hamilton; McCallum, Edith, Four Mile Brook, N.S.; McCallum, Campbell (P), Four Mile Brook, N.S.; McDonald, Marion E. (P), Elmfield, N.S.; McMillan, Duncan, Langvale, Man.; McMillan, Mrs. D., Langvale, Man.; McPhail, Finlay S., Orwell, P.E.I.; McFavish, Elis, North Bruce, Ont.; Millan, John, Blackwood, Assa; Munzie, Maggie, Oliver's Ferry, Ont.; Murray, Robert, Four Mile Brook, N.S.; Murray, Mary (P), Duncannon, N.S.; Parks, Jennie J. (P), St. John, N.B.; Scott, Mary S., Londesborough, Ont.; Smith, Bella F., Hamilton; Waddell, Geo. L., Orono, Ont.; Watt, Ida, Meaford, Ont.; Wilson, Gilbert B. (P), Stroud, Ont.; Wilson, Jessie (P), Caledonia, Ont.; Young, Annie, Millsville, N.S.

INTERMEDIATE DOCTRINAL.

Allan, Mary, Churchill, Ont.; Beaton, Lena, Toronto; Binks, John R., Ottawa; Burns, Annie, Toronto; Byrnes, Maria (M), Smith's Falls, Ont.; Castell, James (P), Fergus, Ont.; Donaldson, Janet (P), Fergus; Irwin, Mary H., Toronto; Keith, Lillie, Smith's Falls; Langill, Sabina S., Marshville, N.S.; London, Kate C. (P), Toronto; Mackenzie, Fanny (P), Queen Hill, Ont.; McEwen, Clara P., Lakefield, Ont.; McLachlan, Bella, Renfrew, Ont.; McLeod, Harry, Kingston; Smith, Jessie, Acadia Mines, N.S.; Sutherland, Jessie, Inverness, Que.; Tierney, Wm., Perth, Ont.; Troup, Margaret, Hamilton.

SENIOR DOCTRINAL.

Anderson, Robert M., Blackwood, Assa; Campbell, Eleanor M., Walseley, Assa; Campbell, Ethel G., Walseley, Assa; Joss, John, Toronto; Kennedy, Wm. (M), Blackwood; Little, Elizabeth, Killyleagh, Ont.; Main, Nellie M., Hamilton; Macdonald, Peter M. (P), Pictou; Mackenzie, Donald, Dunblane, Ont.; McLeese, Lizzie (P), Renfrew; Meston, Maggie, Hamilton; Poak, Isabella B. (P), Perth; Smith, George L., Acadia Mines; Smith, Phoebe (P), Toronto; Wilson, Gilbert B. (M), Stroud, Ont.

JUNIOR HISTORY.

Adamson, Fred W., Toronto; Anderson, Henry W. (P), Brucefield, Ont.; Bain, James W., Toronto; Crawford, Wm. (P), Brockville; Graham, Mary E., Smith's Falls; Harris, Ferguson, Kingston; London, Olive, Toronto; MacLean, John N., Sarnia; Ross, Bessie (M), Brucefield; Ross, Anabella (P), Brucefield; Smith, George, Brockville; Smith, George H. (P), Brussels; Stewart, Wm. J. (P), Brussels; Wadsworth, Mary, Smith's Falls.

SENIOR HISTORY.

Adam, Annie F., Hamilton; Fisher, Lucy F., Acadia Mines; McConnell, Bessie, Toronto; Rogers, Almira, River John, N.S.

ESSAYS.

An oversight in the Instructions made it necessary for the Convener to open the envelopes containing the names of essayists. It is, therefore, able to give the results in this department also.

Armstrong, Emma (M), Ottawa; Ayer, Sarah E. (M), Barrie; Bell, Jamie, Kingston, Kent County, N.B.; Budge, A. L. (M), Clinton, Ont.; Cowie, And. H. (P), Valens, Ont.; Dougal, Maggie, Renfrew; Duncan, Alex., Moffat, Assa.; Gallup, Minnie E., Ottawa; Gibson, Isabel (M), Ottawa; Graham, Jennie, Cooper, Ont.; Hughes, Lenora E. (P), New Westminster, B.C.; Hutchinson, Mary M. (M), Brockville; McBeth, Fred W. (P), Hamilton; McDonald, Jennie (M), Perth; McKean, Gordon, Gay's River, N.S.; McKeen, Bessie, Gay's River; McKenzie, Wentworth P., Hamilton; McLeese, Lizzie (P), Renfrew, Thornton, Sarah W., Hamilton.

The lists for Junior Catechism and Intermediate History are incomplete. One sub-examiner in each has not yet reported.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met in St. Andrew's Church, Windsor, on the evening of Monday week.

There was a good congregation present, and a fair proportion of ministers and elders. The retiring Moderator, Rev. George Cuthbertson, of Wyoming, preached the opening sermon, taking for his text Psalm lxxviii. 5-7. He delivered a strong and eloquent discourse in which the duty and importance of the religious training of the young was presented.

After the sermon the Synod was regularly constituted for business, and the Clerk, Dr. Cochrane, called the roll and gave a statement of the changes during the year in the different Presbyteries.

The election of Moderator was then proceeded with, when, upon the motion of Mr. A. D. McDonald, seconded by Mr. A. F. Tully, Mr. Archibald McLean, of Blyth, was unanimously elected. The usual committees on bills and overtures, on Presbytery records, on commissions of elders, licensing of students, and for the auditing of the treasurer's books were then appointed, and a hearty vote of thanks was given to the retiring Moderator for his excellent sermon and his conduct in the chair.

On Tuesday morning the first hour was spent in devotional exercises.

The Clerk, Dr. Cochrane, presented the report of the committee on the Buxton Fund, showing the sum of \$231.23 had been received during the year and paid to Mr. King. On motion the report was received and adopted, and the committee, with Dr. Battisby, of Chatham, as Convener, reappointed.

There were read deliverances from the Presbyteries of Bruce and Maitland anent dividing the mission field of the Presbytery of Bruce, the Maitland Presbytery renewing their application for a division of the mission field and the Bruce Presbytery opposing it. Mr. Gourlay appeared for the Presbytery of Bruce. On motion of Dr. Thompson, seconded by Mr. J. S. Henderson, the whole matter was left over till the next meeting of Synod.

There was read an overture signed by Dr. Laing and other members of the Synod, requesting the Synod to forward it to the General Assembly for full consideration in order that certain rules may be enacted for the employment of students in the home mission field. Dr. Laing was heard in support of the overture. After discussion the overture was received and adopted and forwarded to the Assembly, and Dr. Thompson and Mr. Turnbull appointed to support it.

An overture from the Stratford Presbytery, asking for a reconsideration of the resolution of last Synod which discontinued the meetings of providing homes for ministers and elders attending the meetings of Synod, was read. Messrs. McKibbin, Scott and Turnbull were heard in support of the overture. Several motions were made and voted upon and finally the following, on motion of Dr. Cochrane, was adopted: That the whole matter of providing homes for ministers and elders attending meetings of Synod be left to the decision of each congregation or locality where the Synod may be held.

Mr. T. W. Nisbet, Convener of the Sabbath School Committee, presented the annual report, which showed a gratifying increase in almost every particular. The report was received and the recommendations adopted.

The Clerk of the Synod read the minutes of the Synod commission that met with the congregation of Knox Church, Stratford, last May in reference to the retiring allowance promised Mr. Macpherson. The judgment of the commission was as follows: The commission finds that Mr. Macpherson is entitled to receive the sum of \$1,500, which he has agreed to accept in final settlement of his claim for a retiring allowance, and the commission hereby enjoins the congregation to make arrangements for paying the sum to Mr. Macpherson.

Rev. Mr. Tully, Clerk of the Stratford Presbytery, in accordance with the instructions given the Presbytery by the commissioner, submitted correspondence that had passed between Dr. Proudfoot, the Convener of the commission, and certain members of a committee, which, it was alleged, had been appointed with full powers to meet with the commission of Synod or the Synod itself.

It was then moved by Mr. A. D. McDonald, seconded by Dr. McMullen, that Messrs. McDonald, Dow and Bennett, now present and asking to be heard, as appointed by the committee of the congregation of Knox Church, Stratford, in reference to the finding of the Synod's commission in re Mr. Macpherson, be heard, it being noted that the Synod does not regard them as properly representing the congregation.

Mr. John Currie moved that all the words after "be heard" be omitted, but the original motion was carried by a large majority. Messrs. McDonald, Dow and Bennett refused to speak on the terms proposed.

It was then moved by Dr. McMullen and seconded by Dr. Laing, that the Synod receive the report of the Stratford Presbytery, and appoint a small committee to recommend a course of action and a deliverance for the Synod's adoption, and that said committee be instructed to confer with Messrs. McDonald, Dow and Bennett, if these gentlemen wish to meet the committee, and report the next morning. The committee was appointed as follows: Dr. McMullen, Convener; Dr. Laing, Rev. Messrs. A. D. McDonald, Alexander Henderson, J. A. Turnbull, ministers; and Messrs. D. W. Wilson, G. Rutherford and Alexander Bartlet, elders.

Mr. A. F. Tully reported that the treasurer's books and accounts were correctly and admirably kept. A cordial vote of thanks was tendered Mr. Rutherford, the treasurer, for his long and laborious efforts in this department. It was also agreed that hereafter the amounts due the Synod Fund by each congregation within the bounds be collected by the Presbytery treasurer and transmitted to the Synod treasurer not later than two weeks before each meeting of the Synod.

The various standing committees for the year were appointed as follows: State of Religion, Mr. W. Farquharson, Convener; Temperance, Mr. E. Cockburn, Convener; Sabbath Schools, Mr. T. W. Nisbet, Convener; Sabbath Observance, Mr. P. Musgrove, Convener.

In the evening the report on the State of Religion, prepared by Rev. Dr. Fletcher, of Hamilton, was read by Dr. Cochrane, the Clerk, on account of the absence through sickness of Dr. Fletcher. The report was exceedingly comprehensive and encouraging, while at the same time pointing out many of the changes to which the church is exposed at the present day. A cordial vote of thanks was tendered Dr. Fletcher. The remainder of the evening session was devoted to addresses by Dr. Fraser on the work of the Christian Endeavour Society, Dr. McMullen on the lay element in church work, and Dr. Laing on the best methods of employing the lay element. The conference was continued by Mr. Hamilton, Mr. J. B. McLaren, Dr. Thompson and Dr. Cochrane. The latter spoke very strongly of the good results already seen in the work of the Christian Endeavour Society in the congregations.

The annual report of the Brantford Young Ladies' College in connection with the Presbyterian Church was read by Dr. John Thompson, of Sarnia, one of the advisory council of the college. Dr. Thompson spoke in high terms of the present satisfactory condition of the college, and concluded by moving the following motion, which was seconded by Mr. Cuthbertson, the ex-Moderator, and unanimously carried: The Synod expresses its great satisfaction at the thorough efficiency of the college, and gladly recognizes the noble work done by it during the past year. The Synod especially is glad to know that Dr. Cochrane has, at the urgent request of the directors, seen his way to assume his former relations to the institution. This, together with a most accomplished staff of teachers, gives the college a completeness it never had before, making it in every way worthy of the hearty co-operation and practical sympathy of ministers and members of the Church, and the Synod would heartily commend it to friends and guardians as an institution where young ladies may have not only a thorough Christian training, but also a Christian home, and appoint Rev. Robert Hamilton, of Motherwell, as visiting director for the ensuing year. Mr. W. S. Ball, the Moderator, Rev. Mr. McLean and Mr. Hamilton, of Motherwell, all spoke in strong terms of the claim of the college upon the members of the Synod and the Presbyterian families in their congregations. Mr. W. Hamilton spoke very highly of the high attainments and Christian spirit of Miss Lee and the college staff as worthy of all confidence by parents. Dr. Cochrane, who has during the year taught in the college and resumed its oversight, followed at some length, giving details of the college work and the efforts of the directors to bring the institution within the reach of all the families connected with the church.

On Wednesday the committee appointed to confer about the case from Knox Church, Stratford, recommend that a committee be appointed to meet with the congregation of Stratford if necessary, and at the same time they affirmed their judgment of last year that the congregation should pay to Mr. Macpherson the sum of \$1,500 in settlement of the case against them. The recommendations of the committee were adopted, and Messrs. A. D. McDonald, Dr. Cochrane and T. W. Nisbet, elder, were appointed a committee. The committee of the Stratford Presbytery were also instructed to report at the next meeting of the Synod as to what had been done in the matter.

Rev. Dr. Laing presented a report from the committee on the Jesuit Estates Bill. The report narrated what had been done during the year, and recommended that another committee be appointed to watch over the matter during the ensuing year. The report was received and adopted and the committee of last year was reappointed.

At the close of the Synod the ladies of the congregation of St. Andrew's Church entertained the members of the Synod and the visiting clergymen from Detroit and Windsor to dinner. It was decided that the next meeting of the Synod should be held in London, the time fixed on being the third Monday in April, 1891.

British and Foreign.

MR. LOUIS STERNSON has resolved to make Samoa his permanent home.

THE Rev. Bryce Ross, M.A., of Caltraria, is to receive the degree of D.D. from Glasgow University.

MISS SIMPSON, East Green, has given \$1,750 to the Last Church, Kinross, for the erection of a hall.

THE latest addition to the editorial staff of the London Times is a young American, Mr. William M. Fullerton, of Boston.

DR. JOSEPH PARKER will preside at a conference in the Memorial hall on May 10 for the promotion of the Guild movement.

NO fewer than 120,000 copies of Professor Drummond's booklet, "The Greatest Thing in the World," have been printed.

THE Rev. Mr. McQueen, of Campbellton, has received leave of absence from his Presbytery for ten weeks to visit the Holy Land.

BELFAST College has conferred the degree of D.D. on Revs. R. J. Lynd and H. M. Williams, of Belfast, and Alexander Field, Derruck.

THE Rev. G. Robson, of Inverness, who has been on a mission to the West Indies, is to receive the degree of D.D. from Glasgow University.

THE Rev. J. Stalker, of Glasgow, and Rev. Archibald Henderson, M.A., of Crieff, are to receive the degree of D.D. from Glasgow University.

DR. CAMERON, one of the Glasgow members in the House of Commons, has secured the first place on May 20 for his disestablishment motion.

LAST year the Glasgow Sabbath School Union collected \$22,000 for missionary and benevolent purposes, an increase of eight per cent. on the previous year.

AT the recent higher instruction examinations in the English Presbyterian Church there were only 653 candidates, the smallest number since the scheme was started.

THE Rev. Thomas M. Lawrie, of Downhill U.P. Church, Glasgow, was presented at the celebration of his ministerial jubilee with a silver salver and a cheque for \$6,500.

KIRKPATRICK Free Church Presbytery have overruled the Assembly in favour of friendly co-operation with the United Presbyterian Church with a view to speedy incorporating union.

THE Rev. Alexander Lee, of Nairn, preached in Gaelic lately in Whitefield Church, Drury Lane, and occupied Mr. McNeill's pulpit forenoon and evening with great acceptance.

THE temperance ladies in Edinburgh have secured a space in the main corridor of the new exhibition in that city where they will provide an "at home" for temperance friends.

HON. JAMES MUNRO, leader of the Opposition in the parliament of Victoria, is a native of Armaide, Sutherland; he learned his trade as a compositor with Constable, of Edinburgh.

SIR J. WILLIAM DAWSON, F.R.S., has prepared a volume on the present state of the evolution controversy which will be published presently by the London Religious Tract Society.

SIR WILLIAM MUNRO thinks the divine faculty in the Scottish universities should consist of Presbyterians, Hebrew, with other Semitic languages, he would remove into the faculty of arts.

WILLISON Church, Dundee, has ordained eleven deacons after remaining for thirty years the only church in the denomination without such officials, the elders having discharged their duties.

GLASGOW Corporation has voted \$500 towards a new pulpit and communion table in the cathedral. The congregation will pay the rest of the \$4,000 or \$4,500 required for the projected alterations.

THE late Miss Goodman, of Scone, has bequeathed \$20,000 to Schemes of the Church, \$10,000 for bursaries in the New College, and \$9,250 to Scone congregation, including \$2,500 to its minister.

FALKIRK U.P. Presbytery by eleven to four adopted an overture to the Synod in favour of the appointment of a large committee to deal with social and moral questions affecting the public at large.

MR. ROBERT MONTGOMERY, licentiate, has been ordained at Portrush as successor to Rev. Jonathan Simpson who recently resigned the active duties of a ministry which has extended over half a century.

FOR the restoration of King's College Chapel, Aberdeen, which is to be proceeded with this summer, \$6,500 has been subscribed, but this requires to be more than doubled before the work can be fully accomplished.

SIR DANIEL WILSON, of Toronto University, has secured fresh materials for the account of John Knox's house which will appear in the new edition of his "Memoirs of Edinburgh." He has traced out its builder and first owners.

A PROPOSAL has been made to appoint an ecclesiastical commission in Aberdeen to manage the affairs of the six city churches, the Edinburgh commission being taken as the model. Parliamentary sanction will be necessary.

UPWARDS of 200 works have been published in Germany, besides scores in other countries, on the philosophy of Kant, who has been almost deified for about one hundred years by his disciples, as Aristotle was deified for 500 years in medieval times.

THE singular coincidence is noted that three ex-Moderators of the Synod of Glasgow and Ayr—Drs. McLeod, of Houston, and Edgar, of Mauchline, and Mr. Milroy, of Dreghorn—obtained about the same time and nearly of the same age, all died on the same day.

THE Metropolitan Michael of Servia is about to be declared a bankrupt. He threatens to excommunicate the judge and jury who have been sitting on his case; but the court replies that a metropolitan has no right to become a stock jobber unless he intends to pay his losses.

THE Rev. William Anderson, of Old Calabar, the veteran missionary, would have been nominated as Moderator of the U.P. Synod had he been able to accept the proposed honour, but a cataract forming on one of his eyes will require surgical treatment in the course of next month.

MR. ANDREW LANG's second course of Gifford lectures at St. Andrew's on natural theology have failed to attract the students of divinity. Principal Donaldson expresses a hope that a Chair of Comparative Theology will soon be established with Mr. Lang as its permanent occupant.

THE Rev. John McNeill has commenced a series of Sunday afternoon services in the Central Hall, Holborn, organized by a committee of London North Presbytery of which Dr. Munro Gibson is Convener. The hall holds 5,000. A large volunteer choir from all parts of London leads the singing.

A TOUCHING appeal comes from the native Christians of Canton to the churches of Great Britain, entreating them to exert themselves to procure the abolition of the opium traffic, that the Chinese may be released from this yoke of bondage and the obstacles be removed which it places in the way of the Gospel.

DR. YOUNG, of Monifieth, holds that the supervision of the ministry which the Assembly's Committee desire to establish exists in effect already, and that to renew a system scarcely enured two centuries ago might lead to consequences which would greatly trouble, if not destroy, the peace of the church. His report on the subject has been unanimously adopted by Dundee Presbytery.



**THE CLOTHING OF BABIES.**—Although I own that children are now more sensibly clothed than was the case thirty years ago, it is still common to see an infant, who can take no exercise to warm himself, wearing a low-necked, short-sleeved, short-coated dress in the coldest weather. The two parts of the body—viz., the upper portion of the chest, and the lower portion of the abdomen—which, it is most important to keep from variations of temperature, are exposed, and the child is rendered liable to colds, coughs and lung diseases on the one hand, and bowel complaints on the other. What little there is of the dress is chiefly composed of open work and embroidery, so that there is about as much warmth in it as in a wire sieve, and the socks accompanying such a dress are of cold white cotton, exposing a cruel length of blue and red leg. I cannot see the beauty of a pair of livid blue legs, and would much rather behold them comfortably clad in a pair of stockings. If the beauty lie in the shape of the leg, that shape will be displayed to as much advantage in a pair of stockings; if it lie in the colouring of the flesh, beautiful colouring will not be obtained by leaving the leg bare; and, from the artistic point of view, a blue or red stocking is infinitely preferable to a blue and red leg.—From "Mental and Physical Training of Children," by Fessie O. Waller, in the Popular Science Monthly for December.

**HINTS FOR THE BALD-HEADED.**—Now as to the treatment for incipient baldness, thin spots, and so forth. This is what an eminent physician said to a gentleman who consulted him for the first-named trouble (says Good Housekeeping): "Have you been accustomed to wash your head in soapy water?" asked the doctor. "Yes, every morning," was the reply. "Well, that is the cause of this bald place; stop washing and begin brushing your hair. Use a bristle brush, and brush for fifteen minutes every morning and night. You may not notice any improvement for a year, perhaps not for two, but be assured you will have a fine crop of hair, and never grow bald if you pursue this course." As fifteen minutes seems very long while vigorously moving a hair-brush hither and thither over the surface of your head, it would be well to inveigle one's friends into assisting, wouldn't it? If the hair is falling out, remember that it is owing to a healthy condition of the scalp. First cut off about two inches of the hair, next wash in clear, cold, soft water, rubbing dry with a crash towel; then begin the fifteen minutes' brushing process, and in a few weeks you will see the tiny spires of new hair coming all over your head. Beware of being tempted to the use of any nostrum whatsoever, no matter how plausible the advertisement thereof; all are more or less injurious, generally more, as you will find out to your sorrow, if you begin the use of them.

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On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy.—T. P. Drummond, Charlestown, Va.

About five years ago my hair began to fall out. It became thin and lifeless, and I was certain I should be bald in a short time. I began to use Ayer's Hair Vigor. One bottle of this preparation caused my hair to grow again, and it is now as abundant and vigorous as ever.—C. E. Sweet, Gloucester, Mass.

I have used Ayer's Hair Vigor for years, and, though I am now fifty-eight years old, my hair is as thick and black as when I was twenty. This preparation creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruff, and is a perfect hair dressing.—Mrs. Malcom B. Sturtevant, Attleborough, Mass.

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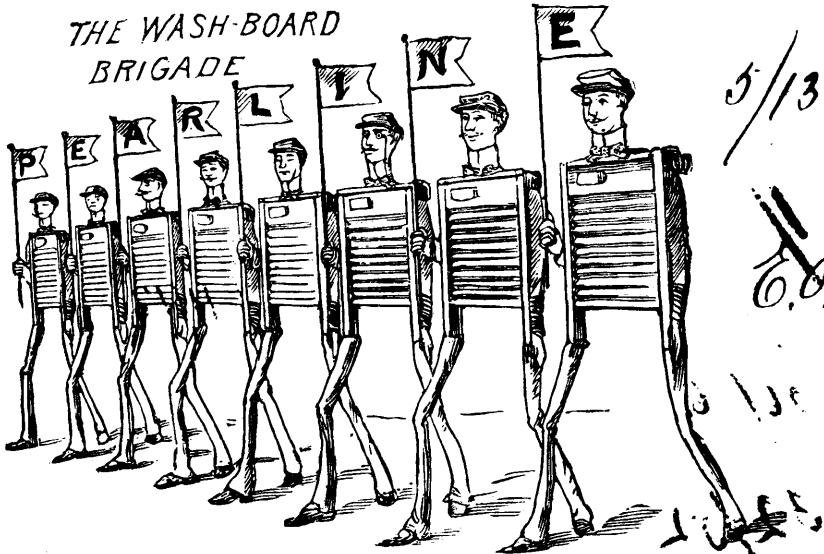
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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

DIED. At her residence, Prince Arthur avenue, Toronto, on the 23rd inst., Mrs. Esson, widow of the late Professor Esson, in the 87th year of her age.

MEETINGS OF PRESBYTERY.

ORANGEVILLE.—At Orangeville, Tuesday, 6th May, at 10.30 a.m. TORONTO.—In St. Andrew's Church west, on 1st Tuesday in May, at 10 a.m.

ENTERTAINMENTS FOR CHURCHES, ETC.

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THE SYNOD OF TORONTO AND KINGSTON. The Synod of Toronto and Kingston will meet in the PRESBYTERIAN CHURCH, ORILLIA, on Tuesday, the 13th May 1890, at 7.30 p.m.

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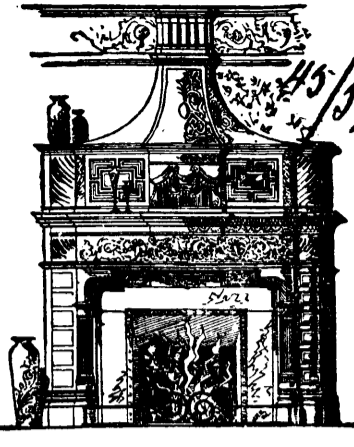
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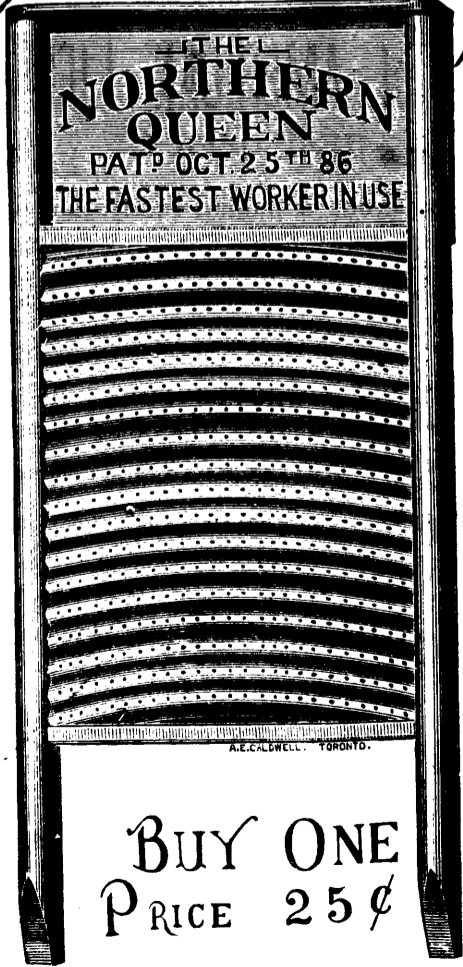
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