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No better evidence of the fact that Burdock Blood Bitters is a certain remedy for all blood disorders can be asked than that of Mr. George V. Thomas, druggist of Hull, P. Q., whose wife was cured of cancer by B. B. B.

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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, APRIL 1st, 1891.

No. 13.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price, 15 cents; postage paid. Quantities of not less than 12 to a school at the rate of \$1.25 per dozen. Address all orders to
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THE PRESBYTERIAN YEAR BOOK FOR 1891

is now ready. It contains a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster B.C. of the Presbyterian Church, Yarmouth, N.S. of the Central Presbyterian Church, Galt, Ont., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual material, is given in such a publication, appears. This issue of the Year Book is unusually full of interesting matter. Price, 25 cents.

Following are a few extracts from the numerous press notices that have appeared:—

It contains a fine line of information about our sister church in a very compact and handsome fashion.—*North Western Presbyterian* (Minneapolis).

The editor has strong reason to be satisfied with the compact, yet comprehensive, scope of the little manual.—*Empire*.

There have been additions to the wide range of subjects on which it gives reliable information. THE YEAR BOOK is more than a compendium of statistics and tables of church lore and records. It has every year articles written by eminent members of the church upon themes indicative of the growth of Presbyterianism, and interesting to Presbyterians everywhere.—*Globe*.

The contents . . . and articles on various subjects are interesting not only to Presbyterians but to members of all Christian denominations.—*Montreal*.

It must be invaluable to every member of the denomination.—*Advertiser* (London).

This issue is superior to any of its predecessors, and gives a great deal of useful information in small compass.—*Gleaner* (Huntingdon).

This useful manual, THE PRESBYTERIAN YEAR BOOK for 1891, contains an immense deal of general information of value to every member of the church, and of interest to every Canadian.—*Packet* (Orillia).

The editor has exhibited the skill of a specialist in gathering, arranging and compacting his facts. We hope THE YEAR BOOK will obtain a wide circulation in our congregations.—*Presbyterian Witness* (Halifax).

The most valuable number yet published. The price is only twenty five cents, and is worth double the money.—*Freeholder* (Cornwall).

Altogether it is a very useful annual.—*Globe* (St. John).

Altogether THE PRESBYTERIAN YEAR BOOK will be found specially useful to church members, as well as to business men generally.—*Herald* (Stratford).

It is up to its standard of excellence. THE YEAR BOOK is a very useful work of reference, and contains much general information besides that devoted to the Presbyterian Church.—*Recorder* (Ayr).

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Both the above have been carefully prepared, in response to request demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Roll, 60 cents per doz. Price of School Registers, 70 cents each. Address—

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Notes of the Week.

TOWARDS the cost of the approaching conference at Florence of the Evangelical Alliance, the American branch has contributed \$1,000 and the British organization \$5,000; the total will enable the council to meet all the responsibilities they have undertaken. The principal item of expenditure will be for the travelling expenses of ministers and evangelists of the various denominations in Italy. Lord Kinnaid is to be one of the presidents, and the programme also includes the names of Prof. Charteris, Principal Culross, Dr. Donald Fraser and Dr. Murray Mitchell.

THE *Christian Leader* says: A protest against the candidature of Sir Charles Dilke for the Forest of Dean has been signed by Canon Scott Holland, Dr. Moulton of Cambridge, Dr. John Brown of Bedford, Dr. John Clifford, Mr. Price Hughes and Mr. Percy W. Bunting, editor of the *Contemporary Review*. Sir Charles has taken no practical steps to fulfil his pledge to clear his character before attempting to re-enter public life. It is therefore argued that were he permitted to prosecute his candidature a disastrous blow would be struck at the growing sentiment which demands that when anyone is branded by judicial decisions as guilty of aggravated adulteries, and by implication of perjury, he should disappear from public life equally with those who steal spoons or cheat at cards.

OF the 15,730,000 people of Hungary, 3,200,000 are Protestants. Of these again 2,030,000 are Reformed and 1,120,000 Lutherans. The latter have 1,195 pastors and 1,433 congregations, the former, 4241 congregations served by 2,283 pastors. The Unitarians number about 50,000, organized into 187 congregations with 107 pastors. The most serious difficulty in the way of the prosperity of the Pro-

testant Church in Hungary is its poverty. Down to 1848 the Roman Catholic was the State Church, and as such the sole recipient of the benefactions of the State. The Protestant since 1791 has been only a *religio recepta*. To the present day the Protestants receive no support from the State, except a small sum paid since 1883. They are very active in educational and literary work. The number of Protestant schools is 3,826, besides fourteen preparatory schools for teachers. In addition there are fifty two other Protestant high schools. The property of the fifty-four middle grade schools is valued at 9,000,000 florins. The Protestants have also thirteen theological schools, with an attendance of 400 preparing for the ministry. There are also many Protestant Hungarian students at the German universities.

THE *Sydney Presbyterian*, referring to the fact that the Church of which it is the organ is to be asked to follow the lead of the English Synod, expresses the opinion that it is imprudent, nay presumptuous, in a small church like that of England, or Victoria, or New South Wales, to attempt the construction of a new creed. The Westminster Confession is the chief bond uniting the world-wide Presbyterian Churches. Supposing it to be abundantly demonstrated that in consequence of fuller knowledge the Church has advanced far beyond the position held by our fathers, the practical question arises: What body should revise the existing creed, or frame a new one suitable to the needs of the Church? Unquestionably the Presbyterian Church alone should authoritatively set forth the faith of the Presbyterian Church. No section, be it small or great, is entitled to arrogate to itself the doing of this work; not even the Churches of Scotland, or the great Church of the United States. Let discussion go on, and opinion be matured. But the framing of a new creed, if a new creed must be had, should be relegated to the one body which represents all the Churches, the Pan-Presbyterian Council.

A CONTEMPORARY states that Prof. Thomas Smith, and not the author of "Olrig Grange," is to be the next Moderator of the Free Church. At the private conference recently four names were submitted—those of Principal Douglas, Dr. Stewart of Lovedale, and the two Smiths. Only a preliminary vote was taken on the names of Drs. Douglas and Stewart, it being understood that the distinguished missionary did not desire nomination. The final vote showed one hundred and eighteen in favour of Prof. Smith, against eighty-nine for Dr. Walter Smith. A son of the manse, Prof. Smith had a distinguished university career, and on his ordination in 1839 proceeded immediately to India, where he served with Dr. Duff and others for nearly twenty years. On his return he laboured for well-nigh twenty years more as pastor of Cowgatehead Church, Edinburgh, until in 1880 he succeeded Dr. Duff as professor of evangelistic theology in New College. His degree of D.D. he received from Edinburgh on the completion of Nichol's edition of the Puritan divines which he edited; but he can hardly be said to have added to his literary reputation by his memoirs of Dr. Duff and Dr. Begg, works which betray a sad lack of the biographic instinct. Dr. Smith is distinguished for his transparent honesty as well as for the singular kindness of his nature, and his election will be acceptable to very many on both sides of the Assembly.

LORD JERSEY, says the *Christian Leader*, has made an unfavourable impression upon some minds at Sydney by an apparent lack of courtesy to the deputies representing the Presbyterian and Wesleyan Churches. In his reply to the address of the Anglicans the formula was, "My Lord, Reverend Gentlemen and Gentlemen," but the Very Reverend the Moderator was simply "Mr. Clouston," and the other Presbyterian ministers simply "Gentlemen," the Wesleyans were also addressed as "Mr. Clarke and Gentlemen." Whether the result of ignorance or intention, the contrast is a disagreeable one, and it might be as well if the young aristocrats sent out to officiate as figure-heads in our colonies were to

realize the fact that the countries to which they have gone are in the enjoyment of religious equality. One of Lord Jersey's earliest functions at Sydney was to assist at the unveiling of the monument which has been erected to Rev. Dr. Lang, the fine old pioneer in the settlement of New South Wales, and a minister of the Church of Scotland. It is, indeed, supremely ridiculous, in view of the part which Presbyterians of Scotland and Ulster have taken in the establishment of our colonial empire that English placemen like Lord Jersey should make distinctions disrespectful to all the churches with which they do not happen to have any connection.

MR. A. M. ZELENSKY, 66 Murray Street West, Hamilton, writes: The time has come to recognize that civilization is worthless, if it is not the highest form of human life and does not embrace all men in its brotherhood. The barbarities practised now in Russia against the unfortunate Jews have thus disturbed the equilibrium of civilization. The persecutions and sufferings undeserved, the stifling of the spiritual life of the gifted, moral and industrious Jewish race in Russia—such brutal actions of the Russian Government toward the Jews have mocked the humanitarian age. Every civilized country has widely opened its gates to the poor victims of oppression. Many emigrants are transported to the friendly shores of the United States. Our free Canada is also gradually becoming a sheltering place for the Jewish refugees. As the stream of emigration is increasing, it would be a menace and discomfort if the emigrants will herd in the cities. With the help of Baron de Hirsch, the great Jewish philanthropist, an experimental farm will be established near Hamilton in the nearest future, where the emigrants may learn the method of agriculture suitable to this country, and thus they may become useful settlers. Besides a munificent gift from Baron de Hirsch, I expect to raise an additional sum from my Canadian friends. The Model Farm will be under the guidance of the Dominion Government, which has always welcomed and helped such an institution. Anyone who sympathizes with my plan, or who might give me an idea of development of this noble work, will be heartily welcomed to write me his opinion.

AN especially interesting programme for the coming spring and summer has been planned by the Bible Institute at Chicago, of which Mr. Moody is president. About the middle of April Rev. Dr. W. G. Moorehead, of Xenia, Ohio, whose scholarship and ability as a Bible teacher are well known, begins a three months' course of lectures. Rev. James Stalker, whose life of Christ is familiar to Bible students, will be at the Institute a few days in May. In July and August, Rev. F. B. Meyer, of Regent Park Chapel, London, will be the leading lecturer. Mr. Meyer's personal work among the poor of England has fitted him to be a competent authority on work among the masses, and his books on spiritual themes are among the most reliable and helpful now published. Three gospel tents, accommodating variously from 350 to 1,000 people, will be located in neighbourhoods where the Gospel is sadly needed, and placed in the charge of experienced evangelists. Ministers, evangelists, missionaries, lady teachers and Christian workers of every class will have an opportunity to learn the best plans and methods along aggressive lines in these tents, and in the various forms of mission work connected with the Institute. Mornings are spent in the class-room, and afternoons and evenings occupied with study and personal efforts among the unconverted. The entire course covers two years, but the school is open the year round and students may enter at any time and stay as long as convenient. Four dollars per week will cover all necessary expenses in the men's department, and in the ladies' department the cost of board is three dollars and a half per week. As far as possible, all will be accommodated in the Institute buildings. Those obliged to room outside will find the cost a trifle more. No charge is made for tuition. Any who desire to attend should write at once to the Supt., R. A. Torrey, 80 W. Pearson St., or Mrs. S. B. Capron, Supt. of the ladies' department, 232 La Salle Avenue, Chicago.

Our Contributors.

CONCERNING SOME PECULIAR CHURCH RELATIONS.

BY KNOXIAN

A peculiar case came before a Church Court on the other side of the line not long ago. A man asked a letter of dismissal from his Church and got one in which something was said about the time that his "peculiar relation" to the Church ceased. The man got angry and brought the matter before the courts. He said his relation to the Church had not been "peculiar." It had been a plain, straight relation, and had nothing peculiar about it.

Perhaps the man was right. His relation to the Church may not have been peculiar. Possibly the official who drew up the letter used a peculiar expression without thinking about it and was too big to correct his error. But whether this man sustained a peculiar relation to the Church or not thousands of other men do. For example, here is a man

WHO HANGS ON THE SIDE OF THE CHURCH.

His relation is peculiar. He is neither in the Church nor clean out of it. You can hardly tell where he is. He attends service once in a while and that is about all you can say. When the Session make up the statistical reports they don't know whether to count him or not. Some day there may be a column in the returns for people who hang on the side of the Church and are neither in the Church nor out of it. Their relation is peculiar and it is as unsatisfactory as peculiar

THE MUNICIPAL RELATION

is peculiar. By the municipal relation we mean the relation of the man who puts himself down in the census returns as belonging to some Church but has no other connection except that which he holds through the assessor or census enumerator. The assessor always finds more families belonging to the leading denominations than the churches can find. Why? Because the assessor is the only link that connects some people with their Church. They are related to the Church through him and because related in that way their relation is peculiar. The Church of England has more people in the municipal relation than any other religious body. Nearly everybody who belongs to no church at all puts himself down an Episcopalian on the assessment roll and census returns. This practice brings at once strength and weakness to the Church. Look at the returns and the Church seems large. Look at the work done and money raised in some places, and the results sometimes do not seem satisfactory. The explanation often is that too many people there are merely municipal Episcopalians. They are Episcopalians on the assessment roll and nowhere else. Municipal Presbyterians can also be found in any town or city. Just look over your assessment roll some day and you will be astonished and amused to see the number of Presbyterians there that can be found nowhere else. Their relation is peculiar.

A ROUNDNER'S RELATION

to the Church is also peculiar and is nicely illustrated by the Irishman who was sent by his employer to count a flock of sheep. Pat counted them and returned to give the statistics. I counted up, said he, until I got nineteen, but there was one that jumped around so I couldn't count him. Roundners do exactly the same thing. They jump around so among the Churches you cannot count them. Their relation, if they have any, is peculiar.

A CHRONIC GRUMBLER'S

relation is also peculiar. Just why a man should go to church at all if he thinks everything about it wrong is one of the mysteries not easily solved. It is very doubtful if a man can grow in grace in any Church if he has allowed himself to become soured. The experiment of changing Church relations has often been made and has often failed. The unfortunate soon finds as many things to grumble at in his new Church as he did in the old. The root of the trouble is within the man though he does not know it. What he needs first is to have a soured heart sweetened by divine grace. The next thing is to give up the abominable habit of growling at everything. If one of these unhappy people could be induced to stop for a moment and say to himself "my relation to the Church of Christ is that of a chronic grumbler," perhaps he would soon stop. Like our American friend with the certificate he would not want to have it said that his relation was peculiar. The relation of the

PROFESSIONAL FAULTFINDER

is also peculiar. It never seems to occur to this man that finding fault with the manner in which the Lord's work is done will never do the work. Of course it is a good thing at times to suggest new ways of working, and advocating new methods nearly always implies unfavourable criticism of the old. All honour to the man who can suggest a better way of doing anything. Men of that kind are always welcome in every department of life. But finding fault with everything in existence without a suggestion of anything better is a very different kind of business. Some day when a professional faultfinder has denounced everything in the Church from the General Assembly down to the smallest mission station in Muskoka how would it do for you to lay your hand kindly on his shoulder and say: "Brother, is that the best work you can do for the Lord that bought you with His own blood?"

The most peculiar relation in the Church is that sustained by the man who

NEVER PAYS.

In business his relation would be described as that of a dead head but of course names of that kind should not be used in connection with the Church. The peculiarity of this man's relation arises from his peculiar notion about finance. He thinks that churches can be built and kept open, that colleges can be maintained and missionaries sent to the heathen without money. His notions are peculiar and when he leaves his certificate should always say that his relation was also peculiar.

Now just think the matter over and you will be surprised to find the number of people who sustain peculiar relations to the Church. Nor are the peculiar relations confined to the people. Some ministers stand in rather peculiar relations. A minister who scatters congregations sustains a very peculiar relation. So does the minister who kindly takes charge of the universe while he neglects his own flock. So do several other kinds of ministers. Might it not be well, when a private member, or office bearer, or minister of the Church sustains a peculiar relation always to describe the relation in his certificate.

HINTS TO MISSION FIELDS.

How to discourage a young missionary.

- 1st. Make him announce and put up notices of his first meetings. They are not yours.
- 2nd. When a business meeting is called be sure there are not more than three or four at it.
- 3rd. Send him to a hotel to board however rough it is. It will make him more earnest to study in an atmosphere laden with fumes of liquor, smoke and the oaths of the ungodly.
- 4th. Be sure you do not pray for God's blessing on him and his services in his hearing.
- 5th. If you appreciate a sermon, do take care that he do not know it. It may be the one he thought his worst.
- 6th. When he calls do not ask him to read and pray, especially if there are any members of the family who cannot get out to Church services, and when he asks to do so answer in some such way as "Oh, if you like."
- 7th. Tell him what a treat it was to hear Mr. So-and-So, that you would not have missed it for five dollars—while you usually give only five cents.
- 8th. Talk to him often about "your old minister at home" and say you long to get back.
- 9th. Do not show your appreciation of his services by word or action so long as he is with you.

Such things are among the discouragements which met me in my first seasons work, and I presume there are others as human who have met the same or like treatment. Our good people need but to have these things brought to their notice in order that they may see their duty and give to their young missionaries who are at work in our fields the help they need and which it is every Christian's duty to give.

A YOUNG MISSIONARY.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D. SC., OF KNOX CHURCH, OWEN SOUND.

THE RELIGIOUS LIFE OF GREAT CITIES—MODERN ATHENS; OR, SOME IMPRESSIONS OF RELIGIOUS LIFE IN EDINBURGH.

Paul was a great traveller and doubtless his views of men and things were broadened not a little by what he saw on his travels. He did not visit different places merely to explore their cities, or to observe their customs—mere curiosity to know about such things would never have made a great traveller like Paul; and it is a notable fact that our knowledge of other countries is mainly got from men like him, who visited them because they sought to do the people good. God has said, go and evangelize all nations, and Paul could not rest while there was breath in his nostrils, but wandered from city to city, telling about eternal life to a dark and hopeless world. So it was he became a great traveller, sojourning in many lands, and gathering not a little knowledge and wisdom and courageous breadth of thought. Let us, then, cultivate friendly relations with men of other lands as we have opportunity, noting their virtues rather than their weaknesses, and so help one another.

"To be called upon," says the Rev. W. J. Dawson, "at very short notice to put down your impressions of a country and a people, and of the conditions of religious work among the said people, is clearly not the easiest of tasks." We must now, according to promise, however, give some account of "the Religious life of Edinburgh," the great centre of Presbyterianism. It would be quite out of place here to give a detailed description of this unique city. But we must observe in passing, that there is no capital in the world where nature and art are so grandly blended, each enhancing the charms and characteristics of the other, as Edinburgh. The "Modern Athens" cannot, indeed, compete in historic interest with that classic namesake, where the Acropolis rises from groves of olives and cypresses and the distant gleams of Salamis and the sea compose a landscape unrivalled alike in living beauty and in imperishable memories. Yet, Princes Street, Edinburgh, is perhaps, in many respects, the finest metropolitan thoroughfare in the world. With its neat mixture of modern and ancient periods, its verdant gardens nestling in the city valley, and these three guardian eminences

—the Castle Hill, Calton Hill, and Arthur's Seat—lending their green slopes and gray crags to amplify the picture. In that grand roadway the citizen or the visitor paces between the present and the past. As he comes up under the Calton Hill from Holyrood, full of the recollections of Queen Mary and Rizzio, Old Edinburgh rises upon his left hand, much as John Knox and Bothwell beheld it. There are still the Grass Market, the Canongate, and the Cowgate, with inn-yards and closes and many storeyed tenements replete with traditions of the days of the Tudors, when Scotland was almost more French than British. To wonder among those mediæval ways and lanes is to plunge into the "Edinboro Town" of Sir Walter Scott, whose magical genius re-created the land, and has planted the standard of his fancy upon every league of its soil from the border to the Kyles of Bute and Ben Wyvis. Yet, turn to the right, and there sits a stately and entirely modern metropolis, looking across the green thickets of the Princes Street gardens upon the climbing flats of the High Street, and the battlements and roofs of the Castle are in full view. This is one of the striking contrasts of the beautiful city; the other—which never wearies for those accustomed to the unrelieved brick and masonry of London, Liverpool, Manchester, Birmingham—is the perpetual presence amidst the ancient and modern buildings of those natural eminences which have been kept so wisely unspoiled. The Castle belongs to the Castle Hill—as fitly in its way as the Parthenon to the Acropolis—and seems, indeed, to have grown out on it. On the Calton Hill there are monuments, more or less worthy of that superb site, but, on the whole, harmonizing very well with the city and the surroundings. But Arthur's Seat and the buttresses of Sailbury Crags, with the ridges of the Grey pent lands beyond them, are a veritable "Cantle" of the Highlands built into the Scotch metropolis and embraced by it. So that at the cost of a steep but short climb the Edinburgh citizen may tread the crisp turf of a real brae, and gaze from amid rocks as real as those upon Ben Venue of Scotch hallow upon the extended capital on one hand and the sand-dotted Firth of Forth on the other. But Edinburgh pays cruelly for her high seat in "one of the vilest climates under heaven." The weather is raw and boisterous in winter, shifty and ungenial in summer, and a downright meteorological purgatory in the spring. And yet the place establishes an interest in people's hearts, go where they will, they find no city of the same distinction, go where they will, they take a pride in their old home.

Edinburgh is not only the metropolis of Scotland, but of its religious life. Here the three great branches of the Presbyterian Church are fully represented. Besides the University, there are three Divinity Halls for the Established Church, Free Church, and United Presbyterian Church, respectively. The time was, when one stayed in the city over Sunday, the great attraction was Dr. Chalmers, Dr. Guthrie, Dr. William Arnot, and Dr. William Hanna. And it would seem that there have not been men who could take their places. At least not men who have obtained such world-wide renown. Still there are a number of good preachers in Edinburgh in all the churches. The minister who took McNeill's place when he was called to London is eccentric, and draws great crowds. The Rev. John Robertson's Church has become too strait for the masses who desire to hear him tell in his own way the story of God's love to sinners. In one of his sermons he says, "The love has washed us in the precious blood of Christ—strange effect of love, the washing; strange result of the affection of the Lord. The washing—you, mother, can understand it. Your little son has been out all the summer day. He has had splendid fun, oh, what enjoyment! And he has stayed out till the shadows have fallen, and he is very tired, tired even of amusements. He comes into the house where love is, and what does love do! Oh, he is very sleepy, just let him go to bed. 'Mother, I am awfully sleepy; I am not for any supper; indeed, I am so tired. But love has something to say, love has some action to go through, before the dirty little boy can get between the clean sheets. Love draws out the bath into the middle of the floor, and love puts the towels there, and love puts the soap there and love catches the old of the little fellow's collar, and in spite of grumbling, in spite of the little fellow's bad temper—for he is sleepy, God help him—plunges him into the bath, and love takes him out spluttering, but clean. Do you think that God would have shed the precious blood of his Son had it not been necessary? Was it superfluous? Was it a mere superfluous reddening of the laver? It was necessary, God saw it."

What can wash away my sins?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.

All this is very homely, but very graphic, and takes hold of the hearts of his hearers.

But the two divines who wield the greatest influence in Edinburgh are not seated in congregations at all, but are professors from Glasgow. We refer to Professors Marcus Dods and Henry Drummond. During our stay, the latter delivered an address at a Sabbath morning fellowship meeting in the Free Assembly Hall, which was characterized by marvellous life and power. He said: "The immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us. To secure ten men of an improved type would be better than if we had ten thousand more of the average Christians distributed all over the world. There is such a thing in the evangelistic sense as winning the whole world and losing our own soul." Professor Drummond and D. L. Moody have done more for the reli-

rious life of Edinburgh than any other two men in modern times. We heard much of Mr. Moody's meetings in the Free Assembly Hall, with ministers and professors of all denominations on the platform, by his side. The like was never seen before. He was largely instrumental in leading the people from a formal religion to trust in the Saviour for salvation. Mr. Moody said to the people in Scotland "if he had spent as much time in thinking about Christ as he had in praying for faith, he would have had a hundred times more knowledge of Him. Faith comes by knowing him." Under Professor Drummond's work in Edinburgh, no less than one hundred young men presented themselves to study for the ministry, or to give themselves to any other Christian work.

How much more practical religious questions have become in Scotland. Dr. Drummond has just given one of a series of lectures on "Social Problems" in Edinburgh. He was enthusiastically received and gave a remarkable lecture on the subject of "Christian Missions." Just think many years ago, that the inaugural address at the opening of the Session of a college should be on "missions."

The seventeenth of August was an unusually fine Sabbath in Edinburgh—bright and cool. We felt how quiet the holy day of rest is here, and realized that this was a Scottish Sabbath. These Sabbaths have laid the foundations of sturdy reverent character which we find in the sons of Scotia the world over. We were early on Princes Street, wending our way to St. Giles Cathedral, to attend the military service at 9.30 a.m. Time has wrought its changes most notably around the precincts of St. Giles Church. As St. Giles must have had in former days a rich and quaint appearance now forgotten, so the neighbourhood was bustling, sunless and romantic. Here the town was most overbuilt; but the overbuilding has been all rooted out, and not only a free fair way left along the High Street with an open space on either side of the church but an outlook to the north and the new town. Here, for example, is the shape of a heart let into the causeway, which a bare-footed boy told us, was the site of the Tolbooth, the heart of Midlothian. The large building was crowded with earnest worshippers. They were singing when we went in:—

Oh God of Bethel, by whose hand
Thy people still are fed, etc., etc.

Prayers were read from "The Book of Common Order." The chaplain of the 92nd Highlanders preached a short sermon from the parable of the Pharisee and the Publican, Luke xvii. 10-14. The singing was hearty, and was led by the band of the Highlanders. We noticed in the west angle a bronze tablet to the late Dean Stanley, inscribed, "to Arthur Penrhyn Stanley, for his love of the Church of Scotland." At 11 a.m., we heard Dr. MacGregor in the United Presbyterian Hall. (St. Cuthbert's being closed for repairs.) He preached from Matt. iv. 8. It was one of a series on the temptation of Christ. "This temptation was the last attempt of infernal Malediction. It was the kingdom he aimed at, everything depended upon the side of assault, the place. Three distressing things—the sense of suffering, personal collision with his brethren, and the long delay. By yielding He could take one short cut to deliverance and to the kingdom." It was an excellent discourse, and although he read from a MS. it was delivered with great earnestness and force. It was our privilege, on the same day, to hear Dr. Marcus Dods, in Free St. George's. The church was crowded. The sermon was a masterly exposition of Acts ix. 8-10. "Saul's conversion." Delivered in that calm clear, incisive style, which is the charm of this very thoughtful divine. Truly Dr. Dods is a mighty expounder of God's Holy Word. Every sentence tells, and cannot be dispensed with, forming, as it does, part of a perfect argument. The impression made upon the hearers was "that the preacher relied wholly for effect upon the message, that the manner of delivery was secondary altogether to the importance of the truth taught."

The "Free Church of Scotland" and the "Old Kirk" are vying with each other in maintaining the highest possible religious life. The latter fully realizing that, in these days of earnest Christian life and thought, it must give a good reason for its claim to be recognized as the established religion of the country. We must close this sketch by simply adding that we had a very genial and profitable Sabbath in this cultured city. The tourist should plan his day of sacred rest in Scotland for Edinburgh.

Scotland is impressively religious. Perhaps in no place is this more distinctly seen than in the famous city of Edinburgh. The Sabbath is devoutly observed by the people as a whole. All saloons are closed on the Lord's day. We never saw, in any other city, so many people with thoughtful mien and devout manner wending their way to and from the churches.

We have reason to be thankful for the religious life of this great city. The whole living Church of Christ has reason for thankfulness in what has been done in Edinburgh. Let us find in this an incentive to greater diligence in Evangelistic work. To the same work we are called. Let us remember the old Covenanters in Grey Friars. They "being dead yet speak." But they held fast by the old Gospel. They had a living faith in Christ; they found the great salvation and were not ashamed to tell it to others. Let us be like them—the worthy sons of noble sires.

"The solemn League and Covenant cost Scotland blood,
Most Scotland tears."

(To be continued.)

CONTENTMENT AND DISCONTENTS IN LIFE.

The Bible is full of warnings against the discontentment of men in favour of a contented, resigned life. No greater instance of discontentment of men under God's providence can be found than in the children of Israel from the time they left Egypt to their entrance into Canaan and after that up to the appearance of Christ. We are warned against life's ingratitude in the Holy Scriptures and in profane history. The Greeks and Romans were not content with good Governments as republics, but wicked, discontented men were constantly conspiring against their country and fellow-men. Rome was all well up to the time of Cato, but it must have its Cataline, and next, its Cæsar and corrupt emperors to destroy and debauch it. Greece could not bear the noble honesty of Lycurgus, Socrates or Demosthenes, but it must have its corrupt Pericles. The Israelites groaning under bondage and taskmasters in Egypt were taken out of their slavery by the providence of God under Moses and Aaron in fulfilment of a promise made to Abraham, but within a few days after their departure complained with high discontentment against Moses, longing "for the flesh-pots of Egypt" and their old slavery; not recollecting that they were to fulfil a great mission—to be the progenitors of a Messiah who was to reign over all the nations of the earth. Not knowing that they were to be the fathers of such men as David, Samuel, Elijah, Isaiah, Daniel and, finally, of the apostles. All through their journey of forty years they grumbled at Moses, and—whilst he was in Mount Sinai—actually made an idol of gold to worship. They were not contented with their judges as rulers, but must have a king and a Saul to usurp their liberties. Even David when king was not contented with his surroundings—great blessings God had given him—but must be guilty of the murder of Uriah from his wicked lust. His great son Solomon—endowed from on high with wisdom and all surpassing blessings of temporal things—was not contented with such blessings, but most wickedly preferred the allurements of women—strange women, strange gods—became unhappy and discontented and pronounced all things vanity.

When we recollect the bright prospects of Absalom at one time, the favourite son of David, he was not content to wait for his father's death, but, anticipating it, conspired to dethrone him and disturb the nation, ending with being destroyed himself. In him we see the baneful effects of family discontent. Another thing which we may notice among the Israelites, and other nations ancient and modern, is the calling on foreign nations to settle local differences in the country where two factions are contending with each other. How often was this fatal to the Jews, ending in the sacking of Jerusalem and even in the enslavement and carrying off of the nation?

Where a nation has local differences let them be settled among themselves, and let no foreigners come in to divide. The poor too often envy the rich or those set above them, little knowing that those whom they envy at the same time have cares—sickness at heart—diseases which the poor and humble have not. Modern socialists in Europe and America are constantly misleading the people, leading them first to suspect the providence of God, and secondly to unsettle all the affairs of private life and capital invested. They little suspect that their masters are often surrounded with monetary risks, business cares, with which they have no concern. We are not to ignore the providence of God and the warnings of the Lord Jesus, who says in His sermon on the Mount: "Sufficient unto the day is the evil thereof. Why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

"Therefore, take no thought saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? for your Father knoweth ye have need of all these things."

"But seek ye first the kingdom of God and His righteousness and all these things shall be added to you."

St. Paul, speaking of his circumstances, says he had learned to be content with life in whatever circumstances he was placed.

St. James in his beautiful epistles says: "Be patient, therefore, brethren, unto the coming of the Lord; behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." He subsequently speaks of the patience of the prophets and of Job in James v. 7-11.

Our Saviour in speaking to Martha and Mary affectionately tells Martha not to be fretful but contented and patient.

We see unhappy differences in some families yet, but read the "Cotter's Saturday Night" of Burns, when the good man of the house, returning from his day's work, sets him down to his frugal meal amidst his smiling children with his amiable wife opposite him—then at the close of the evening takes up the Holy Bible, opening its pages, reads the words of the inspired Psalmist thus: "Bless the Lord, O my soul, and all that is within me; bless His holy name who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. Like as a father pitieth his children so the Lord pitieth them that fear Him." Psalm ciii.

We have a loved country, a goodly heritage, around us. "Abundant reason to thank God and take courage." Excellent laws, abundant schools, bright and happy firesides if we

have faith to make them so looking up to God to help us. Bright skies above us, broad spreading lakes, and land enough in the North West to support tens of millions of people more than we have. Civil laws that protect everyone, well carried out. Religious liberty for all. Smiling wives and children to greet us in our homes, no vicious divorce laws to offend God, sufficient to bless our family tables. Oh, how thankful and happy we should be! Let not wicked men tear these from us, nor from present good "fly to ill unknown." God smiles on our country and its Sabbath keeping observances, its churches, its Sabbath schools—loves to hear the voices of tens of thousands of little children, who are to succeed us in life, rise in praise to Him from thousands of churches. Let us remember the land we sprang from and love it, where there are, with all its faults, so many loved families, godly men and women, a land which has stood for centuries as the bulwark of religious rights and civil liberties. Lectures may be given by professors in our midst against loyalty and love of country, but with me the words are not to be trifled with or sneered at. How devotedly the Jews loved their Zion, their hilly Jerusalem! Let us, too, cherish the words Canada and Britain, honour the Queen who reigns over them, love the maple leaf emblem of our country, imitate the plodding and industrious beaver. Remember what the proverb says: "A contented mind is a continual feast."

Toronto, March, 1891.

CHARLES DURAND.

SHOULD CHRISTIANS DANCE?

MR. EDITOR,—Will you kindly allow me again to answer through your paper the remarks in last week's number on the above question, though I regret the writer assumed so sarcastic a tone, hardly becoming a Christian. If he will open the Word of God and read these texts, they may enlighten his mind and rouse him from the gloomy atmosphere that evidently surrounds him. The Lord says His people shall dance and make merry, Jer. xxxi. 4. Michal was punished for despising David for dancing before the Lord, 2 Sam. 16-23. The Lord turns mourning to dancing, Psa. xxx. 11. Praise the Lord in the dance, Psa. cxlix. 3; cl. 4. There is a time to dance, Eccle. iii. 4. In our Saviour's parable of the Prodigal, He says when the sinner came home there was music and dancing (Jesus' own words), Luke xv. 25. The Saviour's presence at the marriage in Cana showed that He did not disapprove of dancing, for it is one of the chief delights of Jewish weddings.

The question is asked: Did I dance only with Christians? The persons I met were certainly such as the ladies entertaining thought fit for their daughters; and though possibly not professing Christians, may I ask: "Do all Christian young ladies only associate with Christian young men?" Are we to stand aside and say: "Oh! I'm a Christian. Don't touch me, nor speak to me," and freeze them with coldness?

That is not the example I see in my Saviour. He allowed Himself to be entertained by Pharisees, Luke xi. 14. I am sure we are far more like Christ by cultivating a kind, affable, gracious manner, even to those who may not yet know Him.

Then the question comes. How often may Christians dance? Each one is the best judge of that. Certainly not often enough to interfere with health or duties any more than attending religious meetings to the neglect of important duties, as is frequently done. For instance, God has given a woman the blessed mission of wife and mother, but she is so anxious to do work that can be seen that home, children, husband are all set aside, left to disorder and neglect, while she attends evangelists' meetings, lectures, guilds, etc. Do not misunderstand me; such meetings are a privilege, and afford work suitable to those who do not carry them to excess; by proper management many may be attended, and be a great help, even in fulfilling daily duties; many true, noble women He calls and fits for this purpose, and they shall be blessed.

Again, your correspondent says prayer cannot be made a sin. I can prove to him that this, too, can be carried to excess. Here is a mother who so delights in her private devotions and gives so much time to them that every member of the family has to suffer. Her husband's and her children's patience is tried, her domestics, losing precious time awaiting her orders, this being a daily occurrence; too delicate to rise early, and yet these prayers must be said. Is not this excess?

How different is another Christian, who takes her prayers and praises with her while fulfilling her duties, lifting her voice in praise and pouring out her heart in prayer while doing one duty after another, thus bringing comfort, order, happiness to those about her. Can you say the Lord is not as near this earnest woman as the former? The prayer our Saviour taught us is not one that would take hours to repeat, not full of repetitions and high-flown language, but beautiful, simple, earnest petitions.

His next point is his feelings. Ah! mistaken one. The blessed Lord never said go about in gloom, go to the sick and poor with downcast looks, wring your hands for the misery you cannot prevent. Certainly we must mourn for our sins and His sufferings for our sakes, but did He not say: "It is finished." The ransom is paid. We are His, and what has He taught us by His divine apostle? "Rejoice evermore," 1 Thess. v. 16; Phil. iv. 4; Phil. iii. 1. Jesus says: "Let your light shine," not cast a cloud wherever you go. Arouse from your gloom. It mars every Christian and drives away from Jesus. Let us analyze this amusement you so much condemn. Dancing is the graceful movement of feet and body to the time of music, which delights the ear and enlivens the spirits. May God grant you as cheerful and happy a mind as

THE CHRISTIAN WHO DANCES.

Toronto, March 4, 1891.

Pastor and People.

WE SHALL MEET.

I know not whether late or soon,
In quiet lane or busy street,
At morn or in the glare of noon,
At sunset or beneath the moon,
But we shall meet.

What joy 'twould give my heart to-day
Here in this strange, unlikely place,
While all forlorn and sad I stray,
If at some turning in the way
I saw your face

But deeper gladness still were mine
If weary years were past, and then
When we had seen God's high design
In both our lives, and ceased to pine
We met again.

Less handsome you might be than now
Time's frost upon your raven hair,
Mist in your eyes, and on your brow
Deep furrows left by sorrow's plough,
Lips pale with prayer.

Love still would lend with thirsting ears
To drink the heart's unaltered truth
Would take its telescope of tears,
And, looking past the cloudy years,
See starry youth.

But God is wise, and best may deem
You should not see my wretched face
Till passion's fatal glow and gleam
To glory's fadeless bloom and beam
Have given place.

Till all that caused me shame and pain,
By God and man forgot, forgiven—
All dark desire for ever slain
By Him who died and lives again,
We meet in heaven.

Kate McNeill

ON PREACHERS AND PREACHING.

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

VIII.—THE MINISTER'S PREPARATION—INTELLECTUAL.

(A word touching those who have to graduate from a university.)

The highest culture, the best and broadest and ripest scholarship possible to man is not too much when it can be had as a preparation for the work of preaching the Gospel. But this does not always lie within the reach of the student for the ministry. Often has he to be contented with much less "The short course," as it is called, may be the best of which he can avail himself. With many this has been short in "arts," and short, too, in "divinity." And yet it has done much to awaken the intellect and strengthen it, giving it such stimulus that it has in it an insatiable hunger for knowledge and improvement and power. Indeed, in not a few cases the short course has done as much for its subject as the full university course for the college graduate. In many cases the one is justified rather than the other. The short course man pushes on and on, ever seeking to make up for his early deficiencies, and so achieves distinction, while the graduate rests upon his laurels and makes little or no advance in the years that lie before him. The value of early training lies in its arousing and inspiring energy. In its setting a man free to work. In its bringing him to the mountain's brow whence he looks out upon the wide-spreading landscape that lies before him. In its setting him on the way. After that everything is determined by the capacity each one has for toil. Continuous, persistent, systematic toil. Aye, ambitious toil. Toil with a definite object: a noble, grand, worthy object. In the Church there has always been both these classes. Moses was a thoroughly learned man, but how many of the prophets were not so, in the same sense? Saul of Tarsus was a university graduate, but the rest of the apostles were not so highly privileged as to literary advantages. Yet both served God effectively. Each, no doubt, had their own peculiar and distinguishing characteristics, but both were illustrious servants of the Lord. And they in all their work made no references to their superior privileges, or their inferior training—they instituted no odious comparisons—they simply worked the works of Him that sent them:—

As ever in "the" great Taskmaster's eye.

It has been a positive benefit to some men that their early course was limited, because it has been a spur to them to urge them on to study and acquisition and high endeavour. It has drawn forth their powers and developed their character. It has made more of them than a fuller course, inducing ease at length, would have done. It has put them on their metal and made them men. Often the man without any degree outruns in learning and in scholarship the one with this distinction, because he keeps at work and presses on, desirous of being some one and doing something.

He achieves much under difficulties, and all the more honour to him. "If the iron be blunt and he do not whet the edge, then must he put to more strength." What a long list we could give of men who, out of unpropitious conditions, have risen to the very first rank in enterprise and also in scholarship! There is Robert Moffat, of South Africa. What learning had he to begin with? Next to none at all. He was not favoured with a thorough college training. Converted among the Wesleyan Methodists, and burning to go among the

heathen the seed of his mother's stories about the Moravian missionaries to Greenland and Labrador suddenly quickening into life—he was sent forth after some six months of private tuition in theology to do the work of an evangelist among barbarous tribes. And what did he do? He did a work equal to that the best college-bred man ever did. He conquered all the difficulties in connection with the mastery of foreign tongues—learning the Dutch language at the Cape, and afterwards the Seehwana, into which he translated the New Testament and the psalms and all of the Old Testament as well as "Bunyan's Pilgrim's Progress." A stupendous work that for one without any knowledge of the classics! An everlasting monument to his ability and consecration! There is also John Williams, famous as the martyr of Erromanga. No college hall or corridor ever echoed to the fall of his feet. All the training he had was that given him by the Rev. Matthew Wilks in a private class of young men who were looking forward to the ministry. In that class he spent only a brief space, owing to the pressing need for labourers in the foreign field. And yet ten months after he reached Eimeo he had so mastered the Tahitian tongue as to be able to preach his first sermon in it. There is also John G. Paton, missionary to the New Hebrides, who still lives to do good, and great good has he already done, and shall continue to do long after he has gone to glory. His autobiography with its thrilling tales is read everywhere to-day. What preparation had he for the great work he has done?

Not much in college halls. He had a taste of college life, for he attended the University of Glasgow less than one session—his money being spent or lent—but nothing more. And notwithstanding this, no man could have done more or better work than he.

These men are typical men on the foreign field! Men who love God and their fellows, who believe in the love and saving power of God, and who, laying hold of God, have, through His grace, lifted tribes and peoples out of barbarism into the sweet and hallowed conditions of a Christian life.

And beside that have left monuments of their devotion to Christ's cause in their translations of the Scriptures, and their volumes descriptive of missionary enterprise. Their hearts were on fire with the love of Christ, and they offered themselves a sacrifice to Him. They withheld nothing.

The secret of their marvellous success—for is it not marvellous—lies here. They did the best they could. They bated not a jot of heart or hope. Having put their hand to the plough they did not turn back, nor did they pass their life in sloth, they still pressed forward.

Jonathan Edwards, in his letter to the trustees of Nassau Hall, tells them this, even though he was a B.A. and M.A., of Hartford, Connecticut. "I am also deficient in some parts of learning, particularly in Algebra and the higher parts of mathematics, and in the Greek classics, my Greek learning having been chiefly in the New Testament. Without excellence in these branches of learning he could be a "good minister of Jesus Christ," but he thought he could not be a good college president.

The suggestiveness of this statement of Edwards, along the line of our present observation, is clear and forcible and requires no remark. In the early days of New England the ministers had no theological halls to which they could go. There was not strength enough of numbers to sustain "faculties" in those early colonial times, and, therefore, Dr. I. F. Hurst tells us, that "the young ministers got their theological training in the homes of older pastors. Before Andover was established it was quite common to study with the experienced pastor. Bellamy, Smalley, Hart, West, Emmons, Somers, Hooker, Charles Backus and President Timothy Dwight were examples of the men who educated young men for the ministry in their homes. Tyler educated thirty theological students in his house in the short space of five years. And while this is the case it is acknowledged that the great schools of learning, Harvard, Yale, Princeton, Bowdoin and Brown are all the results of the preacher's power. More than this, they were the real founders of the New England Commonwealths.

The renowned John Brown, of Haddington, had few advantages either in arts or theology, and, notwithstanding, what a man did he become? With a large parish, embracing Dunbar, North Berwick, Tranent as well as Haddington, what an amount of study he did! He was an intense student, indefatigable! He had acquired a considerable knowledge of Latin, Greek and Hebrew without a master, except for one month, before he studied theology. After his settlement he studied, so that he could translate and read French, Italian, Dutch and German; and also the Arabic, Persian, Syriac and Ethiopic. He gave attention to natural and moral philosophy, but his favourite reading was history and divinity. He abridged the books he read, especially if they were large, and so laid up a store of information on all subjects. He was of the same mind as Archbishop Usher. "It will take all our learning to make things plain." He was called to act as professor of Divinity in the Divinity Hall of his Church, and most ably and efficiently did he fulfil his great trust. How many books of solid learning he has left, a precious legacy to the universal Church of God! Mr. David Scott, F.S.A., of Saltcoats, Scotland, gives an account of the work done in the Divinity Hall of the Associate Synod of Old Light Burghers in Glasgow in 1835, when Mr. Willis was the professor.

"The lectures embraced both Theoretical and Practical Divinity. The text-book was the System of Divinity published by the celebrated Dr. John Erown, of Haddington. The session extended only over two months, but though the

term was brief, much was done in it. The principal daily duty consisted in examinations on portions of the system, with occasional lectures from the Chair. The division of the system was so arranged that within the four years it was twice gone through. A day in the week was appointed for the hearing of discourses. These were the same with what are prescribed in the Divinity Halls of the Establishment with the addition of the Confessional lecture—a lecture in which some portion of the Confession was the subject, and in which it was expected of the lecturer not to give a treatise of his own, but to show how the passages of Scripture adduced support the proposition the compilers had laid down. On Saturdays the Greek New Testament was read, and on Monday the Hebrew Psalter. This was done critically, and the lessons of the different verses were gathered up in the shape of observations.

"Monday forenoon was uniformly appropriated to the hearing of the popular sermon; beside the professor and the students there was on these occasions a small company of general hearers, and the student who preached was expected to do so without the use of his manuscript. The students had their Theological and Debating Societies; and thus employment was provided for all the spare portions of time.

"Before entering the Hall, students required to attend the University during a full Arts curriculum of four years, and, in addition, to possess a competent knowledge of Hebrew."

These were "short course" men in theology. Eight months in all were spent at the Hall. And for all that many of them have held the most important posts as preachers and teachers. Think of it, ye highly favoured individuals, who have had a professor of this and a professor of that, and a professor of the other, and who are so proud of your professors! These grand men had only one professor for eight months in all.

This word of Paul's was the motto of these noble and worthy men, and should be the motto of every zealous, faithful preacher. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

EASTERN HOSPITALITY AND THE MISSION OF THE SEVENTY.

BY DR. G. B. HOWIE.

I have invariably avoided lecturing or writing for the instruction of any but those whose leisure or means are limited and who, therefore, are unable conveniently to wade through the countless volumes published on the subject of Bible lands. I have done this in view of the fact that the persistent efforts of private individuals and of organized corporations have in a very important sense brought Palestine to the very door of the English-reading world.

To this day it remains that in Palestine and neighbouring countries there are no hotels for the accommodation of travellers. To guard this statement against misunderstanding I must say that within the last thirty or forty years hotels in the European sense of the word have sprung up in Beyrouth, Damascus, Jerusalem and a few other places, but these hotels exist simply for the accommodation of Europeans and Americans who travel through the land from year to year. The ordinary way for a native Eastern to secure accommodation, if he does not choose to pitch in the square or under the immense oak of the village (Gen. xviii. 4-8; Gen. xix. 2; Judges xix. 16-21; Exodus ii. 20), is to quarter himself either in a private house or in Beit-Sheikh or in El Menzel (Middafet). In the first case he simply accepts the hospitality and shelter of a private family, and except in families which happen to be composed wholly of women such hospitality is seldom or never refused. In the second case Beit-Sheikh is the house of the chief of the village, or of the tribe, the master of which is subsidized by the community (indirectly it may be) to entertain strangers. In the third case El Middafet is that institution which is erected and maintained by the town, especially for the reception and accommodation of strangers. The janitor or caretaker of this place does not cook or bake, but goes to the houses in turn, and brings in provisions as guests arrive. The word translated inn in Luke ii. 7 does but convey the idea of such a place to the mind of an Eastern.

The mode of entertainment in any of the three houses mentioned is extremely different from and simpler than what is usual in this country.

There the people do not undress for the night, and persons of the same sex may sleep in the same room. If there are any beds they are simply quilts spread on the carpet on the floor, and thus in one room can be accommodated six, nine, or as many as can lie together side by side.

The bill of fare is extremely simple and very simply served up, so the cook and the dish washer will find little or no employment. I know of three persons who stayed in one middafet over three months. This, no doubt, is an extreme case where tramps have it in their power to take advantage of a very undue advantage, of public hospitality, and yet neither custom nor law seem to provide the caretaker with the means of protecting himself and the village against unprincipled idlers.

The point, however, is this, that no money or payment of any kind is either asked or given, and it is just lately what

An American scientist traveller attempted to make the Sheikh a present of a majdeh (dollar) in a village east of Syria, great offence was taken, and much explanation and apology had to be offered.

In these circumstances we can easily understand how our Lord could send both the twelve and the seventy preachers and command them to carry neither purse nor scrip. If we were in the East to-day and saw travelling natives, though wholly unacquainted with each other, and observed how much time they spend in salutations and enquiries each time they meet, and how much delay is caused thereby, we would not wonder so much at the Lord commanding the disciples to salute no man by the way.

This article suggests two questions, first, why do not Anglo-American travellers in Palestine subsist upon the free hospitality of the natives? Second, and more important, why do not missionaries avail themselves of this free board? These questions will be answered later, God willing.

HOME MISSION COMMITTEE.

SUMMER APPOINTMENTS, 1891.

- QUEBEC. Messrs. K. M. Phalen, J. F. MacFarland, E. S. Logie, John Buchanan, J. Pugh, Hugh Craig and Rev. A. Robertson.
- MONTREAL. Messrs. L. Bouchard, W. T. Moss, T. A. Mitchell, J. Taylor, W. E. Beattie, W. T. Morison, A. Graham.
- GLENGARRY. Messrs. J. W. McLean and N. A. McLeod.
- OTTAWA. Messrs. J. H. Courtenay, D. Macvicar, A. W. Russell, A. C. Reeves, D. Guthrie, R. Eadie, W. Patterson, A. McGregor, Rev. M. Danby, Rev. J. L. Gourlay, Rev. J. McCarter, Alex. Stewart, R. Tener.
- BROCKVILLE. Messrs. C. D. Campbell, Donald McArthur.
- LANARK AND RENFREW. Messrs. J. A. Letch, A. D. Menzies, M. H. Wilson, J. A. McConnell, Rev. W. A. Reid, Aw. Nelson, R. G. Lowe.
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- PETERBOROUGH. Messrs. A. Fitzpatrick, J. Bell, W. J. Dempster, D. P. Oswald.
- LINDSAY. Messrs. D. Robertson, Rev. J. Gilchrist.
- TORONTO. Messrs. A. Graham, T. A. Watson, D. Carswell, W. G. Fortune, Rev. J. Stenhouse.
- ORANGEVILLE. Messrs. John Little, J. R. Bell, Hamby, N. J. Sproul.
- BARRIE. Messrs. W. A. Wyllie, N. Morrison, E. A. Harrison, J. A. McKenzie, C. Tate, J. C. Cameron, T. McCullough, W. W. McNeil, J. C. Smith, A. L. Bowles, A. D. Fraser, D. M. Jamieson, W. D. Kerwill, W. Dewar, Rev. R. I. Adamson, J. Lochore, T. R. Robinson, R. Drinnan, T. Hawks, J. Farquharson, W. H. Porter, J. G. Jackson, J. Geddes, R. G. Murison.
- OWEN SOUND. Messrs. W. H. Grant, D. M. Martin, M. C. McLennan, Jas. Skene, K. McLennan.
- SAUGEN. Mr. W. T. Hall.
- GUELPH. Mr. E. A. Henry.
- HAMILTON. Messrs. T. McLachlan, J. H. Barnett.
- LONDON. Mr. R. Monteath.
- CHATHAM. Mr. Milne.
- SARNIA. Mr. P. D. Muir.
- BRUCE. Messrs. J. K. Arnott, T. Smith, W. M. McKay, J. G. McKechnie, G. C. Little, A. J. McMullen, J. P. McInnes, J. R. McGillivray, Rev. D. H. McLennan, D. B. Smith, D. J. Graham, J. C. Corbett, Jas. Steele.
- WINNIPEG. Messrs. W. Beattie, H. F. Ross, D. Campbell, H. Weir, A. Driscoll, S. Polson, J. N. McLean, H. McLellan, A. Moore, J. S. Hamilton, A. J. McGillivray, J. L. Small, J. B. Ferguson, W. J. Small, T. D. Acheson, W. P. Finlay, A. Lang, Rev. L. L. Messrs. D. D. MacKay, K. A. Gillan, R. Innes, S. W. Thomson, J. Iaing.
- BRANDON. Messrs. J. Binnie, D. Drummond, Rev. W. C. Calder, G. Lockhart, R. Paterson.
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- COLUMBIA. Messrs. T. G. McLeod, J. A. Redden, Jacob Steele, J. R. MacKay, Rev. A. H. Drumm.

Students, etc., will please at once correspond with the Convener of the Home Mission Committee of the Presbytery to whose bounds they are allocated, from whom particulars will be obtained as to the fields to be supplied.

The following are the names of the Conveners in the several Presbyteries:—

- Quebec, Rev. A. T. Love, Quebec; Montreal, Rev. R. H. Warden, D.D., Montreal (Q); Glengarry, Rev. J. S. Burnett, Martintown (Q); Brockville, Rev. Dr. Kullock, Spencerville, Ottawa, Rev. F. W. Farries, Ottawa, Lanark and Renfrew, Rev. D. J. McLean, Arr. prior (Q); Kingston, Rev. M. W. Maclean, Belleville; Peterborough, Rev. J. Cleland, Port Hope, Whitby, Rev. J. Abraham, Whitby; Lindsay, Rev. J. R. Scott, Cambridge, Toronto, Rev. A. Gilray, Toronto, Orangeville, Rev. D. C. Hossack, Orangeville; Barrie, Rev. Robt. Moodie, Stayner; Owen Sound, Rev. J. Somerville, Owen Sound; Saugen, Rev. J. M. Aull, Palmerston; Guelph, Rev. Dr. Middleton, Elora; Hamilton, Rev. J. H. Ratcliffe, St. Catharines; Paris, Rev. E. Cockburn, Paris; London, Rev. A. Henderson, Appin; Sarnia, Rev. H. Currie, Theford; Chatham, Rev. Dr. Battisby, Chatham; Stratford, Rev. Robt. Hamilton, Motherwell; Bruce, Rev. Andrew Tolmie, Southampton; Huron, Rev. C. Fletcher, Exeter, Maitland, Rev. J. Ross, Brussels; Winnipeg, Rev. Dr. Bryce, Winnipeg, Man.; Rock Lake, Rev. J. Farquharson, Pilot Mound, Man.; Brandon, Rev. A. Urquhart, Brandon, Man.; Minnedosa, Rev. D. Stalker, Gladstone, Man.; Regina, Rev. J. Douglas, Moosemin, N.W.T.; Calgary, Rev. J. O. Herdman, Calgary, N.W.T.; Columbia, Rev. D. Fraser, Victoria, B.C.

The attention of Presbyteries and Students is directed to the regulation of the General Assembly fixing the salaries of missionaries as follows. Students, during the summer, seven (\$7) dollars per Sabbath, with board and travelling expenses to the field of labour; Catechists, five (\$5) dollars per Sabbath, with board. Students from the East appointed to Manitoba Synod receive seven (\$7) dollars per Sabbath, with board and travelling expenses to and from the field.

W. COCHRANE, D.D.,

Chairman.

ROBT. H. WARDEN, D.D.,

Secretary.

MONTREAL, 27th March, 1891.

APRIL showers may be the forerunner of May flowers, and they are also certain to bring with them cold in the head, which, if neglected, develops into catarrh, perhaps into consumption and death. Nasal Ealm never fails to give instant relief, and will permanently cure the worst case of catarrh if faithfully used. Sold by all dealers.

Our Young Folks.

THE BOY WHO HELPS HIS MOTHER.

As I went down the street to day,
I saw a little lad
Whose face was just the kind of face
To make a person glad.
I saw him busily at work,
While blithe as blackbird's song,
His merry, mellow whistle rang
The pleasant street along.

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up," he cried.
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?"
"What hinders?" asked the other.
"Why don't you see?" came the reply,
"I'm busy helping mother.
She's lots to do, and I so like
To help her all I can
So I've no time for fun just now,"
Said this dear little man.

"I like to hear you talk like that."
I told the little lad;
"Help mother all you can and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who, like this manly little boy,
Take hold and help their mothers.

PLAYING WITH PERIL.

Some time ago I waited for a train at a suburban station, a few miles from Boston.

It was almost time for the train to arrive, and a large number of passengers had assembled on the platform, but, as usual, there were others who were hurrying in at the last minute to catch the train.

Among these late comers was a girl of attractive appearance, stylishly dressed. As she drew near the station the electric bell that gives warning of an approaching train began to ring. Supposing that it was for the passenger train which she wished to take, the girl hurried forward and began to cross the four tracks between her and the platform where the passengers were standing.

She glanced toward the train, and saw that it was not a passenger train, but a gravel train, and, to the surprise of those who happened to be watching her, she ceased her rapid walk and began to walk with an air of easy negligence across the tracks.

She had crossed the first and second tracks when the engineer saw that she did not seem to know that a train was so near, and he blew several sharp, warning whistles. The girl did not even look up, and the train was now only a few rods away, on the fourth track. Some of the ladies on the platform grew pale, and turned their faces aside, and a gentleman cried: "Hurry, lady!"

She cast a lazy glance toward the engine, but made no effort to hasten, and just as the train thundered by she stepped gracefully upon the platform and cast a scornful glance upon those of us who, realizing at last her awful recklessness, had sprung forward to rescue her.

A second's delay would have been fatal. Had her dress caught on the smallest splinter, her foot struck ever so lightly against a rail, she would have been a mass of mangled flesh beneath the wheels of the locomotive.

In another minute our passenger train came in, and I saw the reckless girl no more. But I could not forget the incident, nor the many lessons which it suggested.

There are many girls who seem to take delight in running risks, as did the foolish girl who toyed with her life in the path of the locomotive. They are unwilling to heed the loving counsels of their parents. If some kind friend gives them a word of warning they treat it with scorn or ridicule.

These young people do not pursue this course because they are ignorant of its dangers. The track of temptation and evil habits, with their own knowledge, is strewn within ruined lives. But they intend to step into a safe place before it is too late.

In the path of evil there is no safety. The safe place is with God. "My help cometh from the Lord which made heaven and earth. He will not suffer thy foot to be moved. The Lord shall preserve thy going out and thy coming in from this time forth and forevermore." Only under the "shadow of His wings" can we find perfect safety.

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Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 1st. THE GOOD AND EVIL IN JEHU. [2 Kings 10: 8-31.]

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. xvi. 7.

INTRODUCTORY.

The striking incident recorded in the chapter that forms the subject of to-day's lesson took place a few years after the deliverance of Samaria from the Syrian invasion. Jehu was anointed King and had a short time before this begun his active and energetic rule in the kingdom of Israel. Hazael, a Syrian general, had been made king in succession to Benhadad, and Athaliah, a daughter of Ahab and widow of Jehoram, was the virtual ruler in Judah.

I. Jehu, King of Israel.—The people of Israel, notwithstanding the influence, example and teaching of Elisha, and other servants of God, were sinking under the debasing influences of idolatry into a most degraded condition. Sad calamities had fallen upon them. There were seasons of temporary repentance, but they relapsed into deeper depths of wickedness after the evils under which they suffered had passed away. Jehu had been raised up to be an instrument in God's hand of accomplishing judgment—His strange work on grievous transgressors. This impetuous monarch had been a brave and daring soldier. He accompanied Ahab when he went to take possession of Naboth's vineyard after its rightful owner had been put to death. There Jehu had heard the terrible words of doom pronounced against Ahab and his race by the prophet Elijah, and when he was appointed king his first act was to overthrow the house of Ahab. His son, Jehoram, was slain, and Jezebel, Ahab's widow, came to a ghastly end, in literal fulfilment of what had been foretold by Elijah. This terrible work was carried on till all the race of Ahab were slain, with the solitary exception of Athaliah, queen of Judah, who a few years afterward came to an untimely end.

II. The Destruction of the Worshipers of Baal.—Early in his reign Jehu had resolved to suppress the worship of Baal in the kingdom. It is supposed by some that this was undertaken for the purpose of making his throne more secure. The countenance that the followers of Baal had received from Ahab and his court had made them formidable and influential. If he opposed them they might obtain his overthrow. Again he could not but perceive the injurious effects that Baal worship was producing among the people. It was ruining the nation. He had been chosen king that he might be the instrument in God's hand for the removal of an impious and degrading form of worship. The manner in which it was done could not, however, have God's approbation. As a man of war he had been accustomed to the employment of deceitful methods for gaining an object. Lying and deceit never can be countenanced as methods of accomplishing God's work. His law forbids them. Jehu's scheme was treacherous and deceitful and could only be employed by a man whose conscience was dulled by long familiarity with the rough and cruel ways of military camps. His words were intended to create the impression that he was to be a zealous upholder of Baal worship. His seal was to outrun that of Ahab. It was his object to assemble all the prophets, priests and worshipers of Baal in one place. His proclamation is made urgent even to threatening. It grimly stated that he had a great sacrifice to do to Baal. So he had, but by these words the people would understand one thing while he meant another. Little did they dream that they were to be the victims of that sacrifice. In obedience to the royal call a vast number of Baal's priests and followers assembled in the great temple that had been built by Ahab in Samaria. In order to distinguish them the priests and other adherents of idolatry were clad in vestments provided for them. In his revolutionary and reformatory work Jehu had associated with him Jehonadab, the son of Rechab, a man of pure and simple life who evidently had influence with the people because of his integrity. The king no doubt thought that the presence of this reformer would help him in the estimation of the people. It was the king's design that only idolators should suffer in the impending ruin, he, therefore, commanded that search be made lest others should be present. When they went into the building to offer sacrifices Jehu set eighty men to guard the entrances and charged them on pain of death to let none escape. When the offering was completed the king commanded his officers and guards to put the assembled idolators to the sword. These men did their terrible work effectively. Next the images and decorations of the temple were taken out and burned. Then the large stone image of Baal was destroyed and the temple made a ruin. Thus, after this fierce and sanguinary onslaught, Baal worship was suppressed and Jehovah was again acknowledged as the God of Israel.

III. An Imperfect Reformer.—Jehu had overtaken the principal supporters of Baal worship with a swift and dreadful vengeance, and he had destroyed the image and temple of the false God, but he had not exterminated idolatry from the kingdom. Like so many of the kings of Israel he followed the lead of "Jeroboam, the son of Nebat, who made Israel to sin." The golden calves set up at Dan and Bethel were suffered to remain. In the northern and in the southern parts of the kingdom idols were left to corrupt and demoralize the people. For what he had done in carrying out the divine purposes Jehu was commended by God, and in recognition of this the stability of his throne for four generations was guaranteed, a promise that was literally fulfilled. Jehu was conspicuous for his fiery zeal, but it was fierce and unenlightened. He did God's work but not in the proper spirit. He executed God's wrath on those who were corrupting the people and bringing the nation to ruin. He was good at overthrowing, but not at building up. The reformation he effected was in the right direction, but he did not employ the right means or manifest the proper spirit. Neither did he carry the work of reformation far enough. The idolatrous taint was not entirely removed. His action and character are brought before us more by way of warning than example. True zeal enlightened by God's truth needs to be accompanied by the spirit of true obedience. It is to be noticed that Jehu was far from being an ideal saint. The Bible always tells the truth respecting those whom it speaks about. Their faults are never concealed, neither are they excused nor explained away. In this respect, as well as in others, the Bible is unlike all other books. It sets forth the truth. We are thereby enabled to see things as they are. Good is good and evil is evil. The defects of the best of men are pointed out, and the good that is in wicked men is not overlooked. The perfect impartiality of Scripture is intended to teach us to follow the good and shun the evil to be seen in the men whose lives it records.

PRACTICAL SUGGESTIONS.

Untempered zeal often does good work in a wrong way. Zeal to do its best must be controlled by an enlightened conscience.

A good end may be accomplished by sinful means, but evil means can never be rightly approved.

The sin of idolatry brings down judgment on the people who are guilty of it.

The people of Israel had often been warned of their danger. God had frequently revealed Himself to them. Warning always precedes judgment.

KNOX COLLEGE--CLOSE OF SESSION

The Session closes on THURSDAY, 2ND APRIL. A Meeting will be held in the College Hall at 3 p.m., for Granting Diplomas and Certificates. Another Meeting will be held in BLOOR STREET CHURCH at 8 p.m., when Addresses will be delivered by Rev. Dr. McLaren, Rev. Dr. Armstrong and Rev. R. P. Mackay.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 1st, 1891.

FROM a notice appearing in another column, it will be seen that the annual meeting of the Woman's Foreign Missionary Society is announced to be held at Kingston on the 14th and 15th of this month. The meetings, it may confidently be anticipated, will be of a most interesting character. It is now ascertained that contributions for Foreign Mission Work secured through this agency during the year will be larger than ever. The Society has been able to record an advance in this as in other respects every year since its formation.

PERHAPS the most serious feature in the political situation just now is the growing impression that our present state of political existence cannot be permanent. This is the one point on which Imperial Federationists, Independence men and Annexationists agree. In fact, they all assume that Canada cannot long remain in her present position, and starting from this point they propose various remedies. If asked why not remain as we are, no doubt various replies would be given. It is pleasant to think that all this political speculation need not and should not interfere with church work. Whatever the state of our political existence the people will always need the gospel. No change that can come—if any does come—will render it unnecessary for all Christian workers to labour just as hard as they do at the present time.

AT first blush the statement made by the Provincial Treasurer in his budget speech that the sum received by the Province last year for liquor licenses was the largest ever received seems startling. The inference drawn by most people would be that the number of licenses is largely on the increase. Like many another inference drawn at first blush this one would be erroneous. As a matter of fact the number of licenses in Ontario has decreased 554 in eight years. Of course the number is larger now than during the Scott Act years, but it is 554 less than in 1881. It may yet be admitted that the late Hon. Adam Crooks was the first man to grapple with the evils of the liquor traffic with any degree of success. Justice to his memory demands the admission, but the public are never in great haste to do justice to the memory of anybody.

THE Bill introduced by Mr. Meredith providing that jurors not engaged in cases should be discharged for the day at six o'clock in the evening is a good one and should pass. If the Hon. gentleman would extend its provisions and stop the whole court, unless in special circumstances, at the same hour, the Bill would be still better. The work done in a court-room at ten or eleven o'clock at night is often about as satisfactory as the work done when the court is hurrying through cases in order that the judge may get away by a certain train. Dispensing justice by the timetable of a railway is not satisfactory as many a litigant and perhaps some lawyers know to their cost. The

poorest man in Muskoka or Algoma has quite as good a right to a full and patient hearing as the Grand Trunk or Canadian Pacific Railway has. There are some things that should never be done in a hurry or done when men are worn out and irritable. Dispensing justice is one of them. It would be vastly better for both Church and State if less business were done when people should be resting or asleep.

THE Church expends much more on Home Missions than it used to do," says some timid soul who thinks we are going too fast. Certainly it does. A few years ago the Home Mission Field of the Western part of the Church was chiefly in the counties of Huron and Bruce. A missionary thought as much of going to Walkerton or Kincardine then as one does now of going to the Saskatchewan. We distinctly remember hearing a divinity student give a graphic description of the trials he endured in making a trip to Mount Forest. Old Knox men probably remember a famous climax once made by an orator at one of the monthly missionary meetings. "Look, said he, at India, look at China, look at the London Presbytery." The London Presbytery was a great Home Mission Field in those days. The Home Mission Field of the Western section now stretches from the Lower St. Lawrence to the Pacific Ocean. There is an unbroken chain of stations from the Ottawa Valley to Vancouver. A student may work one summer at Metis, the next on the Saskatchewan and the third on the Pacific Coast. Instead of grumbling about the expense, we should be grateful for our opportunities. What nobler work could a Church have than our Home Mission work. God is not given better opportunities to any Church in the world. The American Church has work very much like ours in its new States and Territories, but it is not any more encouraging than ours. The Church should thank God every day for such a splendid field. The better we work it the better for ourselves.

IN the death of Rev. Dr. Howard Crosby New York has lost one of its distinguished citizens, one of its most independent and outspoken clergymen and the Presbyterian Church in the United States one of its most devoted and scholarly ministers. He was the son of William Bedlow Crosby, a noted philanthropist, and was born in New York in 1826. He studied at New York University from which he graduated in 1844. For some time afterward he was Professor of Greek at Rutgers College. In 1861 he was inducted into the pastoral charge of the Fourth Avenue Presbyterian Church, New York, in which he continued to the time of his death. He received honorary degrees from Harvard and Columbia Universities. Dr. Howard Crosby was a public-spirited man and took an active part in the promotion of moral and philanthropic movements. He was a pronounced temperance advocate, though not in harmony with some of the workers in that cause. He advocated high license, on the ground that it would be more effective, especially in large cities, than the advocacy of prohibition could possibly be. Dr. Crosby was a leader in the movement that issued in the formation of the New York Society for the Prevention of Crime, and took an active part in the recent effort for securing municipal reform in New York City. Dr. Crosby was elected Moderator of the General Assembly in 1873. He has made a number of valuable contributions to classical and theological literature, and was a member of the American Revision Committee.

HOME Mission Committee may have a deficit this year. Don't like these deficits. The Committee should keep down the expenditure. The only way to have the balance on the right side at the end of the year is to keep down the expenditure." Beg your pardon, friend. There is another and much better way and that is to increase the revenue. "Keep down the expenditure" is a very popular phrase. Many a lame dog has been helped over a stile by that phrase. Many a poor tool has worked his way into Parliament or into the municipal council by denouncing his opponents for not keeping down the expenditure. In political or municipal life it is often a good thing to keep down the expenditure, but in missionary work the very reverse is the case because the less you expend the less work you do. In Augmentation work cutting down the expenditure simply means cutting down the salary of every pastor of an augmented congregation. That simply means taking the bread out of his children's mouths. Brilliant operation that

for "this great Church." In Home Mission work proper cutting down the expenditure means recalling missionaries from distant outposts and leaving our own people without a minister to preach to them on Sabbath, to pray with them when they are sick or bury them when they are dead. Yes, cutting down the expenditure sounds well enough in some connections but it is a poor miserable phrase in mission work. Brethren, send up the revenue. That is the proper way to balance the books.

ONE of the most striking things in Mr. Harcourt's budget speech is the economical way in which the people of Ontario take care of the helpless portion of the population. Out of seventy-eight asylums for the insane in the United States, only one has a lower rate per capita for patients than the average rate in Ontario. In a group of leading asylums much like those of Ontario, the average cost per capita per week is \$5.29, while in ours the average cost per week is only \$2.54, or less than one half. In some of the American asylums the cost goes up to over \$6 per week. In the Buffalo Asylum, the nearest to Ontario and presumably under conditions similar to our own, the cost is \$4.72. How it happens that a patient can be kept in Toronto for \$2.18 less per week than in Buffalo is one of the things that perhaps none but a severe economist can explain. In ten leading idiot asylums in England and the United States, the cost per patient is \$211. The cost in the Orillia Asylum last year was only \$139.76. Truly we are an economical people in Ontario. It has never been contended so far as we know, that our helpless people are not as well cared for as the lunatic and idiot population of the neighbouring country. Possibly they are better cared for. How then are the expenses kept down? By keeping down salaries no doubt. Many of our civil servants are paid a wretched pittance. Some of these days we may have an agitation in favour of annexation, and one of the arguments used may be that Ontario is so poor that the people cannot afford to pay officials a living salary for taking care of the insane. Far more unlikely things than the use of that argument happen every day.

WHEN the Home Mission Committee met last week there was a deficit in the Augmentation Fund of about \$1,000 and in the Home Mission Fund of about \$5,000. Of course the money comes in until the 30th of April, and by that time both deficits may be pretty well wiped out. Should there be a slight deficit in both funds the oratorical economist will have one more chance to air his eloquence. For the ten thousandth time we shall be told that the Committee "should have kept down the expenditure," "should have cut according to its cloth," and performed various other economic feats. Orators of that school conveniently forget that in this case cutting according to cloth means either leaving some mission stations without the Gospel or taking the bread out of the mouths of a supplemented minister's family. Neither of these operations is particularly brilliant nor specially evangelical. Of course the Committee could have expended less. Certainly they could. They could have expended the half, or the third, or none at all. The whole of the money might have been saved in the sense in which if a man saves his life he is sure to lose it. If the Church is willing to dodge its mission work and die, it need not spend any money on missions at all. It is the easiest thing in the world to save mission money. All you need do is simply keep it, but you cannot keep it and live. In our day the Master says in effect to the Church: "Preach the Gospel to as much of the world as you can or die." And be it remembered that so far as mission work is concerned ours is out of all sight the best day the Church ever saw.

MORALITY AND BUSINESS.

CHRISTIAN morals are designed to influence and control the lives of all who accept Christ's teaching as supreme. That all men ought to regulate life's affairs by the ethics of Scripture is generally admitted as an abstract truth, while those who profess to accept Gospel teaching are under imperative obligation to conform their practice to their belief. Few, however, will be found to maintain that the concord between creed and conduct is very general in modern life. How does it come that there should be so marked a contrast between the Christian theory of life and its practice? Must men from the nature of the case lead a dual life? Is the separation of religion and busi-

ness inevitable, or is the spiritual and material interests so diverse and antagonistic that they must always continue to be contradictory?

There is a sharp distinction drawn between the sacred and the secular. It is asserted that honourable and upright men will do things in business and politics that they would not think of doing or sanctioning under other conditions. Questionable transactions, usually described as sharp practice, are only too common in every sphere, and they are not without their defenders. The line of defence, however, is not drawn from Christian ethics, its source is in present-day economic theories that command a large measure of general assent. It appears to be far too generally taken for granted that self-interest is the basis of human activity, the amassing of wealth the chief good. Our economic systems mostly proceed on this assumption. The production and distribution of wealth and all that pertains to business and commerce are supposed to depend exclusively on self-interest. Hence many conclude that every opportunity is to be seized, every conjuncture of circumstance that an alert ingenuity can discern must be taken advantage of, whatever the consequences may be to others, so long as the supreme purpose of life to the individual can thereby be advanced.

Is this complete severance between economics and ethics well founded, or is it possible at all times to keep up the distinction? However close to the line that separates legitimate from fraudulent transactions some may keep, even they recognize that if that line is crossed they become amenable to the law of the land. But there is a still higher law which demands recognition. Scripture has much to say about buying and selling and getting gain. It would be difficult to reconcile some of its maxims with the postulates of modern economics as they are at variance with some of the practices that many follow without any apparent compunction. There can be no doubt that if the morality taught in Scripture were more closely followed in daily life, society would speedily undergo a marvellous transformation. Take the one precept embodied in the Sermon on the Mount, so universally lauded, yet so indifferently followed. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Were this acted upon in letter and in spirit by any considerable number of people in a community a very decided improvement would be at once apparent.

It may be said that the force of circumstances is so strong that it is next to impossible to follow higher and better counsels while the average standard of business ethics is what it is. That will to some extent depend on what a man's principal aim may be. If what he chiefly strives for is that he may become rich and increased in goods, it is not likely that he will exercise any perceptible influence for good on the moral tone of his business associates. A man who has a strong perception of what is noblest and truest in life, and who realizes that the life now is indissolubly related to the life hereafter, will not continue to sink deeper into sordid ways and intensified selfishness. He will by his methods of action exert a wholesome influence in the sphere in which he moves. His progress will be upward, and he will help others upward with him.

Modern business and commercial methods are being concentrated under control of gigantic corporations, but these are composed of individuals, and it must be remembered that combinations do not and cannot absorb individual responsibilities. Many of the industrial evils complained of will only be removed by the development and exercise of a higher and purer individual morality. Only when the morality of Christ's Gospel becomes the predominating power in individual life will the prediction be fulfilled that "holiness unto the Lord shall be written on the bells of the horses." Then only will commerce be Christianized and the demon of selfishness be cast out of it.

THE GOSPEL IN SPAIN.

NOWHERE in Europe was the Roman Catholic Church more successful in uprooting the Protestant Reformation than in the kingdom of Spain. There the reaction was complete. In France and in Italy there were fiery persecutions; thousands were put to death, and thousands were exiled from their native land. Protestantism was not extirpated by the succession of crimes undertaken for the purpose of its suppression. It sur-

vived the revolution of the edict of Nantes and outlived the massacre of St. Bartholemew. The Waldenses, though sorely persecuted, maintained their existence despite all that a relentless enmity could devise or inflict. In Spain it was different. The inquisition did its awful work with a completeness that crushed the hearts and hopes and lives of its victims and that terrorized the Spanish nation. In due time a relentless and bigoted priesthood had it all its own way. A blight fell on the land. Its maritime glory and its colonial successes were obscured. Its art and literature became insignificant. Its national pastimes, surviving until now, have become brutalized and degrading. If anywhere, the best fruits of Romanism should be apparent in Spain where for nearly three centuries it has had the field to itself. There are great cathedrals, numerous monasteries and convents, endless troops of religious orders, but with all these are the Spanish people of to-day conspicuous for the depth and intensity of their religious life? Are they distinguished by energy and enterprise in the promotion of charitable and philanthropic work? Is the morality of the Spaniards superior to that of all other European peoples? If religious and ecclesiastical systems are to be known by their fruits then it is evident that Spain is not a striking argument in favour of Roman Catholicism.

It is the general impression that Protestant missions in Spain are rather hopeless and unpromising. It is true that those engaged in evangelistic work in that country have serious difficulties to contend with. The apathy and indifference common to human nature have there been intensified by the spiritually soporific effects of Romanism. The bitterness and most unreasoning prejudices of the people have been strengthened by priestly influence. Popular hatred is often stirred up and various and vexatious forms of persecution have been resorted to for the purpose of hindering and if possible preventing the work of the evangelical missionary. In spite of all obstacles, however, the Gospel of Christ is faithfully preached in Spain, and in that land, as in all others, it is the faith that conquers. The constitution of Spain now guarantees to Protestants the unhindered exercise of their faith and worship. Religious tolerance is, however, but imperfectly understood as yet in that land. Bigoted officials are in many places only too ready to carry out priestly suggestions for the annoyance and if possible the expulsion of Protestants. It is something to have the principle of toleration embodied in the constitution, and if the Protestants in Spain are like their brethren elsewhere it is not likely that it will be suffered to remain a dead letter.

At the present time there are no fewer than fifteen distinct evangelical agencies at work in the Iberian peninsula. Irish, Scotch and German Presbyterians have missions there. The Church of England and the Baptists are also engaged in the work. Swiss and American associations have labourers in the field, and, difficult though the work is, it cannot be described as hopeless, rather the success that has attended past efforts is in the circumstances somewhat remarkable. There are 117 places where religious meetings and schools are held. There is a missionary staff of fifty, composed of twenty-two men and twenty-eight women. In addition to this there is a native force of thirty-seven pastors and thirty-nine evangelists. There are seventy-four male and eighty-two female teachers, who are engaged in the instruction of 4,880 pupils in 119 day-schools. The Sunday schools number eighty-two, with 192 teachers and 5,500 scholars. The number of communicants in the Evangelical Churches in Spain is 3,516, and the attendance at public worship is given as 9,220. When the bitter nature of the opposition to Protestantism in Spain is remembered, this may be considered as an encouraging exhibit. Still figures alone do not give an adequate idea of the importance of the work carried on by these evangelistic agencies. The type of Christianity they are instrumental in producing is of a robust and steadfast kind. Converts to Protestantism in Spain have to count the cost. The eyes of the communities in which they live are upon them. Those who know them best watch them closely, and few can measure the effect that earnest consistent Christian living has upon those who are thus brought into contact with it. In country districts this is especially the case. Both in town and in country Scriptural Christianity is slowly but steadily advancing. The Churches lose a large proportion of their membership by emigration, to South America principally, but the vacant places are being steadily filled by fresh accessions. The noble band of missionaries engaged in the work of the Gospel in Spain are deserving of sympathy, encouragement and support.

Books and Magazines.

THE HITTITES. A REDISCOVERED RACE.*

One of the most learned and suggestive books issued from the press on either side of the Atlantic for a long time is the remarkable work of the Rev. Professor Campbell of the Presbyterian College, Montreal, on "The Hittites, their Inscriptions and their History." When it is remembered that these two volumes embody the results of patient and laborious research extending over a score of years in a field which even yet is almost new to archaeologists, it will readily be seen that there are very few anywhere who could venture to criticize them without laying themselves justly open to the charge of presumption; and as the present writer can pretend to no claims of competency for such a task, it is only proposed to call attention to this valuable work, and to give such a resume of its contents and conclusions as may tempt others who are interested in the problems of the origin of the nations, the beginnings of human history, and the genesis of the languages of mankind, especially in their bearing upon Scripture history, to procure and study it. So early as 1812 certain inscriptions in an unknown character were discovered near Hamath (the Biblical Hamath) by the traveller Burckhardt. No attention, however, was paid to them until so late as 1870, when they were rediscovered by the American Presbyterian missionary, the Rev. Samuel Jessup, and the United States Consul, General Johnson, who then brought them to the attention of the world's scholars. Since that time, other inscriptions in the same character have been discovered, belonging to the region of the Euphrates and to Asia Minor, to the total number thus far of ten. Only so lately as 1882 appeared the first authorized text of these inscriptions in the Transactions of the Society of Biblical Archaeology. Among these ten inscriptions, happily, was found one with a translation in the now understood cuneiform character, from which, as from a great number of other facts, it has now become certain that all these mysterious characters are the work of the ancient Hittite nation, so often mentioned in the Old Testament. Once indeed the Hittites were thought to have been only one of many small Canaanitish tribes of a merely local importance; but now, as the result of researches in the various monumental records found in Egypt and other Biblical lands, we know them to have been one of the greatest, and in some respects one of the most remarkable, nations of antiquity. They were a people at one time of such power that they could offer a formidable opposition to the powerful empires of Egypt and Babylon, a people, moreover, if Professor Campbell's reasonings be accepted, which so far from ever having become extinct, has in its various branches even over spread both continents, and been the fruitful parent stock from which have descended many of the most important nations of ancient and modern times in both the Old and the New World; and have thus been, to use our author's words, "the pioneers of culture in many lands."

The volumes before us treat of the Hittite question in two parts. In Vol. I., pp. 1 to 168, we have a detailed account, most fascinating to the scholar, of the discovery of the various Hittite monuments, and of the marvellous work of their decipherment; an achievement which takes rank with the decipherment of the once unknown cuneiform inscriptions, as one of the most remarkable triumphs of scholarship even in this wonderful age. Professor Campbell has no secrets from those who have the knowledge and patience to follow him in his account of the process by which these Hittite inscriptions have been made to disclose their significance. That the student may follow him at every step, and the better appreciate the close reasonings by which the results have been attained, appendices are added, in which are given *fac-similes* of each inscription hitherto discovered, with an interlinear indication of the phonetic value of each sign, followed by a grammatical analysis and translation of each text.

The second and much the larger part of the work comprising pp. 169 to 361 of Vol. I., and the whole of Vol. II., is occupied with an extended history of the Hittite people, as derived from all now accessible sources. To analyze this most interesting part of these volumes would take us far beyond the limits proper to this notice, and we must content ourselves with barely indicating, in a general way, his conclusions. From a careful collation and study of the inscriptions of Asia Minor, Etruria, Celtic Iberia, Pictish Britain, Siberia, and Turanian India he has been led to conclusions which we cannot better give than in the words of his own summary in the preface:

"The Hittites were in many respects the greatest of ancient peoples, and constituted the substratum of all early civilizations. The Egyptian element that came into prominence in the palmy days of the Egyptian Hycsos, that underlay the culture of the empires on the Tigris and Euphrates, that preceded Israel's occupancy of Palestine, that filled Syria and Asia Minor, that gave to Greece her mythology and sacred rites, and overflowing into Illyria, Italy, Spain, and Britain, bore the Iberic and Pictish name, now only recognizable in the Basques of the Pyrenees, that element on which Cyrus built up his first Aryan empire, and which, volcano-like, broke forth in Parthian days, that preceded the Brahman in Northern India, and in early Christian centuries traversed Turkestan and peopled the Siberian wastes, that for two centuries turned China into Cathay, and that still occupies Corea and the islands of Japan; that Turanian element, moreover, that driven by adverse fortune, crossed the Northern Pacific into the New World, that reproduced the mounds of European Scythia, of Syria and of the Caucasus, of India and Siberia, on level prairies and the alluvium of rivers from Alaska to the Gulf of Mexico, that founded the empires of Mexico and Peru, and that lives in many an Indian tribe from the frozen north to the frozen land of fire, is the Hittite. It is impossible to over-estimate the importance of this ancient people, without a record of whose exploits ancient history can hardly be said to exist."

This will certainly be startling and new to most of our readers; but by what an array of argument these conclusions can be supported, any one will see who even in the most cursory way will read these volumes. Professor Campbell would be the last to claim infallibility, and it is possible, no doubt, that some of his conclusions may be disputed by those who are competent to criticize them. But, in any case, there can be no doubt of the great value of his book. Making all allowance for possible wrong inferences, so much is certain as warrants us in saying that the bearing of these Hittite discoveries upon the sacred history contained in the Holy Scriptures is most momentous. To that vast and ever increasing body of evidence which demonstrates to all familiar with it, the supreme historic value of the Old Testament Scriptures, these discoveries add new and remarkable confirmations.

S. H. KELLOGG, D.D.

*The Hittites, Their Inscriptions and their History. By John Campbell, M.A., LL.D. (Toronto; Williamson & Co.)

Choice Literature.

ROB AND HIS TEACHERS.

A GLASGOW STORY.

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

CHAPTER XXIII.

BOB'S DEPARTURE FOR LONDON.

Bob had finished his apprenticeship of seven years. He had given more than satisfaction to his employers and no little promise of future usefulness. Now what was to be done? Remain with the Alexanders at journeyman's wages or strike out for himself? He had now several very good offers but nearly all somewhat out of the line of his business—that of an architect. Among those offers was one from the Balfours of Glasgow, calico printers, who at the time of which I write were dealing largely in those light chintzes that were then in much request.

The idea that the Balfours had in view with Bob was that he should make use of his art in sketching not only in making new designs but also in copying desirable ones wherever he should find them—that he should keep the firm well posted as to patterns and styles so that the company might be early in the market with that which was most saleable. And in order that he might prosecute his calling to the greatest advantage, he was to go to London, Paris, Vienna, Milan—wherever, in short, he could see anything new or desirable in the line of such goods. His salary was to be £500 sterling and travelling expenses—not bad for a stripling scarcely out of his teens and who had still some inches to add to his stature. He was to proceed at once to London and associate himself for a short time with an old and experienced hand already on the spot.

Usually young persons about to make a journey are radiant. All is bright within and beautiful before. They just itch to get away and keep frisking about while their mother is packing their trunk and getting things ready. But Bob was far from being in such a mood. He had no mother to pack his trunk as in former days or give him a Bible with her name written on the fly-leaf (and can there be anything more beautiful than such writing—quaint and crooked as it may be?). Then the memory of Mabel! How could he ever forget her whose image was deeply graven on his young heart? Ever since her death a shadow had been resting on his soul. The world had lost much of its glamour and life, much of its sweetness. It was little that ever he said to anyone on the subject—little even to old Chubb and his wife with whom he was most communicative. It was a wonderful death her death and we all liked to speak about her—her patience, resignation, tenderness to poor Phil Martin, and last of all her departure, so sweet, so calm and blessed, looking as if she saw the King in His beauty and the land that is afar off!

Bob said nothing; but plainly those things were much in his mind, and I have no doubt at all that he loved to think of them and ponder them in his heart. Now he was going to leave the place perhaps forever; and old Chubb that had proved himself a friend in need—that had faith in him when everyone was faithless; and the Browns, too, whose house it was such a pleasure to visit, not so much for their sake as the fair young girl with the flaxen hair that sang so sweetly and secretly loved him, though she carried her virgin love to the grave, unconfessed, unrevealed to mortal ears, but not the less real on that account. How then was it known that Mabel loved him, if she never revealed her love to mortal ears? Is that what you say? How do the flowers know when the sun rises? How do the birds know when spring comes? Is the tongue the only medium of communication? Is the human countenance made of wood? Is it not rather like a plate of porcelain with a light behind it? Has the eye nothing to say, nothing to reveal of the workings of the soul within, so mysterious in its movements, so far-reaching in its desires? True, there was nothing either in the shape of letter or speech that ever passed between these lovers on the subject and yet it was impossible for those who were in daily attendance upon this young girl not to see where her heart was. He had only been once at the Browns since she died and the house to him looked so desolate and woe-begone compared with former years that he did not care to return. But often he went to the quiet grave where all that is mortal of Mabel lies. Very carefully, too, he husbanded the few little relics that the Browns gave him as *souvenirs* of that lovely child, so beautiful in death, and not only in the hour and article of death, but for hours afterwards. A halo of celestial light seemed to rest on the forehead and features and lend to them something of a transfiguration beauty, and any one that drew near will never forget the spectacle. My own private opinion in regard to Bob is that above and beyond natural affection there was a great work of grace going on in the heart of this young man—that the good spirit of all grace, that takes one plan with one man and another with another, was working mightily in his soul—that he was taking the lessons he had been getting for years in the Sabbath school and elsewhere and making them spirit and life to his soul. I may be wrong in my supposition, but from the way in which he acted at this time and after this time—from the fact that he early took Christian ground and cast in his lot with the Lord Jesus Christ and His people, I conclude that it is not unlikely that that had something to do with his somewhat strange manner on the eve of his departure for London.

Old Chubb, who did not understand Bob's silence and moodiness in any other way than this, that he was sad at the thought of leaving him and the house, the only home he had ever known for years, said to him:—

"We'll be kine o' lonesome without you, Bob, but we'll be seeing you soon again."

Bob: "I daresay."

Chubb: "And you'll be lonesome too for a while without us, and I am sure you'll miss old Rover that sleeps under your bed and barks at night if a stranger should put but his fut on the sill o' the door."

Bob: "Yes, I'll miss Rover and Rover will miss me."

Chubb: "And you'll miss old Girsay (Mrs. Chubb), who darned your stockings and made up your lunch before you went away to the office in the morning."

Bob: "Yes, I'll miss her too, for she aye put in something nice, and she did all she could to supply the place of a mother."

Girsay: "Oh Bob, Bob! It's me that will be lonesome. You are gawn away to-morrow to the big toons and the grand houses far awa', and you'll soon forget us poor bodies, and the Browns that ha' been such friends to you, and the Sabbath school and Miss Carruthers and a' this place where you ha' bided sa lang and where your guid kine mither and your father before you bided. Oh Bob, Bob! don't forget, for you are very dear to us all."

Bob's mind was running much on his mother on those sad days and nights, but Mabel occupied a large space in his thoughts too. How are we to explain the strength of that pure affection that grew up in such unfavourable circumstances during those years of severe applications to books and business? How are we to explain the fact that a love so immaterial, so visionary, begotten in the tender days of childhood and fed with an element so unsubstantial, exercised such a power? He worshipped her till the day of her death with steadfast, silent adoration. To see her pass on the street, to receive her salutation, to sympathize with her at a distance in her joys and sorrows sufficed to keep alive the flame till she closed her eyes in death. These are questions too high for us to understand.

The rest of the day he spent in visiting his mother's and Mabel's grave. Concerning the former I had many a conversation with him, but of Mabel he was silent as the grave. Many a time he came to the edge of the subject, but as surely as he did he checked himself as if it were too sacred for speech. Poor lad, he had had three great troubles in his young life, and it is hard to say which gave him the greatest grief—his imprisonment when he was but a child, Mabel Brown's death, and more recently that of his mother. It is hard, I say, to tell from which he suffered most, but this I know, that all of them were overruled for good and wrought out in him the peaceable fruits of righteousness—a deeper impression of the eternal world—a more precious sense of the continuous presence of God, the great, the everlasting Father ever looking on, throwing His shield over his head in the hour of danger and ordering all his steps, his goings out and his comings in from day to day.

Around the spot where the ashes of his mother lay, which had been lying open and neglected, he had recently planted a fence of beautiful Irish yews, and over it he had erected a marble slab to commemorate her worth with the simple inscription:—

"Sacred to the memory of my mother, who patiently endured, seeing Him that is invisible, and who had this testimony that she pleased God. Erected by her son, Robert Armstrong, in grateful remembrance.

"Obit 17th July, 1870."

"The morning cometh," Isaiah xxi. 12.

CHAPTER XXIV.

MABEL BROWN'S PROTEGE, PHIL MARTIN—FIRST VISIT TO THE FAMILY.

In connection with Mabel Brown we must not forget the case of the poor boy, Phil Martin. On him she spent her dying breath. Her last days on earth were taken up with his instruction, and what with pictures and paper cuttings and other illustrations she did much not only for him, but for herself in the way of furnishing some employment for many a weary hour that might otherwise have passed heavy on her hands.

I shall never forget the first visit I made to the Martin family. The mother was a sceptic, and belonged to a race of sceptics; she hated the sight of a clergyman with a perfect hatred, and counted the whole class her enemies, and on this occasion, fancying I was one, she looked at me with scorn. Seated in a dirty room she was reading a novel with yellow covers, and on my entering scarcely raised her eyes to greet me, though she knew my errand well. I tried to engage her in conversation, but failed:—

"Is Mr. Martin at home?"

"No," she said, scornfully, never raising her eyes.

"Where is he?"

"I dunno," she said in the same spirit.

"Do you expect him home soon?"

"I dunno," still preserving the same attitude.

"How about your family? Would you mind me speaking to them for a little and giving them some books to read against my next coming, when I would take them and give them others?"

"I don't care about them things," she replied, as if I had insulted her.

I suspected her husband was not far away. Indeed he was at hand all the time, and by-and-by he made his appearance. Now Martin, though less rude in his behaviour and more polished in his manner, was a worse man in heart than even his wife, as we shall see soon. I made the same proposal to him about reading the Word of God and leaving some books for the children to read, and with some difficulty he consented. We read the Scriptures together, and he apparently engaged in prayer with us. At least we all knelt down together. Yes, we all knelt down together, but during all those exercises (I think I see her still) this woman kept her seat, kept reading her novel, looking, I have no doubt, with supreme contempt on our devotions. I gave the children the little books intended, and such counsels as I thought they needed, and promised to return in a month, when I would expect some account from them of the books which I gave them to read. But before leaving I thought it behooved me, nay, I felt constrained, to do so—I mean, to put in a word of remonstrance as to the conduct of that woman. I said:—

"I don't like, Mrs. Martin, in making my visits from time to time and from door to door, to pass your house."

"You can pass if you like; nobody asked you to call here," she said, in a bitter tone.

"Don't you think you are responsible for the godly upbringing of these children?"

"No, I have no such responsibility. I think nothing of the kind. Religion is a personal thing, and children must judge for themselves when they grow up."

"But God says: 'Bring up your children in the nurture and admonition of the Lord.'"

"Well, all that is good enough for those that hold your

views, but I don't, and I don't think you should bother other people with your views. You think one way about religious matters and I think another."

I saw that it was vain for me to go on any longer at that time. She was in no mood for remonstrance, and for me to continue longer in controversy was only to provoke a sturdier antagonism. In such cases I had learned that we must watch for the opportunity rather than make the opportunity of doing good. But I must say that through my entire experience, stretching over a period of fourteen years, I met with no case more discouraging or forbidding than that of Mrs. John Martin. I felt, on leaving her dirty house on this occasion, my heart sinking within me, and I inwardly said, "O God, the work of conviction is Thine own. Thou hast all hearts in Thy hand and Thou turnest them as the mighty waters. Look with mercy on this woman and her miserable family."

Then as to Phil's father, he was an infidel of the darkest dye—an infidel died in the wool, for he belonged to an infidel race that gloried in their shame. He was a man full of brawn and muscle, coarse and carnal in his disposition, full of bluster and blasphemy though possessed of a large share of low cunning. He could assume the appearance of piety when it suited his purpose as we have seen on this occasion of my first visit to his miserable den in Glasgow.

I must say that among all the hard cases that I have ever known that his was the most awful. Again and again I have approached him with tender expostulation and tried to reach his heart by other means; but no; the one thing on which he was inexorable was religion—the duty of making a surrender of himself to God. The very mention of the subject seemed to rouse in him a sort of Satanic virulence—a deadly, hopeless antagonism which makes all remonstrance vain. On other subjects he was calm and reasonable, but touch the subject of religion and his face would redden and his eye would glare and his countenance would fall, reminding you of the demoniacs of the Gospel that cried out when Christ approached them: "Torment me not before the time."

This man hated me with a perfect hatred—hated all clergymen and counted them his enemies. As an instance of this I may mention a conversation which passed between him and a friend of mine that wanted to cross an arm of the sea near Glasgow one day when the sky looked stormy:—

"Do you think it is safe to cross to-day? Will you go?"

Ferryman: "Go? No, unless you are one of those bloody ministers that are always speaking of hell and blackness and darkness."

"Well, I am a minister, but I speak of something more than blood and blackness and darkness. I am sent to speak of a light brighter than the sun and of One who came to rescue—rescue—"

Ferryman: "Oh stop, stop. We had plenty of that in Glasgow. There was a chap there (meaning me) that used to come round and deeve me to death about tha' things."

"Well, you think you'll not be crossing to-day."

Ferryman: "No, no, there's only one thing that would make me cross to-day, and that is, if I could get you chap and about a half dozen more like him—if I could get sic a boatful I would venture so as to get a chance to dron them a'."

"But you might drown yourself too."

Ferryman: "Well I don't care much. My life is miserable."

"What's the matter?"

Ferryman: "Oh don't ask me. You'll begin that everlasting story of the Gospel and resignation—resignation to the will o' Goad."

"You don't like ministers. Did they ever do you any harm?"

Ferryman: "No; I neither like ministers of the Church nor ministers of the State. They work to one another's hands against folk."

"What harm have they done to you?"

Ferryman: "Harm? They've stopped me from getting a drink. They have stopped me from being heed o' my ain hoose, ever since we had a bit row or a day. They set my wife up against me, and I think they are trying to make a priest o' young Phil. Then that chap, he comes looking round, watching how the balls are rolling. Harm? I can't tell you the tenth part o' the harm they've done me."

My friend began to explain and remonstrate, but he was soon cut short with a threat of violence—a curse that made him shudder and made all remonstrance vain.

But it is not with the father we have now to do but with the son. Phil is a picture. Suppose him standing before you. The bloom of health is on his cheek and the lustre of animal spirits is in his eye. The distended nostrils, the sturdy attitude, the somewhat pot-bellied appearance, giving one the idea that he lived on potatoes, are features that will strike you at once. Then there are his tattered clothes, his unkempt head, his white teeth, his red bare feet and the jagged legs of his trousers reaching a little way below the knee and all this set off with the bounce and the glare of a neglected Irish boy of seven years—not boldness in the sense of impudence, but the brusqueness of a startled hare—suppose, I say, you have such a picture before you, and you have a picture of Phil Martin.

He belongs to the class that supply the criminal population—that herd about the great cities, that vitiate the atmosphere and pollute the very fountains of health. And yet these children are not altogether hopeless. Even in their filthy surroundings where Satan's seat is, we sometimes come upon cases that surprise us—cases showing a strength of innate moral principle which we could not expect. For example, a friend of mine going along Argyle Street some weeks ago was accosted by a clamorous newspaper girl, thus:—

"Glasgow Herald, sir. Glasgow Herald, sir, only a ha'penny, only a ha'penny—"

He took the paper and gave the child a penny, and when he noted her embarrassment in not having the ha'penny to return in change, he said:—

"Oh, never mind. Give me a paper to-morrow instead."

About six weeks after this he happened to be walking along the same street, and, having forgotten all about the occurrence, was surprised to hear one calling out behind him:—

"Here's the Herald, sir."

"What Herald?" He enquired.

"Oh the Herald I was awn (owing) you. I could na see ya next day and I ha been looking for ya ever since."

No wonder my friend was surprised, and that from that day he began to take an interest in this poor child. So, I

believe, it might be found with thousands that we look upon as hopeless waifs living in dens where no Bible is ever read and no prayer is ever heard but an imprecation. Only remove the incubus under which those children groan day and night—the tremendous incubus of evil, and what might we not expect? We speak of their vile language, their filthiness, thievishness, etc., but all that is the most natural thing in the world. Think of 200,000 people in Glasgow living in houses of one room—in some cases two families, and in some cases the room has no window! The floods of the Hoang Ho bursting their embankments and sweeping millions of victims is a very awful subject of contemplation. So the earthquake and the pestilence visiting us from time to time; but these are nothing as compared with the pestilential condition of some of our great cities. No Moloch of former days was ever so effectual in the slaughter of the innocents as the social wreckage to which so many of our children are exposed.

(To be continued.)

THE MISSIONARY WORLD

THE OPIUM CURSE.

During my late travels in Central India for the purpose of investigating the opium curse, there were many facts that came across my path for which I had no space in my letters for the press, and yet which are important at the present crisis.

In traveling by the mail train on the State Railway between Bombay and Ahmedabad, for the whole distance of three hundred miles a curious advertisement confronts the passenger. It is in three languages, English, Marathi and Gujerathi, and informs him that at Ahmedabad he can obtain ten tolas of opium at the licensed shop "just outside the station." The custom of the profession amongst chemists in England and her colonies is to supply opium in quantities of one grain or under, without a physician's order. Above that amount it is necessary to bring the prescription signed by the physician. But here for three hundred miles the British Government advertises that opium can be obtained by any one and every one who likes to apply for it in quantities of ten tolas, equal to one thousand six hundred and thirty-nine grains, apothecaries weight. Now four grains of opium is the average deadly dose. "Tanner on Poisons" and all the other authorities, say that four grains is the lowest deadly dose for an adult. For children it is very much less. The "English Cyclopædia" says: "The quantity of opium which can produce a fatal effect in a person unaccustomed to its use is very small, even four grains; and in children, owing to the large quantity of blood which naturally goes to the brain and the great impressibility of their nervous system, a very minute portion of opium can produce death." This an average of four grains each distributed round to a family would give a certainly deadly dose to every member of it, father, mother and children, and 1,639 grains would kill 409 men, women and children, and yet the British Government through its servants advertises for three hundred miles that ten tolas will be supplied to any one who pays for it at the shop "just outside Ahmedabad railway station. English doctors! think of that. Imagine a place where it is possible to send a baby who can just walk and talk for a quantity of opium sufficient to put to death 409 people. I have just sent a clerk from our office to a Bombay Government opium stall not far from where I write to ask what might be the largest quantity supplied there. The answer given him by the stall-keeper is: "I am only allowed to supply ten tolas to you, but if you want eighty tolas bring seven men along with you and I will let you have it." Eighty tolas is enough, on the above computation, to kill 4,000 human beings not previously addicted to the use of the drug. But I have not got to the end of the Government opium advertisement yet. In three languages, English, Gujerathi and Marathi, passengers are also informed that a special permission is given to native princes to carry as much opium as they like for their own personal consumption, provided they have a pass from the English Political Resident at their courts. Colonel Tod, one of these Political Residents, gives some very interesting details in his "Annals of Rajahstan" of the effects of the terrible opium-eating habit on these Rajahs and he never ceased to protest against the English opium policy in these natives states. Other Political Residents, less conscientious than Colonel Tod, will tell you that the opium habit allows them "to twist the Rajah round their little fingers" if they are so inclined.

In the great poppy states of India the mothers as well as the fathers have to go to work in the fields. The opium curse makes the rajahs rich, often to their own destruction, body and soul, but it makes the common people very poor. When the mothers go to work in the morning they leave the baby at home, giving it enough opium to keep it stupid for the rest of the day. In very many cases, so the missionary lady doctors informed me, the mothers come back at night to find their little one dead. Older people amongst the Hindus are cremated, but babies are buried, and so it comes to pass that there are hundreds of babies' graveyards throughout the poppy states of India. A lady doctor of wide experience informed me that she considered that these were half filled by the bodies of infants who had died directly or indirectly from the opium curse. Mothers of England weep over these mynad babies graves, and then rise up and demand that your Government shall sweep away this infant-killing Moloch of a traffic.

Perhaps the only thing which prevents the population going to utter destruction in the Rajputana Malwa sections of

India is that in many parts (though not in all) it is considered a disgraceful thing for a woman to eat opium. I found this especially so in Jeypore. A native Christian that I had with me asked several of the natives there why it was that the women looked healthy and strong, whilst the men looked sickly and weak. The curious answer was "Because the drinking water of Jeypore is good for women to drink, but bad for men." Further enquiry elicited the fact that the men almost universally put opium in their water "to destroy the bad effects of the water." The women did not.

It is sometimes said that the English are not responsible for the Asiatic opium curse because they did not introduce the drug into Asia. An extraordinary argument indeed! Guy Fawkes might just as well say that he was not responsible for the Gunpowder Plot because he did not invent gunpowder. History shows the introduction of opium into Asia to have been right along the line of Mohammedan invasion, from Persia in the west to Yunnan in the east. But it is the English who have taken up this traffic, organized it and worked it up into its present enormous form.

(To be continued.)

THE APOSTOLIC THEORY OF MISSIONS.

The Apostle Paul was a missionary, the example of whose labours may well inspire the holy ambition of any to whom the grace is given (Eph. iii. 8), that he should preach among the nations the unsearchable riches of Christ. And to what end were his labours directed? Was it only to snatch as many souls as possible from impending destruction? No doubt this motive affected him. For he writes: "I am made all things to all men, that by all means I might save some" (1 Cor. ix. 22). But he also avowed a more comprehensive aim: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. i. 28). The end for which the ascended Christ "gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers," he tells us (Eph. iv. 11-13) was "for the perfecting of the saints, for the work of ministry, for the edifying (building up) of the body of Christ, till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." All this implies that converts were to be not only won, but taught and trained for the building up of a Christ-like character. This belongs to the immediate primary end of Christian evangelization.

But beyond this high purpose as to individual disciples, we discover the manifest purpose to provide for the institution and ordering of Christian society. Instructions are given respecting the relative duties of husbands and wives, parents and children, masters and servants, employers and labourers, rulers and subjects. While greed, luxury and dishonesty are condemned, industry is commended and enjoined. The virtues of neighbourly kindness, hospitality and courtesy are set forth as Christian duties. The broad and comprehensive principle is laid down that godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. This justifies our faith that modern civilization, however short of a perfect social order it may fall, is a true product of Christianity, and lays a foundation for such an argument as the eloquence of Dr. Storrs has set forth and so splendidly illustrated in his great work, "The Divine Origin of Christianity Indicated by its Historical Effects," or as C. L. Brace lucidly demonstrated in his "Gesta Christi." It indicates the meaning of that great prophecy of the Messiah: "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law." It permits us to hope and believe that the expanding kingdom of Christ is destined to continue its expansion until it is established throughout the inhabited world.

DON'T FEEL WELL,

And yet you are not sick enough to consult a doctor, or you refrain from doing so for fear you will alarm yourself and friends. We will tell you just what you need. It is Hood's Sarsaparilla, which will lift you out of that uncertain, uncomfortable, dangerous condition, into a state of good health, confidence and cheerfulness. You've no idea how potent this peculiar medicine is in cases like yours.

A WOMAN'S BEST FORTUNE.

Beauty is admittedly woman's best fortune, and she should do all that nature and art can supply to preserve it. There have been many beautifiers invented and discovered, but with the exception of Dr. T. Felix Gouraud's Oriental Cream they are useless, and, in some cases, noxious. It has stood the test of thirty years, and has been used by hundreds of thousands of ladies who owe to it the preservation of their charms. It is absolutely harmless, and never fails to remove tan, pimples, freckles, moth patches, rash and skin diseases, and every blemish on beauty, and defies detection. The Oriental Cream is sold by all first-class druggists and fancy goods dealers. It can be had at R. H. Macy's, Stern's, Ehrich's, Ridley's and other fancy goods dealers. Dr. Gouraud's *poudre subtile* will be found to remove superfluous hair without pain or injury to the skin. It is invaluable.—*New York Democrat*.

A CHARACTERISTIC advertisement is its straightforward business talk is that of J. J. H. Gregory, the veteran seedsman of Marblehead, Mass. Mr. Gregory's reputation for fair dealing and exact fulfilment of promises is a hardy annual, and has never failed to justify the entire confidence of his customers. All who want reliable seeds should be sure to send for his 1891 catalogue.

A FLUTTER OF EXCITEMENT IN MONTREAL!

AN AGED CITIZEN SURPRISES HIS FRIENDS!

BUSINESS MEN AND CITIZENS GENERALLY EXPRESS ASTONISHMENT!

Unlooked for events in Montreal from time to time occur, which for a few days furnish food for conversation and newspaper articles for thousands of talkers and readers.

It can, however, be asserted with safety, that for years past no item of information has caused so much excitement, astonishment and comment as the letter published a few weeks ago, written by an aged citizen—a gentleman of high social standing, and one possessed of the most amiable qualities, and who is almost as well known as Montreal's present popular mayor.

Mr. B. Hutchins, of the firm of B. Hutchins & Co., is well known in connection with his large business as a Real Estate, Rental and Financial Agent. He is known by all classes interested in the buying and selling of city property in Montreal, and the citizens entrust to him their properties, knowing that they can always confide in his ripe, good judgment, strict integrity, and vast business experience.

Mr. Hutchins suffered periodically for fifty years with neuralgia in his head, and rheumatism in his arms. We can imagine the terrible tortures he must have endured for so many years; the weary, dark-some nights he passed; and the long, tiresome days experienced, made up of pain and business. To add to intensity of suffering, Mr. Hutchins was afflicted with nervousness, and his memory was at times impaired.

We stand amazed when we calmly think of his sufferings; and cannot but admire his heroism and great tenacity of life.

But happier, better days were awaiting the aged martyr and hero. Providence was kind and mindful of him as the days rolled on, and after his fortitude and courage had been sufficiently tested, this same Providence directed his attention to what proved to be to him the "Aqua Vitæ"—the "Water of Life."

Mr. Hutchins' faith, notwithstanding previous trials and failures with other remedies and treatment, was strong and built enough to take hold of the remedy that had raised up, in the past thousands from the deep and miry clay of despondency. Such faith is indeed well worthy of success in man or woman. As the out-come of this great faith in a grand and life-giving preparation, what is the result to-day?

Mr. Hutchins' letter, which we now give, speaks volumes; it leads to a serious contemplation; it directs to the path of duty; it plainly points out that living fountain—that healing pool; those cleansing waters, from which all the young and old, the rich and poor, may drink and become new mortals. Mr. Hutchins says: Office of B. Hutchins & Co., Real Estate, Rental and Financial Agents, Room 201, first flat, New York Life Building, Place d'Armes Square.

MONTREAL, P.Q., Dec. 29th, 1890.

Messrs. Wells & Richardson Co.

GENTLEMEN,—I have very great pleasure in adding my testimony to the great merits of "Paine's Celery Compound." I have been a great sufferer, periodically, for fifty years, with Neuralgia in my head and Rheumatism in my arms, and now, at an advanced age, after taking a few bottles of this "Celery Compound," I am entirely free from both. Moreover, for over twenty years past I have been unable to use my forefinger in writing, through nervousness, and to day I can do so. My nerves are much strengthened, my memory is improved, and altogether I feel greatly invigorated. I can, therefore, recommend the use of "Paine's Celery Compound" to all who are suffering from Neuralgia, Rheumatism and Nervous Debility.

Yours respectfully,

B. HUTCHINS.

The above are not the idle, boastful words of the young and foolish. They are not the gushings of one financially interested in a scheme for money making or notoriety; neither are they the words of a man who has been paid a price for the sake of booming an article of no intrinsic value. That great modern preparation, Paine's Celery Compound, requires no such efforts, and its proprietors will never allow spurious testimonials to be used or published, to entrap and deceive the unwary and suffering.

The words of the above letter are penned by a gentleman above reproach, and too well known to Montrealers for probity and uprightness, to lend himself to deception and fraud.

Have you, reader, experienced any of the symptoms which for years threatened Mr. Hutchins' life? Have you a used-up feeling; a weary, tired brain; sleeplessness; a restless, disturbed mind; palpitating nerves; defective memory; a tiresome feeling when you get out of bed every morning? These troubles all lead to fearful consequences—terrible diseases. Neglect of them rapidly brings on disordered and softened brain; a broken-down nervous system; morbidness; hysteria; paralysis; insanity, and exhaustion of nature. Is it not your earnest desire to avoid all these fearful ills which lead direct to death and the grave?

You have now before you a mighty proof of the efficacy of Paine's Celery Compound, and the opportunity of laying hold of a fresh existence. This God-given remedy is a purely vegetable preparation, culled from the lap of Nature. It builds up the weak and shattered nerves, it gives sweet and natural sleep, bodily and mental vigor, and thoroughly rejuvenates. Try it, weary and suffering one, and be a partaker of those blessings which only this wondrous remedy can bestow.

ONE SECRET OF HEALTH AND HAPPINESS.

The political battle is over, but the battle with disease must be constantly and unceasingly waged else the grim reaper will come out victorious, and loved ones will be gathered to their long home. On all sides may be seen pale and listless girls who should be enjoying the health and glow of rosy youth. Everywhere we are met with women young in years, yet prematurely old, who suffer in silence almost untold agonies, the result of those ailments peculiar to the female system. Of all such, Dr. Williams' Pink Pills come as a blessing. They restore wasted vitality, build up the nervous system, enrich the blood, and transform pale and sallow complexions into glowing, rosy cheeks that alone follow perfect health. In a word they are a certain cure for all these distressing complaints to which women and girls are peculiarly liable. A trial of these pills will convince the most sceptical of their wonderful merit. For suffering men Dr. Williams' Pink Pills are equally efficacious. For overwork, mental strain, loss of sleep, nervous debility, and all those diseases that lead to broken-down manhood, they are a certain specific, stimulating the brain, reinforcing the exhausted system and restoring shattered vitality. Dr. Williams' Pink Pills are nature's restorative and should be used by every weak and debilitated person. For sale by all dealers or sent postpaid on receipt of price (50 cents a box), by addressing the Dr. Williams Medicine Co., Brockville, Ont.



ABSOLUTELY THE BEST. A pure cream of tartar powder. All the ingredients used are pure and wholesome, and are published on every label. One trial proves its superiority.

ROYAL CANADIAN PERFUMES.



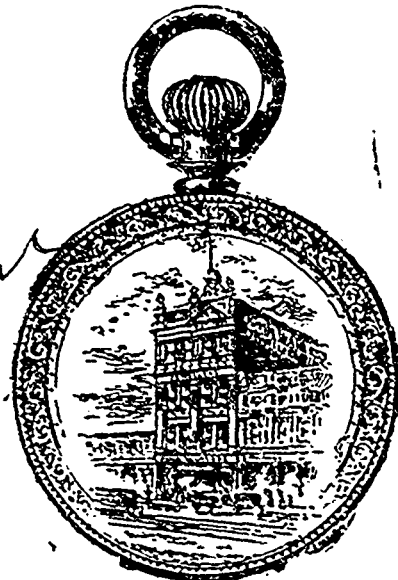
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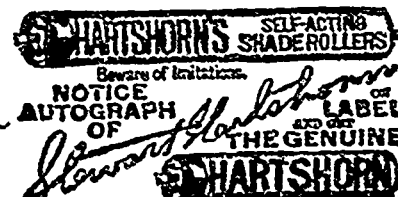
EVERY HOUSEHOLDER



requires something with which to Clean Silverware.

We have been fortunate enough to secure a liquid containing no quicksilver, acid or anything injurious to metal, clothing or the hands, and far more effectual than any powder or soap. We recommend it. Price 25c. per bottle. We also keep a supply of brushes to be used in this connection.

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Ministers and Churches.

THE Rev. J. H. Simpson, who has been the pastor of Union Church, Brucefield, for the past five years, has been elected the president of the Sabbath School Association for the county of Huron.

Mr. J. R. McNeill, Lindsay, writes: Will you kindly allow me space to say that the Local Arrangements Committee has addressed the following questions to all the ministerial members of the Synod of Toronto and Kingston: 1. Do you purpose attending meeting of Synod to be held in Lindsay in May next? 2. Will your elder attend? If so give his name and post-office address. Ministers who from any cause have not received the circular, and elders who represent vacant congregations, are requested to send an early reply to W. H. Gross, Lindsay.

THE sacrament of the Lord's Supper was dispensed in the Presbyterian Church, Winchester, on Sabbath, March 15, when seventy-two new members were added to the roll, mostly on profession of faith, a few being by certificate. This large number was greatly owing to the union revival services that were held in this place in February last, conducted by evangelist Meikle. Such a large ingathering is very encouraging to the whole congregation and especially to the new pastor, Rev. M. H. Scott, who has only been settled in this field about eighteen months.

THE anniversary services of Union Church, Brucefield, were conducted by the Rev. J. L. Murray, M.A., of Kincardine. He preached two powerful, practical and eloquent sermons to large audiences on the Sabbath, and at the Monday evening soiree gave his popular lecture, "My Trip to Italy." For nearly two hours the audience was held in great delight, as in beautiful, touching and humorous language the talented lecturer went from scene to scene and place to place. Mr. Murray is a universal favourite in this part.

THE Rev. W. I. Clark, of Park Street Church, London, gave an eloquent, practical and instructive address on "young people's work for the Master and how to perform it" for the Young People's Society of Christian Endeavour of Union Presbyterian Church, Brucefield, last Thursday evening. Choice musical selections were given by the Quartette Club of the Christian Endeavour Society of Ontario Street Methodist Church, Clinton. The chair was occupied by the pastor, Rev. J. H. Simrison. The meeting was a grand success.

THE seventeenth annual Easter concert in connection with the Brantford Young Ladies' College took place in the College Hall recently. A varied and admirably selected programme was effectively rendered to the great enjoyment of the large audience assembled. In the course of the evening the Rev. Dr. Cochrane, Governor of the College, alluded to the phenomenal success of the College, and remarked that while many of the colleges in larger cities were complaining they had still gone on prospering. The increase, the doctor said, comparing this year with last, was about thirty per cent, while sickness of any kind had been totally absent. The Rev. Campbell Tibb, B.D., made a few remarks, expressing his pleasure at the manner in which he found the college, after a minute inspection of every class.

THE Board of Management of the Woman's Foreign Missionary Society request us to state that all members of the Society wishing to attend the annual meeting at Kingston on April 14 and 15 may obtain railway certificates entitling them to a reduction of fares; though only delegates appointed by their Societies, and whose names have been forwarded to Miss Mowat, secretary of the Billinglet Committee, will receive entertainment. Special arrangements have been made with the British American, Frontenac and Windsor Hotels, Kingston, by which those not billeted will be received at moderate prices. Delegates and all others must bear in mind the necessity of securing certificates from ticket agent at starting point and also at connecting station if more than one railway is travelled. The public meeting on Tuesday evening will be addressed by the Rev. Principal Grant, Rev. A. B. Winchester, Berlin, and Rev. J. Mackie, Kingston. A collection will be taken up.

THE Presbyterian Ladies' College resumes work to-day, after a brief Easter holiday. It is gratifying to learn of the great success and the encouraging outlook of this institution. Within two years the attendance has been doubled, and the class of students has enabled the management from the first to carry out the advanced line of work aimed at, and for which there was evidently a good demand. The location could not be surpassed, being on Bloor Street, opposite the Queen's Park, in an educational centre, and in the heart of a progressive residential part of the city. In another column will be found an announcement for the summer term, showing a very strong and efficient staff, whose work must produce good results at an early date. With every available vacancy now taken, and with applications registered for the next session in September, we are not surprised to hear that Principal Macintyre is looking forward to meet the pressing demands on a scale that will be commensurate with the interests of Presbyterianism in the city.

DR. LAIDLAW writes: At the meeting of the Distribution Committee on Monday, the 27th ult., reports were received from all but four of the twenty-five Presbyteries covered by the committee's operations, and supply for over two hundred Sabbaths in all was called for. How many ministers there are in the Church without charge and desiring settlement the committee is not in a position to know; but, with the exception of three who did not require appointments at the beginning of the term, all of the sixteen ministers asking for appointments for the ensuing quarter were assigned work for the whole thirteen Sabbaths. This is the most gratifying condition of things that has obtained for a long time in the work of the Distribution Committee. Would all Presbyteries report their vacancies and ask for whole or partial supply for each in accordance

with the General Assembly's regulations, then all ministers desiring settlement would be likely to come upon the committee's list and this department of the Church's work might be conducted with satisfaction to all parties.

THE corner-stone of St. Enoch's Church on Winchester Street, Toronto, was laid on the afternoon of Friday last. Principal MacMurchy presided on the occasion. The proceedings were opened in the building now in course of erection with devotional exercises, in which Rev. J. M. Cameron and Dr. T. Smith, of Kingston, took part. Mr. J. H. Thom read the historical document, which, along with current coins, the daily and denominational papers, was enclosed in the cavity of the corner-stone. The handsome silver trowel, with suitable inscription neatly engraved, was presented to the pastor, Rev. G. C. Patterson, who requested Rev. G. M. Milligan, pastor of the parent Church, St. Andrew's East, to perform the ceremony, which he did in workmanlike style. It was the desire of the pastor and Building Committee that Mr. Henry Kent, who has taken a warm and liberal interest in St. Enoch's Church, should lay the corner-stone, but on account of sickness he was unable to be present on the occasion. Adornment was then made to the little frame church at the corner of Sackville Street, where brief, pithy and pointed addresses were delivered by Rev. G. M. Milligan, Ven. Archdeacon Boddy, Dr. Thomas, Rev. John Burton, Dr. Smith and Rev. Mr. Hamilton. Rev. Mr. Patterson in a few appropriate words spoke of the encouraging prospects of the congregation and thanked the friends who had manifested their interest in the congregation's welfare and prosperity.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met March 21 at Orangeville, Rev. G. Ballantyne, Moderator, in the chair. There were fourteen ministers and six elders present. Mr. Musgrave, of the Huron Presbytery, being present, was asked to correspond. Mr. Hossack submitted a minute against the late Rev. T. J. McClelland, of Shelburne, as follows: As a Presbytery we mourn the loss of one of our number, the late Rev. T. J. McClelland, of Shelburne. We are unable to express in words our deep sense of loss at the removal from our midst of one who occupied a very prominent place in this Presbytery. He was most regular in his attendance at our meetings, most active in the performance of his duties as a Presbyter, and bore the most kindly relations to all who had the pleasure of associating with him in the Presbytery. We feel that not only has this Presbytery sustained a severe and irreparable loss, but the Presbyterian Church in Canada has suffered a great loss in the death of our lamented brother. We desire to express our sympathy with the congregation of the Presbyterian Church in Shelburne in the sad bereavement they have sustained in the loss of a loved and loving pastor. We also desire to express our heartfelt sympathy with his sorrowing partner in life who zealously shared his pastoral labours, and with the son to whom he has bequeathed the happy memory of a loving father and an honoured name. The Presbytery decided to apply supplements as follows: For St. Andrew's, Proton and Proton Station \$200, for Dundalk and Ventry \$200, for Grand Valley and South Luther \$75, for Camilla and Mono Centre \$75, for Rosemont and Mansfield, conditional on settlement, \$120. The following commissioners were appointed to the General Assembly, viz.: Messrs. Hughes, Fowle, Ballantyne and Campbell, ministers, and J. McClure, N. Sproule, D. McMurchy and J. Inkstar, elders. A committee composed of Messrs. Hughes, Ballantyne and Orr were appointed to visit Mansfield. Messrs. Vandusen and Demude of Flesherston congregation stated that, having failed to make an arrangement with the Markdale congregation by which they could have evening service in Flesherston and the pastor to reside there, they asked the Presbytery to interfere on their behalf. Mr. William Brown, of Markdale, was heard in opposition to their claim. Messrs. Fowle, McLeod, Crozier, Hughes, Shook and McLachlan were appointed a delegation to visit these congregations and consult with the people. Rev. W. A. Stewart, M.A., tendered his resignation of the pastoral charge of Horning's Mills and Primrose. The Clerk was instructed to cite parties to appear for their interests at next regular meeting when said resignation would be considered. Mr. Hossack was granted leave to moderate in a call at Shelburne. The Clerk was instructed to certify Mr. Hugh A. Ferguson, of Whitfield, to Manitoba College as a student studying with a view to the ministry. At the request of Mr. John Maxwell, of Manitoba College, the Sabbath schools of this Presbytery have decided, subject to the approval of the Home Mission Committee, to support him in the mission field during the summer. The Presbytery will hold its next regular meeting at Orangeville on April 7, at 11 a.m.—H. CROZIER, Pres. Clerk.

PRESBYTERY OF HONAN.—A regular meeting was held in Lin Ch'ing on January 6 and 7. Dr. Smith, in the order of seniority, was appointed to fill the chair for the coming year, and a vote of thanks was tendered to the retiring Moderator, Mr. Goforth. The recent troubles at Ch'u-wang already, no doubt, published in detail, were taken up and considered, and Messrs. MacGillivray and MacVicar were instructed to proceed to Ch'u-wang to watch over the interests of the mission there. Mr. Goforth reported that in accordance with the instructions of Presbytery he had returned there before effecting a mortgage. He had stayed there twenty-six days and had found the people still inclined to be friendly. The landlord of the desired premises, who had formerly showed a disinclination for anything but mortgaging or selling, had now become willing to rent on very reasonable terms. But before any steps were taken to secure the premises word came of the looting at Ch'u-wang and Mr. Goforth accordingly withdrew. Mr. MacGillivray reported that Rev. R. M. Mateer, of the American Presbyterian mission, had sent a native helper, Mr. Chow, on trial till the Chinese New Year, who had rendered excellent service during

the troubles at Ch'u-wang, displaying great firmness and courage before the officials. The Shanghai plan of union, after prolonged consideration was rejected, and another plan, recommended by the Swatow Council of the English Presbyterian Church, was approved, as follows: 1. That the united Church to be formed shall be a main Church, entirely independent of the home churches represented by the missions in China. 2. The foreign missionaries shall retain their full connection with the Churches at home, and shall be subject in all respects to the discipline of their courts. 3. That the foreign missionaries who have been ordained to the ministry or the eldership shall have seats as assessor members in the native Church courts, having the full right of deliberating and voting; but that, while provision be made for duly safeguarding the rights of the native Church, such missionaries shall not be subject to the discipline of its courts. 4. That the adoption of doctrinal standards be reserved for the mature consideration of the united Church, doctrinal unity being in the meantime secured by the harmony of the present standards of the several Churches concerned. A communication from Rev. J. W. Stevenson, director in China of the China Inland Mission, was submitted, in which the following understanding was set forth: 1. The China Inland Mission (as a refuge in North Honan (conducted by natives) to be continued. 2. With the exception of Fu cities, districts occupied by the Canadian Mission to be avoided by the China Inland Mission. 3. If the whole district be occupied by the Canadian Mission, the China Inland Mission to take up work elsewhere. 4. In case of the co-occupation of North Honan, that there may be "no clashing in Church order and discipline," the China Inland Mission to send only Presbyterians. Presbytery expressed satisfaction with this statement, but referred back to the China Inland Mission authorities certain matters of detail still unsettled. A special minute was prepared and engrossed as follows: The Presbytery, in view of the fact that Miss Graham, a member of this mission, has, on account of continued ill-health, found it necessary to return home, desires to record its profound regret at the loss thus sustained by the mission, and by the cause of Christ in China, through the withdrawal of one whose career amongst us gave such promise of usefulness. The Presbytery also desires to express its deep sympathy with Miss Graham and her friends in this trial and in the disappointment consequent on her removal from the work to which she had consecrated her life. The Presbytery's earnest prayer is that it may please God to speedily restore her to health, afford her opportunities of deepening the interest of the Church in the cause of missions and open up to her other avenues of service in His vineyard.—J. A. MACVICAR, Pres. Clerk.

HOME MISSION COMMITTEE.

The Home Mission Committee of the Presbyterian Church in Canada (western section) met Tuesday morning week in St. Andrew's Church and continued in session till 10 p.m. The Rev. Dr. Cochrane, Convener, occupied the chair, with Rev. Dr. Warden as clerk. There were present Revs. Dr. Campbell, Mr. Hamilton, Dr. Robertson, Mr. Farnie, Dr. Battisby, Mr. Sommerville, Mr. Henderson, Mr. Aull, Mr. Tolmie, Mr. Moodie, Mr. Farquharson, Mr. Love, Mr. McLean, Dr. Kellogg, Mr. Cuthbertson, Mr. Burnet, Mr. Ratcliffe, Mr. Cleland, Mr. Fraser, Mr. Abraham, Mr. McLaughlin, Mr. Macdonald, Mr. Hossack, ministers: Mr. Young, Mr. Roxborough, Mr. Kilgour and Mr. Mitchell, elders.

After the committee had been constituted the Convener referred to the absence of valued members of the Committee, Mr. Macdonnell and Dr. Laing, on account of ill-health, and Dr. Torrance, who

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on a tour around the world. He also referred to the death of Mr. McClelland, the representative of the Orangeville Presbytery, since last meeting. Claims for augmentation were passed to the amount of \$12,589, and for Home Missions to the amount of \$20,876, for work done for the past six months. The Convener reported that the Free Church of Scotland had sent \$1,000 to the Home Mission Fund, and the Presbyterian Church in Ireland \$500.

Messrs. McGillivray and Middleton, members of Andrew's Church Young Men's Home Mission Society, were present at the evening meeting of the committee, regarding the formation of said societies throughout the Church. Their addresses were received with satisfaction by all the members present. A committee was appointed to take action on this matter.

The committee spent the afternoon and evening in revising the grants asked for next year by the several Presbyteries of the Church for Home Missions and Augmentation. Those of the Presbyteries of Columbia, Calgary, Regina, Brandon, Minnedosa, Rock Lake and Winnipeg were completed. The committee is very largely attended. Representatives from Victoria, B.C., the North-West Territory and Manitoba, as well as all parts of Ontario and Quebec, were present.

The number of applicants for mission work is very large, including not only students from the various Presbyterian Colleges in Canada, but also from institutions beyond. The number is in excess of the fields to be supplied.

The extension of the Home Mission work in the North-West, and especially in British Columbia, is very marked. In the former there are now over one hundred preaching stations, and in the latter one eight self-sustaining congregations and over twenty stations. Grants amounting to over \$7,000 were made to British Columbia for the ensuing year.

Sixty-four dollars were ordered to be paid to the credit of the North-West for incidental expenses. A report of the delegates appointed by the last General Assembly to visit Prince Albert regarding the Nisbit Memorial Academy there was read by Mr. Warden, who was associated with Rev. D. I. Macdonnell in this work. It will be submitted to the next Assembly.

A statement regarding the present condition of the funds was submitted, which showed that at the end of April there would in all likelihood be a deficit of \$4,800 in Home Missions and about \$1,000 in Augmentation. After considerable deliberation the following resolution was carried: The committee agreed to notify Presbyteries and mission stations that while the grants made on the amounts which in the judgment of the Committee are necessary for the efficient working of the several fields, the Committee can only disburse the money placed at its disposal by the Church, and earnestly appeal to Presbyteries to adopt means to secure largely increased contributions from the congregations within their bounds on behalf of these funds.

Rev. Dr. Reid, the financial agent of the Church, presented to the Committee a statement of the contributions sent to date by the respective Presbyteries, and also the congregations that had not yet reported, but were expected to do so within the next few weeks.

The remit of the General Assembly, instructing the Committee to prepare a scheme for the distribution of preachers was considered, and Messrs. Gilman, Farnies, Fletcher and Ratcliffe were appointed to draft a scheme and submit to a meeting of the committee at Kingston in June next at the opening of the General Assembly.

The overture concerning Home Missionary Societies sent down for consideration to the Committee at last General Assembly was considered. Mr. Somerville, Convener of a committee on this subject, submitted a draft constitution and rules for the organization and guidance of such societies. It was agreed that a committee should be named to take the draft still further into careful consideration, and to send down revised copies of the same to all members of the Committee as early as possible. The committee is Messrs. Somerville, Farnies, Ratcliffe, Cockburn, Gilray, Kilgour, Dr. Campbell and Dr. Battisby.

Mr. Donald, President of the Toronto Young Men's Presbytery, addressed the Committee in reference to the formation of societies in all of Home Missions, offering many valuable suggestions as to their efficient working.

A committee was named to arrange for the preparation of books for missionaries in the several fields to get correct statistics of the work.

The Committee spent a large portion of the day in making grants to Home Mission fields and presented congregations in Quebec, Ontario, Manitoba, the North-West Territories and British Columbia. The grants to Home Missions totalled \$5,000, and those to augmented congregations \$27,000.

There were applications from about 500 missionaries desiring appointments, about 300 of whom were appointed.

The Rev. John McNeill has been conducting mission services in Birmingham.

An old library of Haddington Presbytery containing many rare books has been discovered.

The ceremony of unveiling the statue of Dr. John Dunmore Lang in Sydney was performed by his widow.

DUNDER U.P. Presbytery has appointed a committee to promote closer relationship with the Free Church.

PROFESSOR W. G. BLAIR is likely to be the Moderator of the jubilee Free Church Assembly two years hence.

DR. ORR, of Hawick, was nominated in Edinburgh U. P. Presbytery by Mr. Morrison, of Rosehall for the Church History chair.

THE committee of the Congregational Union has fixed upon Mr. Berry, of Wolverhampton, to succeed Dr. Hannay in the secretaryship.

DR. MACTAVISH'S overture to the Assembly in reference to the cases of Professors Dods and Bruce was carried in Inverness Presbytery by nine to three.

THE jubilee of Rev. James Bonnar, D.D., of East Kilbride, has been celebrated along with the centenary of his congregation which also falls to be observed this year.

THE Rev. Alexander J. B. Patterson, M.A., Innerleithen, late assistant in Bath Street Church, Glasgow, has accepted the call to become colleague successor to Dr. Ritchie, of Duns.

MR. W. G. STEVEN, an elder in Dr. Stalker's congregation, has been giving a very successful series of addresses to children on the "Pilgrim's Progress," illustrated with lime-light views.

THE late David Paton, of Alloa, according to Dr. McAll, gave more to the support of the Paris Mission than any other contributor, the aggregate amount of his donations being quite \$30,000.

THE emoluments of the twelve professors at Edinburgh University in 1886-7 amounted to \$100,000, the income of their thirty assistants to \$20,000. The latter are discontented with the begrudging salaries they receive.

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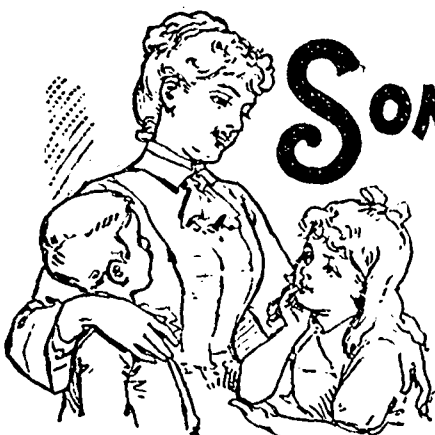
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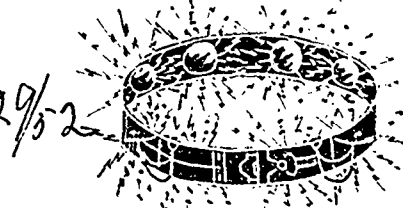
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Lecturer on Physiology and Health under the "Combe Trust";
Editor of "Health."

"One important caution should be given, and that is concerning the use of soaps. I would strongly advise all who care for their skin to eschew the use of common soap, which simply roughens and injures the skin, and, if you will be advised by me, I would say never buy those artificially coloured and odoriferous abominations commonly sold under the name of 'Scented' or 'Fancy Soaps' which are the frequent causes of skin eruptions. If I am prepared to recommend any one soap to you, as a satisfactory and scientifically prepared article, I would certainly advise you to buy and use 'Pears' Soap.' Not merely from personal use can I recommend this soap, but I am well content to shelter myself under the names and authority of the late Sir Erasmus Wilson, F.R.S., President of the Royal College of Surgeons; of Doctor Stevenson Macadam, or of Professors Redwood and Attfield, the eminent analytical and chemical lecturers at the Pharmaceutical Society of Great Britain, who testify to its entire purity. Furthermore, I believe it to be very economical, for it contains no free water, and in this respect differs from all other soaps; hence a cake of 'Pears' is really all soap and not soap and water. I know cases of irritable skin which the whole tribe of much-vaunted 'Fancy Soaps' failed to allay, but which disappeared under the use of Pears' Soap, and for the nursery and for the delicate skin of infancy no better or more soothing soap can possibly be used. There can be no doubt that in respect of the care of children, attention to the skin is specially required. If common soaps are irritating to the skin of the adult, (as they unquestionably are), they are doubly and trebly injurious to the delicate skin of the infant and young child. I can vouch that the soap I am recommending is not merely a safe but an advantageous one. It does not irritate the skin; but, while serving as a detergent and cleanser, also acts as an emollient." E. O. W. 20/26

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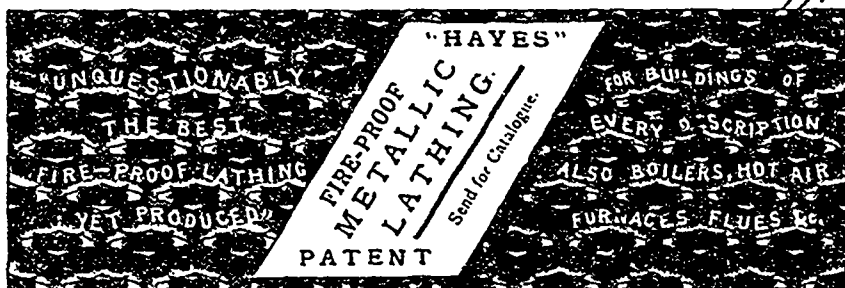
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INCORPORATED 1885.

THE METALLIC ROOFING Co. OF CANADA, Limited,

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Eastlake Metallic Shingles. Mansard Shingles. Sheet Steel Bricks, Terra Cotta Tiles, Broad Rib Roofing, Tower Shingles, Elevator Siding, Corrugated Iron.

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FOR THE CHILDREN'S LUNCH

Make SANDWICHES with

JOHNSTON'S FLUID BEEF

Spread on thin slices of bread and butter.

DELICIOUS, ECONOMICAL, NUTRITIOUS.
40/52

HOUSEHOLD HINTS.

CANNED CORN.—Put a quart of canned corn in a saucepan; boil in its own liquor fifteen minutes. Add half a teacup of cream and a teaspoonful of butter; season with pepper and salt.

POTATO PIE.—Mash through a strainer boiled sweet or white potatoes, and to every pint of pulp add three pints of sweet milk, a teacup of sugar, four eggs, a tablespoonful of butter, a pinch of salt and flavouring to taste. Bake with a rich undercrust.

BUNS.—Two cups of milk, one and one half cups of sugar, two-thirds of a cup of butter, one cup of yeast and salt to taste. Let them rise over night; in the morning make buns, put in tins to rise till very light. Brush them over with sweetened milk.

OMELET.—Beat five eggs, whites and yolks separately, and then together, add a coffee cup of milk, salt and pepper to taste, butter a frying-pan and pour in the mixture, set on the back of the range or stove and cook very slowly until it stiffens; then serve.

BREAD GRIDDLE-CAKES.—Bread-crumbs, when soaked in cold water, make very nice griddle-cakes. For nearly two quarts of batter use three slices with water enough to cover, one egg, sour milk enough to make a thin batter, one teaspoonful of soda, one-half teaspoonful of salt and flour to stiffen.

PINEAPPLE PIE.—Peel and grate a pineapple, add to it a cup of sweet cream, a cup of sugar and half a cup of butter beaten together, the beaten yolks of five eggs and lash the beaten whites. Line pie-plates with pastry, fill with the pineapple mixture and have an upper crust.

CEMENT FOR MENDING BROKEN CHINA.—Dissolve a little gum arabic in a little water so that it is rather thick, put enough plaster of Paris into this to make a thick paste. Cement broken pieces of China together, and in half an hour they cannot be broken in the same place. Hot water seems to make it more firm.

REMEDY FOR ROACHES.—The *Scientific American* gives the following remedy: Take three pounds of oatmeal, or meal of Indian corn, and mix with it a pound of white lead, moisten with treacle so as to form a good paste, and put a portion down at night in the infested building. Repeat for a few nights alternately, and in the morning remove the paste and the corpses to a convenient place.

A BRILLIANT WHITENASH.—Take a bushel of clean, unslacked lime, slack it with boiling water, covering it during the process to keep in the steam. Strain the liquid through a fine sieve or strainer and add to it a peck of clean salt previously well dissolved in warm water, three pounds of ground red boiled to a thin paste and stirred in boiling hot, half-pound of Spanish whiting, and one pound of clean glue which has been previously dissolved by first soaking it well and then hanging over a slow fire in a small kettle within another kettle of water. Add five gallons of water to the whole mixture, stir well and let it stand a few days covered from dirt. It should be put on quite hot. It can be kept in a kettle on a portable furnace. It is said that one pint of this mixture will cover a square yard upon the outside of a house, if properly applied.

Dr. Price's Cream Baking Powder

21/52

Used in Millions of Homes—40 Years the Standard

NEW CARPETS!

JOHN KAY, SON & CO.

The Carpet and Furnishing Warehouse of the Dominion.

This Season's Importations excel anything heretofore exhibited. They are on such a colossal scale, almost sufficient to meet the wants of the entire country, with prices that cannot be beaten. One feature not only in the Carpet, but other departments—is that the greater portion of the styles and class of goods are not to be found anywhere else in Ontario. They comprise:

TEMPLETON'S VICTORIAN AXMINSTER CARPETS, which cannot be imitated in inferior goods. Also their Parquet Squares, now so much in demand. Sizes—6.0 x 9.0, 7.0 x 10.0, 9.0 x 12.0, 10.0 x 12.0 and 12.0 x 15.0 feet.

THE MOSAIC VELVET CARPET, which with 7-8th border makes the carpet 14 ft. 3 in. wide, and can be made any length. It is practically in one piece, showing no lumpy seams. Solid colours in New Blue, Terra Cotta and Gold.

PATENT AND ROYAL AXMINSTERS, WILTONS AND VELVETS.—Our stock in these goods is so well known that it is needless to say much, except that we have excelled ourselves. We have had stairs made to match hall carpets.

BRUSSELS CARPETS—We find it difficult, owing to the immense quantity coming in, to place the goods in stock, so in order to make room we have reduced all patterns of which we have only two pieces and under to \$1 and \$1.10 cash. Some of these are our extra quality at \$1.35 per yard.

TAPESTRY CARPETS—Have just opened a job lot of best 10-wire and second quality, which we sell at 45c, 52 1-2c, 57c, and 70c. net cash—a great bargain.

KIDDERMINSTER OR WOOL CARPETS are being used more and more every year. The quality is better than before, and patterns equal to Brussels. We keep only English manufacture; best quality made, \$1 cash.

ORIENTAL RUGS—These will arrive soon, and comprise a choice assortment of Antique Daghestan, Kezac and Afghans, purchased for us at a very low figure in the foreign markets. There will also be found in the rug room the new Byzantine rug, of a quality between a Kensington and a Smyrna, in sizes from a small door mat to a rug 12 x 15 feet. An immense variety of hearth rugs to suit all carpets.

Sole Agent for Toronto of Nairn's Linoleums and Oilcloths—Best goods manufactured in the world. Also Staines' Inlaid Linoleum, something new, of great durability, and almost impossible to wear it out. Width of oilcloths up to 24 feet and linoleums to 12 feet.

CORK CARPET—Best quality in plain and figured goods.

CHURCH CARPETS—Having supplied the greater number of new and old churches in Ontario, we are compelled to carry a very large stock, and now have from 500 to 3,500 yards of a pattern in Wool, Tapestry and Brussels.

THE AURORA SWEEPER—Over 2,500 in use in this city.

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HOLLOWAY'S OINTMENT

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

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FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

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

Manufactured only at THOMAS HOLLOWAY'S Establishment, 87 New Oxford St. London; And sold by all Medicine Vendors throughout the World.

N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4 or by letter

LAYER GINGER CAKE.—One cup of molasses, butter or lard the size of an egg, one spoonful of soda in two-thirds of a cup of boiling water, one tablespoonful of ginger, a pinch of salt and flour to make it the consistency of jelly cake; bake in three layers and together while warm; needs nothing between the layers. New Orleans or sorghum molasses must be used or it will not be good.

SANDWICHES.—Take equal quantities of ham and chicken, and half the quantity of tongue, chop fine; to a pint of the chopped meat add half a cup of melted butter, two spoonfuls of salad oil, the yolk of a beaten egg, salt and pepper to taste, also a tablespoonful of made mustard, if desired. Mix together and spread on bread cut thin and buttered. The ham alone thus prepared makes very nice sandwiches.

POTATO SCONES.—Bake six large potatoes else boil and pare quickly, if you are in a hurry, mash them until they are perfectly smooth and free from lumps—a fork does it best. Add a little salt, then knead it out, adding a little flour that has been scalded into paste with boiling water (a tin cup is a good thing for this cooking), which takes away the raw taste of the flour, very unpalatable in combination with potato. Roll out the mixture until it is an inch thick. A griddle is the best to bake on, and the scones should be pricked lightly with a fork—this prevents them from blistering. Butter them quite hot.



Why does this man stare so? He is simply listening to the marvelous cures effected by Dr. Pierce's Golden Medical Discovery.

The following case illustrates:

February 14th, 1890.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.:

Gentlemen—A remarkable case has occurred in our territory. J. N. Berry, a man about thirty years of age, was going down rapidly. He tried physician after physician, patent medicines, home receipts—in fact, everything. He went to a noted sanitarium and returned no better. We all thought he was dying with consumption, and only a few weeks of life were left for him.

He commenced "Golden Medical Discovery," and at the same time commenced to mend. He has used about two dozen bottles, and is still using it. He has gained in weight, color and strength, and is able to do light work. It is just such a case as we should have listened to rather suspiciously, but when we see it we must believe it.

It has trebled our sales of "Golden Medical Discovery."

15/52 JOHN HACKETT & SON, Druggists, Roanoke, Ind.

In all bronchial, throat and lung affections, lingering coughs, spitting of blood, weak lungs and kindred ailments, the "Discovery" effects the most marvelous cures.

"A Skin of Beauty is a Joy Forever."

DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER, Purifies as well as beautifies the skin. No other cosmetic will do it.



Removes The Pimples, Moth-Patches, Rash, Freckles, and Skin Diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of forty years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name.

The distinguished Dr. L. A. Sayer, said to a lady of the Amazon (a patient): "As you ladies will use me, I recommend 'Gouraud's Cream,' as the least harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Pouton's Sabline removes superfluous hair without injury to the skin.

PREPARED BY T. HOPKINS, Prop., 37 Great Jones St., N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canadas and Europe.

Beware of base imitations. \$1,000 reward for arrest and proof of any one selling the same.

ICING for cake, may be prevented from cracking when cut by adding one tablespoonful of sweet cream to each unbeaten egg. Stir up all together, then add sugar until as stiff as can be stirred.

VERY NICE TEA ROLLS.—One quart of flour, one tablespoonful of butter, one teacupful of fresh milk, half a teacupful of good yeast, two eggs, one level tablespoonful of sugar, salt to taste. Mix to a soft dough at ten o'clock in warm weather. When risen sufficiently, knead well, make into round or oblong rolls. Sprinkle lightly with warm water, set to rise again and bake quickly as soon as they are ready.

Miscellaneous.

40/52

McLAREN'S



Equal in purity to the purest, and Best Value in the market. Thirty years experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE.

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CONGER COAL CO., LIMITED. Office, 6 King Street East.

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DYES For Perfection in HOME DYEING

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All colours fast and bright. Best Package Dyes in the market. For Sale Everywhere. Send for Sample Card to J. S. ROBERTSON & Co., Manufacturers, Montreal.

BRIDGES' FOOD. Will be found invaluable for Cholera Infantum and all Summer Complaints, children or adults. A nourishing but will be retained & sustain life when everything else fails. 4c. per 25 cts. up.

ESTERBROOK'S STEEL PENS.

Leading Nos. 14, 048, 130, 135, 239 For Sale by all Stationers. E. MILLER, SON & CO., Agts., Montreal.

GOLD MEDAL, PARIS 1878.

W. BAKER & Co.'s Breakfast Cocoa. from which the excess of oil has been removed, is Absolutely Pure and it is Soluble.

No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

Miscellaneous.

MEETINGS OF PRESBYTERY.

CALGARY.—In St. Paul's Church, Banff, on 9th September. LINDSAY.—At Woodville, Tuesday, 26th May, at 11 a.m. MAITLAND.—At Wingham, Tuesday, May 12, at 11.15 a.m. ORANGEVILLE.—At Orangeville, on 7th April, at 11 a.m. PARIS.—In St. Paul's Church, Ingersoll, on 7th July. QUEBEC.—In Chalmers Church, Richmond, May 13, at 4 p.m. STRATFORD.—In Knox Church, Stratford, May 12, at 10.30 a.m. TORONTO.—In St. Andrew's Church West, on first Tuesday in April, at 10 a.m. WHITBY.—In Ottawa, Tuesday, 21st April, at 10.30 a.m. WINNIPEG.—In Knox Church, Winnipeg, on Thursday, April 30, at 7.30 p.m.

Minard's Liniment cures Colds, etc

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in the First Presbyterian Church, London, on Monday Evening,

20th APRIL, AT 7.30 O'CLOCK

Rolls of Presbyteries and all papers for Synod should be in the hands of the Clerk by the 15th April. Certificates for travelling at reduced rates will be furnished by the Ticket Agents at the various stations.

The Business Committee will meet at 4 p.m. The attention of the Treasurers of Presbyteries is called to the following resolution of last Synod: "It was agreed that it be an instruction to the several Presbyteries that the amounts due the Synod funds, by each congregation within the bounds, be collected by the Presbytery's Treasurer, and transmitted to the Synod Treasurer, not later than two weeks before the meeting of Synod."

WM. COCHRANE, Synod Clerk.

BRANTFORD, April 1, 1891.

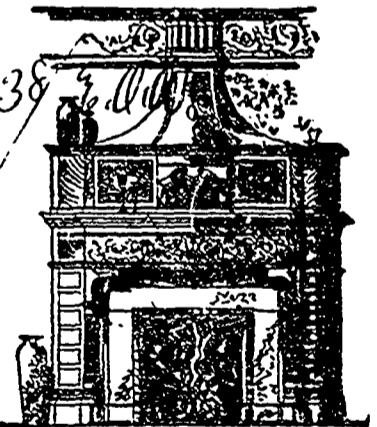
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OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF JOSEPH McCAUSLAND & SON, KING STREET WEST, TORONTO.

Fine Art Woodwork of Every Description.



Designs and estimates furnished on application

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Fire and Marine Insurance Co. 57 ST. JAMES STREET, MONTREAL. Capital \$500,000 Assets 708,828 Income 1885 517,378

Minard's Liniment for Rheumatism.

Miscellaneous.

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C. C. RICHARDS & Co. Gents. I have used your MINARD'S LINIMENT for bronchitis and asthma, and it has cured me. I believe it the best. MRS. A. LIVINGSTON. Lot 5, P. E. I. 48/52

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MISS LAY, PRINCIPAL (Successor to Miss HAIGHT.)

The course of study is arranged with reference to University Matriculation, and special advantages are given in Music, Art, and the Modern Languages.

The next term commences in February.

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LADIES' COLLEGE.

Delightfully located on Bloor Street, opposite the Queen's Park, and in the Educational Centre of Toronto.

CLASSES RESUME AFTER EASTER WEDNESDAY, 1st APRIL.

An Able Staff of Specialists in every Department.

English and History, T. M. MacIntyre, M.A., LL.B. Science, Rev. John Steinhilber, M.A., B.Sc., Edin. Mathematics, J. McGowan, B.A., (Fellow in Mathematics in Toronto University). Latin, Miss C. Alice Cameron, B.A. French, Miss E. S. Baker, Art, T. Mower Martin, R.C.A. Musical Director, Edward Fisher (Conservatory of Music). Applications are already being received and registered for the next Session in September. Send for Calendar. T. M. MACINTYRE, Ph.D.

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Miscellaneous.

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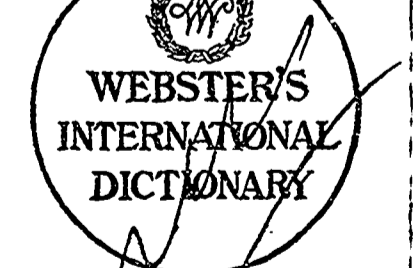
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THE NEW WEBSTER

JUST PUBLISHED—ENTIRELY NEW.



A GRAND INVESTMENT for the Family, the School or the Library. Revision has been in progress for over 10 years. More than 100 editorial laborers employed. \$300,000 expended before first copy was printed. Critical examination invited. Get the Best. Sold by all Booksellers. Illustrated pamphlet free. G. & C. MERBHAM & CO., Publishers, Springfield, Mass., U.S.A. Caution—There have recently been issued several cheap reprints of the 1847 edition of Webster's Unabridged Dictionary, an edition long since superseded. These books are given various names—"Webster's Unabridged," "The Great Webster's Dictionary," "Webster's Big Dictionary," "Webster's Encyclopedic Dictionary," etc., etc. Many announcements concerning them are very misleading, as the body of each, from A to Z, is 44 years old, and printed from cheap plates made by photographing the old pages.

Miscellaneous.

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OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY. BY THE ENGLISH PEOPLE OVER 120 YEARS. IS

Cockle Pill

COMP. ANTIBILIOUS

These Pills consist of a careful and pure of the best and mildest vegetable and the pure extract of Flowers of Chamomile be found a most efficacious remedy for of the digestive organs, and for obstructed action of the liver and bowels, which digestion and the several varieties of bilious complaints. Sold by all chemists.

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My Medical Discovery seldom of two people alike! Why? two people have the same weakness. Beginning at the stomach it goes through the body for any hidden weak spot. Perhaps it is only a ment left on a nerve or in a gland; Discovery slides it right along, quick happiness from the first; haps its a big sediment or open settled somewhere, ready to fight; cal Discovery begins the fight, and it prett' hard, but soon you thank ing a thing that has reached a spot. \$1.50. Sold by every in the United States and Canada.