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VOL. 19.

TORONTO, WEDNESDAY, FEBRUARY 26th, 1890.

No. 9.

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PRESS OPINION.

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

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

Its get-up is very neat and attractive, and the arrangement inside is as carefully done. It will be difficult for any loyal Presbyterian to get along without it.—*Guelph Mercury*.

This publication is one of the best of its class in Canada. The YEAR Book is beautifully printed, making it a most attractive volume.—*The Globe*

PRICE, TWENTY-FIVE CENTS.

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THE PRESBYTERIAN PRINTING AND PUBLISHING CO. (LTD.),
5 JORDAN STREET, TORONTO.

Notes of the Week.

THE Nyassaland Joint Committee, representing the Edinburgh Presbyteries of the three Presbyterian Churches, has adopted a resolution conveying to Lord Salisbury the thanks of the committee for the prompt and energetic measures taken by the Government to protect the missions in the Shiré and Nyassaland against the encroachments of Portugal.

A LONDON contemporary states that another manifesto, signed by seventeen elders of the Presbyterian Church of England, has just been issued, protesting against the insufficiency of the article on Holy Scripture in the revised "Articles of the Faith," and asking that it should be made Article i. instead of xix. It is now an open secret that the drafting committee have at length yielded to the demand for further revision of the article, and that the changes are likely to be acceptable to the Church at large.

THE committee appointed by the Glasgow Elders' Association to report on a scheme for providing free and open churches in that city and its suburbs, have arrived at the conclusion that under present circumstances it is not immediately practicable. They have drawn up a scheme for providing parochial assistance in parishes too populous for the minister to overtake the work. These assistants, while working under the guidance of the parish minister, would be subject to the direction of the association.

THE New York *Independent* says. The victory of the Gentiles in the Salt Lake City election last week was complete and decisive and magnificent. The Mormon Church may yet hold its sway in the smaller towns, but its power is gone, and its polygamy must come to an end, and its political power and its industrial tyranny cease. As in the case of the Oneida Community, in this State, public sentiment has done the work more than law ; and this public sentiment has invaded Zion itself, and has substantially aided the Gentiles in their victory.

THE Rev. William Ross, of Cowcaddens, Glasgow, has been calling the attention of the Gaelic Society in that city to the fact that their Welsh brethren by persistent effort have now secured several valuable concessions regarding their language from the government, and that the Society for utilising the Welsh language has already published two school books for the teaching of Welsh as a specific subject. The inspectors testify that where Welsh is taught the children have improved in English ; and Mr. Ross desires to see the example of Wales followed in the Highlands.

DERRY is not a congenial soil for the sowing of ritualism. The excited feeling there has been still further intensified by a sermon in St. Augustine's, in that city, in which the preacher strongly enunciated baptismal regeneration, the real presence and apostolic succession, at the same time scornfully referring to the false doctrine of the thousand and one sects into which Puritanism is divided. No ritualist has ever before ventured to advocate the doctrine of the real presence in the maiden city ; and the sermon created a profound sensation, some persons rising and leaving the church in the intensity of their indignation.

A SCOTTISH contemporary states that too much stress is being laid on statistics is the opinion of more than one member of Perth Presbytery. Mr. Ferguson, of Aberdalgie, declares that a minister's work cannot be tabulated ; and Mr. Davidson, of Kinsauns, says that his answer to the question, " How often are the members visited ? " is " Just as often as occasion might require." Dr. Milroy, of Moneydie, says it would go entirely against his feelings after visiting a sick or dying man to go home and write down each date that he called. Mr. Ferguson exhorted the Presbytery to set its face against the inquisitorial system which seemed to imply that a minister had no conscience or idea of his individual duty.

IN an editorial discussing the official mission of Mr. J. L. Simmons, with his attendants from the British Government to the Vatican, the *British Weekly* says : The harvest Dollinger and Montalembert left untouched is waiting for the sickle. The Catholic laity, the Catholic peoples of Europe, have steadfastly and increasingly refused to accept the Ultra montane creed, and they traverse it in their fundamental laws. They have no other, creed, indeed, and they wait, with empty hands and straining eyes. But while they wait, let us not conspire to frustrate that unspoken hope. Perfect freedom to Ultramontanism is one thing, combination with it, by sending from our crown to its spiritual chief, envoys such as our laws forbade even when he was a temporal prince, is another thing, and one much more indefensible. It will be for Parliament to see how far our Prime Minister has struck a blow in the dark against the hopes of the world.

THE Chicago Presbytery has decided in favour of Confessional Revision. A motion by Dr. Herrick Johnson was adopted. Its tenor is as follows : We would answer that it is the judgment of Presbytery that the extent to which confessional change shall be carried and the particular form it shall take before submission to the Presbyteries for constitutional ratification, may safely be left to such large and representative committee as the General Assembly shall appoint, it being provided that in any proposed change at least the three following points shall be secured : 1. That the full integrity of the system of doctrines as contained in the Confession of Faith shall be kept inviolate. 2. That those forms of statement, especially in the third and tenth chapter, which convey or seem to convey erroneous or unscriptural implication and which are occasions of stumbling, be modified or eliminated. 3. That God's love for the world, and His commission to preach the Gospel to every creature, be given fuller and more definite expression.

THE Pittsburg *United Presbyterian* says. The varied nature of the work to be done should be remembered. Professing Christians often assert that there is nothing for them to do ; at least, that there is nothing adapted to their powers. Such an assertion cannot be true. In a field which embraces the heart, the home, the congregation, the neighbourhood, the land, and the world, there must be some corner where everyone can work. Suppose that some Christians have limited abilities, in a work so varied there must be something adapted to each one. He who is not able to preach, is able to speak a kind word to those who need it. He who cannot pray in public can pray in secret. He who cannot teach in the Sabbath school can be a scholar. He

who cannot give a thousand dollars to the church can give a dime, and a dime with the divine blessing is better than a thousand dollars without. He who cannot go as a foreign missionary can let his light shine before men at home. If the Christian has not found some work adapted to his strength, the blame must rest on his own head.

THE *Christian Leader* relates the following : When Rev. John M'Neill preached the other day at the City Temple he described Peter as a man " who must do something or burst ". The colloquial manner in which Peter's irrepressible activity was described gave such offence to one man that he also must do something or burst ; and he stamped out along the aisle amid cries of " Hush. " " Don't turn round, friends, " said the preacher, " it is only Simon Peter going out to fish." There are stirring moments in most men's lives when enthusiasm, or indignation, forces them into some action simply for relief to their pent-up feelings. Thus Dr. Trestrail still remembers being in the House of Commons when Lord John Russell brought in the Reform Bill. As one clause after another was expounded, some were stunned, others cheered, and Joseph Hume waved his hat as fugleman to the cheers of the Radicals. The excitement spread to the strangers' gallery, and, as those who know Dr. Trestrail can well believe, he was not lagging in expressing his delight. His demonstrations made one of the members " collar " him and bid him be silent. " Silent, man ? Impossible ! Fifty-six rotten boroughs smashed ! I should burst if I didn't speak."

AT an annual tea-meeting held lately in the south of Scotland, a neighbouring minister present as a speaker paid the pastor a high compliment on the service he had rendered, saying that he was distinguished for his debating power, tact and business aptitude, and expressing the hope that he would soon be chosen as the Moderator of Synod. He said that country ministers were too often overlooked, and the highest honours of the Church confined to narrow circles within the cities, to those who elected each other. The brother had the advantage of being neither too old nor too young, and was able for any amount of work. In his own church, the speaker added, it had hitherto been too much the custom to elect men—worthy they undoubtedly were—far advanced in years, and when they were almost incapacitated for labour. His own idea was that a moderator should be elected when in the full use of all his physical powers. It should not be a merely ornamental office whose duties were begun and ended with the church court sedentary. It should be a *sine qua non* that the moderator be set free from his charge for a number of months to visit and stir up the remote and weaker parts of the church often little visited and left to struggle unaided.

THE movement for Presbyterian union in India has reached a satisfactory stage. The basis of union has been agreed on to be submitted to the various Presbyteries concerned, and to the home churches. It is suggested that the doctrinal basis consist of the Apostles' Creed, the Nicene and a modern statement or Declaration of Doctrine, either that of the three Scottish churches or the twenty-four articles of the English Presbyterian Church. In addition to these the committee recommend that the united church should hold in veneration and as useful for edification the Westminster Confession, the Shorter Catechism, and the Heidelberg Catechism. As to organization there is to be a General Assembly, to meet once every two or three years, the principal language being English, but not to the exclusion of the various vernaculars when necessary, and five synods, to meet annually, and deal finally with all matters purely provincial. The synods will be those of Madras, Bombay, Bengal, Hindustan, and the Punjab. In the first synod there will be two Presbyteries—Madras and Ceylon ; in the second four Presbyteries—Kolapore, Bombay, Guzerat, and Nagpore ; in the third three presbyteries—Calcutta, Khasi Hills, and Santalishan ; in the fourth four Presbyteries—Malwa, Rajputana, Allahabad and Darjeeling ; and in the fourth four Presbyteries—Saharanpore, Lodianna, Lahore and Sialkote.

Our Contributors.

ALWAYS SOMEBODY TO HELP.

BY KNOXONIAN.

A devoted wife and mother was once coming near the end of life's journey. A friend conversed with her about the future of the children should they be left motherless. The hard question came up, "Who will care for the little ones when mother is gone?" The dying woman hopefully whispered.

THERE WILL ALWAYS BE SOMEBODY.

And so there is. There is always somebody to help when help is really needed. The experience of all good people is that help comes when we cannot do without it. It may not come from the direction we expected nor in the manner we expected but it comes from some direction and in some manner. Your best friend may be and often is a man that you did not know ten years ago. What difference? God raised him up to help you and that is the main thing.

We have said that there will always be somebody to help when help is really needed. Perhaps some proud, self-contained, stand-off kind of reader may be ready to say:

I NEVER WANT HELP FROM ANYBODY.

You don't, eh! Are you quite sure that you can go through the world in that style? Some day your business may get entangled and you may need the help of your business friends to keep you from going to the wall. Thousands of stronger men than you have talked in that top-lofty, lordly style and before long were obliged to ask help of some of their friends. This is a rather uncertain kind of world at best. The ups and downs in a new country like ours are somewhat frequent. Things are so changeable that swaggering about one's independence is a risky kind of exercise and truth to say, it is not a lovely kind of exercise even if it were safe. Any man may need help of some kind on any day. We have heard more than one business man say that he was kept from sinking in a crisis simply by business friends and associates dropping in and speaking kindly and encouraging words. Kind words, cheery, hopeful, encouraging words are good things at any time but they are worth gold to a man who is on the down grade. If you expect people to speak encouraging words to you when you are pushed against the wall go you and speak kindly words to your neighbour when he is against the wall.

Perhaps some reader thinks he is so fixed that neither financial depression nor business disaster of any kind can reach him. We don't know anyb-dy in that happy position but no doubt some think they are. Well, sickness can enter a home no matter how secure it may seem financially, and sickness is not long there until help is needed. There comes an hour during long-continued illness when relations and neighbours must assist. Constant watching and working, with little sleep and rest, soon wear out the strongest constitution. No man is independent when long-continued fatal disease is in his household. The hands that help and the hearts that plan are needed when death is doing his work. Happy are those who in this emergency know that "there is always somebody to help."

It is barely possible that some peculiarly constructed man may say he is independent should even sickness and death come. Well, supposing a man could nurse himself during his last illness, which by the way is somewhat doubtful, and supposing he could put on his own shroud and attend to other final matters of that kind, which would certainly be rather difficult, one thing is reasonably certain, he cannot bury himself. Most men would like to have a large, well-conducted funeral and that, at least, must be done by the neighbours. Most men would like the neighbours to deal kindly with the family after a member of it is gone. Well, then, after all there are things that the neighbours must do, and be it remembered these are among the most tender things that are ever done for us. A neighbour's hand often moistens the parched lips and wipes the death sweat from the brow; a neighbour's hand usually closes the eyes for the last time; neighbours often stay by the death-bed when even mothers can watch the struggle no longer; neighbours' hands will let each of us gently down to our last resting-place. If neighbours do all these things for us then should not we be good neighbours? If "there is always somebody to help" should not we always be ready to help somebody?

A man was once walking around in a very bad humour after a long attack of illness. He scolded one of his neighbours and declared that he had been six weeks in the house with typhoid fever and no one had looked near him. "There was a good deal of typhoid in the neighbourhood before you got sick," quietly observed the neighbour. "Yes," said the invalid, "the town was full of it." "Did you go near any of your neighbours when they had it?" asked the neighbour. "No," was the answer. "And why did you expect them to come near you?"

MORAL.—If you hope that there will always be somebody to help you in your hour of need then you help your neighbours in their time of need.

BISHOP MACLAGAN has no fear of the school-board system, and although he does not deem it the best, he admits that it has introduced a great deal of brightness where before there was nothing but darkness. He adds that the Church has quite as little to fear from free education.

HIGHER RELIGIOUS INSTRUCTION.

NOTICE TO ESSAYISTS.

MR. EDITOR,—Allow me to request essayists to write on the outside of the sealed envelope sent to me, in addition to their motto, their age or class (junior, intermediate or senior). If this is not done it will be necessary for me to open the envelope in order to find it out. The examiner of essays must know it in order to deal fairly with the composition. Yours sincerely,

T F FOTHERINGHAM, Convener.

107 Hasen Street, St. John, N.B.

In another note Mr. Fotheringham says: I also send blank sample of question paper. The latter will perhaps enable some to understand instructions more clearly. Form E is the coupon referred to in Instructions to Presiding Examiners and candidates.

LOCAL CENTRES AND PRESIDING EXAMINERS.

The following is a list of the presiding examiners, as far as received, with the number of candidates who are assigned to each, classified. Some candidates take more than one department, and are therefore counted more than once. The names of Presbyteries are in italics.

Barrie.—Four centres. Presiding examiners not yet appointed. 1.—Gravenhurst, senior doctrinal, 1. 2.—Sudbury, junior doctrinal, 5. 3.—Stayner, junior biblical, 8; senior biblical, 1. 4.—Churchill, intermediate biblical, 3; senior biblical, 9; intermediate doctrinal, 3; senior doctrinal, 9. Total, 38.

Brockville.—1.—Rev. A. Macgillivray, Brockville. Junior biblical, 3; junior doctrinal, 7; junior historical, 3. 2.—Rev. D. Y. Ross, M.A., Westport, Ont.—junior biblical, 4; intermediate biblical, 1; senior biblical, 1; junior doctrinal, 7; senior doctrinal, 1; intermediate history, 1. Total, 28.

Bruce.—1.—Rev. James Gourlay, M.A., Port Elgin, Ont. Intermediate biblical, 1; senior biblical, 1; intermediate doctrinal, 1; senior doctrinal, 2. Total, 5. 2.—Rev. D. Duff, Malcolm, Ont. Junior doctrinal, 2.

Glengarry.—1.—Rev. D. McLaren, B.A., Alexandria, Ont. Junior doctrinal, 5. 2.—Rev. John McKenzie, Moose Creek, Ont. Intermediate biblical, 1; senior biblical, 1; junior doctrinal, 5; intermediate doctrinal, 1; senior, 1. Total, 9.

Guelph.—Presiding examiners not yet appointed. 1.—Fergus. Senior biblical, 1; junior doctrinal, 12; intermediate doctrinal, 5; senior doctrinal, 2; junior historical, 2; intermediate historical, 3; senior historical, 2. Total, 27. 2.—Galt. Junior biblical, 10; intermediate biblical, 2; senior biblical, 1. Total, 13. 3.—Guelph. Junior biblical, 2; junior doctrinal, 4; intermediate historical, 1. Total, 7.

Halifax.—1.—Mr. Sherburne Waddell, Halifax, N.S. Junior biblical, 5; intermediate biblical, 7. 2.—Rev. A. B. Dickie, Milford, N.S. Junior doctrinal, 2. Total, 14.

Kingston.—1.—Rev. S. Houston, M.A., Kingston, Ont. Junior biblical, 7; junior doctrinal, 4; intermediate doctrinal, 5; junior historical, 7; intermediate historical, 3. 2.—Rev. D. Wishart, Madoc, Ont. Junior biblical, 9; intermediate biblical, 2; senior biblical, 1.

Lanark and Renfrew.—1.—Rev. R. Campbell, D.Sc., Renfrew, Ont. Junior biblical, 6; intermediate biblical, 9; junior doctrinal, 14; intermediate doctrinal, 7; senior doctrinal, 1. 2.—Rev. D. McDonald, M.A., Carleton Place, Ont. Junior biblical, 12; senior doctrinal, 1. 3.—Rev. Thomas Nixon, Smith's Falls, Ont. Junior biblical, 1; intermediate biblical, 3; senior biblical, 2; Junior doctrinal, 2; intermediate doctrinal, 4; junior historical, 2; senior historical, 3. 4.—Rev. James Ross, B.D., Perth, Ont. Junior biblical, 3; junior doctrinal, 1; intermediate doctrinal, 5; senior doctrinal, 1. 5.—Rev. N. Campbell, B.A., Oliver's Ferry, Ont. Intermediate biblical, 1; senior biblical, 2; intermediate historical, 2. Total, 82.

London.—1.—Rev. James Ballantyne, London, Ont. Junior biblical, 4; intermediate biblical, 3. Total, 7.

Montreal.—1.—Rev. Hugh McLean, La Guerre, Que. Junior biblical, 4; intermediate biblical, 4; senior biblical, 1. Total, 9.

Ottawa.—1.—Rev. W. D. Armstrong, Ph.D., Ottawa, Ont. Junior biblical, 30; intermediate biblical, 19; senior biblical, 4; junior doctrinal, 15; intermediate doctrinal, 7; senior doctrinal, 3. 2.—Rev. George Dempster, Chelsea, Que. Junior biblical, 5; intermediate biblical, 2; senior biblical, 2; junior doctrinal, 3; intermediate doctrinal, 2; senior doctrinal, 2; junior historical, 1. Total, 95.

Peterborough.—1.—Rev. John McEwen, Lakefield, Ont. Junior biblical, 9; intermediate biblical, 8; senior biblical, 5; junior doctrinal, 5; intermediate doctrinal, 2; junior historical, 3; intermediate historical, 6; senior historical, 5. 2.—Rev. D. A. Thompson, Hastings, Ont. Junior biblical, 7; intermediate biblical, 3; junior doctrinal, 7; intermediate doctrinal, 3. Total, 63. 3.—Rev. John Hay, B.D., Cobourg, Ont. Junior biblical, 22; intermediate biblical, 2; junior doctrinal, 22; intermediate doctrinal, 2. Total, 48.

Pictou.—1.—Mr. Donald McDonald, Pictou, N.S. Junior biblical, 7; intermediate biblical, 1; senior biblical, 1; intermediate doctrinal, 1; senior doctrinal, 1; senior historical, 1. 2.—Rev. J. A. Cairns, Scotsburn, N.S. Junior biblical, 13; senior biblical, 1; intermediate doctrinal, 3; senior doctrinal, 11. 3.—Rev. A. W. McLeod, Ph.D., Thorburn, N.S. Intermediate biblical, 1. Total, 41.

Prince Edward Island.—1.—Rev. W. H. Spencer, B.A., Montague, P.E.I. Senior biblical, 1.

Quebec.—1.—Rev. Donald Tait, B.A., Quebec, Que. Junior biblical, 6; intermediate biblical, 4. 2.—Rev. John McCarter, Grand Metis, Que. Junior biblical, 1; intermediate biblical, 1; junior doctrinal, 1; intermediate doctrinal, 3. 3.—Rev. James Sutherland, Inverness, Quebec. Junior biblical, 3; intermediate biblical, 3; senior biblical, 2; junior doctrinal, 3; intermediate doctrinal, 2; intermediate historical, 1. 4.—Rev. Arch. Lee, B.A., Sherbrooke, Que. Junior biblical, 4. Total, 34.

Rock Lake.—1.—Rev. Neil McKay, Alcester, Man. Intermediate biblical, 4; senior biblical, 8. Total, 12.

Satriford.—1.—Rev. W. M. McKibbin, M.A., Millbank, Ont. Junior doctrinal, 2.

Toronto.—Presiding examiners not yet appointed. 1.—St. Andrew's West. Junior biblical, 4; intermediate doctrinal, 1. 2.—St. Mark's. Junior biblical, 7; senior doctrinal, 3; senior historical, 1. 3.—Central Church. Junior biblical, 4; intermediate biblical, 2; junior doctrinal, 5; intermediate

doctrinal, 5; junior historical, 2; intermediate historical, 2. 4.—Cooke's Church. Junior biblical, 9; senior biblical, 3. 5.—Charles Street Church. Junior biblical, 2; intermediate biblical, 1; junior doctrinal, 16; intermediate doctrinal, 2; intermediate historical, 2. 6.—Bloor Street Church. Junior biblical, 11; intermediate biblical, 1; junior doctrinal, 21; intermediate doctrinal, 1; junior historical, 1. Total, 115.

Truro.—1.—Rev. D. S. Fraser, Up. Stewiacke, N.S. Junior biblical, 2; intermediate biblical, 2; senior biblical, 1; senior doctrinal, 1. 2.—Principal Calkin, Truro, N.S. Junior doctrinal, 1; intermediate doctrinal, 2. 3.—Rev. John A. Logan, Acadia Mines, N.S. Junior biblical, 11; intermediate biblical, 1; senior biblical, 1; intermediate doctrinal, 4; senior doctrinal, 1; senior historical, 1. Total, 37.

Wallace.—1.—Mr. T. Semple, River John, N.S. Junior doctrinal, 2; intermediate doctrinal, 4; senior historical, 2. Total, 8.

Whitby.—Rev. J. A. McKeen, M.A., Orono, Ont. Senior biblical, 3; junior doctrinal, 1; intermediate doctrinal, 2; senior doctrinal, 1. 2.—Rev. L. Perrin, B.A., Pickering, Ont. Junior biblical, 11. 3.—Rev. A. McLaren, Enniskillen, Ont. Junior biblical, 1. 4.—Rev. A. H. Kippin, Claremont, Ont. Intermediate historical, 3. Total, 22.

TOTAL NUMBER ENROLLED, FEB. 5, 1890.

BIBLICAL DEPARTMENT.—Junior, 138; intermediate, 73; senior, 41. Total, 252.

DOCTRINAL DEPARTMENT.—Junior, 68; intermediate, 48; senior, 31. Total, 147.

HISTORICAL DEPARTMENT.—Junior, 9; intermediate, 12; senior, 11. Total, 32.

Grand total, 421. Number of individuals enrolled, 367.

It is the duty of Presbytery Conveners to notify candidates of the name of the presiding examiner and the place in which the examination is to be held.

Presiding examiners will see that a room is provided, with convenient desks or tables, and a supply of pens, ink and foolscap paper. Any expense connected with this must be met from local funds. They will be furnished with addressed envelopes for mailing the answers to the several sub-examiners.

Each sub-examiner will receive a list of the local centres from which he may expect answers, and the numbers on the question papers sent to each.

Presbytery Conveners who have not yet sent in their list of candidates will please do so at once. No question papers can be sent to a Presbytery until the names of the presiding examiners are known to the Convener.

INSTRUCTIONS TO CANDIDATES.

1.—Candidates must be in the examination room ten minutes before the hour of examination.

2.—No books or notes of any kind are to be taken into the examination room.

3.—A numbered question paper with coupon attached will be given to each candidate, and each question is to be answered on a separate sheet of paper.

4.—Write distinctly, across the top of each sheet of answers, the number on your question paper and coupon, the class in which you rank (*i.e.* junior, intermediate or senior) and the number of the question answered upon the sheet as shown below:

No....Junior (Int. or Senior) Class, Answer No....

5.—Detach the coupon from the question paper, a after filling it up carefully and legibly, hand it to the presiding examiner with your answers. Do not leave the room until the presiding examiner has ascertained whether your papers are correctly marked or not.

6.—Do not write your name, or any mark by which your name may be discovered, upon the sheets containing your answers.

T. F. FOTHERINGHAM, Convener.

107 Hasen Street, St. John, N.B.

DEPARTMENT II.—DOCTRINAL—SENIOR.
Text book, "The Shorter Catechism," by Alex. Whyte, D.D., pp 1-100.

Chief Examiner: REV. PRINCIPAL KING, D.D.
EXAMINATION, MARCH 7, 1890, 2-4 O'CLOCK, P.M.

Vals.	
15	1
30	2
25	4
30	3
25	5
25	6
20	7
30	8

(This is the coupon referred to in instructions.)

FORM E.

Name.....Age.....
(Give Christian name, or names, in full.)
P. O. Address.....
Class.....(Junior, Intermediate or Senior.)
Department.....
Date.....

WILLIAM GOODERHAM AND JOHN MACDONALD.

MR. EDITOR,—It is the duty of all of us to honor the memory of such men as I mention in every way we can, as well because they were the benefactors of the world, the workers of good deeds, bright examples for the living, worthy followers of the Lord Jesus Christ, their Master, and ornaments to human nature. As the Scriptures say, "Blessed are the dead who die in the Lord, and all their works do follow them." It is my pleasure to have known Mr. Macdonald from his first start in business in a small dry-goods store on the corner of Richmond and Yonge streets nearly forty years ago, and soon after that period his name was on the tongue of every good person.

Mr. Gooderham I knew less of. The life of Mr. Macdonald I have followed closely in observation.

It will be remembered that the late Mr. John White, of Montreal, died only about two years ago, and from his great abilities and excellent moral character he had attracted the notice of every man in Parliament, and these beautiful, yet melancholy, verses were written by Mr. Macdonald anonymously about the time of Mr. White's death. Well may these truthful verses be now applied to the great and estimable citizen whose body rests near the banks of the Don, and his soul has gone to that glory reserved for the just and good of earth.

THE FLAG AT HALF MAST.
Why flies the flag at half-mast,
Which was mast-head yesterday?
Has one of "the mighty fallen,"
Has some great one passed away?

Has the rider on the pale horse,
The rider with icy wand,
Touched beating heart and stilled it
Of some leader of the land?

The flag which flies at half-mast,
Which flutters high in the air,
But tells to man the story
Which is taught him everywhere.

That man being here abideth not—
Is cut down like a flower;
Is like the grass which springeth up,
And withers in an hour.

And so the flag at half-mast,
Which was yesterday mast-head,
Tells in its mournful floating,
Of a gifted statesman dead.

And reads to all this lesson,
To the grave and to the gay,
It may wave for them to morrow,
As it waves for him to-day.

Ottawa, April 23, 1888.

But my object is to call the attention of the living—and especially the rising generation—to the bright examples which both of these departed Christians have set us. Here I cannot refrain from mentioning two things that have long been in my memory, one concerning Mr. Macdonald and one concerning the late Robert Wilkes, long passed away, yet a bright and loveable Christian merchant whom God greatly prospered in his life and business. Over thirty years ago, when travelling on the stage from Toronto to Uxbridge, when there were no railroads, and when I was not much acquainted with the character of Mr. Macdonald, he, myself and others were passengers. We were conversing pleasantly on the topics of the day and journey, and perhaps some of us too jocosely, when he, unlike a young man, turned the conversation into a religious vein and spoke of the strong necessity there was for us to be religious, to serve the Lord Jesus in all things. The exact words I do not remember, but they and he strongly attracted my and others' attention, and the occasion has never been forgotten. This shows us the necessity of always being ready with timely advice on besetting occasions—to strangers as well as friends—dropping—as Christ always did—beautiful moral flowers, precious Christian pearls of instruction into the ears of our companions. We know not what fruit they may bring forth.

The late Robert Wilkes from his early boyhood was a religious boy and a pious young man. When a clerk in a Toronto store—in 1855—on a bright, sultry, July day, I and my whole family of young children—wife and a nurse and an infant daughter—left Church Street wharf—Church Street was then the principal thoroughfare—to visit the island for the afternoon with many other families on board of a boat.

In those days there were not ferry boats as now, only a horse boat, that is, a boat not half the size of even our now small ferry boats propelled by the aid of a horse on the deck. Suddenly before we were more than half-way across the bay to the island, like a hurricane the northern sky was dark, although before calm and sunny, and a violent gust of wind and rain came upon us as if by magic, blowing the waters up on the deck, dashing the spray over the ladies and children, taking the boat out of the power of control of the helmsman and horse and causing it to drift around everywhere—all on board being powerless. I was quite alarmed lest my young family and wife as well as all on board—many of them ladies with their children—might be lost in the water, and the boat capsized, so violent was the storm. One of my daughters, then a girl of ten years old, now the mother of a large family in Toronto, and all on board were alarmed—many crying. I had never seen young Wilkes before, but there he sat calm and quiet and took this young girl on his knee and recited to her the story of Jesus on the Lake of Galilee, calming the furious storm when His disciples thought they would perish. Jesus arose and rebuked the storm and there was a great calm: "Peace be still," and all was still. Mr. Wilkes talked in a quiet, peaceful manner to the child and spoke of the power of God to overrule everything for our safety.

He afterward, like Mr. Macdonald, greatly prospered and became a rich merchant, an example of Christian work and piety, and was—as many may recollect—some five years or more ago drowned in Sturgeon Lake, near Lindsay, whilst trying to save his children who had fallen into the water and were drowned as he was. His body, too, lies in the Necropolis burying ground, near the Don, on the silent hill, and his soul, too, has gone to meet that glorious Master, Jesus, who stilled the storm on the lake of Galilee. This sudden storm, after raging not longer than twenty minutes on our bay, ceased as suddenly as it came, and all was again calm and sunny. But the incident never was forgotten by myself or my daughter. That dear wife who was then with me departed this life soon after this event.

THE CANADA PRESBYTERIAN

Now to return to my original object I desire to say that the examples of Mr. Gooderham and Mr. Macdonald are particularly to be commended on account of the way they have distributed that wealth which God in his providence gave them. They remembered the city charities, the great institutions of our city, the orphans and churches, the missions of Christian work, the fallen poor and their own dear friends. As in life active in good work at all times, so their blessed memory is hallowed in the city, and every tongue in Toronto calls them blessed. Let our living, wealthy men use their wealth in the same way and let us see how God will bless them too, and let all of us remember God reigneth to bless the righteous.

Toronto, February 25, 1890. CHARLES DURAND.

HOW NOT TO DO IT.

BY R. D., TORONTO.

The Rev. Mr. Smith had died. He was a silver-haired old man, and had for a quarter of a century laboured faithfully in Newtown. He passed away at last, broken down with years and his harness still upon him.

Many a mourner followed his ashes to that peaceful spot beneath the whispering maples, where even the babbling brook was hushed into silence. He was gone, he who had given counsel to the young; and who in times of trial had cheered so often the aged of his flock; no more was his thin quivering voice to be heard startling the drowsy solemnity of the quiet Sabbath.

Soon the church was declared vacant, and the applicants for a hearing were many. They came from Dan to Beer-sheba, and from the islands of the Pacific to the borders of Asia. The people, at last growing weary of the inexhaustible procession, decided to limit the choice to four candidates. These were Messrs. Grayhair, Shortsermon, Shakehands and Youngman. Mr. Grayhair preached first. He was a man in the prime of life, and had made mankind a study. In his former charge he had slowly but very securely advanced the cause of the Church.

When Sunday came he discoursed very ably, although not eloquently, but did not impress the people greatly. Being a man, he did not think it necessary to attract attention by theatrical gestures or by using the hollow tones and mimicry of the professional elocutionist; but alas! his fate was decided when it was seen that here and there his head was tinged with gray, for, be it known unto all men, that gray hairs lock the doors to the pulpit stairs in a newly vacant church.

The next Sunday Mr. Shakehands preached. Before the service he might have been noticed strolling among the farmers in the yard, shaking their hands and saying thusly: "That's a fine horse you have there, Mr. Jones." "Was that your farm I passed yesterday, Mr. Brown, where the men were putting up one of the largest barns I have seen?" Then he sedately moved towards the church steps, kissing, in the meantime, every baby he could reach, and proclaiming loudly that such butter he had never eaten before, telling all the old ladies to take a front seat so that they might hear him much better.

Being a wise man, he preached but a short sermon, but it was full of sounding phrases and poetical quotations, which had, however, no bearing on the text or anything else. After church was over he shook hands all round again, and did so on every available occasion throughout the whole week, for he slyly stayed a whole week, and when he left he could give you the full name and exact age of every child in the church. After him came Mr. Shortsermon, who effusively announced that long sermons only drive people away, and catch him doing that. He pointed to the city churches, saying, "They have short services. Why should we have long ones?"

Sunday came, and sure enough the entire service lasted less than an hour, but how shall that sermon be described? Word after word, rhetorical (?) flight after rhetorical flight, the ridiculous after the sublime, all combined into a mushy mass, gives the mind but a small insight into that sermon.

Last of all came Mr. Youngman, fresh from college, with seventeen letters after his name and an air of severity. He evidently had digested much theology and but little else in his former life, judging from his lean looks, but he was the whitest of the white, his collar very high and very stiff, and much reading had made him shortsighted, so that he wore glasses.

On Saturday he stalked about the place, resolutely refusing to eat anything, for he said, "I never eat for many hours before preaching. It would do me harm. I am so peculiarly constituted." Next morning he barely gave the tips of his fingers to those assembled to greet him, and went up into the pulpit as if saying, "Look on me! I have seventeen letters after my name, have just come from college, and am much superior to those old fossils who have been here before me." His sermon, unfortunately, I had seen in an old volume much esteemed by our former pastor.

Then came the congregational meeting to decide on the minister. After the usual wire-pulling and backbiting, outside was finished, the meeting came to order. Nominations were called for. Mr. X. Perience arose and proposed Mr. Grayhair, saying: "In him we have a vigorous man, one who has had large opportunities of getting an insight into making a church solid and successful, and one who in his present pastorate is beloved by one and all."

Mr. Newrich, who had made his fortune in turnips, called for Mr. Shakehands as the man who would build up the

church, loudly proclaiming, "He even knows the name of our baby, and besides, he thinks my wife's pies the best he has ever eaten."

Mr. Bluster, a ward politician, held forth for Mr. Shortsermon, because he didn't bother us with long sermons, and we got out before the other churches and saw where the absent ones were. The list was about to be voted on when young Mr. Clerk jumped up saying, "These old men are no use at all. Why not get Mr. Youngman? full of push (and starch). He has come recently through five theological schools and made a trip through Germany on a bicycle." Several of the younger members showed signs of supporting him, arguing that he would attract all the young people, and would thus deprive other churches of very eligible members. Miss Spinster then meekly spoke, "By all means let us have Mr. Youngman. He is not married, and we can guide him in the choice of his wife. Then she will have no fixed ideas, and thus we will be able to get on with her easily."

The vote was taken. It stood: Youngman, 107; Shakehands, 54; Shortsermon, 38; Grayhair, 5; the call was then made unanimous.

Mr. Youngman gleefully accepted such an important charge, but alas! alas! he sadly lacked the worldly wisdom of his aforesome competitors. He vainly imagined that Greek roots would take the place of policy, away from the quiet halls of the colleges he found life to be a mystery of which he knew nothing. He, who could elucidate an obscure Hebrew phrase, was a poor runner on the path that all must travel.

His first mistake was that he married a girl from the next town. Then he did not visit enough, then his sermons were too long, and finally, he was not sociable. This went on, and at the end of two years another meeting was called, and he was asked to hand in his resignation, for his usefulness was gone.

Thus—as is too frequently the case—the voice of the demagogue is all powerful in our church.

PULPIT SUPPLY.

MR. EDITOR,—Allow me to call the attention of those who have to do with the supply of vacancies, especially students and pastors who so often render that supply, to a recommendation adopted by the last General Assembly and to be found on the twenty-first page of the minutes thereof. It has been the law or regulation of the Assembly since 1886 that "no student shall, under ordinary circumstances, be appointed to supply a vacancy before he is licensed." But this recommendation goes farther, and is as follows: "Your committee would call attention to the extent to which students and ministers in settled charges receive appointments to the pulpits of vacant congregations, an injustice being thus done to those who place their services at the disposal of the committee, and they would recommend that the employment of the former (students) be forbidden except in cases of special emergency, and that of the latter (pastors) be discouraged and discontinued."

After the adoption of this by the Supreme Court of the Church it was hoped that this injustice to ministers without charge and probationers would cease. But this hope was vain and this injustice continues. In the case of young men who have the ministry in view it is a bad training and cannot but be demoralizing to be tempted, or encouraged or permitted to disregard, set at naught, if not at defiance, this prohibition of the Supreme Court of the Church. Nor does it tend to make warm friends for their colleges or promote the best interests of the Gospel or the Church.

No sooner does a desirable vacancy take place than a host of pastors are after it, so that what with laymen in shape of students, and even young men who are not students, and uneasy pastors wanting a change, it is very difficult for ministers without charge, who by regulation of the Assembly should have the priority, to see the vacancy at all. I was surprised lately when told of the number of pastors who are applicants for a hearing in a certain vacancy with a view to a call—pastors, too, having good congregations, good churches, some of them only recently built, and these pastors but a comparatively short time in their present charges.

Have they no sense of propriety? Does no blush come to their cheeks when they think of the many poor brethren who are without charges and receive so very little for their services which occasionally they are permitted to render and who are kept out of the vacancies by the course they pursue? Their stupid goes on whether at home or absent and they can afford to abide their time, whereas the minister without charge is paid only for his day's work. If any minister, in all fairness, ought to have his salary augmented it is the minister without charge, who does not receive for his services more than about \$300 a year, if so much. And why not? Is he not a minister of the Church in as good standing as if he were related as a pastor to some particular congregation? Is he not invested with all the functions of the Christian ministry? Does he not, as far as he has opportunity, exercise these functions as laboriously for the promotion of the great ends of the Gospel and interests of the Church as most pastors? If he preaches on forty or fifty Sabbaths in the year, and on many of these three times, teaches, occasionally a Bible class, visits many families, dispenses sealing ordinances as he may have opportunity, and travels three or four thousand miles in doing this work, why should he not have a fair salary for doing it? Why should the Church not see to it that, in one way or another, he gets it? But instead of this he is often made to feel as if he were no longer a minister of the Church or as if at some time or other he had been degraded and his way is oftentimes blocked and the bread taken out of his mouth by uneasy, migrating pastors and laymen who in some way or other get precedence in the supply of vacancies. The whole thing is wrong and ought, as the Assembly has unanimously said, "to be discouraged and discontinued."

Yours in the interests of good order and justice,

PRESBUTEROS.

Pastor and People.

THE MASTER ONLY.

Let us speak of the Master whenever we meet,
No theme is so precious, so stirring and sweet,
So kindly and quickening to faith and to love,
As Jesus, our Jesus, in glory above

Let us speak for the Master wherever we go,
Displaying our colours to friend and to foe ;
Exalting His person, His work, and His ways.
His cross, and His coming ; and all to His praise.

Let us speak to the Master for whatever we need ;
In Him we are owners of riches indeed ;
Since He is our Brother, our Treasure, and Store,
Even God who bestowed Him can give nothing more.

Let us speak with the Master by night and by day,
In constant communion beguiling the way ;
Till, reaching His presence, we rest at His feet,
And know from that moment our joy is complete.

OBSTACLES AT THE DOOR.

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

Many find obstacles in the way as they come to Christ that are exceedingly difficult to surmount. These seem to group themselves about the door that opens on the path of glory. If they have been encountered in any of the previous steps, they have doubtless proved hindrances, but here they form oftentimes a perfect blockade. Whence do they spring? We imagine they may be all resolved into the work of the trinity of evil—the world, the flesh and the devil. Neither of which has any imaginary existence to a soul in real, red-hot earnest, but on the contrary, a genuine, substantial and obtrusive existence that makes itself felt in the most forcible way. We must not treat lightly these obstacles. They are stones over which many have stumbled to their everlasting destruction.

They have turned many away filled with a hopeless despair. Oh the spiritual conflicts and struggles angels have witnessed here! Right at the door! This is the devil's last chance to do effectual damage to the soul, and here he puts forth his power to the full. If one he cannot succeed, another may, and he plies his enginery with all the skill he can command. He is the father of lies, and they are his only weapons. If he uses the truth, he employs it in a lying, deceptive way. He cannot speak the truth in a straightforward, honest manner. It seems a moral impossibility for the devil—the adversary of man's soul—to do that. It is something beyond his power.

John Bunyan has depicted with great power some of the conflicts he had with the adversary, for our instruction. Just now, Dr. Whyte, of Free St. George's, Edinburgh, is, as he has been for many months, making a careful exposition of the main points of Bunyan's spiritual experience as recorded in his "Grace Abounding to the Chief of Sinners." I need not say that it is skilfully done.

His keen analytical power and his deep sense of the exceeding sinfulness of sin, and his large-hearted sympathy in this, find full play, and as the result, we have pungent, powerful, persuasive addresses, rich in the old Puritan element of "Casuistry." They are faithfully reported in that most excellent of papers, the *British Weekly*, and no doubt they will by-and-by be issued in a volume, to instruct and stimulate the spiritual sense of coming generations—that are likely to read it—as well as the present.

After narrating one of his many recorded experiences, Bunyan says: "Methinks I see by this that Satan will use any means to keep the soul from Christ; he loveth not an awakened frame of Spirit; security, blindness, darkness and error is the very kingdom and habitation of the wicked one." That is unchangeable truth. And every man faithful to God finds it so. Here is one of the great dreamer's experiences:

"This Scripture did also most sweetly visit my soul." Bunyan's experiences are all scriptural. God's Word was his counsellor and friend. "And him that cometh to Me, I will in no wise cast out." John vi. 37. Oh the comfort I had from this word, 'in no wise!' As who should say, By no means, for nothing whatever he hath done. But Satan would greatly labour to pull this promise from me, telling of me, that Christ did not mean me, or such as I, but sinners of a lower rank, that had not done as I had done. But I would answer him again, 'Satan, here is in these words no such exception; but him that comes, any him, him that cometh to Me I will in no wise cast out.' And this I well remember still, that of all the slights that Satan used to take this Scripture from me, yet he never did so much as put this Scripture, 'But do you come aright?' And I have thought the reason was because he thought I knew full well what coming aright was, for I saw that to come aright was to come as I was, a vile and ungodly sinner, and so cast myself at the feet of mercy, condemning myself for sin. If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ; he at one end and I at the other.

"Oh what work we made! It was for this in John, I say, that we did so tug and strive. He pulled and I pulled; but, praised be God, I overcame him; I got sweetness from it."

In this vivid and picturesque description, which stands out to our eye quite startlingly, we have a spiritual experience. A conflict within—in the heart. This is a fulfilment of the words of Jesus in the parable of the Sower, "Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

The principal work of Satan is to falsify God's word, to destroy its force, to hinder the heart from embracing it. He will do anything to accomplish that.

He injects doubts, fears and disbelief into the mind, as an evil virus, to neutralize the energy of God's Word, to make it of none effect. Well does he know that as soon as the soul accepts God's word, salvation is near. The soul then is escaping as a bird out of the snare. Simple, steady faith in what God says is the way to resist and conquer the devil. He suggests, when a sense of sin overwhelms the soul, that our sins are too great to obtain forgiveness; or when we do not realize our guilt, that we need no saviour; we are good enough; or when the word of God pierces us with its arrows, that it is not meant for us; or when a word of God breathes hope to the heart, that we have no warrant to take it to ourselves. And so through all possible changes. Anything to keep the soul from trusting in Jesus, who alone can save.

What a strange power the world has over the soul of man! Our world may be a very small one, one of no consequence whatever, and yet it exerts a magnetic and mighty influence upon us. It sways us when we first think of it. Its atmosphere acts constantly upon us. With its inspiring warmth or its deadening chill it ever affects us. Its scorn has an edge on it that cuts deep, its laughter has a terror in it that makes men choke with fear, its contempt is death. The world is a fearful force put forth against the soul. It is not easy to understand it, unless we come to see that it imperils our souls to respect it. "If any man love the world, the love of the Father is not in Him."

The soul that would enter the door must not have respect to the world. It must rise above its scorn, its laughter, its contempt, and obey God. It must break through the barriers raised around it, and by God's grace reach the path of glory. It must not be afraid of hard names, reproaches, taunting, scoffs. It must remember that it seeks life, eternal life. That will nerve it to believe with the heart and confess with the mouth. A drowning man is not careful of attending to the proprieties; he cries for help with a voice full of terror, he grasps at anything that offers assistance of rescue, he accepts any manner of deliverance. And in all that we justify him. And so, too, of the man who flees from the wrath to come.

Like the pilgrim Bunyan pictures to us, he must flee from the city of destruction, put his fingers in his ears to keep out the entreaties of friends and relatives and companions, and be dead to the world if he is to live to God. He must hear God's voice alone, and act upon what it enjoins. That is his only hope.

The third force in the trinity of evil is the flesh. Paul testifies concerning it, "In me, that is, my flesh, there dwelleth no good thing." The flesh is the Adam-nature, the evil, corrupt nature with which we are born. And it is enmity against God, and is not subject to the law of God, neither indeed can be. It is because of this that it is said, "He that trusteth in his own heart is a fool." He is trusting in that that will mislead. The natural heart is proud and self-sufficient, and this is one great obstacle at the door. How hard it is to break down a proud spirit. We are not willing to take the lowly ground and acknowledge that we are sinners, lost and undone.

And how many are lost because of that? "A person I once knew," says Mr. Henry, "was roused from a habit of indolence and supineness to a serious concern for his eternal welfare. Convinced of his depraved nature and aggravated guilt, he had recourse to the Scriptures, and to frequent prayer; he attended the ordinances of Christianity, and sought earnestly for an interest in Christ, but found no steadfast faith, and tasted very little comfort; at length he applied to an eminent divine, and laid open the state of his heart. Short but weighty was the answer: 'I perceive, sir, the cause of all your distress; you will not come to Christ as a sinner; this mistake lies between you and the joy of religion; this detains you in the gall of bitterness, and take heed, O take heed, lest it consign you to the bond of iniquity. This was a word in season.'

John Birridge, of Everton, England, tells us that at first when he came to Christ he came, twirling his stick, needing not even help, but he soon discovered his mistake, and came as a lost sinner. The flesh puts on, to serve the occasion, a mock humility as well as carries a proud spirit, but this is equally unbecoming.

It would share with Jesus the honour of salvation. It would divide with Him the glory of His atonement. It could not be indebted to Him, save in the least degree. "The heart is deceitful above all things, and desperately wicked. Who can know it?" But the Lord searches the heart and knows it. If, therefore, we would surmount all the obstacles that lie at the door arising from the evil heart, we must listen to God, learn what He says, and walk in the light of it. Our safety is in subjection to God's word. We must act upon that, as a light shining in a dark place. Its illumination is not uncertain. It is the true light that now shineth, and to which we do well to give heed. Believing in Christ and relying on the grace and mercy of God enables us to rise superior to all the obstacles that lie at the door that opens on the path of glory. Listen! "Come in, thou blessed of the Lord, wherefor standest thou without?"

THE Rev. James Smith, of Cramond, after a service of forty-three years, has applied to his Presbytery for a colleague and successor.

CHURCH GROWTH.

The progress of the Church is certainly an object of deep interest to every true minister and member. The honour of their Master is involved. It is contemplated in his purposes as the great Head. He has organized his kingdom on earth with a direct view to its expansion; and he has supplied motives and incentives that should enlist all their energies in the work.

Yet a great many act as if it were a matter of only local and selfish interest. They are content if their own immediate church is strong and advancing. This flatters their pride, diminishes their share of responsibility, labour and support, and gratifies their love of ease and their narrow-mindedness. We have known churches stagnating for want of an outlet, holding fast to all their membership, unwilling to colonize, doing little for others, and seeming to have very little to do, and if not with a plethoric treasury with a great deal of idle wealth in the pockets of their members. We have seen ministers allowing, and even nursing, this state of things, discouraging all disposition to build up other churches in their neighbourhood, and encouraging the indolence and selfishness of those who stand back from all active, aggressive and exhaustive effort. Their doctrine is that it is better to have one strong, independent organization, with a large membership and congregation, a well paid pastor, and with ample and attractive appliances in the way of a fine building and a skilled choir, than to have several that have to struggle to maintain their existence, support their ministers, and secure respectable attendance, and as a matter of course, demand liberality and energy on the part of each member. Meanwhile large districts are left unsupplied with the means of grace in which there are not even the beginnings of churches.

All this is in accordance with human and worldly policy—not, however, with spiritual and divine principles. God's kingdom is essentially different from political and commercial organizations. It is in fact supernatural, has a peculiar life, method and rule. Its life, so far from being weakened, is strengthened by expansion. That life resides in each part and when any part leaves the mass, it is found to retain an independent power and to develop capacity for growth. On the other hand, undue and illiberal "conservatism" become fatal to its own life. A church which tries to keep all its vitality to itself commits suicide. By refusing to expand by division of forces it diminishes the actual membership, or what is worse it makes that membership inert and useless. Had the two loaves in the Saviour's hands remained unbroken, the multitude would not have been fed. "There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty." Narrow-minded, selfish churches dry up and die; while the liberal grow by all they do for others and all they give away. We find many illustrations of this principle in the natural world. Too thick vegetation dies out. Many plants when left massed together grow spindling and tasteless, but separated attain to generous proportions.

It may seem very pleasant and satisfactory to a minister to live without any care or effort supported liberally by a large membership and to preach every Sabbath to a well filled house, and to have no occasion for strenuous and anxious exertion to carry on his work. But it is only seeming prosperity that he and his people enjoy. They are not really working for the Master, but only sitting down under the vine and the fig tree content with their shade and their fruit. They are strangers to that earnestness, struggle and self-denial which are the law of the kingdom of Christ: and they are not engaged in that aggressive and generous work to which they have been appointed.

The same principle applies to the matter of adding and strengthening the weak places of Zion. Something is done, but how little that corresponds with the ability and obligation of our stronger churches! and how far short of the need and demand! In many of them "the things which remain" are few and feeble, and "ready to die." Unless helped far more efficiently than they are at present, some of them will actually die, and there will be nothing remaining except a sad history for themselves and a sad blot on the rich churches and members which refused to help them.

But we will venture now to speak of one extensive cause of remaining weakness in a large number of churches. We refer to the unwillingness of many ministers to continue or to begin pastoral work in weak and hard fields. Of course, we do not expect them to prefer any field on the ground of its hardships and discouragements. This is not required; and at the same time we recall a whole host of earnest, faithful men, who do not shrink from hard work, small pay, and an abundance of self-denial. But no one fails to see how large is the number whose first and last question in regard to fields is whether they furnish a good support for easy work. The saddest fact of all is that this is especially true of a large number of our young ministers, and these are enticed and encouraged by the wide prevalence of a demand from the churches, even strong ones, for young preachers.—*Southern Presbyterian*.

MR. BENJAMIN SCOTT, chamberlain of the city of London, who is now in his seventy-sixth year, is hastening to complete a history of the struggle for the overthrow of the system of state-licensed and regulated vice in Great Britain and her colonies. He will show the pagan origin of the infamy.

Our Young Folks.

BE CAREFUL WHAT YOU SAY.

In speaking of another's faults,
Pray, don't forget your own;
Remember those in home, of glass
Should seldom break a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To try my own defects to cure
Before others tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember curses, sometimes, like
Our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own.

WHAT CAME OF A BOY'S SMARTNESS.

A few mornings since, while waiting at the station of a large country town, I witnessed a little incident that I think will interest some young people.

The ticket-agent had gone to breakfast, leaving the office in charge of a bright-looking boy of fourteen or fifteen. The boy was reading what must have been a very interesting book, judging from the reluctant manner in which he laid it aside to wait on the passengers.

Shortly after my arrival an old lady, oddly dressed and evidently not accustomed to travelling came in, and, after depositing her bundles and procuring her ticket, inquired civilly of the office-boy, "What time is the up-train due?"

"There's a time-table on the wall behind you," was the surly reply. "You can read, I reckon."

Without a word the old woman put on her glasses, and after a long search gained the information the boy might have given her in less time than it had taken to give his ungracious answer.

"7.35—7.33? It must be 'most that time now," she soliloquized. "Young man, would you please to tell me what time it is?" she asked timidly, glancing at the boy again.

"Why don't you look at the clock?" sneered the smart lad. "My business is to sell tickets, not to answer questions."

An old gentleman, very plainly dressed, who had been sitting in a corner with his hat pulled over his eyes, looked up quickly when he heard the boy's impolite response; but he said nothing, and after the lapse of a few minutes sauntered slowly across the room to the ticket-window.

"What is your name, my boy?" he said kindly, after nodding intelligently to the telegrapher.

"I do not know that it is any of your business; but if you have a fortune to leave, you can just name Dick Morton's kid Jack, and it will be all O.K."

"Your father ought to be proud of such a promising boy," returned the gentleman dryly. "Is Mr. Johnson in?" he asked a little sharply.

"You can find out by making use of your eyes, I guess," said the boy, glancing around under tables and benches, apparently very much amused.

Just then another boy came in with some papers for the agent, and his smart friend said, loud enough to be heard all over the waiting-room, "Here, Fred! don't go away till Johnson comes. Attend to the tickets if any are wanted. I have been buried to death answering questions, and I want to finish this book before the boss gets around."

The new-comer quietly hung up his hat and coat and went to wait upon some ladies who were standing at the window.

A few minutes later the old gentleman asked, somewhat sharply, "What time is the train due, Bub?"

"7.33," was the prompt answer.

"And what time is it now?" demanded the same impatient voice that had spoken before.

"It is just fifteen minutes past seven," replied the boy cheerfully.

"Ape!" sneered smart Jack. "Why don't you bluff him off?"

"What is your name?" persisted the old man, stepping up a little closer.

"Fred Myers," responded the boy politely.

"Is the boss in?" was the next inquiry, in a much lower tone.

"No, sir; he has gone to breakfast, but will be back in a few minutes," was the quiet answer.

"Seeing that your master is not in, can't you give me cut rates to Wheeling?" "I'll see that you are not found out." "My Master is always in," was the boy's quick reply.

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Just then Mr. Johnson, the agent, came in, and addressed the plain-looking stranger as Mr. Hays, and the boys both knew that the superintendent of the railroad had been talking to them, and before they had recovered from their confusion they heard him say, "Mr. Knox, your telegraph operator, has been appointed to take charge of an office in the city, and I came down to look after a suitable boy to take his place here. Remembering the information you gave me some time ago, I had made up my mind concerning whom his successor should be, but after what I have witnessed this morning I have come to the conclusion that Dick Morton's kid Jack is entirely too smart for our use, and that this boy, whose Master is always in, can be trusted to take charge of the responsible position."

Smart Jack tried to mutter an excuse for his impoliteness when he realized what he had lost, but the indignant superintendent coolly informed him that his roughness toward passengers could not be tolerated, and that he must seek other employment until he learned to apply the small courtesies of life.

HAVE YOU A MOTHER?

Have you a mother? If so, honour and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she has had for you.

In years gone by she has kissed away from your cheek the troubled tears; she has soothed and petted you when all else appeared against you; she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity; she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your short-comings.

With all that disinterested affection, would it not be ungrateful in you, if in her declining years you failed to reciprocate her love and honour her as your best friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.

A SUGGESTIVE INCIDENT.

A little while ago the mother of a family of children was taken sick and died. The eldest daughter, a girl of thirteen years, took her mother's place, so far as she could, comforting her father in his sore bereavement, and caring for her younger brothers and sisters, but the care and labour overmatched her strength, and she, too, was laid on her death-bed.

When her Sabbath school teacher visited her one day, a week or two ago, and shortly before her release from pain and weariness, the teacher talked with the child about her hope for the next life. Her emaciated hand lay on the counterpane, hands misshaped before their time by hard work, scarred with scrubbing and cooking, and trying to perform tasks too heavy for her.

"I am afraid to meet Jesus," said the child: "I have done so little good in the world."

"Don't be afraid," replied the teacher. "When you meet Jesus, show him your hands. His hands were scarred for others. He will look at your hands and embrace you."

The little girl had not thought that work for her own was work for Jesus, who "came unto His own," and she was comforted. She had not thought that her hands, disfigured and unshapely, would be her highest recommendation to the society of ministering spirits, to the fellowship of Him who gave Himself for others.

STEPHEN ALLEN'S POCKET PIECE.

The Hon. Stephen Allen, who had been Mayor of New York, was drowned from on board the *Henry Clay*. In his pocket-book was found a printed slip, apparently clipped from a newspaper, a copy of which we give below. It is worthy to be engraved on the heart of every young man.

"Keep good company or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always tell the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to get rich if you would prosper. Small and steady gains give competency with a tranquil mind. Never play any game of chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out again. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Say, when you are young, to spend when you are old. Read over the above maxims at least once a week."

MENDING WITH PINS.

"Oh, that's nothing," said a young woman, "I'll put a pin in. I can't stop to mend it now."

It was a hole in her pocket that Helen Russell mended that morning with a pin. Several days passed and she forgot the circumstances.

"Pinning it up" was one of Helen's favorite makeshifts.

"I hate to mend," she would say, "and, after all, pins will do. They have to do, anyway."

Even holes in her stockings were caught together in this fashion, and a button off her glove was replaced by the same shiftless expedient. It was not that she lacked time to use needle and thread, but simply that she had fallen into a lazy habit.

Helen Russell was a school-teacher, and a few days after pinning up the hole in her pocket she went to the town treasurer and drew sixty dollars, her earnings for ten weeks' teaching. She put the money into her purse, and the purse into her pocket.

Then she made a few calls and went to the post-office. As she was descending the steps of the post-office, she caught her foot in the trimming of her skirt, which had ripped and had been fastened with a pin; she tripped and fell heavily on the stones.

Her wrist was broken by the fall. A pin, which fastened her glove in default of a button, was plunged into the palm of her hand and inflicted a painful wound.

She was taken home in a carriage and her injuries were dressed. A few hours afterward she thought of her money and felt in her pocket for her purse. It was gone. The pins which had repaired the hole in the pocket were likewise gone; so there was no doubt as to the way in which the purse had disappeared.

Searching and advertising proved of no avail. She had saved a few stitches at the expense of ten weeks' wages, a broken wrist, and sundry painful bruises.

"Twas all my own fault," she said, penitently; "I'll never mend with pins again."

A HAPPY WOOD-CUTTER.

It is a great delight to read, in these days, the artless testimonies of Christian converts in all parts of the world. Now it is from Japan, again from the South Sea Islands; often it is from India, and then from China, that a story comes. The following is from Adana, in Central Turkey, where lately a deep religious interest has prevailed:

"I am a poor man. I earn four or five piastres a day, by cutting up bushes by the roots, and bringing them into the city on my back, for sale as firewood. I am also an ignorant man—I cannot read. I went out to the plain to-day to bring in bushes. It was raining; the mud was ankle deep; the wind blew cold from the mountains; I was muddy to the knees; my thin clothes were wet through, and yet I went along with my heart so full of joy that I had to sing praises to God all the way.

"What is it that gave me such joy to-day, and fills me with joy to-night?

"What gives me joy is this—that Christ is with me. He is with me in the rain and the mud and the cold wind; he is with me in my labour and poverty; he is here in my heart; He comforts me, He cheers me; He loves me, and I love Him. That is the reason I went along that road to-day singing praises to God; and that is the reason I, a poor, ignorant man, can dare to stand up in this assembly and urge you all to accept of Christ."

LEARN TO FORGIVE.

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

THE SECRET OF SUCCESS.

A Christian merchant, who from being a very poor boy had risen to wealth and renown, was once asked by an intimate friend to what, under God, he attributed his success in life. "To prompt and steady obedience to my parents," was his reply. "In the midst of many bad examples from youth of my own age I was always enabled to yield a ready submission to the will of my father and mother, and I firmly believe that a blessing has, in consequence, rested upon me and all my efforts."

THE CANADA PRESBYTERIAN.

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES. Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$1. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 26th, 1890

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

5 JORDAN STREET TORONTO

If any of our readers feel an interest in the Faith Cure or Christian Science theories, we ask their attention to an article in the current number of the *Knox College Monthly* on these subjects by Dr. Daniel Clark, Superintendent of the Toronto Insane Asylum. It goes unsaid that Dr. Clark is a high authority on such questions, and can discuss them in an interesting and instructive way. Besides being a specialist of the first rank, he has literary ability of a high order, and he does all his work thoroughly. Of course there are people who cannot be convinced by any amount or any kind of reasoning. That which has never been reasoned into a man can never be reasoned out of him. Our readers can judge for themselves how much of the Faith Cure theory is left after Dr. Clark has handled it. We are of the opinion that most of them will say—Not much.

THE treasurer of a western congregation, at present vacant, in submitting his annual statement, observed that the finances were in an unusually good condition, and explained the apparent prosperity by showing that supply cost less than a pastorate, and that no money had been expended on improvements of any kind during the year. As the worthy gentleman seemed to think, it is the easiest thing imaginable to get a favourable balance in that way. All you need do is to do nothing. By sending out a very small number of missionaries last year the Home Mission Committee might have had a balance to their credit of about \$50,000! If a congregation has a revenue of \$10 a year, and spends only \$7, it may shout vociferously at the end of the year about having the balance on the right side. It is well to have the balance right, but if you put it right only by spending little or nothing for any good purpose, the operation is neither brilliant nor useful. How is your balance? is an important question, but not so important as, What have you been doing? A favourable balance costs too much if the congregation does nothing all year to get it?

ALL things considered, the debate in the House of Commons on the Dual Language question was creditable to the country and to most of those engaged in it. For a burning question the dignity and self-control displayed was admirable, if we may except one Minister, who seemed to have forgotten himself. Compared with an average Home Rule debate in the Imperial Parliament, our discussion was dignity and self-restraint incarnated. The historical research displayed showed very clearly that Canadian statesmen of the front rank are scholars. No intelligent man could read the speeches of Messrs. Mulock and Mills without adding considerably to his stock of knowledge. Mr. Mills when he tries can lift a question clean up out of the party rut and place it on a high platform where intelligent people can look around it on all sides and study it for themselves. You may not agree with all or with anything he says about it, but you are grateful for the marvellous amount of light he can throw on any question. Mr. Mills is one of the few statesmen of this country who always suggest and excite thought. Whether we like their deliverances or not, every sensible man will gratefully admit that Canada has a goodly number of statesmen of whose learning and eloquence any country in the world might be proud.

FOR several years an influential organization for the support and enforcement of law and order has been in existence in the United States. The Law and Order League has accomplished excellent work, and has been growing yearly in strength and effectiveness. The operations of a body of this kind will in due time deprive Lynch law of any possible excuse for its existence, seeing that their respective methods are at variance. Respect for law and order needs to be cultivated, as there is a strong disposition on the part of some to take the law into their own hand. The Law and Order League is mainly interested in the promotion of moral and social reform, and its efforts have been chiefly directed to prevent infractions of the liquor laws, and to bring delinquents to justice. The eighth annual convention began in Toronto last week, and concluded its work on Monday. This is the first time the league has gone beyond the boundaries of the country in which it originated, but as it has many sympathizers in Canada, it is now made international. In this country it will find many well-wishers and supporters.

THE Christian Intelligencer says:

There is a church in this city belonging to an evangelical denomination which is active in various good works, but never takes a collection or does anything else for foreign missions. This omission is based on principle. For, they say, "The heathen in the next world will have an opportunity of hearing the Gospel under much more favourable circumstances, and our sending it to them now will only diminish the probability of their being saved."

And yet there are people who tell you that heresy in a mild form never affects injuriously the practical side of Christian life. The fact is the "second chance" theory, if generally adopted, would paralyze foreign mission operations in a twelvemonth. If the heathen in the next world will have an opportunity of hearing the Gospel under much more favourable circumstances than they can hear it now, where is the use in spending time, labour and money in sending it to them now. The sweet reasonableness of the New Theology is seen in the fact that the new theologians condemn the American Board for not sending out young men to preach the Gospel to the heathen, who believe that the probability of saving the heathen is lessened by preaching the Gospel to them!

REFERRING to some frightfully severe sentences recently passed by English judges for trifling offences the *British Weekly* says:

The fact is, people are waking up to see that all is not quite as it should be with the judicial bench. It is not right that judges should cling to office till they are deprived of sight, hearing and sympathy; neither is it right that the infliction of a mild or severe sentence should be left so entirely to the caprice of the individual judge.

A judge without sight, hearing or sympathy is scarcely the kind of man that should have extraordinary power to deal with the property, liberty or lives of Her Majesty's subjects, but that is exactly the kind of man sometimes found on the Bench. England is not the only place in which the apparent caprice of individuals has too much to do with the administration of justice. Even in Ontario the inequalities of sentences often astonish if not shock the community. When this matter was brought up in parliament some years ago, Sir John contended that these inequalities are often more apparent than real and that sentences brought under his notice were not so unequal when carefully examined. No doubt that is all true and yet it should not be left entirely to the humour of a judge, and probably a petulant one at that, whether an unfortunate man goes to the penitentiary for ten or five years.

THE Revision movement in the American Church has brought to the front an individual who has been aptly called the "individual extremist." Sometimes he figures on the side of Revision and sometimes against it. His main characteristic is that he is nothing if not extreme. The "individual extremist" comes to the front in all discussions, and not unfrequently gives trouble. The amount of noise he can make is usually out of all proportion to his influence. The temperance cause suffers more, perhaps, from the "individual extremist" than any other cause under the sun. He says wild things, and the anti-temperance people lay hold of his reckless statements and try to make the temperance cause responsible for them. At the present moment Ontario Protestants are unduly exercised about the utterances of Catholic extremists in Quebec, and Catholics in Quebec are making no small amount of capital out of some of the sayings of Protestant extremists in Ontario. This is unwise and unfair all round. No body of men,

Catholic or Protestant, should be held responsible for the utterances of its extremists. The press of the American Church and the wise men of that great body are taking special care to warn the people against the utterances of extremists on both sides. This is good work. It is a work in which all good people should engage when any controverted question is being discussed. The real question is not, What does the individual extremist say? The real question always is, What does the responsible body say?

THOSE who predicted that the authorities of Quebec would wink at the outrage in Hull must feel that prophesying is a rather uncertain kind of exercise. Mr. Mercier sent up a detachment of provincial police, Sir John Thompson allowed a squad of the Dominion police to go as special constables, the right of free speech was vindicated, the rowdies overawed and the evangelists had their say. It is nothing more than simple justice to add that the municipal authorities of Hull condemned the russification and that Archibishop Duhamel ordered a pastoral letter to be read in the Roman Catholic churches condemning the russification. Premier Mercier is a Catholic and, for anything we know to the contrary, may be a Jesuit, but nobody who has watched his career supposes that he is such a fool as to encourage mob law because the mob happens to be mainly composed of russians who disgrace the community and the church to which they belong. That kind of a policy would not pay even if he were wicked enough to carry it out. Once more we ask all good citizens to give their influence in favour of stern repression of rowdyism wherever it may appear and whoever the russians may be. Every man who leaves the domain of discussion and appeals to force must be met by force and put down by force. He chooses that mode of settlement himself and cannot complain if asked to abide by his own choice. The bludgeon of the rowdy must be met by the baton of the policeman, and if the rowdy draws his revolver he must be promptly met with the volunteer's rifle. We can do very well without russians in this country but we cannot do without order.

THE GREAT DEBATE.

THE serious nature of race and religious antagonism in this Dominion is beginning to be realized. A succession of exciting events has tended to accentuate the lines of cleavage and to prolong bitterness of feeling. The rebellion in the North-West was soon followed by the passing of the Jesuits' Estates Act, and the echoes of the storm of indignation aroused by that measure have gone on reverberating ever since. Much of that indignation was real and honest, and some of it was kept alive and fanned into fervent heat by political partizanship, but it has now passed the stage when it can safely be used for purely party purposes.

The motion to abolish the official use of the French language in the Legislative Council of the North-West Territories is in itself a matter of little significance. At any other time, and in different circumstances the proposal would not have occupied much attention by the Parliament at Ottawa. A request, fairly indicative of the wishes of the people resident in the Territories would have been sufficient to secure its peaceful abolition. Even now that the smoke is clearing away and the surcharged atmosphere is beginning to cool, it appears to be a matter of little importance whether a North-West orator address Mr. Speaker in the courtly language of France or in the more vigorous Anglo-Saxon speech; nor does it seem to be of tremendous consequence whether the proceedings and statutes of that rudimentary parliament be recorded in one language or two. Judging from the length and intensity of the debate that closed at Ottawa last Friday night it might be supposed that the future destiny of the Dominion depended on the result of the vote on the proposal to make English, and it alone, the official language of the North-West.

Nearly all who took part in the protracted discussion seemed, however, to regard Mr. McCarthy's proposal as a war measure. Towards the end of the debate its mover disarmed racial hostility and even went the length of expressing his willingness to sacrifice the preamble that rightly or wrongly aroused so much angry feeling. It might have been foolish to regard the preamble as a menace, but that by some it was so regarded was by no means unwarranted. Many of the French-Canadians themselves had previously said and done things which were only too well calculated to awaken apprehension in the minds of those naturally disposed to look at them at all times with suspicion and distrust. They at once took

alarm and attacks on French-Canadians were cheered to the echo. In speeches during recess the mover of the Bill to abolish French in the North-West Council was not studiously careful to make it known that he had no animosity towards his French-Canadian fellow-citizens, and he said things that could not fail to wound their keen susceptibilities. Hence the fierce attacks made upon him and the course he had felt it his duty to pursue. With most exemplary patience he endured the hard things said of him and spoke in tones so conciliatory that even those watching for offence could see but little occasion for fault-finding. But the mischief had been done. It was regarded by the French Canadians and by many on both sides of the House as a preliminary skirmish in a race conflict that those who desire the peace, the unity and the prosperity of Canada wish heartily to see averted.

Though the seven days' debate was not free from efforts to make political capital out of the conflict, and though it was disfigured by occasional unworthy personalities, it is noticeable that the men on both sides whose words have most weight in the national deliberations, rose above the passions of the hour and the trammels of party. They saw clearly that from intensity of heated feeling no good can come. They seemed apprehensive that from bitter animosities elements of disintegration are sure to arise, and internal strife might be kindled which could only result in disaster. They advocated conciliation and mutual forbearance on the part of those of diverse race and creed. And on calm reflection, many will agree that, in the circumstances, that is the wisest course to be followed at present. The history of the past and the experience of the present alike teach that forbearance and conciliation are more effective than force can ever be in the elimination of prejudice and distrust. Time and better acquaintance will do more to fuse discordant elements than a flowing stream of fiery invective. Mutual rights must be respected, but in their maintenance there is no reason why bitter antipathies should be fostered by those who cannot see beyond the passionate outlook of the present. Mere attacks on the French-Canadians as a race and on their language are unworthy of the liberality and intelligence of the age. We have no sympathy with the intolerance and bigotry which seem inseparable from Roman Catholicism, but surely Protestantism has reached a higher plane. We should always be prepared to resist papal aggression, but that is a different thing from cultivating a spirit of retaliation. If Protestantism is to continue to be a liberalizing influence it must remain free from narrowness and all semblance of persecuting intolerance. The freedom it claims for itself it should be ever willing to concede to others. Persistent attacks on fellow-citizens of another race and creed will not put them in the best mood to listen to the message of the Gospel of peace we wish to bring them. Assualts on what they profess to cherish will only have the effect of uniting them in a hostile determination to resist all advances to a better understanding, and place them more completely in the power of a reactionary priesthood. Without the slightest loss of attachment to the great principles of civil and religious liberty which we dearly prize, we ought to work on those lines which promise most for the peace and prosperity of our common country. Christianity and patriotism indicate that this is the path for an intelligent Christian people to follow.

THE RELATION OF YOUNG MEN TO THE CHURCH.

IN the present age young men have come to the front. As a general thing they are not snubbed and repressed as was customary in former times. In many departments they are prominent factors. Their energies and capabilities are more readily and cheerfully recognized than at any former period. Few of them have reason to complain that they are conscious of the atrocious crime of being a young man. In commercial and industrial life they are the bone and sinew. In literature, in scientific pursuits and the professions they occupy a prominent place, and in religious life they are found to be earnest and zealous workers. Yet when all this is said, there are certain facts, only too well attested, that afford room for anxiety.

What do general readers suppose to be the average Church membership in the United States? The statistics of the Dominion of Canada give no uncertain data as to the proportion of our young men who by membership in the Christian Church make a profession of their faith, but it is believed that a slightly higher average will be found when comparison is made with the state of things in this regard

in the neighbouring republic. There, secretaries of Young Men's Christian Associations have made patient inquiry over a wide field, and the conclusion reached is that only five out of every hundred young men are members of churches. After a careful deduction from facts it is stated that seventy-five out of every hundred young men do not attend church. ninety-five out of every hundred are unconnected with the Church, and at least ninety-seven out of every hundred take no active interest in its work, and do nothing to promote the spiritual interests of their fellow-men.

What, then, are the causes of this ominous declension? That the Church has an important relation to young men is a truth generally acknowledged; that the Church has as yet realized the full measure of her share of responsibility in this matter may be doubted. What her special duty is in the circumstances ought to be earnestly and prayerfully considered. To that aspect of the case we may revert on another occasion, meanwhile it may be borne in mind that there are no insuperable obstacles preventing young men from attending Church. Parents as a general thing desire that their sons should join its fellowship, office-bearers give them a cordial welcome, Christian pastors are concerned for the welfare of young men and endeavour to attract them to wisdom's ways which are pleasantness and peace. The Church door stands wide open and cordial invitations are extended, yet few in proportion enter. Young Men's Christian Associations are doing a great and a God-like work, still few avail themselves of the privileges they offer in comparison with the thousands who neglect these advantages.

Whatever may be the reasons for the alienation of young men from religious influences, they cannot justly complain that opportunities are wanting. The Church and Christian organizations may not be doing all that they might or ought to do, yet the fact remains that the young men cannot free themselves from blame. Their own responsibility is great. Opportunities are provided, yet they decline to avail themselves of what would be most helpful for the promotion of their best interests here and hereafter. An irreligious youth has few safeguards, and what he has are not of the highest. He may possess a degree of self-respect; his worldly ambitions may prompt him to shun those evil courses that would inevitably mar his prospects in life; the tone of the social circle in which he moves may have a certain preservative influence over him, but what are these, and what their power, if he represses the noblest aspirations of the soul and stifles the voice of conscience? He who gives no heed to God's infallible truth and declines the proffered guidance of a divine revelation is in a dangerous position. How can he withstand the allurements of the evil with which he and every one in this world are surrounded? Snares are set for him on every hand, and how many yield to the wiles by which they are encompassed.

Young men with their noble aspirations, and almost boundless possibilities, cannot if true to themselves afford to dispense with the aids religion affords. Apart from the blessed after life so clearly revealed, it is the crowning glory of a noble character here. It is that alone that can give completeness, symmetry and beauty to life, that alone invests it with its true significance. If the young men desert the Church then social and national life will suffer incalculable loss. The wasting and destructive evils under which society now staggers uneasily will become greater and more burdensome if young men merely occupy a negative attitude in the strife between good and evil. But in that stern conflict there is no neutral standing ground. He who knows what is in man said "He that is not with Me is against Me." Our young men, then, impelled by the loftiest considerations ought to ponder earnestly the question of their relation to the Church. It has claims upon them. It seeks to promote their highest good. They may affect to lay the blame upon the Church, and possibly it may not be altogether faultless, but the Christ who died for their redemption has claims upon them they cannot gainsay. If they listen believingly to His compassionate pleadings with them, all other obstacles will be readily overcome.

DR. ADLER will probably be succeeded as chief rabbi by his son, Dr. Hermann Adler, a well known author. The deceased was a British subject from his birth, his father having been chief rabbi of Hanover when that State was an appanage of the British crown.

MR. S. WILLIAMSON, M.P., is making his gift to Anstruther a very complete one. In addition to all he has already done, he is to cushion every seat in the new Chalmers Memorial Church, and he also offers an organ. A plebiscite of the congregation is to decide whether the latter gift will be accepted.

Books and Magazines.

ACKNOWLEDGMENTS, with thanks, are due to Mr. James Croil, editor of the *Record*, for the bound volume for 1889. It is convenient for reference, and will in time be possessed of enhanced historic value.

DYING AT THE TOP: Or the Moral and Spiritual Condition of the Young Men of America. By Rev. Joseph Waddell Clokey, D.D. Revised and enlarged. (Chicago: W. W. Vanarsdale.)—Dr. Clokey is pastor of the First Presbyterian Church, New Albany, Indiana. From an address delivered before his State Sunday School Convention the present little volume has grown. It is dedicated to Young Men's Christian Associations, and is well-fitted to convey sound advice on personal conduct and impressive warnings against certain forms of deadly evil that are daily working their ruinous results. It is just such a work that young men and all who are interested in their welfare ought to read and profit by.

HERBERT WARD, the African explorer, in collaboration with D. D. Bidwell, begins in the New York *Ledger* of March 1 a series of valuable and entertaining articles descriptive of a canoe journey of 2,500 miles on the Upper Congo. A more romantic and startling experience could hardly be conceived of than the explorer's adventurous trip with his thirty reckless Zanzibaris and five Soudanese soldiers, in two war canoes, through the heart of equatorial Africa, ranged by bands of cannibals and infested with gigantic and ferocious beasts and reptiles, scarcely familiar to even the naturalist. Of his strange adventures in the wildest recesses of all that wild and unknown region, the explorer gives a singularly thrilling narrative in the series named—a series which prove of engrossing interest to every thoughtful reader. The articles are illustrated by numerous large cuts, engraved from photographs taken by Mr. Ward himself.

AFTER THE EXILE. By P. Hay Hunter, minister of Yester. (Edinburgh: Oliphant, Anderson & Ferrier.)—The race of studious ministers occupying country charges in Scotland has not yet disappeared. Away from the exacting requirements of busy city life there are men who devote their quiet and leisure time to the investigation of truth, and apart the result of their labours for the information of the people. The minister of the parish of Yester, near Haddington, Rev. P. Hay Hunter, has devoted much of his time to the study of Old Testament history, especially to the post-exilic period. In the present volume, the first of two that cover the century after the exile, he traces the progress of events to the time of Ezra. The book contains sixteen chapters in which the moral, social and religious condition of the Jewish people, as well as their relations to external influences are graphically depicted. The work is admirably written; it is scholarly without a trace of pedantry, clear and concise without being fragmentary. It gives a vivid idea of a period in the history of the Jewish people on which much obscurity has hitherto rested. The second volume will be awaited with interest.

TWO CENTURIES OF BORDER CHURCH LIFE. With Biographies of Leading Men and Sketches of the Social Condition of the People of the Eastern Border. By James Tait, formerly editor of the *Kelso Chronicle*. (Montreal: W. Drysdale & Co.)—Though this most interesting volume deals with religious life in a Scottish district, and is mainly devoted to recording the rise and progress of the branches of the Church known as the Secession and Relief, now forming the United Presbyterian, it is by no means confined to these. The work is admirably written and contains fine descriptive touches of natural scenery of a beautiful section of country, the accuracy of which will be readily perceived by those who have visited a region made classic by Sir Walter Scott, and associated with the names of Thomas Boston in earlier days and more recently of Horatius Bonar, who but a few months since finished his life work. The social condition of the people is clearly depicted, not only by realistic writing but by citations from the quaint old church records of by-gone days. At first sight such a work might seem to have little interest for Canadians, but to many scattered throughout Ontario, and the other provinces in various districts where Presbyterianism is strong, there are many settlers from Roxburgh and Selkirk and their descendants to whom the book will bring many touching and hallowed memories of the devoted men who faithfully preached the Gospel in its purity and its power.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XII.—(Continued).

"Lord, Thou hast been our dwelling-place in all generations," was the psalm they sang.

"It is the one he loved best," whispered Eglantine with a sob. "I sang it for him the night before we left Beaumont."

Her husband's answer was to point through an opening in the trees to the scene before him. A little band of men and women stood about a new-made grave, over which the sods were being hastily pressed down. The next moment he was in the midst of the startled, sorrow-stricken group, and would have thrown himself face downward upon the earth but for Rene Chevalier's sustaining hand.

"For his sake, monsieur, do not hinder us. Every moment is precious.

Henri looked at him for a moment with wild, blood-shot eyes, then turning away, hid his face in his cloak, and motioned them to proceed. He heard Madame Chevalier's voice rise clear and sweet with her son's, in the psalm that was now resumed, and felt his wife weeping silently upon his shoulder. More than one sob from the faithful vassals about him told him that his grief was theirs, but he neither spoke nor moved again, until his friend's hand once more touched his arm,

"It is over, my Lord. The sooner we disperse, the better."

Then the sieur of Beaumont uncovered his face and looked about him. The grave had been carefully covered with loose branches prepared for the purpose, and was now not distinguishable from the rest of the valley.

"It is safer so," explained Rene, in answer to his questioning glance.

"And 'is it for this I have served my king?" asked the young nobleman in a deep, hollow voice. "Is it for this I have known cold and hunger and weariness, and shed my blood? Is it thus Louis XIV. rewards the labours of the faithful subject who has risked his life in a hundred battles to preserve his crown, and would have cut off his right hand any time these three-score years, rather than utter a disloyal word? Unhappy monarch! Perjured, ungrateful king! Thank God I, at least, wear his badge no longer." He threw back his cloak, and turning to the awed group about him, showed them the plain dress of a gentleman, not an officer's uniform, beneath. "Ay, my friends," as a murmur ran from lip to lip, "I have resigned my commission. It was laid at his majesty's feet an hour after the rejection of the petition, from which we hoped so much. The last hope of peacefully winning our rights has been wrested from us. If my sword leaves its scabbard again, it shall be in defence of our homes, not in the service of a tyrant and a bigot."

"The petition has been rejected? Our appeal to the king has failed?" burst in horror-stricken accents from his listeners the moment he paused.

"We had not heard of this," said Rene Chevalier in an agitated voice.

"Then you hear it now, mon ami! If this night of sorrows can bear one sorrow more, I have brought it. The petition has been presented, and rejected, eight days after it was placed in his majesty's hands by the noble marquis—mark my words, my friends, in his majesty's own hands! His majesty's own lips gave us our answer. He did not deny the statements, made in our appeal. He did not plead ignorance of the infringement of our rights, and the severity of our sufferings. He was fully aware, he said, that his present policy was alienating away from him the affection of his Huguenot subjects, and must prove prejudicial to the interests of his kingdom. But he is so persuaded of the righteousness of his undertaking—so convinced that the extirpation of heresy will exalt him in the sight of God and man, that he will cut off his right hand before he will resign it. 'He that converteth a sinner from the error of his ways shall cover a multitude of sins,' says the Word. Our monarch stands in need of a cloak of more than ordinary size, and nothing less than the conversion of every Huguenot in France will meet his exigencies. Do you understand, my friends? Your blood, or your apostasy, must atone for the friendship of La Montespan and La Valliere. Do you quibble—do you hesitate? The swords that are no longer needed in Flanders can be turned against Frenchmen. A squadron of dragoons has already been ordered into Poictiers."

A cry, half of fear, half of indignation, burst from his hearers. Rene caught his noble friend by the arm.

"Are you mad, monsieur?" he whispered. "Would you goad these already overtaxed hearts beyond endurance? Surely he who lies there would be the first to bid you forbear."

Henri turned upon him with blazing eyes.

"Still lukewarm?" he asked sarcastically; but melted by the sorrowful compassion of his friend's glance, instantly added.

"You are right, Rene. This is neither the time nor place for such words, and I do but thank you poorly for to-night's work. Disperse, my friends," he added, waving his hand to the group about him. "I grieve to have given you so sad a pillow after your evening's work, but we live in days when one sorrow treads close on the heels of another. You will not find me ungrateful for what you have dared for the dead, when your own hour of need comes. Henceforth, I am your brother." Once more he motioned them to disperse, and slowly and sorrowfully they obeyed, many of them pressing close to touch his hand before they went.

The minister who had performed the last rites for the dead had stood apart, thus far, a silent spectator of the scene. Now he drew near and held out his hand to the new lord of Beaumont.

"Be comforted, my brother," he said in a low, sweet voice. "The good man is taken away from the evil to come. The failure of the petition will not distress monsieur in the world to which he has gone. He has fought a good fight, he has kept the faith. The sufferings of this life are not to be compared with the glory to be revealed, either for him or for us."

Little as the words suited Henri's mood at the moment, the voice and manner of the speaker strangely attracted him. He looked earnestly into the face under the wide-brimmed

hat. It was one not soon to be forgotten, singularly youthful for one of his calling, and with a rare spirituality of expression. The dark eyes were lit with enthusiasm; the firm lips, with all their gravity, were sweet as a child's.

"Methinks we have met before," said the sieur of Beaumont thoughtfully. "Ah! I have it,—M. Rey. There have been sad changes since I parted with you last summer at my father's gate, but I owe you much for this night's work."

"You owe me nothing," was the gentle answer. "My services belong to you as well as to the feeblest of this scattered flock. Madame is gently reared for such scenes as this," he added, glancing at the slight figure, trembling with cold, at Henri's side; and the young husband woke, with a sudden rush of sweetness, to the recollection of the joy still remaining to him.

"Eglantine, I must have you home at once. What would I do if you too were taken from me?"

"Hush!" she said quietly. "There is the coach coming up the glen. Rene sent one of the men to bring it down by a way he knew, and Jean has gone on to tell them to have fire and food for us."

It was not until they had left Madame Chevalier and her son at the cottage gate and were in sight of the towers of Beaumont, that she let her full heart overflow, with her arms about his neck.

"Then you will not be comfortless while you have me, Henri?"

He strained her to his breast.

"You are my life, ma mie. If I lose you I lose everything."

"And I lose nothing while I have you!" she returned. "Henri, there is but one thing I fear—separation. Promise me you will never leave me."

It was the old story human hearts repeat so often—hewing out broken cisterns, while the Master stood with the cup, and cried.

"If any man thirst, let him come unto me and drink."

As they rolled in under the familiar archway, and the flashing torches revealed the sad faces of the mountaineers gathered to welcome them, a strong shiver ran through Henri La Roche's frame. Then his muscles grew hard as iron.

"Eglantine," he said in a low voice. "we have walked side by side through the path of flowers. Do you love me well enough to keep step on the edge of a precipice?"

She looked up with startled eyes, and read the truth in his face.

"My noble, brave husband; you will find I am not unworthy of your trust."

And for one moment he held her passionately to his heart.

"I am no longer able to shield you from trouble," he whispered; "but at last no harm shall touch you which has not done its work for me."

C H A P T E R X I I I.

UNDER ARMS.

There are lulls in the fiercest tempest, intervals of death-like calm between the wildest sallies of the storm, when the gale seems to pause and gather up its strength for a fresh onset, and its victims fall asleep with a sense of false security. For weeks after Monsieur's death, and the failure of the petition, a strange calm closed in about the inhabitants of Beaumont. No hint of the work going on in the distant province penetrated the Cevennes. Even the annoyances to which the mountaineers had long been subjected ceased, their enemies appeared to have forgotten the fact of their existence, and more than one heart began to ask itself if they had not been unduly alarmed, and especially among the younger men, as the spring advanced, was there apparent a spirit of hopefulness and courage. Their love for their young sieur, too, grew into a passion.

But there was one in Beaumont who was not deceived by the gloomy calm which had settled down upon Henri, after his first passionate outburst, any more than by the temporary cessation of hostilities on the part of the Jesuits. With sorrowful, clear eyes, Rene Chevalier watched his noble friend, convinced that the sieur of Beaumont, like himself, had only too good reason to believe that the emissaries of Rome were gathering their strength for a longer and deadlier spring—and persuaded, also, that Henri was not prepared to abide the result of that terrible struggle as passively as his manner might indicate. He had suddenly abandoned his threat of avenging his father's death, upon learning that monsieur's last words had been a charge to him to leave vengeance with the Judge of the whole earth; but there was a lack of openness in his intercourse with Rene, a restlessness under his glance, which convinced the young surgeon that something was being kept from him.

But so distant had Henri's manner become that he would not charge home his suspicions without positive proof. The evidence for which he waited came at last—as the April daisies were starring the emerald valley where monsieur lay in his last sleep.

Entering the cottage of one of his patients without knocking, one afternoon, he saw the man hurriedly conceal a new carbine beneath the bed-clothes.

"That is an ugly plaything for a sick man, Bartholde," he said bluntly, "and not a safe piece of property for a Huguenot and a good subject. Who did you find so reckless of his own safety, and yours, as to sell you the weapon?"

"One who has a better right to give than you to ask, M. Chevalier," returned the man sullenly, though in considerable confusion. "If the dragoons ever come to Beaumont, they will find it a harder nut to crack than they imagine."

Rene took no notice of the impertinence, but, instantly confirmed in his worst fear, set out for the chateau, immediately on leaving the cottage. There could no longer be any doubt that Henri was secretly arming the peasantry, and inciting them to resistance. Incense him, as he probably would—by interference, Godfrey Chevalier's son was resolved to utter one last protest against the error and madness of the step. He would plead with Henri for his father's sake—he would remind him of his old pastor's teachings; surely their words and wishes would not fall vainly on his ear even now. But Henri was not at home, and Eglantine rose, with a frank smile, from her embroidery-frame, to receive her visitor. The slight embarrassment she had felt in Rene's presence after her marriage had long since been dissipated by the perfect friendliness of his demeanour towards her.

"I have just sent a message down to the cottage for you," she said, holding out her hand. "Nannette is poorly to-day, and your visits always do her good."

"Then I will go and see her at once," was the quiet answer, "and come back to you, Eglantine. There is something of importance I must talk over with you and Henri."

The old nurse was fast nearing the bourne "where the wicked cease from troubling," and she did not need the lips of her young physician to impart the intelligence.

"I'm a poor, worn-out old woman, Master Rene," she whispered; "too feeble to smooth out my lady's hair any longer, or lay out her gowns, far less to lay out the Lord's banner in the sight that is at hand. Perhaps He sees I would do Him but small credit in the struggle, so He is kind and pitiful enough just to take me out of the way, only giving me these few weary pains, like chips of his cross, to carry. I never was bold and outspoken like many. Do you think He is disappointed in me, that now I am too tired to wish it were otherwise?"

"Does Eglantine love you less because it is she who waits on you, not you on her?" asked Rene Chevalier with a smile; and catching his meaning, Nannette smiled too, and was silent a space, looking out of the window at the far blue hills.

"There is one thing on my mind," she said at last; "it is leaving my young lady. I could go in peace, if I thought she could be safely sheltered from the storm; but how can I creep into the safe haven content, Master Rene, while she is without, who would never let me bear a pain she had power to still?"

"You leave her with the God to whom you go. Is that not enough, Nanette?"

"I suppose it ought to be, Master Rene, but my faith is very weak sometimes. Last night I thought my own dear mistress stood beside my bed. My young madame is dear, but it is not given to anyone to love twice in a lifetime as I loved her mother. And my lady held her eldest born by her hand. I take it as a token that Mademoiselle Mignonette was safely sheltered long ago, and she pierced me through and through with her sweet eyes as she asked, 'Nannette, where is the other?' And I seemed to become conscious all at once that though my young madame had made a grand match, and had a brave young husband who loves the very ground upon which she steps, it would all go for little up there if she was not in the right way. And I woke cold and trembling, and my heart had been like lead all day. My young madame has made an idol of her husband, and he of her, and I feel afraid."

"Yet we have prayed for them, and God is not slack concerning his promises," was the gentle answer.

"Ay, I mind that, but there is none that I know of that says the Lord will take the thorns out of the wrong way, because we have been so willful as to choose it instead of His. I have searched the Word through, Master Rene, and I do not find that any one, not even the man after God's own heart, was permitted to escape the punishment of his sin. 'They shall eat the fruit of their doings,' so it runs, and M. La Roche and his wife have taken the wrong way, and I much fear me they are sowing tears and trouble for themselves. Hark you," she added, laying her hand upon his sleeve, and drawing his ear down to her lips, "I am not the one to tell tales of the roof I live under and the hands that smooth my pillow, but if they will not hear my old voice, I must, for their own sakes, put the words into lips to which, perhaps, they may hearken. My young lord is not as calm and guarded in his speech at home, Master Rene, as he is abroad. There are strange sounds in the vaults at night, and other things than silks and laces in the boxes that have come down to my lady from Paris, and better reasons than some of us guess why the young men of Beaumont hold their heads so high and wait upon the looks of their young sieur."

With a heavy heart, Rene rose to leave.

"I know what you mean, Nannette. It is that brings me here to-day," he said sadly. "but God only knows whether they will listen to my entreaties."

Nannette pressed his hands to her lips in tearful gratitude.

"Speak!" she said eagerly. "Win over my young lady, and you can do what you will with monsieur. It is the fire in her eyes and in her thoughtless words, that has wrought half the mischief."

Henri was sitting with his wife, when Rene re-entered the pretty turret-room, overlooking the valley, where Eglantine spent most of her time.

"You have something of interest to communicate," he said, when they had exchanged greetings.

"I have a protest to utter, my young sieur. For your own sake, I hope you will do me the grace to hear me patiently."

"Ha! I catch your drift, I fancy. I have just left Bartholde's cottage. Say no more, Rene. My purpose is fixed."

"I cannot see you perish without making one last effort to prevent it," returned Rene Chevalier quietly. "For the sake of our old friendship, M. Henri, hear me once more. Surely, your father's wishes—"

"My father did not live to see the swords of France turned against Frenchmen! Have you heard the news from Poictiers, Rene? No? Well, then, listen, and if you have any manhood in your breast, say no more. The dragoons, ordered into the province, have been quartered solely upon Huguenots. If upon examination, ten appeared a reasonable allotment to a household, twenty were assigned. Our unhappy brethren have had no alternative but to abjure, or suffer everything it is in the power of a cruel and unbridled soldiery to inflict. The horrors of a siege have been enacted upon every hearthstone. Nothing has been spared, from the gray hair to the last link that bound me to him has been snapped? The cup that Poictiers has drained to the dregs, will soon be meted out to Languedoc and every Huguenot home in France. Would you have me stand patiently by and witness such atrocities, Rene?"

(To be Continued.)

The Presbyterian Year Book, says the *Christian at Work*, is a very handsome appearing and beautifully printed volume. No Presbyterian who wishes to be intelligently advised as to the labours and work of his Church can afford to do without it.

SLEEP, BABY, SLEEP!

Sleep, baby, sleep! What ails my dear?
What ails my darling thus to cry?
Be still, my child, and lend thine ear
To hear me sing thy lullaby.
My pretty lamb, forbear to weep;
Be still, my dear; sweet baby, sleep.

While thus thy lullaby I sing,
For thee great blessings ripening be:
Thine eldest brother is a King,
And hath a kingdom bought for thee.
Sweet baby, then, forbear to weep;
Be still, my babe, sweet baby, sleep.

When God with us was dwelling here,
In little babes He took delight;
Such innocents as thou, my dear,
Are ever precious in His sight.
Sweet baby, then, forbear to weep;
Be still, my babe, sweet baby, sleep.

—George Wither.

LITERATURE OF MODERN GREECE.

To the student and the poet, Greece has ever been a hallowed land. Its language has been the study of ages—it has been the medium of the noblest thoughts. The world's great teachers spoke it as their mother tongue; even St. Paul could find the diction of no other language so appropriate for pouring out the fiery volume of his own Hebrew inspiration. Poetry seems to have been the earliest form of composition among the Greeks, as, indeed, it must of necessity be in all nations, for facility of recollection; hence memory is called the mother of the muses. The greatest poem of ancient times that has come down to us is the "Iliad" of Homer; the remarkable popularity of the Homeric poems produced a host of imitations; and hence we find that a great many poets endeavoured to rival the fame of the "blind old man" by narrating in verse the after-fate and vicissitudes of the heroes who took part in the war of Troy. Greek literature reached its highest perfection in the tragedies of Aeschylus, Sophocles, and Euripides. The writers who endeavoured to follow in the track of these great masters were of far inferior merit, and with them tragedy degenerated to the effeminacy of lyrical songs, and rhetorical bombast. Comedy, like tragedy, took its origin from the worship of Bacchus; but history did not engage the attention of the Greeks till a comparatively late period.

Many seem to think that the language of ancient Greece ceased to exist when the barbarian trod classic ground. The very reverse was the case. The Romans, though they conquered Greece, owned the supremacy of the Grecian intellect and tongue. Horace and Tacitus are singularly marked with Grecisms. The Goths and Huns were equally impotent, so far as the Greek's tongue was concerned. The language in which Socrates conversed, in which Homer sung, and Paul preached, still remained victorious. The Slavonians were in a few ages forced to follow the example of their more cultivated predecessors the Romans. They received the Christian religion, and whatever literary culture Byzantium could boast, from the Greek language. They acknowledged, also, the superior administrative powers—the relic of old Roman strength—that lay in the strong iconoclastic Emperors, and bowed beneath the military severity of the Basilian family. Though superior in numbers at first, they were by degrees swallowed up by the greater mental and moral strength of the Greeks; the brute force of blind matter yielded, as it always does, in a protracted contest before the marshalled battalions of mind. The Slavonian element was altogether absorbed in the Greek, and so long as the Byzantine Empire remained, the language of ancient Greece was the language of every-day life. The Turks took the vacant empire; but in spite of them the language lived on still. Had the Turks been of a superior intellectual culture to the Greeks—had their religious opinions sympathized with those of the conquered, a new language might have been created; but in reality a development the reverse of all this took place; even Christian Venice failed to extirpate the language of Homer, while the revolution of 1821 revived the language and rendered it next to impossible that the time will ever come when it shall cease to be spoken amongst men. The successful political movement which shook off the Turkish yoke awoke in the Grecian mind all the desire for intellectual fame which had been the glory and ornament of their nation in times gone by; hence a desire for education was as common as a desire for freedom. But a desire for education in Greece means a desire for a purified Greek language; hence the Greek has devoted himself exclusively to this task. Great attention is paid to education of all kinds, which, from the humblest school to the university is free to all, and a large educational machinery is necessary to supply the demand for knowledge.

The press of Athens is equally active; small as the city is, it supports some first-class journals. The language of the country—Romaic-Greek, or Neo-Hellenic—bears a very close resemblance to the Hellenic, or classical Greek—in fact, does not differ more, if so much, from the Doric. Great efforts have been made in recent years to purge the Neo-Hellenic of barbarisms and foreign terms, and it is now written with such purity, that good scholars in ancient Greece will have little difficulty in understanding Tricoupi's history, or an Athenian newspaper.

The modern literature of Greece abounds with historical and biographical works, and especially with popular and patriotic ballads. If the works of such men as Professors Rangavis, Asopius and Papargopoulos are not better

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known, it arises partly from the extremely conceited superciliousness with which scholars in general are accustomed to look on every product of Greek literature not within a certain artificially circumscribed domain called classical. The brothers Panagiotis and Alexander Soutsos, and Alexander Ypsilante, the ill-starred and crude originator of the first movement of the Greek revolution in Moldavia, have written dramas, love-songs, novels and lyrics of great merit. Among dramatic writers, Neroulos, Rangavis, and Charmougis hold a foremost place. But of all the Neo-Hellenic works yet published, the history of the "Greek Revolution," by Tricoupi, is the most valuable—valuable not only for its statements and facts, but also for the purity and elegance of its style.

In reality there is very little difference between ancient Greek and modern Greek, and every day that difference becomes less. The modern language, with its inflections correctly written, might easily be mistaken for a colloquial dialect of some ancient Greek colony. Greek and Arabic seem to be the two spoken languages that have suffered the smallest change in the lapse of ages, and it is earnestly to be hoped that Greece will assume that position in the world of letters which the great prestige of her name entitles her to anticipate.—*The Week*.

THE MILLIONAIRE AS THE POPULAR IDEAL.

Not only do we not specially decry American millionaires, but we think their quality of mammoths the most redeeming feature in the worship paid them. Money in those huge aggregates has in it such potentialities, is so entirely beyond what any man can spend upon self-indulgence, that we can understand that the desire for it is often another form of the vague desire for power which stirs the hearts not only of the ambitious but of the philanthropic. It is not the millionaire, but the millionaire as the popular ideal, who arouses our apprehensions. Men desire money in Europe, and sometimes, when they have anything to get, worship millionaires; but they do not make of them ideals. . . . Not even in France are the millionaires raised into ideals, while in Germany they are loathed; in Italy, where men quit business on £200 a year, they are disregarded; in Austria they are nothing, being crushed by the reverence for birth; and in England they are—what shall I say? defended, with apologies for the defence, as people who are useful in their way. That the admiration for wealth—mere wealth—grows here in all European countries, we do not deny, because all other forms of irresponsible power are dying, and men long for power less fettered than the power derived from a popular vote; but we are far, as yet, from what *The Nation* declares to be the American position. Let us hope that it exaggerates, though so many symptoms seem to confirm its words; but if it does not, then the republic which should be ahead of all is rushing faster than the monarchies along a path which leads only to the degradation of the race. Better any deity than Belial, if man is to advance, even if it be so absurd an one as is embodied in the English conception of aristocracy. That does, at least, impose some obligations.—*The Spectator*.

IN A VERY TIGHT PLACE.

FEARFUL EXPERIENCE OF A GENERAL WHILE HUNTING IN A JUNGLE.

A gentleman who has travelled much in India, relates the following story of his experience while hunting in an Indian jungle:

"I was hurrying along when I fell into a concealed pit-trap. The weary hours dragged along; soon it began to rain. From a hundred tiny crevices and gaps in the edge of the pit the rain water began to trickle down. I soon felt with alarm the water beginning slowly but surely to mount up the sides of the pit. I thought that it was all up with me. I can hardly describe to you my thoughts. I reviewed my past life. I made desperate struggles again and again to free myself. I shouted and screamed for help.

Finally, when I felt that I was doomed to die, I thought I heard the sound of a human voice. With all the agony of despair I raised a cry for help. There was an awful pause, and then I heard my faithful servant crying in response."

In this there is a most striking resemblance to an experience a prominent member of Parliament recently went through. In place of a trap he fell into the depths of nervous prostration. Each night's poor sleep seemed to make his case more desperate. He grew hollow-eyed and prematurely old. At last, in despair, he tried a new method of treatment. That was his salvation, for to-day he is as strong and vigorous as any man in Canada. Paine's Celery Compound was the medicine he used, and to that alone does he ascribe his restoration to health.

If you feel exhausted; or have any nervous symptom, do not delay the use of this remedy. Its great value has been tested and proven.

It has been suggested at a meeting of the Glasgow Elders' Association that a daily service should be held in St. George's Church, which is most conveniently situated for business men.

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

British and Foreign.

The Rev. Wm. Muir, of Muthill, has accepted the call to St. Enoch's, Glasgow.

Of 125 medical missionaries holding British degrees, fifty-four are Presbyterians.

A JESUIT priest, Father Archibald Campbell, conducts fortnightly Gaelic services in Glasgow.

MR. SPURGEON has returned to London from Mentone and resumed preaching at the Tabernacle.

LORD SALTOUN opened a bazaar recently at Aberdeen, in behalf of the restoration of Greyfriars Church.

An unknown friend has sent Mr. Quarrier, of Glasgow \$5,000 to be used as he thinks best for his orphan homes.

A PARISH minister suggests in the *Scotsman* the desirability of an abridged Bible for the use of the young.

MR. ROBERT DAVIES, of Bangor, gives \$5,000 a year to the foreign missions of the Welsh Calvinistic Methodists.

PROFESSOR CALDERWOOD took the leading part in a debate on the evolution theory in the Royal Society at Edinburgh.

HAMILTON Free Presbytery unanimously recommend that no intoxicating drinks be used at induction or ordination dinners.

PROFESSOR FRASER of Edinburgh, was presented recently with his portrait by his old students and many eminent men throughout the country.

THE Rev. W. Douglas Mackenzie, of Morningside, Edinburgh, advocated on a recent Sunday one creed only for the whole Christian Church.

LONDON common council have refused by eighty-three to forty-three to consider the subject of the Sunday opening of the Guildhall library and museum.

THE poor attendance during the week of prayer at Bombay was ascribed by some to the early hour of meeting—six a.m.,—by others to the long theological prayers.

THE only surviving daughter of Prof. Max Muller has become the wife of a Scotsman, the elder son of Sir J. Rankin Ferguson, Bart., of Spitalhaugh, Peeblesshire.

FROM Oroomiah, Persia, Mr. Spurgeon hears that his "Morning by Morning" has been translated into Syrian, and portions of the same book into Persian and Turkish.

OF the twenty-eight honorary members of the Roman Catholic Young Men's Society in Edinburgh, thirteen are Protestant gentlemen holding prominent positions in the city of Edinburgh.

MR. SPURGEON, reviewing the biography of the late Dr. Fleming Stevenson, says that as a student of sixteen at Glasgow he commenced that system of work which usually kills a man off at about fifty.

THE Church in relation to family religion and to Sabbath schools, as well as fraternal relations between congregations, are the subjects to be discussed at a conference between Greenock Presbytery and elders.

DR. GEORGE SMITH, of Edinburgh, is going as a delegate to Brussels to press upon the British representatives in the anti-slavery conference the Church's desire for the extermination of the liquor traffic in Africa.

THE joint committee of the New Connection and United Methodist Free Churches in England appointed to formulate a basis of union have been so successful that sanguine hopes are entertained of the complete realization of their aims.

MR. J. A. CAMPBELL, M.P., while admitting that there was a time when it was almost a duty to have plain churches as a protest against a certain superstition, says that time has passed now and there might be a superstition in the other direction.

THE Rev. W. Stevenson, of Perth, objects to the use of the words Lord's Day, in certain official documents, and moved in his Presbytery that it be changed to Sunday. Every day, he holds, is the Lord's day. His motion failed to find a seconder.

AN account published at Berlin of the visit which the Empress Augusta paid to Carlyle states that the highly unconventional character of the sage's dress not a little astonished the courtiers who were present. The stem of his pipe was seen protruding from his coat-pocket.

AN American visitor who has been somewhat narrowly watching the Welsh battle against tithes on the spot, says: Some changes must come soon; but of one thing we may be certain, when concession is made it will not be on the part of these hardy, determined Welshmen.

COMPLAINTS are made by the divinity students of Glasgow of the want of interest in them shown by the Presbytery and it is likely that a memorial will be drawn up asking that a short course of lectures be arranged on such subjects as Homiletics, Church Government, and Pastoral Theology.

A SILLY and obviously untrue paragraph which went the round of the press some weeks ago, to the effect that Mr. Spurgeon had entertained his deaconesses and students, leads him to remark that he has no deaconesses. He adds that in the absence of knowing what to write, the makers of paragraphs fall back on their own fancies.

A WRITER in the *Pall Mall Gazette* says that on a Sunday morning the attendance at the chapels in the east end is double that at the churches. He makes special mention of the fact that Mr. Archibald Brown's congregation was over 2,000, and is naturally surprised to find that a thousand men attend the Saturday night prayer-meeting.

PRINCIPAL DOUGLAS, of Glasgow Free Church College, believes that university life has improved since his student days. Then there was only one society among the theological students at Glasgow, but it was one into which a first year's man could never hope to obtain admission. The professors deemed it undignified to allow any such society to meet in the university buildings.

THE Rev. James Cargin, of Derry, in a series of discourses on Ritualism which have attracted considerable attention, pointed out that Bishop Alexander's view of baptism is substantially in accord with that of the Roman Church, and questioned whether those Presbyterians are worthy of their lineage and the inheritance of liberty purchased by their father's blood, who by their presence in the cathedral encourage clergymen and services whose manifest aim is to carry the people back into Romish error and mediæval bondage.

Ministers and Churches.

THE Rev. W. A. McKenye, of the First Presbyterian Church, Brockville, conducted the anniversary services of Zion Church, Carleton Place on the 23rd inst.

It is respectfully requested that ministers and office-bearers will see that all statistical returns are forwarded to the clerks of their respective Presbyteries as promptly as possible.

KNOX College Students' Missionary Society will hold their twelfth annual public meeting in Convocation Hall on Friday next, the 28th inst. It promises to be very interesting and very attractive.

THE Mission Band of St. John's Church, Brockville, gave an entertainment on the 13th of February, the little people contributing the entire programme, and doing duty as waiters. It was a decided success.

At the adjourned annual meeting of the congregation of the First Presbyterian Church, Brockville, it was decided to return to the voluntary system of giving by means of envelopes instead of the pew rents.

THE opening social in connection with the South Side Presbyterian Church, Toronto, was held last week. On Sabbath last, Rev. T. W. Jeffrey preached in the morning, Dr. Thomas in the afternoon and Rev. W. A. Hunter, M.A., in the evening.

THE Young Peoples' Association of St. John's Church, Brockville, invited the sister association of Wall Street Methodist Church to attend a musical and literary evening with them on the 17th. Nothing but good feeling prevails among the different Young Peoples' Associations of the town, and such exchange of courtesies is frequent.

THE annual meeting of the Woman's Foreign Missionary Society of St. John's Church, Brockville, was held on the 20th of February. The reports showed good work done during the year. The following officers were re-elected: Mrs. Smellie, president; Mrs. Freeland, and Mrs. Macgillivray, vice presidents; Mrs. J. J. Bell, secretary; Dr. Annie E. Dickson, treasurer. Officers were also elected for the Mission Board.

THE anniversary of the First Presbyterian Sunday school, Brockville, held recently, was a very successful affair. After tea addresses were delivered by a number of gentlemen, including Rev. A. Macgillivray, pastor, and J. J. Bell, superintendent of St. John's, who were present by invitation. The children gave some excellent recitations. The missionary money collected during the year, amounting to a good sum, was distributed.

BIBLE classes, mission bands and Sabbath schools can promote the work of the Knox College Missionary Society by collecting and forwarding to the undersigned magazines and books suitable for use in mission work and Sabbath school papers. The society's missionaries will soon be leaving for their summer fields on the frontier and can there use to good purpose large quantities of such literature.—T. SMITH, Room 19, Knox College, Toronto.

THE anniversary services of the Wingham Presbyterian Church which were held on 2nd February were conducted by the Rev. J. A. R. Dickson, B.D., of Galt. He preached two eloquent and instructive sermons to a well filled house. The following evening the annual social gathering was held and notwithstanding the prevalent sickness there was a large attendance. Interesting and practical addresses were delivered by Mr. Dickson and the resident ministers. The choir under the leadership of Mr. Cline provided admirable music. Mr. Geo. Cline, of Hamilton, delighted the audiences by his happy rendering of four solos. Proceeds of services, \$180.

ON a recent evening a large number of the Kintyre congregation met in the manse. An address was read showing that the labours of their pastor, the Rev. John Currie, were highly appreciated. He was then presented with a gold watch and Mrs. Currie with a pair of gold bracelets and also a beautiful parlour hanging lamp. Mr. Currie was completely taken by surprise and replied in a very feeling and appropriate manner—thanked the congregation on behalf of his wife and himself for this renewed token of friendship and good will. Mr. Currie has laboured in this field for nearly eight years and the congregation is progressing in every respect. We congratulate minister and people.

ANNIVERSARY services were held in the Presbyterian Church, Bruden, on February 2. Rev. George Cuthbertson, Moderator of London and Hamilton Synod, preached morning and evening to large and appreciative congregations. On Monday evening following the annual tea-meeting was held, and proved a great success. Notwithstanding the bad state of the roads a large number were present. Appropriate addresses were delivered by Rev. G. Cuthbertson, Rev. A. Beamer, and the resident ministers. Excellent music was furnished by the choir of the church, ably assisted by Mr. J. M. Williams and Miss Gilmore, of London. The most enjoyable meeting of the kind ever held in connection with the church was brought to a close by singing the national anthem. Proceeds, \$160.

THE annual meeting of the Missionary Association of St. James' Square Presbyterian Church was held last week. The Rev. Dr. Kellogg occupied the chair. Mr. Robert Darling, the treasurer, in his report showed that the contributions for this year were \$8,441 12, or about \$500 more than those of last year and the largest ever given by the congregation, with the exception of 1887, or 325 per cent. greater than was given in 1879, the year in which the present edifice was first occupied. The amount contributed this year is in excess of that contributed for congregational purposes. Addresses were delivered by Mr. Nichol, student Knox College, and Rev. A. Smith, of Ahmednugger, India; the former on the claims of the home mission field and the latter on the wants of the heathen world abroad.

THE eleventh annual meeting of the Presbyterian Woman's Foreign Missionary Society was held recently in Knox Church, Ottawa. A large number of ladies were present. The president, Miss Harmon, presided, and devotional exercises were led by Rev. Messrs. Clarke and Rev. Mr. Herridge. An excellent address was delivered by Rev. Mr. Farries. Reports of this year's work were read by the secretaries and treasurer, showing that much good work had been done. The sum raised amounted to \$506 54. The officers elected were: Miss Harmon, re-elected president; Messrs. Armstrong, Clarke, Durie, Ilardie and Herridge re-elected vice-presidents; Mrs. Crannell, re-elected treasurer; Mrs. Alexander, re-elected corresponding secretary; Mrs. George Hay, recording secretary. A life membership of the society was presented to Miss M. Macoun, the retiring secretary.

THE regular monthly meeting of the Young People's Association of St. Paul's Presbyterian Church, Ottawa, was held in the large lecture room in the basement last week. Rev. W. D. Armstrong, M.A., Ph.D., occupied the chair. The attendance was good and the programme was interesting and profitable, being as follows: 1, music by the choir; 2, solo by Miss Shouldice; 3, song by Miss Taylor; 4, lecture by Dr. Ianson of Rideau street; 5, song, "By Aja Fireside" by Mr. Veitch; 6, reading by Mr. T. W. Anderson; 7, music by the choir; 8, reading by Miss Agnes Matthews. The principal feature of the evening's entertainment was the lecture by Dr. Ianson. The doctor lectured on "health," dwelling specially on breathing and ventilation. He showed clearly the evil effects of neglect and the benefits of attention to both. The lecture was listened to very attentively and elicited a lively discussion, the doctor answering a number of important questions.

WHILE the congregation of St. Andrew's Church, Seymour, was yet under a shadow of mourning for their late revered pastor, Rev. Dr. Neill, and several of his flock, a large number of people met on

Sabbath 9th inst., to celebrate the Lord's supper, and also the jubilee of the congregation's history. The Rev. Principal Grant, D.D., Moderator of the General Assembly, preached morning and evening to large and attentive audiences. In the morning he took as his text Luke iv. 19. "To preach the acceptable year of the Lord." On the Wednesday evening following there was another large gathering and after partaking of a supper in the manse, given by the ladies of the congregation, fitting addresses were delivered in the Church by the Revs. J. M. Gray, Stirling, M. Scott, M.A., Campbellford; J. McKinnon, B.D., Roslin, and others, with choice music rendered by the Campbellford and Burnbrae choirs. The pastor, Rev. J. Steele, B.D., presided, and announced that the proceeds from the jubilee services amounted to about \$80.

EVER since the institute in connection with St. Andrew's Church, Ottawa, was organized, it has been noted for the merit of the entertainments given under its auspices from time to time. The one held last week fully sustained the high character. The excellence of the literary and musical treat afforded must have been gratifying alike to the popular pastor of the Church, Rev. T. Herridge, who occupied the chair, the executive committee and the large audience attending. The essays of the gentlemen were remarkably able, particularly that of Mr. James Gibson, whose graphic description, admirable fiction and fine delivery left nothing to be desired, while the musical portion, notably the singing of Mrs. F. C. Smythe and Miss Denzil, was of the first order and captivated all present. Those taking part were Mr. James Gibson, Mrs. E. P. Bronson, Mr. C. H. Beddoe, Mr. Walter Bronson, Mrs. F. C. Smyth, Miss Denzil, Mr. McNicol, Mrs. Walter Bronson, Mr. W. Stumbles, and Mr. W. H. Thicke.

THE regular monthly meeting of the Presbyterian Sabbath School Union was held in Erskine Church school room, Toronto, which was filled with officers and teachers of city schools. Mr. David Fotheringham presided and opened the meeting with a service of song, Scripture reading and prayer. After reading the minutes of last meeting the study of the International Bible lesson for next Sabbath, "The Ministry of John," was conducted by Rev. H. M. Parsons, D.D., with skill and tact acquired by long practice in congregational Bible study. Dr. Parsons unfolded the lesson in his well known, interesting and instructive manner, leading up to teachings of a pointed and spiritual nature. A conference on the teachers' meeting and its uses was opened by Rev. John Neil, B.A. After a short statement of teaching Mr. Neil showed how these could be best utilized in a teachers' meeting. While admitting the difficulties in keeping up teachers' meetings, still the benefits resulting from them were so great that every effort should be made for their establishment in every school. Rev. Messrs. Hunter and Martin, and Messrs. Patterson, Joss, Swartout and others took part in the discussion on the subject. The benediction was pronounced by Rev. W. Hunter, M.A., of Erskine Church.

THE anniversary of the Presbyterian Church, Norwood, was held on Sunday and the evening of Monday week. On Sabbath, Rev. Mr. Scott, of Campbellford, preached morning and evening to large and appreciative audiences. His discourses were thoughtful, well digested and eminently practical, leaving a good impression on the minds of the listeners. The tea-meeting on Monday evening was all that could be desired in its every detail. The Rev. J. Carmichael, pastor of the church, presided in his usual happy manner. Rev. Mr. Scott spoke eloquently and well on "Congregational Life." Rev. Mr. Rae, of Havlock, gave an excellent address on "Standards of Life." His words were those of wisdom, beseeching the young to set a true ideal before them and strenuously to labour and pray in order to reach it. A speech of almost an hour was then delivered by Rev. Dr. Robertson, superintendent of Presbyterian missions in the North-West, giving a vivid presentation of the religious condition and needs of the North-West. Brief addresses were then given by Rev. Mr. Hyde, Warsaw, and Rev. Mr. McKay, Havlock. Music of a high order by the choir under the direction of Mr. Roxburgh, and by accomplished soloists added greatly to the enjoyment and success of the meeting. On the following evening a delightful social for the young people and children was held. From these meetings the handsome sum of \$140 50 was realized.

THE reports for 1889 of Fort Massey Church, Halifax, Rev. Dr. Burns, pastor, have just appeared in a very neat pamphlet showing the work for the year of Session, managers, Sabbath school and the different societies for missions and the intellectual, social and religious culture of the young. Though death has made sad invasions during the past year the congregation was never in a healthier condition nor its prospects brighter. The admissions on profession double the previous year (ten from Sunday school). The missionary collections of the Sunday school amounted to \$234, showing an increase of \$16 over the past and \$54 over the previous year, appropriated thus. To Indore College, \$50; Point-aux-Trembles school (support of superintendent) \$50; Mission Schools and Day Spring, \$105; Albermarle Mission, \$28.16. The Woman's Foreign Missionary Society raised \$45 in excess of 1889 and a Thank offering of \$50 besides, which goes into next year for the schemes and the following amounts were raised: Congregational Missionary Association, \$1147.20. To Woman's Foreign Missionary Society \$120; Missionary Band \$90; Sabbath School \$234; College Prize \$25; Coburg Railroad Mission \$72; Thanksgiving Collection \$100; Special for N.W. \$66; Young People's Society Canadian L. Leavast (in Home Missions) \$76.73 total \$1,930.93. The ordinary congregational fund shows a credit balance of \$106. The total receipts for all purposes were Sabbath offerings \$4457.80; Debenture Extinction Fund, \$2556.29; balances on organ St. —, schemes as above \$1930.93, a total of \$9065.02 as against \$8550 in 1888.

THE Vancouver *World* says: Rev. E. D. McLaren was surprised at the larger attendance than usual in the weekly prayer meeting last week, but his surprise gave place to astonishment when, at the conclusion of the regular service, Mr. G. T. Gibson stepped forward and read to Mr. McLaren an address, at the same time Miss Allen and Miss McIntosh coming forward to make the presentation. The address was a warm and cordial expression of grateful recognition of Mr. McLaren's valuable services, resulting in the increased prosperity experienced by the congregation of St. Andrew's. The gift presented by the ladies was an elegant pulpit gown. Mr. McLaren was totally taken by surprise, and for some minutes could scarcely find words wherewith to express his sentiments. He made a brief and feeling reply, expressing the pleasure he had always felt in his work among the congregation. The presentation was made on the first anniversary of Mr. McLaren's induction into the charge of St. Andrew's. Since he has entered into the pastorate the congregation has grown rapidly in membership, and he has made himself most popular with all the members, as well as of the citizens of Vancouver generally. The ladies of the congregation took this pleasing method of expressing their esteem of their pastor. The movement had been on foot for some months, but so quiet had it been kept that Mr. McLaren had no inkling of what was going on. It was the intention to make the presentation at the opening of the church, which was expected to take place in December last. The gown was purchased in Toronto through Rev. D. J. Macdonnell, of St. Andrew's Church there, and is a very rich and costly article. It is the earnest prayer of the congregation that he may continue long to wear it in the pulpit of St. Andrew's Church, Vancouver, a desire with which all citizens heartily join.

THE Montreal *Star* says: Many businesses in the city have cash receipts which do not equal the funds administered by the officers of the St. Paul's Presbyterian Church. During their church year just closed the total receipts of the congregation reached \$55,543, a large revenue for one congregation to receive. From pew rent they derived \$7,784, and from ordinary collections \$3,517, while \$5,873

was raised for missionary and benevolent purposes. Among the special contributions are the following: To the Manse Fund, \$11,734; to Protestant Asylum for Insane, \$6,840; St. Andrew's Home Building Fund, \$4,900; Young Men's Christian Association building, \$2,750; Queen's College, \$2,420; salary of missionary in India, in part, \$1,008; public charities and in aid of the church buildings, \$2,777. At the close of the year the membership numbered 642, and there were present at the three communion Sundays 491, 509 and 496 respectively. The attendance at the Sunday services have been regularly large, and the necessity for additional pew accommodation is being more and more felt. Many of the families require more sittings, and there are numerous applications from others whose desire to worship there cannot at present be entertained. In view of this lack of accommodation, the trustees have under consideration the proposal to erect a gallery at the end of the church, or in some other way to meet the difficulty. The congregation, with the concurrence of the Montreal Presbytery, will soon open a branch Sunday school in the western part of the city for the convenience of those families residing at a distance from the church. Their home Sunday school is in a most flourishing condition, having a staff of twenty-seven teachers and a roll of 257 scholars. Their school at the Victoria Mission, Point St. Charles, has a teaching force of twenty-four and 227 pupils. The interest in these mission services is well sustained, as is shown from the fact that they are self-supporting. During the year their missionary contribution was \$112.34. Their new manse is fast approaching completion, and will probably be occupied by the pastor early in April.

THE fifth annual meeting of the Paris Presbyterial Woman's Foreign Missionary Society was held in St. Paul's Church, Ingersoll, on February 11. In the absence of Mrs. McMullen, the president, Mrs. Thompson, of Ayr, occupied the chair. The meeting opened with devotional exercises conducted by Mrs. Thomson, assisted by Mrs. McKay, of Woodstock. The minutes of the last annual meeting were read and adopted. Mrs. Galer, on behalf of the Ingersoll ladies, tendered the visiting delegates a hearty welcome, to which Mrs. James Hay, of Woodstock, replied. The election of officers for 1890 then took place with the following results: Mrs. McMullen, Woodstock, president; Mrs. Thomson, Ayr, 1st vice-president; Mrs. Cockburn, Paris, 2nd vice-president; Mrs. McKay, Woodstock, 3rd vice-president; Mrs. Munro, Embro, 4th vice-president; Miss M. Cameron, Ayr, recording secretary; Miss Harvey, Woodstock, corresponding secretary; Mrs. R. J. Robertson, Ingersoll, treasurer. Mrs. Cockburn gave a highly interesting address on the work of the society in general. The secretary and treasurer's reports were read and confirmed, showing the society to be in a flourishing condition although the contributions were not quite up to last year. Thirteen auxiliaries and eighteen mission bands reported this year, three being organized during the year. The amount of money raised during 1889 was \$1,209.52, and a large quantity of valuable clothing was sent to the North-West. Mrs. Dickenson, of Woodstock, offered the dedicatory prayer. A solo was rendered by Miss Stevens entitled, "Consider the Lilies." Miss Ada Ferguson gave a recitation, after which an interesting discussion took place on certain changes in the constitution. A vote of thanks was tendered the Ingersoll ladies for their very cordial reception. The meeting then adjourned for tea which was served in the lecture room. The evening meeting met at 7.30, Mr. Miller, of Paris, in the chair. Mr. Winchester, a returned missionary, delivered an exceedingly interesting address on his work in China. The Rev. Mr. Myers, of Norwich, represented the Presbytery. Excellent music was provided by the choir and solos by Mr. McKay and Miss Hadcock. The meeting closed by singing the doxology.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met at Peterborough on the 14th ult. A circular letter was read from the Presbytery of Columbia, intimating that it was the intention of that Presbytery to apply to the next General Assembly for leave to receive the Rev. W. W. Warren, D.D., of the Cumberland Presbyterian Church, as a minister of this church. A communication was read from the Presbytery of Ottawa on the subject of temperance, accompanied by circulars, asking for co-operation in the obtaining of suggested amendments to the License Act of the Province of Ontario. It was moved by Mr. McEwan and carried: "That the communication from the Ottawa Presbytery on the subject of temperance be received and acknowledged, and that the papers distributed be considered by the sessions, and that reports be given in connection with the report on Temperance at next meeting." A communication was read from the Rev. Dr. Reid on the claims of the Assembly Fund, on which appropriate action was taken. It was thereupon moved and carried, that the Moderator name a committee to investigate as to congregations not contributing to the augmentation scheme and recommend a course of action in reference to them, and report at next sederunt. The committee nominated by the Moderator were Messrs. Duncan, Hay, Lord, ministers; and Messrs. Riddell and Mann, elders. On the recommendation of the committee appointed to examine them, Messrs. John Bell and Charles Daley were ordered to be certified as qualified to enter upon the study of theology, and their names were ordered to be forwarded to the Assembly's Home Mission Committee for work in the mission field during the ensuing summer. Mr. Craigie tendered the resignation of his pastoral charge of Bobcaygeon and Lansford. It was agreed that all the parties be cited to appear for their interests at next meeting, and that Mr. Oswald be appointed to exchange with Mr. Craigie, and read the citation to the people. A petition was read from certain parties in the congregation at Centreville, asking that a visitation meeting of Presbytery be held in the congregation. Mr. Craigie reported that elders had been duly appointed at Lakehurst as authorized by Presbytery. Several of the members of Presbytery reported that they had preached on the subject of missions since last meeting. The committee on the Augmentation Report gave in their report. It was received and its recommendations considered serially. The recommendations were all successively adopted, and are the following: 1. That Missionary Associations be formed in every congregation. 2. That all the schemes be brought before the congregations regularly from the pulpit, and especially the Augmentation scheme. 3. That in the congregations that have done nothing, the Presbytery appoint ministerial exchanges to present the claims of this fund. 4. That a Presbyterial standing committee on Augmentation be appointed, to supervise the work and stimulate, as far as possible, an interest in the fund. Messrs. Duncan, Lord and Hay, with their respective representative elders were appointed as the standing committee on Augmentation. Rev. Dr. Robertson, Superintendent of Missions in the Northwest, being present, was invited to sit as a corresponding member. The Rev. Mr. Smith, of India, and the Rev. R. Johnstone, of Lindsay, being present, were invited to sit with the Presbytery as corresponding members. An abstract report from the Woman's Presbyterian Foreign Missionary Society was read, showing the progress of the society during the past year. The report was received and gratitude expressed for the progress made. An invitation to the members of Presbytery to join the ladies that evening at tea in the hall of the First Church was cordially accepted. The Presbytery entered upon the consideration of the Remits of Assembly. The remit on the appointment of a Sabbath school secretary was referred to the Presbytery's Sabbath School Committee to bring in a finding at next meeting. Hastings and Lakefield were appointed as places at which to hold examinations of Sabbath school pupils connected with the Presbytery. Messrs. Bell, Cleland and McWilliam, were appointed a committee on the remits annexed the constitution of the Assembly; and Messrs. Gilchrist, Ross and Hay, on the remit on systematic beneficence, with instructions to report at the next meeting of Presbytery. Dr. Robertson was invited to address the Presbytery on the subject of missions in the North-West. The hearty thanks of

the Presbytery were conveyed to Dr. Robertson for his very earnest and interesting presentation of the claims of the mission fields of which he has the superintendence. The Presbytery adjourned to meet at half past seven, in union with the Woman's Presbyterian Foreign Missionary Society, in the Mill Street Church. At 7.30 p.m. the Presbytery met in union with the Woman's Foreign Missionary Society, according to adjournment and was duly constituted by Mr. Grinichael, Moderator. There was a large attendance on the part of the general public. The Clerk read an abstract of the report of the progress of the Woman's Presbyterial Society for the year, showing a marked increase in the number of the auxiliaries and mission bands and in the amount of the moneys received. The following resolution, moved by Mr. Lord and seconded by Mr. Bennett, was adopted: That the report be received and the work officially approved. That we express profound gratitude to the great Head of the Church for past success, and the earnest prayer for greater results in the future. Mr. Smith, of the Indian Mission, addressed the meeting on missions in India; Mr. Johnstone, of Lindsay, on the subject of "Three Model Missionaries," and Dr. Robertson on missions in the North-West. The Presbytery then adjourned to meet in St. Paul's Church, Peterborough, on the 18th of March, at 9.30 o'clock, and the meeting was closed with the benediction.—WILLIAM BENNETT, Pres. Clerk.

ANNUAL CONGREGATIONAL MEETINGS.

The annual meeting of St. Andrew's Church, Beachburg, was held on the 21st of January. There was a good attendance of the members and adherents. The various reports submitted were of an encouraging nature. Forty-one names were added to the membership last year, and, including the amount from Westmeath, over \$300 contributed to the schemes. The congregation finding their present church rather small and in need of repairs, decided to build a new church. In a few days about \$3,000 was subscribed. It is expected when the whole congregation is canvassed the subscriptions will amount to about \$4,500. On February 11 another meeting of the congregation was held, and a site chosen in a central part of the village. Trustees, building committee, etc., were appointed. The pastor, Rev. R. McNabb, entered on his seventh year in January. At the Sabbath school entertainment on New Year's night he was presented by his congregation with an address and a gold watch and chair. This is but one of many tokens of esteem shown both the pastor and his wife within the last year. It is not many months since Mrs. McNabb was presented with an address and a purse of forty-two dollars in recognition of her services as organist.

The annual meeting in connection with the congregation of Knox Church, Acton, was held in the church recently. The meeting was one of the largest and most interesting gatherings of the kind ever held in the history of the congregation. The report of the session as read by the clerk showed that substantial progress had been made during the year. It embraced a record of the addition to the communion roll and the number of baptisms. The treasurer's report showed that \$907 had been paid in for stipend: proceeds of plate collections, \$469.50, being an average of \$9 or per Sabbath. The Ladies' Aid reported their receipts during the past year as \$336.73. The Woman's Foreign Missionary Society \$76. The treasurer of the Missionary Association reported receipts for Schemes of the Church \$399.61, from Acton Sabbath school \$114.75, and from Dublin Sabbath school \$10.82. The total contributions for missions being \$551.18, and the total for all purposes being \$2,346.06, an increase of upwards of \$450.06 beyond that of the previous year. Following the reading of these reports was presented that of the Manse Building Committee, which was heartily approved of and the thanks of the meeting extended to the committee, and especially the chairman, Mr. Alexander Kennedy. Votes of thanks were tendered to the ladies of the Aid and Foreign Missionary Society for their earnest work and untiring zeal and activity during the year.

The reports submitted at the annual meeting of the Collingwood Presbyterian Church show the congregation to be in a prosperous condition. There were sixty-seven received into the fellowship of the congregation, forty-four on profession and twenty-three by letter. Baptism was administered to thirty-five infants and two adults. The membership of the congregation is now over 300. The Sabbath school and Bible class have a roll of 348, with twenty-three teachers, and support a pupil at Pointe aux Trembles, which costs \$50 per year. The school room accommodation being altogether too small, it is contemplated soon to enlarge it. During the year \$2,219 were paid on the building debt, leaving a balance of only \$2,000, which is provided for. The total amount contributed for all purposes—Home and Foreign, benevolent and religious, incidental and congregational, is \$4,371, being the largest sum ever contributed in any one year. There is in the congregation a Woman's Foreign Missionary Society, a Mission Band, a Young Ladies' Home Missionary Society, which has for its object the supporting of a mission in the North-West, and a Young People's Society of Christian Endeavour. The attendance has been so large during the last two years that chairs had generally to be used on Sabbath evenings in the aisles. This is now the largest, the wealthiest, the most influential and the most vigorous church in town, which must be of no small satisfaction to the pastor, Dr. Campbell, who was inducted three years ago.

OBITUARY.

THE LATE REV. JOHN DUNBAR.

Rev. John Dunbar, who died at Toronto on the 29th ult., after a short illness, in his 71st year, was a native of St. Andrew's, Fifeshire, Scotland, and came to Canada with his parents, and the rest of their family, while he was yet a lad. His father, Mr. William Dunbar, a man of superior intelligence and energy, bought a lot of land in the front of the township of Pickering, near Frenchman's Bay, and on a corner of which land the village of Dunbarton has been built, and is so designated because the Government named the post-office there after the owner of the land. The subject of this notice for several years took part in conducting the affairs of the farm. Being bookish and scholarly, he engaged in teaching in the quarter where he resided. Qualified teachers were not as plentiful as now, and of course were at a premium. With a view to the Gospel ministry, he attended Cobourg College for several sessions, where he had for a fellow-student the Rev. Dr. Ormiston. Afterwards he studied theology under the Rev. William Proudfoot, of London, then Professor of Divinity in connection with the United Presbyterian Church in Canada. There he had the Rev. Dr. Caven, Principal of Knox College, as a fellow-student. Soon after completing his theological course he was licensed to preach, and in 1853 was ordained to the pastorate of the church at Glenmorris. There he continued to labour with great fidelity for over twenty-two years. In addition to his purely ministerial duties, he took a deep interest in educational matters. For many years he was Superintendent of Schools in the township and chairman of the Board of Education for the county. His voice failing him somewhat he resigned his pastoral charge, but continued to preach as health permitted and opportunity offered. Of late years his health, never very robust, was far from good, rendering him less and less able to preach. Mr. Dunbar revisited Scotland in 1873 and again in 1882, when he preached in the parish church of Largo, fifty years after he with his father had left his native land. He founded the Dunbar Scholarship in Knox College and gave \$1,000 to the Aged and Infirm Ministers' Fund. His mind being richly stored by extensive reading, and having a leaning to literature, he devoted portions of his unsought leisure to writing articles for the press on vari-

ous subjects. One of the last contributions from his pen, "Female Hymn Writers," appeared in THE CANADA PRESBYTERIAN in January, and was reproduced by United States contemporaries. Mr. Dunbar was a man of marked decision of character. Being thoroughly upright himself, verity in others he sternly demanded. Pretence and insincerity he detested. His piety was unostentatious, but real and all pervading. He not only plainly pointed out the way to heaven in his preaching, but daily walked therein himself, thus back ing precept by example. His distinguishing characteristics were conscientiousness, order and exactitude. These were stamped on his preparations for the pulpit, on the discharge of his pastoral duties, and indeed on all that he did. By his death the Church has lost one who for many years was among the most faithful of her ministers, and the State has lost an exemplary citizen.

ST. ANDREW'S CHURCH, KINGSTON.

St. Andrew's Church, Kingston, is now one of the most hand some edifices in connection with the Presbyterian Church in Canada. It is, according to descriptions of it in the local papers, imposing and beautiful in its appearance without and within. The arrangements are of the most complete and commodious kind; the artistic decorations, memorial and other storied windows, are marvels of beauty, and the energy and enthusiasm with which the grand building has been completed reflects great credit on all who have taken so lively an interest in the erection of a house that in externals at least eclipses the glory of the former historic edifice destroyed by fire.

The following account of the opening services appears in the Kingston *Whig*. Exactly at seven o'clock the clergy entered from the vestry, the Rev. Dr. Williamson, Rev. Dr. Mowat, Rev. James Barclay, St. Paul's, Montreal; the Right Rev. the Moderator, being this year Principal Grant, a member of St. Andrew's, and the Rev. John Mackie, minister of the church. Immediately the whole assemblage rose, and the Moderator, in most solemn and fitting language, dedicated the church to the worship of the True God. Then began an organ voluntary, "Oh Rest in the Lord," from Mendelssohn, in which the sweetness of the powerful instrument was well brought out by the skilful playing of Mr. Harvey, organist of the church. Then was sung, by the choir alone, to an exceedingly beautiful tune, the following dedication hymn, composed for the occasion by the minister of the church:

O Father God, whose tender grace
Thy love sent forth. Thy Son to show,
Behold! to Thee this house we raise,
Our love to prove, Thy love to praise,
Within Thy courts below.

O Saviour Christ, wh-
e cross of pain
Bore sin away, and made us free,
Our hearts of love neat h-
y sweet reign,
To Thee present this holy lane:
And lowly worship Thee.

O Holy Ghost, who dost refine
Our sinful hearts, and wills subdue,
To Thee we raise th s sacred shrine
Where, through Thy fellowship divine,
We may Thy glory view.

O Glorious Trinity in One
Redeemer! whom our hearts adore.
Our work, in faith and hope begun,
Thy Church, now consecrate when done—
Bless here for ever more.

Here show the brightness of Thy face :
Thy heart and will to us reveal,
Here in Thy love from race to race
Proclaim the Gospel of Thy grace,
And heirs of glory seal.

So shall this place be holy ground,
The gates of heaven, the Church of God .
So shall Thy praise our hearts resound,
And in Thy work our lives abound
While pilgrim road is trod.—AMEN.

On conclusion the whole congregation burst into "Old Hundred," with telling effect. Rev. Mr. Mackie, Dr. Mowat and the venerable Dr. Williamson divided the devotional part of the service among them, and very appropriate the whole was. After Jackson's "Te Deum" had been sung, with great vigour and precision, Principal Grant, taking for his text Genesis xxviii. 17. "This is none other but the house of God, ... this is the gate of heaven," delivered an eloquent sermon in his best style. Very graphically he pictured the scene, the bare wild region where the weary wanderer lay down to rest, rocky beds everywhere and huge stones standing as sentinels all round. He showed how these things were wrought into the vision of the night and assumed the appearance of stairs from earth to heaven. He dwelt upon the worth of the revelation, the happy and permanent effect it had upon Jacob, and went on to show that though we had advanced immeasurably from Jacob's standpoint, esteeming, since the days of Christ, who taught that "neither in this mountain nor yet at Jerusalem" was the Father worshipped, that though no place was consecrated in the sense that the Deity was localized, there yet was a strong temptation, to which not a few in these days yielded, to consider that in no sense was any spot more holy than another. He pointed out how untrue this was, how one's native land and the old homestead were nearer the heart than any other land and dwelling, because of blessed memories circling round them and dear associations clinging to them. But above all, the spot where convictions seized the mind, where holier thoughts were begotten and nobler purposes were formed and a divine impulse changed the current of a man's life, was as heaven to that man, where he could not, even after many years, stand unmoved, but filled with deepest reverence and solemnity of soul as if there, more than anywhere else, the Deity was apprehended. Such surely was especially the case with a building erected for hearing the divine will proclaimed, an laying the human heart under the breath of God's Holy Spirit. Here surely to many a soul revelations would be given, God would speak and man would realize, what nowhere else he could, that though not confined to temples made with hands, God has His ways in the sanctuary, and that there the secret of the Lord is revealed to the human heart and mind, making it, indeed the house of God, and the very gate of heaven.

In the afternoon the Rev. James Barclay, who was a frequent preacher at the court at Balmoral when minister of St. Cuthbert, Edinburgh, and who since coming to Canada has been twice honoured by a command from her Majesty to preach before her, conducted the service, assisted by the Rev. Professor Ferguson and the Rev. Dr. Bell. Again the vast building was filled, and to an eagerly listening throng the eloquent preacher delivered a singularly beautiful and forcible sermon from Ezekiel xlvi. 9: "Every thing that liveth, which moveth, whithersoever the rivers shall come, shall live," on the source, the progress and result of the Gospel. For fully forty minutes he held his audience spell-bound. The musical part of this service was specially fine, an anthem from Gounod being rendered with great vivacity and good taste.

But the evening service was the crowning scene of an eventful day. Every available corner was filled long before the hour of service began. All the side rooms, where only the voice of the preacher could with difficulty be heard, were crowded, and hundreds were unable to gain admittance. Mr. Barclay again conducted the service, assisted by the minister of the church and Rev. Dr. Ross. He took his text from Romans, and delivered a most powerful address on the Christian life as one of hope that must reach its goal only through tribulations. With a strength and originality of thought, a terseness of expression, a graphic portraiture of hope animating all classes and professions, the reverend gentleman led his rapt listeners to a fine vision of that hope that never confounds, but gives eternal rejoicing.

Sabbath School Teacher

INTERNATIONAL LESSONS

March 9,

Luke 4.

1890. GO'DEN TEXT.—He cast out the spirits with His word, and healed all that were sick.—Matt. viii. 16.

INTRODUCTORY.

Aster being expelled by his townsmen from Nazareth, Jesus went to Capernaum, a town on the North-western shore of the Lake of Galilee about twenty miles distant from Nazareth. In Capernaum He received a cordial welcome. He went as usual to the synagogue and taught there. Because of the unbelief of the people of Nazareth He could do no mighty works; at Capernaum He performed a number of striking miracles.

I. Teaching in the Synagogue.—Christ while on earth taught by acts as well as by words. The miracles of Jesus while they attested the divinity of his claims to be the Messiah were exemplifications of the truths He taught and the spirit of love and benevolence with which He was constantly animated. Amongst those assembled in the synagogue at Capernaum that Sabbath was a poor man subject to a terrible affliction. He "had a spirit of an unclean devil," or demon. It was a form of suffering very prevalent in our Saviour's time. Luke, the inspired author of this Gospel, himself a physician, makes reference to the existence of this special form of affliction. It is sometimes stated that it must have been something resembling some of the forms of insanity so painfully common in our own day. In some respects it resembles certain cases of mental disease, but it is spoken of in Scripture as distinct from lunacy and is expressly ascribed to an evil spiritual agency. The Saviour so regarded it and he would not have countenanced what was nothing else than a popular superstition. Here the spirit is spoken of as unclean. The testimony of medical men and chiefly those who have to do with the insane emphatically warns against all sins that result in moral pollution, since in many cases they reduce their victims to the deplorable condition of moral and physical wrecks. When the poor man so sadly afflicted heard the teaching of Jesus in the synagogue, he uttered a piercing cry of fear and pain. The antagonism of the evil spirit was at once aroused. It is the spirit that prompts the man's speech. That spirit knew who Jesus was. He recognized that Christ, who came to destroy the works of the devil was entirely opposed to all evil. "Art Thou come to destroy us?" The evil spirit had nothing else to expect. The Pharisees in their hatred of Christ blasphemously ascribed His miraculous works to Satanic agency. Even the evil spirits knew better. This one says, "I know Thee who Thou art: the Holy One of God." In the presence of holiness evil shrinks abashed. In the majesty of His holiness as well as by His divine power Jesus answers with a keen rebuke, silences the demon and commands him to leave the poor afflicted man. The evil spirit much against his will is nevertheless constrained to give instant obedience to Christ's command. In leaving the man he sought to do him all the harm he could, throwing him with violence upon the floor of the synagogue, but his efforts were in vain for the lesson tells us that "he came out of him, and hurt him not." The effects of this miraculous deliverance from demoniac possession were immediate and striking. What a blessed sense of relief the man himself experienced in being freed from the awful affliction to which he had been subjected. The effect on those who witnessed this wonderful work of Jesus was no less striking. They had never seen anything like this before. The word of Jesus had been sufficient for the unhappy man's deliverance. They recognized His power and authority, and were thus placed in a condition most favourable for the reception of Christ's teaching. The news of this great work was soon spread among the people in the country round Capernaum, and would arouse their interest in the truth that Jesus taught.

II. The Miraculous Cure of Peter's wife's Mother.—Leaving the synagogue Jesus went to Peter's house. At this time Peter was more generally known by his Hebrew name Simon. There was severe sickness in his home. Jesus is ever ready to enter the abodes of suffering. Here we have Scriptural evidence that Peter was married, a fact that is against the popish decree forbidding the marriage of priests. The land around Capernaum is low and marshy occasioning frequent and dangerous fevers. Peter's wife's mother was lying dangerously ill with this disease. One condition of Christ's miracle working is that there must be faith. They of Peter's house hold in a measure possessed faith, for "they besought Him for her." They prayed to Jesus for help. To this he at once graciously responds. He stood over her, rebuked the fever and it left her. The cure is perfect. After a violent fever the patient usually has a period of great weakness, and it is long before recovery of health is complete. In this case the cure is instantaneous, "she arose and ministered unto them;" thus expressing her gratitude by loving service.

III. Christ's Beneficent Ministry.—As the Sabbath day closed at sunset, the news of Christ's wonder-working power having spread throughout the neighbourhood, large numbers of sick people were brought to Him. People brought their afflicted relations and friends in the expectation that he would exercise His healing power upon them. The diseases were of different kinds, but not one was too hard for Him. "He laid His hands on every one of them and healed them." Demoniac possession that baffled human skill yielded to His divine power. In the early morning Jesus withdrew that He might be alone with God. He loved to hold silent communion with the Father ate the duties of the day began but the people were anxious that He should stay with them. The people of Nazareth thrust Him out of their town; the people of Capernaum desired Him to remain with them. As His message of good news is for all people He cannot confine Himself to one locality. He preached in all the principal places throughout the Galilean province. The ministry of Jesus was comprehensive, all embracing. He did not treat with indifference anything pertaining to man's well-being. Though the spiritual is the highest point of man's nature, and for its redemption from sin Christ came to this world and suffered and died for man's salvation, He came to save and sanctify the whole nature, body and soul. Thus He listened with sympathetic interest to the cry of distress, He granted the prayers of those who interceded for their sick relatives and neighbours. His mission was to save men from the power of sin, and by his compassionate interposition to relieve them from the sorrowful and distressing consequences of their sinful disobedience. He went about continually doing good.

PRACTICAL SUGGESTIONS.

Evil people, like evil spirits, do not like to be interfered with; they would prefer to be let alone. They are always uncomfortable in the presence of goodness.

It is still Christ's work to cast out evil from human hearts. His grace alone can cleave and purify.

Christ's ministry on earth was the fullest exemplification of the missionary spirit. It was to do good to the souls and bodies of men. In this He has left us an example that we should follow in His steps.

The spirit of Christ is the true missionary spirit. It is confined to no particular country, race or time. It endeavours to obey His parting command, "Go ye into all the world and preach the Gospel to every creature."

Good morning

35/52

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THE MISSIONARY WORLD.

THE REVIVAL AT AINTAB.

The following extracts from the diary of the Rev. H. G. Jenanyan, relating to the great work of revival at Aintab, Asia Minor, will be found interesting. Mr. Jenanyan, prior to his departure for Tarsus, addressed most of the Toronto congregations. The extracts appear in the *Missionary Review*:

Aintab, July 2.—Having an urgent invitation from the pastor of the Third Church, the smallest one, with a congregation of about 200, to hold special service, this evening I preached my first sermon; only 150 present. Text, "To think of latter end."

July 3.—Preached to about 300, one half of whom were Gregorian Arminians. All listened attentively to, "Son, give Me thine heart," and the Lord gave the words to speak: hoping for good results, I pray and believe.

July 5.—This evening preached from "Thy sins are forgiven." God gave a blessing to over 500 present. My heart is rejoicing. An inquiry meeting, twenty-two decided for Christ; fifteen backsliders returned to the Lord; an infidel youth is earnestly seeking the light.

July 7, Sabbath.—Morning, preached from "Christ our Pattern;" over 1,000 present; church full; hundreds in the yard. Evening, service in First Church; 1,600 present, one-third of whom were Gregorians. "Jesus" was the theme, and the eagerness with which they listened was an inspiration to me. "O! Lord, bless, encourage and fill me with Thy Holy Spirit."

July 8.—Went to church one hour before service—was surprised to find both men and women's side filled with women coming early to find room, thus crowding out the men. At once began preaching; dismissed the meeting that the women might go and the men come in; but most of them kept their seats on the floor; the men were obliged to stay in the yard while I preached a second sermon for all. The need, desire and interest is wonderful.

July 9.—At evening service the church and yard were so full that the pulpit was placed in the open door that all might hear. The Lord helped while preaching from "What shall I do to be saved?" All who were seriously thinking about their souls were asked to raise their hands; nearly 100 responded.

July 10.—A meeting for men only, but about 200 women came begging to stay; talked about "Saving faith." Two young men, doubters for years, decided to serve and confess Christ.

July 11.—A mothers' meeting; 400 present; many remained for inquiry meeting; over twenty took part; earnest prayers in Turkish, Armenian and English, offered with tears of repentance, reminded us of "Pentecostal days." I, too, could not keep back tears of joy; thirty-five arose, giving themselves to Christ. "Not unto us, not unto us, O Lord, but to Thy name give the glory." P.M.—Another women's meeting. To my surprise the church and yard were full; 1,600 to 2,000 present, most of whom were Gregorians; eight Mohammedans—a large gathering; pulpit moved to the door so all could hear.

July 12.—The Holy Spirit's work among individuals is wonderful. Thus I am taught what and how to preach. Henceforth our services will be in union in the First Church, which holds 2,000 to 2,500. The women's side is smaller, but to-night they filled their own and one-third of the men's. "Not by might, nor by power."

July 14.—At morning, in the Third Church, two new Sunday school classes organized. Church members promised to visit two by two the neighbouring houses. Evening service in the First Church. From 300 to 400 could not enter the full house, but crowded near windows and door. "Almost persuaded" was my subject; asked those who would like to have a prayer meeting to remain; only a few hundred left, but their places were at once filled by the waiting throng outside. In this meeting over 100 rose deciding for Christian life. This was the largest congregation to which I ever preached. I better realize the power of simple Gospel preaching.

July 15.—Much time is occupied with calling, conversation, preparation and preaching. Morning service for women in Second Church.

Sixty remained for inquiry, most of whom gave good proof of conversion. Afternoon, met with Christian Endeavour Society, giving a Bible reading, "Christ our Example." These are good workers among the women, and their numbers are now doubled. The following day I preached in the First Church to a full house; thirty arose for prayer.

July 17.—Morning, held a service in the Gregorian house in the city suburbs; over 300 present; every corner full; a few Protestants, several Mohammedans. Afterward called on two palsied women confined to their beds for years. Among those who called, one man said: "I have done all known wickedness; been in prison three times. One Sunday I heard you preach. Since then I am surprised at the change in me; can't tell what and where I am—never prayed before, now praying always; would like to tell others of this change, but fear they will not believe, but will try and show them by my life." Evening, meeting with young people; two pastors and one college professor took part. It was a season of great blessing.

July 19.—Many young people come for personal conversation—three boys and two girls earnestly pleading to be taken in our Tarsus school. Thus far seventeen applications from this city, and if we only had accommodation it would be a grand thing to give a Christian education to these young converts, who could be the means of blessing to their people. "My Lord, Thou knowest and seest the need, give opportunity as Thou givest desire, grant enlargement and blessing to St. Paul's Institute, take away all obstacles for its progress." Evening meeting, where the three pastors took part. Their faith has been greatly strengthened by seeing what the Lord has done in our midst.

July 21, Sabbath.—After Sunday school and a good prayer meeting, a woman came, saying, "Here are three Mohammedan women who would like you to talk and pray with them." I gladly responded, and going to where they sat, with faces veiled, knelt down and prayed. Evening, large meeting in First Church, more Gregorians came than ever before. Previously they besought their priests to invite me to preach in their church, but a few wealthy members objecting, the people came to our church to hear the truth. This has been a day long to be remembered for its fulness of blessing.

July 22.—Women's meeting. Holy Spirit. At the close of the sermon, asked all who wanted to come to Christ to arise; twenty-two responded, one of whom, eighty years old, was a great opposer to the truth, but now her groans and tears melt many hearts. Afternoon, eleven callers, companions in wickedness, now Christ's followers. Said they: "A month ago if any one would tell us of such a change, we would not believe. Now we tell others, but they believe not."

July 24.—Children's meeting; 500 present. Theme, "Christ and the children;" 150 remained for inquiry meeting; many prayed, confessing their sins. We hope all these are accepted by the dear Saviour.

July 25.—Missionaries and natives urge me to remain that these services may close with a communion season and accept new converts. We all hope for a grand harvest. Evening service for new converts; 400 present. The prayers and testimonies were very interesting; over twenty-five took part, even four women ventured to pray.

July 26.—Rev. T. D. Christie, of Marash, hearing of this revival came to help us. We are very glad, for there is great need, and he has large experience, and is very valuable in such work. Ever since the Adana revival, when we were together, I have greatly enjoyed working with him. He will give much of his time to personal work among new converts and inquirers. A large gathering in the First Church, Mr. Christie taking part; forty-five expressed a desire for salvation. To-day a young man came to a missionary, returning several small articles stolen at a fire eight months ago. He confessed his sin with tears, saying he could not rest till his conscience was clear, he having recently given his heart to Christ.

(To be continued.)

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



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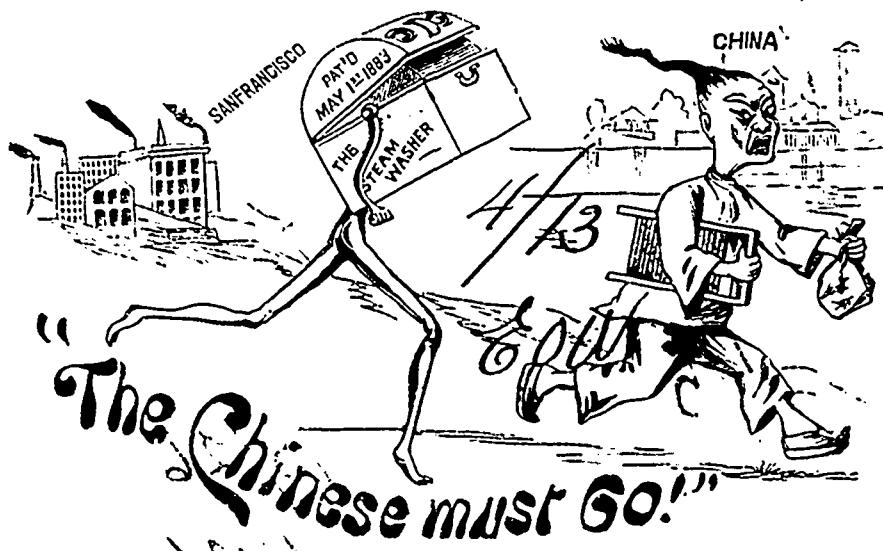
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MARRIED.

At Weston, February 19th, at the residence of the bride's father, by Rev. J. R. Gilchrist, B.A., of Baltimore, J. V. Fraser, M.D., of Burlington, N.Y., to Ida Helena, second daughter of the Rev. Walter Reid, B.D.

DIED.

At Bowmansville, on the 17th February, John McDougall, aged 55 years, died suddenly.

At his residence, Barrie, on Friday, the 21st February, in the 75th year of his age, Thomas D. McCoukey, Sheriff of the County of Simcoe, and formerly for many years member for the County.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, March 18th, at 11 a.m. BRANDON — Knox Church, Portage la Prairie, and Tuesday in March, at 7:30 p.m.

BROCKVILLE.—At Spencerville, on the second Tuesday in March, 1890, at 1 p.m.

BRUCE.—Knox Church, Paisley, second Tuesday in March, 1890, at 1 p.m.

CHATHAM.—First Church, Chatham, second Tuesday in March, 1890, at 10 a.m.

COLUMBIA.—In First Presbyterian Church, Victoria, 2nd Wednesday of March, at 10 a.m.

GLENMARRY.—In St. John's Church, Cornwall, March 11th at 11:30 a.m.

GUELPH.—In Knox Church, Guelph, Tuesday, 18th March, at 10:30 a.m.

HURON.—In Clinton, on the 11th March, at 10:30 a.m.

KINGSTON.—In Cooke's Church, on the third Tuesday of March, at 3:30 p.m.

LONDON.—In the First Presbyterian Church, London, for Religious Conference, on Monday, 10th March, at 2:30 p.m.; and for regular business, on Tuesday, 11th March, at 11 a.m.

MAITLAND.—At Wingham, Tuesday, March 11, 1890, at 11:15 a.m.

MINNEDOSA.—At Minnedosa, Monday, 3rd March, at 3 p.m.

MONTRAL.—In Convocation Hall, Montreal, Tuesday, 18th March.

ORANGEVILLE.—At Orangeville, on Tuesday, March 11th, at 10:30 a.m.

OWEN SOUND.—In Division street Hall, Owen Sound, Monday, March 17, at 7:30 p.m.

OTTAWA.—In St. Andrew's Church, Ottawa, on the 18th March, at 2:30 p.m.

PARIS.—Knox Church, Woodstock, March 11, 1890, at 12 o'clock noon.

PETERBORO.—In St. Paul's Church, Peterboro, 18th March, at 9:30 a.m.

QUEBEC.—Morrin College Hall, Quebec, on 18th March.

REGINA.—At Broadview second Monday in March, 1890, at 9 a.m.

ROCK LAKE.—At Manitou, on Wednesday, March 5th, at 10:30 a.m.

SARNIA.—St. Andrew's Church, Sarnia, on 3rd Tuesday in March, at 1 p.m.

STRATFORD.—St. Andrew's Church, Stratford 60 and Tuesday in March, at 10:30 a.m.

TORONTO.—In St. Andrew's Church (West), on the first Tuesday of March, at 10 a.m.

WHITE.—At Oshawa, April 15, at 10:30 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Thursday, 6th March, at 7:30 p.m.

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