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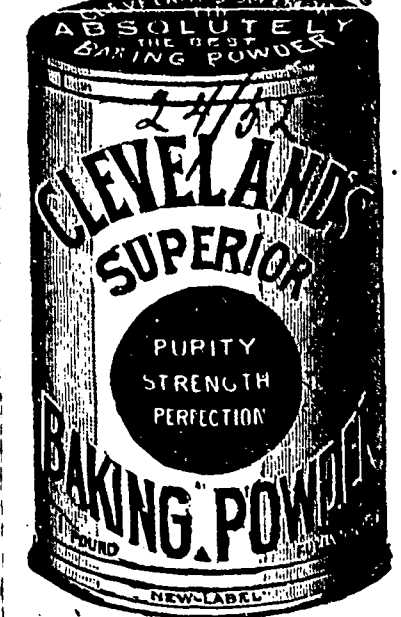
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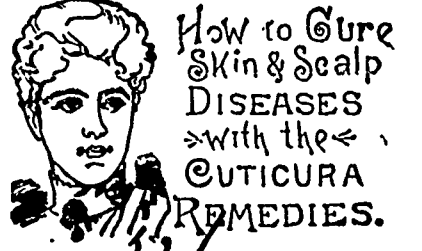
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THE CANADA PRESBYTERIAN.

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Notes of the Week.

THE following are important benefactions to the English Presbyterian College Library: A selection from the library of the late Principal Willis, of Toronto, presented by his widow (since deceased); from Mr. J. M. Grant the copy of the ninth edition of the *Encyclopædia Britannica*, which belonged to the late Professor of Hebrew; a selection of over 300 volumes, chiefly on Semitic languages and Old Testament literature, from the library of the late Dr. Elmslie, presented by his widow in memory of her husband.

OF late McGill University, Montreal, has been highly favoured by receiving munificent pecuniary gifts. Mr. W. C. Macdonald has resolved to donate some \$300,000 for the endowment of the law faculty and the appointment of an additional chair in connection with that department, and to make provision for the erection of a suitable building for the department of experimental physics. Such a disposition of wealth during a man's lifetime is highly creditable. There is a difference between the gift of a living man and a *post-mortem* endowment.

CONSIDERABLE feeling, says a contemporary, seems to be excited in the English Presbyterian Church over the election of the Hebrew professor to succeed the late Prof. Elmslie. It is believed that the majority of the younger ministers are in favour of Rev. George A. Smith, M.A., of Aberdeen, but a few of the older and more conservative members of Synod strongly object to the nomination of Mr. Smith because they think his book on Isaiah to be too rationalistic. Failing him, Rev. W. A. Walton, M.A., Berwick, would probably be appointed.

IT is stated that the recent Presbyterian Federal Assembly at Hobart was the best in every sense that has yet been held. One of its most interesting incidents was the formal appointment to be the missionary agent for all the federated churches of Rev. J. G. Paton. The Governor of Tasmania showed great kindness, and Lady Hamilton invited all the members of Assembly, with their wives and daughters, to afternoon tea. The executive government gave return tickets from Launceston to Hobart for all; and a few prominent ministers got free passes for every line of railway.

THE second congress of the Scotch-Irish Society will assemble at Pittsburg, Pa., on the 29th day of May. A cordial invitation is extended to all British subjects. Special low railway rates will be made to this congress, which promises to be the most important gathering of its kind of leading and prominent men ever assembled in America. Parties interested may address Mr. Thomas Kerr, Standard Life Assurance Co., Toronto, vice-president for the provinces of British North America, or Col. T. T. Wright, Nashville, Tenn., United States. Mr. Robert Bonner, of New York, is president of the congress.

THE English *Presbyterian Messenger* says: Our Church has been represented in Parliament by Sir Charles E. Lewis, Bart., on the Conservative side, and by Mr. Samuel Smith, Mr. J. C. Stevenson, and Mr. Stephen Williamson among the Liberals. To this small band the Rev. Dr. Rentoul has now been added, as he has been elected without a contest for East Down in the Conservative interest. Irish Presbyterian ministers have had seats in three or four well-known instances; but Dr. Rentoul will enter the house as a barrister, to which profession he intends to devote himself in the future.

THE Rev. Dr. Boyd (A.K.H.B.), Moderator-elect of the General Assembly of the Church of Scotland, preached in Glasgow Cathedral on the occasion of the centenary of the Glasgow Society of the Sons of Ministers of the Church of Scotland. The capital of the Society has risen to \$70,000 or \$75,000; and its benefactions are distributed to the orphans and widows of the manse. The number of illustrious names among those who have received such benefit is simply marvellous; and includes men of

the highest rank in the army, the law and the church both at home and abroad. Lord Chancellor Campbell is among them, and so also is Dr. James Hamilton.

THE Rev. James Johnston, well known as the energetic secretary of the very successful Missionary Conference held in Exeter Hall, is in India at present, endeavouring to promote the diffusion of good and useful English literature, and to improve the condition of the vernacular literature of the country. Very few publications in the vernacular languages, according to Mr. Johnston's report, are of a really useful kind. Mr. Johnston is being influentially supported in Bombay. Lord Reay occupied the chair at a recent meeting, and among those who took part were Sir Raymond West, the Bishop of Bombay, the Hon. Mr. Justice Scott, and the Rev. Dr. Mackichan, besides some influential native gentlemen.

THE Rev. A. Cusin, of Free Glenorchy Church Edinburgh, died recently at the Bridge of Allan hydropathic establishment. A rather severe attack of influenza developed into pleurisy, which has cut him off at a little over fifty years of age. A native of Pathhead and a distinguished graduate of Edinburgh, his first charge was at Woolwich, whence he was translated over twenty-five years ago to Free Glenorchy as the colleague of Dr. Davidson, his father-in-law. He was lately appointed Cunningham lecturer, and only lately the subject he had selected was announced. He was the candidate run by the constitutional party against Dr. Dods at last Assembly, and had the largest number of votes, 165, next to the successful candidate. He translated Prof. Godet's commentaries of the New Testament, and also the charming "Iris" of the late Prof. Delitzsch.

PROFESSOR CALDERWOOD presided at the recent distribution of prizes at the Edinburgh School of Medicine for Women. Among the recipients of medals was a Hindu lady who had rendered most valuable services as demonstrator of anatomy. Professor Calderwood said that it gave him great satisfaction to find how large was the missionary element in the school, as he knew how essential medical women were to the success of missions and how great and widespread an interest was felt in the school on that account. He was much interested to find that two of the students hoped very shortly to place their names on the medical register as practitioners, and he trusted that women would markedly show the remarkable combination of qualities needed for a successful doctor—sympathy, coolness, reserve and frankness, with zeal for the honour of their profession.

SEVERAL objections having been made to the article dealing with Holy Scripture in the proposed creed of the English Presbyterian Church, the sub-committee to whom the subject was remitted are said to have unanimously proposed the following as Article XIX.: We believe that God, who manifests Himself in creation and providence, and especially in the spirit of man, has been pleased to reveal His mind and will for our salvation at successive periods and in various ways, and that this Revelation has been, so far as needful, committed to writing by men inspired of the Holy Spirit, in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all as God's written word or message to mankind; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the Supreme Judge in questions of faith and duty.

IN Protestant communities, says the *Christian Leader*, Roman Catholic authorities have astuteness enough to wear the mask of liberality. They do not do so in such a country as Austria-Hungary. Recent attempts to do honour to Huss and others have met with severe censure. Quite on a par with this—and we commend it to those who favour the public support of private denominational schools—is the report which threatens a ministerial crisis in Austria. This document demands that Catholic children shall not be "contaminated" by inter-

course with children of other confessions; teachers shall be Catholics and approved by priests; there shall be no word in the public school books to offend the Catholic faith—history, therefore, must be expurgated and poetry worse than Bowdlerised; and the schools shall everywhere in everything be subject to the Catholic Church.

THE following circular, which fully explains the commendable object proposed, has just been issued: At the last Convention of the Quebec Provincial Association of Protestant Teachers, the following resolution was unanimously carried: Whereas this Convention believes that any text book of Canadian history ought to give every province such recognition as shall unite the interests of all Canadians and conduce towards the creation of oneness of patriotic sentiment; and whereas, in the opinion of this Convention, the text books of history in use are unsuited for this purpose, be it resolved: That the teachers of the Provincial Association in convention assembled, do hereby record their desire to see such a work authorized for use in our schools, and that a committee be appointed to correspond with other Provincial Associations, and with other parties regarding this matter, said committee to report at the next annual Convention. The fact that there are many excellent works, giving the history of the several provinces separately, is recognized. A text book is sought which shall give the history of the different sections of the Dominion as nearly as possible concurrently, there being many points of historical contact between the provinces from their earliest periods. It is believed that a suitable text can be written by one man assisted by a committee of authors provided it is submitted before publication to the various Ministers of Education in order to have them eliminate, amend or add such passages as they think desirable, and that the book thus prepared might be authorized for use in all Canadian schools, irrespective of creed or nationality. Our desire is to have this question discussed in all Provincial Associations, and subsequently at a Dominion Conference of teachers.

IN a recent sermon in Derry Cathedral, Bishop Alexander, referring to the death of Professor Witherow, said: When we look out on the great fields of Christian labour at home and abroad, we see Protestants who differ from us in matters of more or less consequence gathering sheaves into the Master's garner, and we have not the evil eye which would grudge them one single sheaf. The immortal masters of human thought in theology, in whose presence I, for one, am but a grey-haired schoolboy, have taught me to be tolerant and respectful. The Presbyterian communion in this city has lost within the last few days one of its athletes—a man strong, wise and learned. When he thought it his duty to criticize—I speak of that which I know—he did it with a courtesy which was as large as his knowledge, and that is saying much. Men like Professor Witherow are too rare in any community not to be missed and mourned. My friends, as we grow in years, let us try to see something of the breadth of truth, something of the effects of prejudice on our minds, and, therefore, on the minds of others. Let us be brave enough to confess faults—faults of temper, of knowledge, of our forefathers, of ourselves, and in our mode of presenting that which we deeply believe to be true. Still, as we become older, and, if so be, a little wiser—still, as we rise from the level strand of thought and knowledge, and gradually ascend, until at last we find that we have scaled an Alp—the great ocean of the truth of God seems to spread beneath. And still, as we gaze, the breakers, which at the outset made a tumultuous music in our ears, and seemed to rise to an enormous height, are "dwarfed into ripples" in the distance, and their murmur scarcely reaches us, or does so with the effect of a strange, faint unison in the distance. Therefore, let us not exaggerate our differences. In presence of the mystery of death, in presence of those not of our own communion who are laid to rest in honoured graves, let us in heart and spirit use the words of large tolerance, of noble truth, of solemn warning—"that when we shall depart this life we may rest in Him, as our hope is this our brother doth."

Our Contributors.

DO SOMETHING FOR YOURSELF.

BY KNOXIAN.

We have a great deal of government in this country. In fact we have more government to the acre than any five millions of people in the world. During the late American war it was said that nearly every man was a "kurnel" or officer of some kind, and it might be said of Canada even in times of peace that a very large number of men are law-makers of some kind. We have our Dominion Parliament, and our seven Local Parliaments, and our county councils, and our town councils, and our village councils, and our township councils, and our High School Boards, and our Public School Boards, and nobody knows how many other governing bodies of one kind and another. In fact you can hardly throw a stick down street without being in danger of hitting some kind of a legislator. Perhaps all this governing machinery is necessary, and no doubt a large part of it is doing useful work. Possibly we could not get on without it. It is clearly useful in one way. If we had not so many public men, ill-natured, jealous-minded, fault-finding people might sometimes be at a loss for some one to abuse. In the absence of a sufficient number of public men to use as targets, they might turn their guns on private citizens, and then we would all have a hard time. So long as there is a live member of Parliament around, or an alderman, or a councillor, or school trustee, the rest of us have a better chance to escape than we would have if there were not plenty of public men to pelt. Public men are useful as buffers to stand between inoffensive citizens and that lovely class of the community whose business it is to throw malodorous missiles at their neighbours.

Still there cannot be any doubt that the presence of so much government has one bad effect. It leads too many people to think that the powers that be can do a great deal to help them. Now, after all, how much can any government do to help the average man in his daily vocation. No sane man denies that good government is an unspeakably great blessing to any country. There is a mighty difference between Turkey and Canada; between Russia and the United States. All this is true, but when you come down to individual spheres of action how much can any government help a man? How much can it help him to "chop," or "log," or "thrash?" or engage in any of those primitive pastimes with which the early settler of Ontario was familiar? The doctor who drives on the back concessions at midnight to see his patients doesn't find it makes much difference to him just then whether the Tories or the Liberals are in power. The merchant who is trying to run off his heavy woollens in a mild winter does not find that the political creed of the member for his riding affects trade to any appreciable extent. The fact is the average man must help himself if he is going to accomplish anything in any line of life. Self-reliance is worth \$500 a year to a young man at the start, and may be worth much more before the finish. Canada is doomed if a large number of our young people get the idea into their minds that anybody can do more to help them than they can do to help themselves. Horace Greeley said that the day a boy found out that he could get a dollar without giving value for it, was the worst day he ever saw. The day a young man concludes that he can get somebody to help him through life is not much better.

ECCLESIASTICAL HELP.

We have so much machinery in the Presbyterian Church that some young men go into the ministry dreaming about the help they are going to get from committees, Synods, Presbyteries and other ecclesiastical organizations of one kind and another. It is a huge delusion, as many an earnest young man has found to his sorrow. So far from being helped, he may be thankful if he does not find some of the fathers and brethren putting the machinery in his way. There are few greater obstacles to real spiritual work in the church than the petrified ecclesiastic who thinks that the church exists for the official rather than the official for the church. If every committee and church court were composed of Chalmerses and McCheynes the main part of a minister's work would still have to be done by himself. A Presbytery composed of Guthries would no doubt be pleasant to attend, but when you went home the preaching and pastoral work still have to be done. A Presbytery of Guthries might be a tonic, but that would be about all. That, however, is much more than some Presbyteries are. Let no young man enter the ministry under the delusion that the church courts can do much for him. A good Session and Deacons' Court or Board of Managers can do more to help a minister in the actual work than all the higher courts put together.

EDUCATIONAL HELP.

There is so much said and written about education in Ontario that some people are in danger of forgetting that a man must think for himself, that is, if he thinks at all. We have so many universities and colleges and high schools and public schools and private schools and ladies' schools and various other kinds of schools, that people are in danger of thinking that you are certain to become a scholar if you just go to school. Some of these institutions are so puffed that an innocent man might well be excused for supposing that the teachers can put brains into his son or daughter. Nobody dreams in these days that a person may become very well educated and never go to school at all. The educational machinery is supposed to do so much that a boy or girl who loves ease might easily be pardoned for thinking the machine should do it all. The hard fact is that the best educational institution on earth cannot help a learner who does not help himself.

THE REV DR MACLAREN AND THE TWENTIETH CHAPTER OF REVELATION

(Continued.)

On page six it is said, "It is evident to ordinary readers of the Bible, that Christ shall come a second time without sin unto salvation, and this exhausts their faith on the topic." These words assume that the ordinary reader of the Word is more likely to see what the mind of the spirit is than others. But who are ordinary readers, and who are not? Dr. Andrew Bonar is not an ordinary reader. Dr. Caven is not an ordinary reader; nor is Dr. Parsons or Dr. Kellogg. There surely is a mistake just at this point. The ordinary reader is not as likely to get at what the Holy Ghost means, as are those other men. It is men who have the Spirit, who have scholarship, and who give themselves continually to the word and to prayer, into whose souls the light of truth shines most clearly.

Let us pass on to note a position taken in the above quotation. A bare knowledge of the fact that the Lord will come exhausts the faith of the saints on the matter. From this we dissent. The word does more than state the bare fact of another coming of the Lord. The word is never bald in its utterances. That must mean that the Scriptures are silent about the time of the next coming, and about the place, and about the concomitants of that coming. If that position be true we need never look for any signs that the Hope of Israel is near, that the day of the Lord is about to dawn, or that the Day star is about to arise. The Scriptures do say something about the time of the next coming. They said something about the time of the first coming. That coming was to take place 490 years after the decree to restore and rebuild the temple. The people of Israel so read the word, and were looking for the Lord to come when he appeared. The word says something about the time of the second coming. Daniel viii. 14, is an utterance on that point. The great apostasy is foretold in Revelation as lasting 1,260 years. That apostasy the Lord destroys by the brightness of His coming. These are two of the things that the word says about the time of His coming, so that it is not correct to say that the bare fact of a second coming is all that we have told us on the subject.

There is something said about the place to which he will come, as well as about the time. The place of his first appearance was specified by the pen of prophecy. When Herod asked where Christ should be born, there were men that could answer him. They pointed the king to Bethlehem. In like manner there is something said about the place of his appearance when he comes the second time. "His feet shall stand in that day upon the mount of Olives," said Zechariah the prophet (xiv. 4). The word of prophecy is a sure word. That Christ shall stand on that mount when He comes, is beyond a doubt, and that the mount shall be divided is fact. The first prophetic utterance regarding the place came true. So shall the second.

Another quotation from page six, "To affirm, as some Premillennialists do, that these three future advents demanded by the theory are only different stages of the whole return of Christ to the earth, is to abuse language, in order to conceal the unscriptural features of the theory." If the above language were as correct in deduction as it is strong in terms there would be an end to all opposition. But strong terms are needed by times. They are needed here because the general position is not secure. The writer makes reference to the fact that premillennialists believe in a plurality of comings on the part of our God. To be sure they do. The Word has taught them to do it. But the writer of the pamphlet believes in a plurality of comings. When the Lord was born that was a coming. When He destroyed Jerusalem, that was a coming. When He comes to judge the world, that is a coming. He believes in a plurality of comings as well as others. That the coming of the Lord may take place by stages, is a doctrine against which no well-founded objections can be taken. A man may lift his hands and say, "Abuse of language!" but that is exclamation not argument. Turn to Isaiah vii. 8, "And within three score and five years shall Ephraim be broken, that it be not a people." These words foretell the captivity, or rather the fall of the northern kingdom. A similar prophecy is found in the first chapter of Hosea, and also in Amos. The question arises, how did the fall of Israel take place? Did it come in a single hour or by stages? The answer is, "By stages." The nation "shall be broken," say the prophets. "An ordinary reader" might say that is to take place in a single day, but in so saying he would have been wrong. One deportation took place within two years of the utterance of the prophecy, under Tiglath-pileser (II Kings xv. 29). Another stage of the fall came twenty years after in the reign of Hosea, under Shalmaneser (II Kings xvii. 16). The final stage came at the end of sixty-five years, by the hand of Esarhaddon, who carried away Manasseh, king of Judea also. There is an event, the fall of a kingdom, that took place by stages, stretching over long years. The fall of that kingdom may have been a coming of the Lord. It is one of the most reasonable things in the world to look upon the day of the Lord as coming by stages. Here let me lay before us words from Rev. Dr. Glasgow, the Irish Assembly's Professor of Oriental Languages, bearing on the subject, "Various views of the final judgment are presented in the Bible as to time and circumstances. It is a day (John vi. 39); a time (I Cor. iv. 5; I Peter i. 5), a personal inspection of a flock (Matt. xxv. 31); a harvest (Matt. xiii. 39, xi. 12); and in this vision a census, according to the statistic

evidence of books. The 'hour' of the Lord's coming is also repeatedly mentioned. Now in the text there is nothing said whatever as to the length of time to be occupied, but popular thinkers, with a presumption equal to their ignorance, — a sinful presumption — fix it down to a human day of twenty-four or of twelve hours. Learned theologians, expositors and enlightened preachers are more cautious. Of these I cannot find one, (and I have searched libraries) making the time a human day or any brief period of time. In various other places of Scriptures besides prophetic visions, a day means, according to the radical sense of the word, a period; as when Paul calls the Gospel age a day of salvation (II Cor. vi. 2). The other terms — a season, a harvest, etc., render a human day impossible; and it appears equally impossible when we consider the work and the means. Angels are employed to sever the righteous from the wicked (Matt. xiii. 41). While Jesus could do it all, and without any instruments such is not the divine arrangement. But the angels, or the saints, honoured as instruments, could not do their work without adequate time." It is a clear case that Dr. Glasgow, though a Post-millennial man, holds that there may be stages in the day of the Lord. Further he shows that he holds that that day may cover centuries. Dr. Glasgow by no means thought it an "abuse of language" to understand that the great day has stages in it. Nor should anybody else come to such an unwarranted conclusion.

"If three advents, each having appropriated to it a distinctive work, and separated by lengthened periods of diverse character, can be counted as one, then we can see no reason why the first and second advent of Christ should not be reckoned as different stages of the same coming of the Lord." Precisely so. The writer is correct in this statement. The word brings these two comings together. They are on the same page. They are in the same verse. They stand separated by only a comma. The various comings of the Lord are all of a piece. Take Isaiah lix. 16-17, "And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate and an helmet of salvation upon his head; and he put on the garment of vengeance for clothing, and was clad with zeal as with a cloak." The above is a short passage but the two comings are in it. The grand feature of the first coming was salvation. That feature beyond a doubt is in the passage. Vengeance is to be a feature of the second coming. That, too, is in the passage. That passage points to the first and second appearing of the Lord; nor can it be explained apart from these two events. Take another passage, Isaiah lxi. 2. "To proclaim the acceptable year of the Lord, the day of vengeance of our God." There are the two comings. The first proclaimed the acceptable year of the Lord, the day of mercy. We are in that period yet, thank the Lord. He has not come to proclaim the day of vengeance. There are the two comings in the one verse. They struck the Jew as being one. They should not strike the Christian as being one. The first time the Lord came He carried salvation alone with Him. The next time He comes He will bring more, namely, vengeance. The fact that Christ preached about the day of judgment in no way touches the position now taken. It is a fact to be borne in mind that our Lord, reading from the roll of the prophet, stopped and did not read the clause in which the word "vengeance" occurs. So that when Dr. Brooks and Drs. Kellogg and Parsons and others present the different comings of the Lord as stages of the grand whole, they are following closely the chart that has been given for their and our guidance.

The writer winds up this paragraph of his pamphlet by denying that II Thess. i. 6-10, or Matt. xxv. 31-46, does, by any fair handling, refer to any future advent of Christ, recognized by Premillennialists. If these passages do not refer to a future advent of the Lord, it is clear they do not refer to a past one. The raising of this point is a matter of pleasure. It is a species of argument that two may use. Let me for a moment call for the same kind of explanations from the other side. Let me ask the attention of the writer to I Thess. iv. 13-18 — a passage that no doubt he has often read and expounded. Let the reader look up this passage again. When Christ comes again it will be to judge the world. These verses, then, must deal with the day of judgment; for the personal coming of the Lord is there foretold — so the writer of the pamphlet holds. Now note facts: The day of judgment has come, and there is not a breath about the wicked, or about a judgment throne, or about a verdict, or about condemnation. What we contend is that the theory generally held has no place for I Thess. iv. 13-18. It is not possible that the apostle describes the day of judgment by halves. Much has to be read into that passage to make it a fitting description of the day of the Lord. This modern general view of eschatology has been constructed without regard to many parts of the word. It has no place for the fifteenth chapter of first Corinthians. That long chapter describes the resurrection of believers, but says nothing about the other class of people. How is it possible to believe that good and bad rise together, and are judged together, and the apostle, speaking about the event through fifty-eight verses, says nothing about the wicked! Let those believe that that can. If the passage referred to be a description of the day of judgment, it is different from all other presentations of it in the word. Let one of the prophets bring that day before us, say Joel, and how does it appear from his pen? According to him it is a day of darkness, of gloom, of clouds and of thick darkness, a day when fire devoureth, a day when the earth shall quake when the heavens

shall tremble, a day when the sun and the moon shall be dark and the stars shall withdraw their shining. Or take Peter's description of it: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be destroyed." 1 Thess. iv. 13-18, does not set the day of judgment before us, and the Post-millennial theory has no place for that glad part of the word. The coming there spoken of is a quiet one, preceding the judgment of the wicked by centuries. That coming precedes the millennium.

Let us go into a building that a farmer has for housing his implements—suppose the implements in pieces. We have never seen these implements in use. We look around and see wheels, bands, bolts, screws, knives and many other things. We say these are all related the one to the other. We commence to put the various parts together. We are surprised at our success. The bolts fit the holes, and are the right length. The cogs fit the wheels. In a little we get a machine built up, and commence to use it in mowing down the grass. But we have not brought into use all the pieces of machinery that are there. The pieces that are still unused are of the same colour and make as the others. It is clear that we have not got the full idea yet. If the maker of this machinery were here he could find a place for every one of these pieces. He could set up a reaper or self-binder. We cannot do it. We have not got the idea of the maker of all these. There lies the trouble with this modern Post-millennial theory. It has no place for many parts of the word. A sad thing is that it does not use that truth as the apostles did. In days gone by that truth was an engine of tremendous power. In these days it has been shunted off and run under the shed and left there.

X. Y. Z.

A SAN FRANCISCO LETTER.

MR. EDITOR,—In my last letter were given some slight shadows of the darker side of this city viewed, so to speak, in its secular aspect, business and social life, touching crime, intemperance, divorce, etc. Now a glance will be taken at the so-called religious life, work and methods in their salient points. At the outset one feels the utter impossibility of giving any correct or adequate conception of it to those not having visited this city. The task reminds one of the Centennial Exhibition. No matter how much had been read about it or heard from others, no shadow of a right idea of it was gained until visited, and then only after days of careful and toilsome inspection. In the first place nothing can be wider apart than Toronto and San Francisco in the make-up of their people, customs, etc., unless it be the daily life of the average Canadian there and citizen or native here. How can any notion be transmitted even of the situation of this metropolis of the Pacific? Located at the Golden Gate, not on seven hills, but on scores of sand dunes, with its mammoth hotels and rickety rookeries, its palatial mansions on Nob Hill, while at the foot close by is Chinatown with its 75,000 Mongols, herding together like wild beasts in underground dens or cellars, often in several tiers, without any light or ventilation except from the door opening from the labyrinthine passages, like those in a mine, only more narrow, crooked and filthy.

The catacombs of Rome are, in comparison, cheerful, healthy and airy places. Hard by in their million-dollar residences on the hill-side, the railway magnates puff the finest brands of cigars, gormandize on the richest viands and booze in all night carousals over the choicest native and foreign liquors, while a little lower down the same hill skirting it as a fringe or back-ground, the heathen Chinese gulps rice with his chop-sticks. (At a New Year or other festival he may indulge in the rare luxury of dog, hog or rat flesh.) In the "joints," as the opium dens are called, he spends his nights sucking opium vapour through a yard-long cane pipe. These "joints" are underground, with cots or shelves in tiers around the walls, on which the "opium fiend" reclines while smoking or is stretched out afterwards while comatose.

The opium in gum or semi-liquid state is sold, being very expensive, owing to the high duty—in draughts from 5 cents upwards. When used the opium is lighted by holding a bit of it on a long needle or blade in the blaze of a small spirit lamp kept burning beside each smoker. The cots or shelves are not isolated, differing from the urn shelves in the catacombs. The smokers stretch themselves in rows like rolls of goods on the shelves in a shop. All classes of Mongols indulge in the drug as all grades of Caucasians do in the weed; from the serf-coolie to the mandarin and millionaire. But of course not in the same style of caboose.

It would extend this digression too far to describe a tony Chinese resort, or one of the extravagantly garnished liquor saloons for the "melican man" in this city of prodigies.

When the realm of religion is reached then a marked difference is visible between Chinese and American. The former, though he be the lowest menial or in the vilest business—dive or brothel—always keeps up his Joss tithes and vows—while the latter, chiefly the upper ten dom of money, have long ago dispensed with religion—no use for it. They have advanced in liberality and enlightenment too far to be so bigoted and narrow as to believe the old creeds or theology. In the leading churches, so called orthodox, the Bible, theology and creeds are moulded like wax to suit the advance of the times. Original sin or total depravity, the atonement, as well as the old idea of hell, are explained away in the elastic creeds in vogue. The leading "evangelical"

preacher of Oakland, on his arrival some years since, announced that he was not going to scare the people with hell. A leading one in this city formulated a new creed to suit the people and times. An old fogy among the officers, as a bar to the leveling of old doctrines, proposed, ironically, an additional article, to the effect that heaven should be abolished also as the new creed had obliterated hell. But he was hooted down by pastor and fellow-officers.

In the Presbytery here the vote on Revision of the Confession of Faith was almost a tie, all the leading pastors voting for it, excepting Dr. McKenzie, a Scotchman, and the most able and popular evangelical preacher on the coast. Those who voted against Revision were ministers in the Theological Seminary or without charge, with few exceptions. Those against Revision would not be tolerated in the leading pulpits. It may be necessary to remark right here that the cry for Revision is not raised because of minor or verbal objections in some articles of the Confession (which all admit exist), but because of hatred to Calvinism and kindred doctrines of grace, so objectionable to unconverted or nominal Christians. And worse than all, it is started by the craven spirit in the pulpit which truckles and panders to the outside clamour in the daily press and other organs of Satan against, ostensibly, creeds and dogmas, but in reality against the Gospel, so humbling to human pride, knowledge and culture, and theories, substitutes for real religion everywhere.

Whether we are in the "last times" or not, we are certainly in one of the last places here for real spiritual, scriptural teaching and life. Not only are all nationalities here, but all religions and schisms and heresies. Nay, more, there are some "isms" indigenous or native to this soil. Here the devil seems to have done his best or worst in all old and in some new lines of work. Not only in outside evil, crime, fraud in business, politics and social life, but in the arena of religion his masterpieces are seen on all sides. This city and Oakland contend for the palm as the metropolis of pious cranks. It is claimed that the chief crank lives here. To say nothing of over 160 kinds of secret societies and orders semi-religious, and a conglomeration of pagan mummeries, there are wild crazes and phases of religious fanaticism, marvellous if not unique. Time would fail to notice even the classes or species of wholly sanctified humbugs, consecrated cranks, higher life frauds, sanctimonious blatherskites and pretenders to divine healing, and living by faith in God while sponging on credulous sisters or brethren in their dotage, hence gullible by these tramp saints. These are the froth or scum of the bogus religions, the *debris*, or floating elements attracted by every new craze that may turn up.

One is reminded of Sam Jones' saying, "Of all humbugs, a religious humbug is the humbuggest." That was a general remark—a few of his touches on this city and Sacramento are drastic surely, but true. He said when he struck St. Louis he was near hell, but "if hell is due west of St. Louis, then San Francisco is 2,500 miles nearer hell than St. Louis." "If the devil was to assume the direct personal control of this city, he would not, change one official, for all suit him exactly, or open another saloon. It has all it can stand." He said of Sacramento that if the devil was to open a branch of hell there, plenty of the officials would be eligible to be appointed as head devil!

But the biggest sensation of this age and coast is what the daily papers designate "The Trance Evangelist," a Mrs. Woodworth, who came from Iowa in November to Oakland with a large tent, and for some months held "Gospel and divine healing" meetings. The tent, it is said, held 8,000 people, yet crowds went away unable to enter. Each afternoon and night from six to twenty persons were prostrated by the "power," as she called it—meaning thereby the Spirit of God coming on these persons. Some lay rigid for hours, while others swung their arms, jumped, walked, sung, etc. They all saw visions of heaven—hell as well—got messages regarding the present and future. It was a daily or nightly sensation for months. Feeling ran high both ways, *pro* and *con*. People actually and fistically fought both ways, for and against. Hoodlums mobbed the tent and broke up the meetings, the general *melee* or free fight being quelled by the police. Both "saints" and sinners were laid out by the power. Some in judgment, others in conviction, so Mrs. Woodworth claimed. She also asserted that the devil was showing his hand or hoof, too, in counterfeiting the "power" by operating, however, only on sinners as his subjects, also in healing people in imitation of the so-called genuine cures of all sorts of maladies of persons attending her meetings. The clergy denounced the whole thing as a fraud. Various theories are advanced to account for the strange phenomena, some assigning Satantic agency, mesmerism or hypnotism, spiritualism, hysteria, lunacy, excitement, etc. Hypnotism seems the most likely solution. Great numbers of conversions of sinners and of the perfect sanctification of Christians were claimed.

The law was called in to rescue some of those taken with the power, in cases of minors or young children. Some adults of both sexes have been sent to the lunatic asylum. Many others are half-crazed and debilitated possibly for life. The end of all is not yet visible. The craze seemed to reach the climax when one of the woman's dupes, a Norwegian, had a vision foretelling the destruction of San Francisco, Oakland, Chicago and other wicked cities. Toronto has not been named. So none of your readers need tremble in their shoes yet. This is to be accomplished by earthquake and flood on April 14 next, according to the "prophecy."

This may seem an overdrawn picture. Not so. People are troubled about it. A prophet on a bicycle has been speeding along the streets warning people to flee to the mountains to escape the coming doom. Strangest of all, many otherwise sensible and religious people, evangelists and other leaders, believe the revelations, and are preparing to get out by the 7th of April, and are selling their property. Among these are persons of culture, a physician of some note, several somewhat prominent evangelists and workers too. Even business has been depressed by it. Not a few worldly people are uneasy and some unready professors of religion, who are whistling to keep up their courage. The mass of the outsiders is too fast asleep in the arms of the wicked one to be aroused. The mass of professors of religion are, like Jonah, asleep, for the same reason he was so drowsy.

But deeper, more widespread and far-reaching are all sorts of more specious, plausible and delusive errors, heresies, "isms," beyond description. Christian science, mind-cure, Theosophy, etc., with their hosts of dupes or devotees. These embrace church members, men and women—the latter chiefly. It would seem that the bottomless pit had been uncapped and the weird spawn of the infernal regions had come forth like the frogs of Egypt, crawling into every house and chamber. Reading the Epistles to Thessalonians and Timothy one sees a portrait of actual life here, true to the very letter. 2 Thess. ii. 10, 11; 1 Timothy iv. 1, 2; 2 Timothy iii. 1-6.

A more dismal sign of the times is too obvious to be blinked, however much one might wish to ignore it, viz., the absence or mixture of the Gospel in the leading pulpits of all denominations, as gathered from the notices in the Sunday morning papers of the pulpit themes for the day. Take a specimen at random. A leading Congregationalist had for his subject, "Hoodlums." Another, a Presbyterian, "Do infants grow in heaven?" and "Did Christ die for other worlds?" The leading Methodist took the "Devil" by the horns, or as a butt for caricature of the orthodox view of him. Robert Elsmere, Henry George, single tax furnished tid-bit themes for some time for all pulpits, with scarcely an exception.

This city has been recently greatly agitated by two seemingly incompatible things. Those unable to find work have been meeting daily in the afternoons on a plaza in front of the city hall, to agitate for work from the municipality. Orators of the sand-lot order harangued the crowd. Some women added their fiery appeals to the masculine thunder. They claimed that 25,000 persons, including from 2,000 to 7,000 women, were idle and next to starving. A committee of the unemployed waited on the city authorities. After a hollow pretence of effort to assist, nothing came of it. The clergy were appealed to next. A dozen responded. The Roman Catholic Archbishop sent Father Montgomery with a proposal to raise \$100,000, to be expended on the park and his check for \$1,000. The clergy induced the Mayor to call a public meeting, which appointed a committee to raise money. Enough has been secured to employ 1,800 men for a short time. As in London Cardinal Manning won the palm as the champion and friend of the working man, so here the Archbishop rightly gets the credit of making this movement go. The other trouble is a widespread strike of iron moulders, in fact all the leading works are idle. Men are being imported from the east, but are induced not to work by the local unions. The strike is running the fourth week now. It is expected to run for months or to July—till one or other party is crushed. Violence is hourly feared. The foundries and shops are blockaded and fortified by special constables and non-striking men. A bread riot was imminent before work was found. While dull times continue and this temporary work is done, trouble will begin again. There are 10,000 of the idle, thieving, gambling, anarchist class here always, who are ready as now to fan any popular flame to precipitate an outbreak of arson or plunder. It must come sooner or later. As the minister who spoke last Sunday on "Hoodlums" said, "How" is the only question, *i.e.*, what will be the match to start it?

San Francisco, March 28, 1890.

EXCUSES.

No wiser remark was ever made by Dr. Benjamin Franklin than a severe sentence which he once uttered to a young man who had an appointment with him and missed it. Next day the young man came and began to make a very fluent excuse to the doctor for his absence the day before.

"Stop!" said Franklin. "You have said too much already, my good boy, for the man who is good at making an excuse is seldom good at anything else."

An easy excuse made by a delinquent for a flat error or failure to do a duty seldom, indeed, softens the heart of an employer or superior. Of course an account of the reasons for a failure should be given when a demand for them is made, but they should be given simply and briefly, and without any attempt to make the case appear any better than the plainest statement of the facts make it.

A youth who is beginning a round of duties in any place which has any responsibilities may as well make up his mind that his employer will look with some disfavour, if not with suspicion, upon his explanation of failures.

He must be perfectly honest about them, and never slow to admit his mistakes. And there are few employers who are not willing to allow a beginner a liberal number of blunders and failures as a part of his education.

Pastor and People.

THE RESURRECTION.

Within the guarded tomb
Jesus' dear body lies;
Friends wrapped in deepest gloom,
Holding their tear-dimmed eyes;
All life is gone; the Lord is dead;
They know not why his blood was shed.

Three Marys loved Him well,
And saw how He was laid;
To weeping friends they tell
How His last bed was made;
And all agree sweet spice to bring
To embalm their Lord, their martyred King.

And that first Easter morn,
Before the break of day,
By loving hands were borne
Ointments to save the clay:--
When Mary cried, "Behold! the stone
Is rolled away! our Lord is gone!"

Stopping, they look within:
Two men arrayed in white,
All undefiled by sin,
Meet their astonished sight:
"Seek not the living 'mong the dead,
Your Lord is risen, as He said."

Still Mary, weeping, stands:
"Where have they laid my Lord?"
Sweet spices fill her hands;
Grief, like a mighty sword,
Pierces her heart; tears blind her eyes,
All unprepared for sweet surprise.

"Woman, why weepest Thou?"
"Sir, canst thou tell me where
My Master lies e'en now?"
"Oh, tell me? tell me where?"
"Mary!" she turned; she heard a voice
Which made her bleeding heart rejoice.

Rabbeni! Master! Lord!
Triumphant Conqueror!
Before Thy mighty sword
Death pales, retreats; aye, more,
Is swallowed up in victory,
And ransomed sinners now are free.

—E. M. Davis-Grant.

THE LAW OF LOVE IN BUSINESS.

Much of the discussion of sociological questions to-day is like a night ride through an iron region. One perceives noise, smoke, brilliance, but of his real surroundings knows less than before. The fire in the blast furnaces only makes darkness more intense. Daylight is needed for accurate judgment, and then much that seemed gay and attractive is grimy and repulsive, while the very place of dread uncertainty is seen to be the path of safety. So clearness is essential. And in seeking to apply the law of love in business, we must first have clearly in mind what that law is, and, second, what it requires.

I. What it is. As applied to social questions, Webster defines natural law as "a rule of conduct arising out of the natural relations of human beings, established by the Creator, and existing prior to any positive precept." Following out this suggestion another puts it this way: "Natural law is but another name for the expressions and methods of the Creator," and argues that the key to all progress is conformity to law. Surely this is in accord with him who came not to destroy but to fulfil the law, and who gave the new commandment to love one another. It was new in form and in application, but in principle was only the culmination, the beautiful and fragrant flowering of law. We reach, then, the statement concerning the law of love: It is not sentiment, but law. Here, perhaps, is the mistake of many well-meaning persons full of kindly impulse. They pity the woes of others and desire to help them, but sentiment is uppermost and they neither see clearly nor act wisely. They are the excited crowd at a fire where life is imperilled. It is the cool, brave firemen who save both life and property, and it is law developed and applied that benefits society. "Of law, there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempt from her power." When, therefore, the religious impulse is stirred to the bettering of society, the very first essential is recognition of law. Now love is so associated with sentiment that popular supposition places it outside the domain of law. Yet here and on the lower plane of mere human relation love moves according to fixed principles—law. How certainly, then, in that higher sweep of relation which includes the divine! Furthermore, as all law springs from God, it must be remembered that each law is perfect in itself and harmonious with every other. Amendments are unnecessary in the divine legislation. Each law supports every other

In the round ocean, and the living air,
And the blessed sky, and in the mind of man.

Nowhere, then, would God permit sentiment to o'ertop and master law. To do this would be to abdicate his own position of Supreme Lawgiver and Judge. Even in redemption the majesty of law is fully vindicated, and so that which constitutes the highest manifestation of love is at the same time the highest exemplification of law. Similar must be the operation of real love of man to man. Is it objected that this is cold and formal, a freezing out of the best elements of human intercourse, or, worse, a tendency toward materialism,

one great danger of the present age? That so, as another claims, we are really becoming less religious because more and more attributing phenomena and events to that order of nature "with which nothing interferes?" No, a thousand times! We are rather approximating Him who is at once law and love and life. The phrase, "Law of Love," is, then, well chosen, since it makes prominent an essential factor in the problem. When, therefore, we read, "A new commandment I give unto you that ye love one another," "Thou shalt love thy neighbour as thyself," "Owe no man anything but to love one another, for he that loveth another hath fulfilled the law," we do not receive mere sparkling effervescence of sentiment, impulse, but principle for guidance as well as strength—law which is to be applied in harmony with other laws because it never contradicts them—law which, like every other, is always pressing toward fulfillment. Love is, indeed, complete self-impartment, but always in accordance with law. The higher the love the higher the law, and so God, in giving Himself to man, limited Himself to promote the highest good of the object of His love, *i. e.*, He gave Himself under such conditions as would secure that highest good. This was the fulfillment of law, the law of His own being and the law of man's being. The law of love in business or elsewhere is simply action along the same line, nothing less, nothing more. It recognizes the distinction between *meum* and *tuum*, and transfers from one to the other only for the common good. It thus reaches what Mill and other philosophers affirm is the end of progress, "The greatest happiness of the greatest number." Still it is not socialism. The very name "Christian Socialism" is a misnomer, and, despite the present drift of thought in some places, is liable to do harm. To the writer it seems to arise from two things: a misapprehension of present conditions in society, and a misconception of the divine law of love. A recent candid writer says, "Everything seems to show that the present unrest now existing among the manual labourers of America is in no degree the result of recent changed conditions for the worse, but that it is entirely due to the sickly sentimentalism and semi-socialistic doctrines, the seeds of which are so persistently sown by foreign agitators, and whose theories are so abundantly advertised by the sensational portion of the newspaper press." This expresses the fact, and we do well to recognize it. We do better to go farther and not make a similar mistake regarding the law of love. It is not sentimentalism, but intelligent principle, God-like action, benevolence moving in harmony with universal law.

II. What it requires. Obedience. A business man and officer in a church once said to the writer, "I do not believe it is possible for a man to be a thorough Christian in his business and succeed in New York."

This expresses a too prevalent feeling. It reminds one of South's description of those "who believed in no God but mammon, no devil but the absence of gold, no damnation but being poor, and no hell but an empty purse." Yet God made no mistake in ordaining law, and Christ no blunder in making its obligation perpetual on His Church. The world by wisdom knows not God and His judgments are indeed unsearchable, but He has made it in His word and in human experience plain as noonday that the "law which makes for righteousness" is universal, and obedience is the only course of safety and of permanent success. To be sure

There's a success which colours all in life
Makes fools admired and villains honest;
All the proud virtue of this vaunting world
Fawns on success and power however acquired.

But over against this stands the law of Christian principle, knowing no exception, admitting no compromise, enforcing her demand, "Seek ye first the kingdom of God and His righteousness;" and history affirms the promise is fulfilled, "all these things shall be added unto you." When Amos Laurence was asked for advice, he said, "Young man, base all your actions upon a principle of right, preserve your integrity of character, and in doing this never reckon the cost."

A. T. Stewart said, "I have made it the rule of my life to give a man the value of his money, and I know no one who has succeeded for thirty years on any other principle."

This is the emphasis which experience puts upon obedience. There never can arise circumstances in business life where obedience to the higher law is not required and where it will not pay. But it must be with intelligent discrimination. This includes both principles and their application, methods and results. As a prime essential the business must be right in itself and beneficial in its effect. This excludes the liquor traffic and everything which like that is weakening to the body, enervating to the mind, and debasing to the soul. "Love worketh no ill to his neighbour." And granted this right basis, the conduct of the business must be on the same line. All forms of deceit, misrepresentation, or withholding of essential knowledge, and extortion, are condemned by the law of love. Not only trade but the whole question of employer and employed is covered by this principle—wages, service, mutual treatment, everything, is under the dominion of this law. By all parties concerned the business is to be carried on so as to promote the greatest good of the greatest number. This does not mean equal division either of goods or profits. But it does mean reasonable hours and fair wages to the worker, honest service to the employer, mutual protection of interests for buyer and seller, and sharing of the profits *pro rata* to the labour of their production. Wealth certainly belongs to the labour that produces

it, but capital is really accumulated labour, and whether in the direction of capital or of a gang of workmen, mental labour forms the largest and most valuable part and is entitled to its own reward. This takes account of administrative capacity, which in intelligent obedience to law and the Divine example keeps the balance of power in its own hands. A clergyman conversing with a leading socialist of New York said to him, "You know that if property owners were to make equal division with you socialists, in a short time your half would all be gone—what would you do then?" And the answer was, "Oh! make another divvy." Executive ability cannot refuse responsibility. Thus the very law of love defeats socialism. At the same time it opposes hoarding and all forms of selfishness. While it prevents overreaching for gain it also prevents self from becoming a burden to others by lack of thrift. While keenly alive to the wants of others it does not increase them by additions of its own. It recognizes that society is a unit and whether one member suffers all suffer with it, or one rejoices all rejoice together. So while love keeps the community idea prominent it is not communistic. It promotes confidence on every side—without which no business can be done—and helps the greatest number by teaching and enabling them to help themselves. This is indeed philanthropy, but not of the ordinary sort. It is high and holy, proceeds from God, and to the precise degree of its operation makes its possessor like Him. The business man following this course will command success by deserving it, and with an enlightened—not tutored—conscience, keep it "void of offence toward God and man."—*Rev. J. C. Allen, Brooklyn, in Homiletic Review.*

CONCEIT.

"Be not wise in your own conceits" (Rom. xii. 16). Translated into very plain language, the text means: Don't think you know everything. The text bids us not to be so foolish as to think we can monopolise wisdom. We make our blunder when we think common sense can be handled like some material commodity.

A "corner" in the wheat market may be possible, but a corner in thoughts and opinions is a very different thing. "We four" may control the cattle market, but common sense does not gather itself up quite so easily into a great sacred trust.

Don't act as if you knew it all. You will carry your head too high. You will be too intolerant and overbearing. It will be too hard to affiliate or fellowship with you in anything. Wisdom does not run in ruts nor does she often travel over the narrow gauge.

Don't get up in a business meeting of the church fully persuaded that only your favourite measure has merit. If this isn't adopted, perhaps the church will survive. Your measure may be right; it may be wrong. If it be wrong, it would be an unfortunate thing that you should be the only one to perceive this.

Conceit often fastens to a single phase of truth. The opinionated champion of reform sees only the need of the hour. The cause, as he sees it, fills all the horizon of his thought. He wonders why others do not fall into line with him.

"Why don't they adopt my methods?" he asks. Their methods to him seem utterly inadequate. He allows himself to antagonise and be antagonised. Ere he knows it he is treating as foes those who in some other way are working toward the same great end with himself.

The world frowns on conceit. The Gospel has no place for it. The man who thinks he knows it all may be called anything but wise. To know what one does not know is just as important as to know what one does know. And ever to bear in mind that another may know what I do not—may be right while I am wrong—is a concession which, if frankly made and humbly acted upon, may be a means of grace to every one of us.—*Rev. E. E. Rogers.*

YESTERDAY AND TO-DAY.

There never was a time when "another Gospel" had such free course and was so glorified among us as now. It is not so much open infidelity as fictitious Christianity that we have to fear—a Gospel which uses all the phrases and exercises all the seeming fervours of the true faith, but is as unlike it as lead is to gold. Indeed, I may say that to-day Liberalism has, for the most part, left of contending and taken up counterfeiting. One of the most artful methods of issuing spurious currency is to take a gold coin and bore into it, and dig out the great bulk of the gold and then fill up the cavity with lead. The face of the coin remains intact; but the heart has been hollowed out. Just so the most dangerous theology in circulation among us to-day is an evangelicalism which keeps most of the phrases of orthodoxy, and yet is utterly void of the vital substance thereof. Atonement! Yes, indeed, says this other Gospel; Jesus Christ is the martyr-man of the race, one in whom the enthusiasm of humanity kindled to such intensity that it consumed the heart from which it proceeded, giving the most splendid example of self-sacrifice which the world has ever seen; not that in His death He bore the curse of a violated law. Such an idea spoils the poetry and pathos of His martyrdom, needlessly embarrassing it with the theology of substitution and vicarious satisfaction for human guilt, thereby keeping alive the old "offence of the cross."—*Dr. A. J. Gordon.*

Our Young Folks.

SLEEP.

While children sleep
They know not that their father toils ;
They know not that their mother prays—
Sending in blessing o'er their beds,
Imploping grace for afterdays.

While children sleep
They never dream that others work
That they may have their daily bread ;
When morning comes they rise and eat,
And never ask how they are fed.

While children sleep
They do not see the shining sun—
They do not know the gracious dew,
In daily miracle of love,
Is ever making all things new.

Do we not sleep ?
And know not that our father works
With watchful care about our way.
He sends in blessing from above—
His love broods o'er us day by day.

Do we not sleep ?
And never dream that others work,
Reaping the sheaves that might be ours ;
We see not how the shadows fall,
Which mark the swift departing hours.

Ah, still we sleep !
Our drowsy eyes see not the light,
See not the hand stretched out to bless,
See not that waiting for us stands
God's kingdom and His righteousness.

WHO KNEW BEST ?

About some things Florence was sure she knew better than her mother, although she was but ten years old. One was about her new spring coat and hat. Florence wanted to wear them at once, but her mother said she must wait for some time yet. This made her quite cross, but her mother did not allow her to wear her new clothes any the sooner for that.

One bright, sunny morning her mother was in bed with a headache, and Florence had to get ready for school by herself. She went to the closet for her old cloak and winter hood, and there on the nail was the new coat, and on the shelf lay the hat all ready to put on.

"I do believe I will wear it to-day," she said to herself. "I am most sure mamma would let me, it is so bright and warm." But she was really not at all sure. She would have put on the new coat and hat, and gone quietly down-stairs for fear Mary, the nurse, would see her, if she had been.

When she arrived at school all the little girls came about her to admire her new clothes, and she felt very proud.

At recess the children were playing in the yard. The ground was damp and muddy, for it had rained all the day before. Florence was having a fine game of tag, quite forgetting her new coat. Suddenly as she was running, her foot caught, and down she fell in the very muddiest part of the yard ! The others ran to help her, and laughed merrily when they saw the plight she was in. But Florence did not laugh ; she was much nearer crying ! The front of her pretty light coat was black with mud, and her hat was bent out of shape. While the older ones were brushing off the mud and trying to console her, bell rang, and they had to go into school. Florence was able to pay very little attention to her lessons, and received a number of bad marks, the first she had had that week. To make matters worse, when she came out of school the rain was pouring down and she had no umbrella. With her old coat and hood on she would have liked the fun of running home in the rain. Now it was anything but funny, particularly as her mother opened the door when she got home.

"You may go upstairs," said her mother, "and wait till I come."

The waiting was dreadful. Mary came and took her hat and coat away, but did not speak to her. At last her mother came, and Florence would have preferred any punishment to her mother's way of talking ; it made her feel so small and so ashamed.

She cried a great deal, and said she was very sorry. But that did not take the stain off the coat. She was obliged to wear it, however, stain and all, until it was outgrown, to teach her that wrong doing had lasting effects.

I am glad to say that it did teach her.

LONGEST VERSE IN THE BIBLE.

Nearly all the verses of the Bible are very short ; but here is one from the Book of Esther that is of a different kind. It is found in the eighth chapter and ninth verse :

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof ; and it was written, according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews, according to their writing, and according to their language.

THE STAR AND ITS LESSON.

A child sat looking at a star one bright evening as it gleamed and twinkled in a faultless sky. It was so bright and pure, so constant in its apparent gaze upon the world and even on the child itself, that the wondering soul began to feel that it was the eye of the Infinite One beaming upon it something of the peace of heaven. For heaven, it said to itself, is all beauty and love, and nothing can be looked from it but that which is good. But while it gazed and admired, feeling within it also the thrill of its gentle, yet lofty meditation, a mist moved up from a neighbouring stream, and the star was gone. "Gone," sadly said the little one ; "I shall see it no more." A little later the mists grew into heavy clouds, that rolled in masses along the hill-tops and over the forests, and, the rain beginning to fall, a hopeless shadow gathered over all the sky. Following this came the thunder, growling, rumbling, roaring, the heavens being full of an angry storm that seemed to have obliterated all the beauty of the evening. The little watcher, half in terror as well as grief, bewailed the extinguished light, and especially the "eye" that had so kindly kindled for it, and was ready to weep over the loss of that which it could never see again. But even while it sobbed, a strip of light appeared in the west, and as the thunder rolled off and became indistinct in the east, the broad sky began to bend again over the dripping earth, and lo ! the same star, undimmed, but almost brighter than before, was looking from the peaceful heavens. And then the child rejoiced and thoughtfully said, "Is not this wrought into a majestic picture, the lesson the mother was teaching me—that though mists, clouds and storms come and hide away the face of our Father, if we only wait and watch, they all disappear, and we shall see His love and goodness as beautiful as before ?" And then, as her eyes closed among the clustering ringlets, her sleep was that of the beloved.

BERT AND THE BEES.

Bert had three buckets of water to bring from the spring. They were pretty big buckets, and the spring was at the foot of the hill. The weather was getting warm, too. He tugged away at one bucket and got it up ; then he lay down on the back porch to rest.

"Hello, Bert ! sun's not down yet," said his father, coming in to dinner from corn-planting.

"I wish I were a big man," said lazy Bert, "and didn't have to carry water."

"But you would have to plant corn and sow wheat, and cut and reap and thresh and grind," laughed his father.

"I don't mean to work when I am big," grumbled Bert.

"Then you'll be a drone," said his father.

"What is a drone ?" asked the little boy.

"A bee that wont work ; and don't you know that the bees always sting their drones to death, and push their bodies out of the hives ?"

The farmer went off to wash for dinner, and Bert dropped asleep on the steps, and dreamed that the bees were stinging his hands and face. He started up, and found that the sun was shining down hotly on him, stinging his face and hands sure enough.

He hurried down to the spring, and finished his job by the time the horn blew for dinner. "Father," he asked, while he cooled his soup, "what makes the bees kill their drones ?"

"God taught them," answered his father : "and one way or another God makes all lazy people uncomfortable. Doing with our might what our hands find to do is the best rule for little boys and big men, and I wouldn't be surprised if the angels live by it, too."

KEEP A CLEAN MOUTH, BOYS.

A distinguished author says. "I resolved when I was a child never to use a word which I could not pronounce before my mother." He kept his resolution and became a pure-minded, noble, honoured gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions, which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course, no one thinks of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father and mother.

Such vulgarity is thought by some boys to be "smart," "the next thing to swearing," and "not so wicked ;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity, and your "tongue from evil ;" but in order to do this ask Jesus to cleanse your heart and keep it clean ; for "out of the abundance of the heart the mouth speaketh."

HOW LORD MACAULAY READ.

When a boy, he said, I began to read very earnestly, but at the foot of every page I read, I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from beginning to end. It is a very simple habit to form in early life, and is valuable as a means of making our reading serve the best purpose.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 17, }
1890. }

THE PARABLE OF THE SOWER.

{ Luke 8:
4-15. }

GOLDEN TEXT.—Take heed, therefore, how ye hear.—Luke viii. 18.

INTRODUCTORY.

The Saviour was still occupied with His ministry in Galilee. His days were constantly filled with sacred work. He healed the distressed, was ready to instruct all who came to Him, and embraced every opportunity for teaching His truth for man's salvation. Towards the close of a busy day He left Capernaum, accompanied by His disciples and friends, and the large numbers that were anxious to hear, and from a boat near the shore of the Lake of Galilee spake this and a number of His other memorable parables. The truths that Christ proclaimed had aroused general interest, and people were coming from great distances to see and hear this wonderful teacher, "they came to Him out of every city."

I. **Teaching by Parable.**—This is an interesting and instructive form of teaching. It takes objects and incidents in nature and human life, with which all are familiar, and makes them the vehicles for conveying moral and spiritual truth to the minds of the hearers. In the parables of Jesus the analogies between the natural and the spiritual are most impressively drawn. It has been supposed that when the parable of the Sower was spoken the hearers may have actually beheld men engaged at the time in sowing seed on the neighbouring fields. At all events they would be perfectly familiar with the framework of the parable. In this parable we have the advantage of Christ's own interpretation of it. The sower is he who teaches God's truth for salvation. Christ Himself was engaged directly in this work during His life on earth. The apostles after Him were engaged in the same work. All who endeavour honestly and earnestly to present saving truth to the minds and hearts of others are sowing the good seed of the kingdom. The seed is the word of God. It is the word that God has given. It is not the imaginings of men or what is merely in harmony with their own desires, but the truth that God has revealed in His word for our instruction in divine truth. The soil in which the divine seed is sown is the human heart. It is sown in the understanding, the memory, the affections and the will. If it is to bear good fruit it must take root in the soul.

II. **The Wayside Hearers.**—The fields in Palestine, unlike those we are accustomed to see, are not usually surrounded by fences, but they lie alongside the roads and pathways. When the sower scatters the seed broadcast, grains of it will occasionally fall on the beaten road and lie on the surface. The hungry birds, however, are on the watch and they swoop down and pick up all they can get, so the seed is destroyed. The wayside hearers of the word are they whose hearts have become hard and unimpressible, like the beaten highway. Sin has hardened the heart and dulled the conscience so that it is insensible to the truth, which can only momentarily lie on the surface. The devil suggests doubts, and presents to the mind other thoughts so that the importance of the truth is overlooked, and it is soon forgotten. Into hardened and callous natures the truth too often fails to find an entrance.

III. **Rocky-ground Hearers.**—In many places in Palestine the soil is shallow, resting as it does on the underlying limestone rock. On such soil the seed sown takes root, and does so quickly because moisture is absent, and the heat of the sun is strong, but without the nourishment that moisture supplies the power that forced it into life soon kills it ; the heat of the sun is too strong and the plant cannot for the rock underneath extend its roots downward to draw the moisture needed for its subsistence, so it quickly withers away. So there are shallow natures into which the seed of the Word finds an entrance to a certain extent, they feel its power, they receive it gladly, it touches their emotions and they rejoice for a time in the blessed influence they feel. But the truth has not taken possession of their entire nature. There is not a complete surrender of the spiritual being to the power of the truth. When anything occurs to try the strength of their religious convictions they cannot stand the strain. Temptation is too much for them and they fall away. An emotional religion may promise well for a time, but it is seldom of an enduring kind.

IV. **Thorny-ground Hearers.**—Thorns and weeds of various kinds grow luxuriantly. The careful farmer has to devote attention to keeping the soil clean. If weeds are not rooted out they will continue to spread and destroy the usefulness of the ground. Weeds are abundant in the fields of Palestine, and the farmers there have to exercise great care and watchfulness in extirpating them. The strong coarse roots of thorns and other plants twine around the grain roots and strangle them, or when the plants have shot above ground the weeds outstrip them in growth and overshadow them so that the sunshine and moisture are intercepted and thus they are withered and do not come to maturity. So in the field of the soul, there are noxious weeds that prevent the growth of the good seed of the word. The cares, the riches and the pleasures of this life are injurious to the spiritual nature. In the prosecution of every-day duties it is possible for them to get an undue influence over us and overstep their relative importance. It is not meant that the discharge of these duties is wrong but if they are pursued to the exclusion of spiritual duty then they operate injuriously. The eager desire for riches is also injurious to spiritual life. Too often it leads to covetousness, against which Christ tells us to beware, and the apostle says covetousness is idolatry. Then the allurements of pleasure hinder the growth of spiritual life, even when pleasure is lawful. Sinful pleasure is destructive of spiritual life.

V. **The Good Ground.**—In the field where the husbandman sows his seed there is besides the beaten pathway, the rocky soil and the thorny ground, the thoroughly good portion, fitted for the reception of the seed, where it will under favourable conditions grow to maturity and yield abundant increase. So again is it in the spiritual field. The state of the heart has much to do with the fruitfulness or unfruitfulness of the seed. The good and honest heart is open to God's truth, it welcomes it, believes it and seeks to obey it. A good and honest heart is not clouded by prejudice, but is open to conviction, because it longs to be and do what is right. It is also said that the good and honest heart keeps the word. Temptation cannot draw it away. The devil is powerless to steal it. The cares and pleasures of life cannot choke it. It brings forth fruit in varying degrees of plentifulness in due season. The fruits it yields are the fruits of the Spirit, described in the Epistle to the Galatians. It is also added that those who receive the good seed of the Word into good and honest hearts bring forth fruit with patience. It is only by patient continuance in well-doing that the fruits of the spirit ripen. Patient waiting on God's gracious influences is one of the conditions of a fruitful spiritual life.

PRACTICAL SUGGESTIONS.

The parables of Jesus illustrate the fact that the God of Nature and the God of Grace is One. Both nature and grace display His glory.

To which class of hearers of the Word do we belong ? Before proceeding to explain the parable to His disciples Jesus said, "He that hath ears to hear let him hear."

The reaping time will come. "He that sows to the flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

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The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 16th, 1890.

Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 Cents a hundred, at the office of

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

THERE seems to be some doubt as to whether the "Society" people of Woodstock received "Lord Somerset" with open arms when he favoured that prosperous town with his presence a year ago. It is understood that the upper ten deny the soft impeachment. At all events they don't call upon him now and he finds it inconvenient to call on them. Whatever the facts may be in regard to Woodstock it is notorious that every city and town in the Province has been sold by a Lord of some kind at one time or another. It seems to give people pleasure to be gulled and the bogus Lords have always found the business profitable. So long as there is profit on the one side and pleasure on the other why should not the "Lord" business go on?

ONE of the best things about the Woman's Foreign Missionary Society is its breadth. We of course mean its breadth geographically—not theologically. Looking down the *Globe's* column of names you find delegates from every part of Ontario. There was scarcely a point from Ottawa to Sarnia, from Welland to Owen Sound, that was not fully represented. The Hamilton meeting was no local gathering. The delegates came from everywhere. All things considered, perhaps the rural congregations were most fully represented. It was a genuine Ontario meeting. The constituency of the Society is the Province. This is as it ought to be. The attendance at these annual gatherings shows in the most conclusive manner that the whole Church is waking up to the importance of mission work. Besides the six hundred women who were present, there were six thousand or more at home who were there in spirit.

WOULD it not be well to consider the propriety of holding the annual meeting of the Woman's Foreign Missionary Society a few weeks later? At the present date the weather is very uncertain—generally, we believe, unfavourable—and the roads in the country almost impassable. If all the members lived close to a railway station, the state of the roads would not be a matter of much concern, but any one who examined the Hamilton roll could not help seeing that no small number of the members had to take a long and muddy drive to catch their trains. Besides all this the state of the weather has much to do with the enjoyment and profit of any meeting. It is much easier to hold a good meeting of any kind on a fine sun-shiny day in May than on a bleak, raw, drizzling April day when there is a searching wind blowing from the north-east. No doubt it is desirable that the funds should be in Dr. Reid's hands before he closes his books on April 30, but that matter might be satisfactorily arranged.

THE annual meetings of our numerous Parliaments never fail to illustrate the liking of people for a fight. Half a dozen of the ablest members on both sides may work for a whole sitting on half a dozen real good bills, but nobody pays much attention to them or the bills. The people in the galleries yawn, say it is "mere routine," and leave. If Mr. Fraser and Mr. Meredith should help each other across the floor to pass a bill that would be an unspeakably great blessing to the country, few people would take much interest in the efforts of the hon. gentlemen. If they would engage in a kind of political prize fight about nothing at all, the

galleries would be crowded to suffocation and the interest outside intense. Let a dozen of the ablest men on both sides of the House of Commons spend an entire evening in perfecting a good law, and most people vote the proceedings a bore. In a somewhat modified form the same love for a fight may be seen in our Church courts. A heresy trial or a frantic wrangle over a second-hand melodeon always crowds the galleries, while a quiet discussion on the State of religion or some vital topic may be listened to by a very thin audience. This inordinate love of a fight is evidence of a low tone of piety and of a thoroughly vulgar mind.

THE *Interior* has this sensible thing to say about stopping church quarrels:

The only way to stop a Church quarrel is for everybody to absolutely stop talking. That is a sure cure. Change is in constant progress. Nothing remains to-day what it was yesterday, and nothing will be to-morrow what it is to-day—and the swift fingers of time are not long in substituting every fibre of the old with the new. All one has to do if dissatisfied in church relations is to wait. They will come right of themselves.

If everybody absolutely stopped talking about church quarrels, and all newspapers stopped publishing sensational reports about them, nine-tenths of them would never amount to anything. Just as long as vain, conceited notoriety-hunters find little knots of gossips to speak about their achievements in mischief and newspaper reporters to put their malicious sputterings into decent English, just so long will they be tempted to seek notoriety by raising quarrels in Christian churches. A conceited feather-head, who is itching for prominence and cannot induce his fellow-men to give him a prominent place, is always ready to bid for the unsavoury notoriety that a church quarrel is sure to give him for a time. Nothing kills a notoriety-loving demagogue like silence and a severe letting alone. He can stand anything but that.

MR. JUSTICE ROSE in charging a jury the other day made the following suggestive observations:

Let me say a word about this constant attack upon the Roman Catholic Church. Some of you may have strong Protestant feeling, but is there a man who dare say that the Church to which he happens to belong contains all the truth and nothing of error? Is there any one denomination of Christians that to-day has all the truth, or affirms as truth all that their fathers and forefathers affirmed as truths? Does not the advancement and enlightenment which comes from years of study of God's Word and religious teachings show that many of us have yet many things to learn, and that we are only on the ocean shore picking up the pebbles and beyond us lies the large sea of truth? And can any one of us say that all is error outside of us? Let us be tolerant each of the other's opinions, because, if we believe as we have been taught, we feel assured that in the Great Day no one will be approved because he is a Roman Catholic or because he is a Protestant, because he is an Anglican, Presbyterian, Methodist or a Baptist, but simply because he is a Christian, having observed the rules of right and wrong and done his duty to his neighbour, and, so far as he has instruction, his duty to his God. And it is no advantage to a community, and it is no advantage to the members of the community, no advantage to Protestants or Orangemen or to any other class to make foul suggestions with reference to those of another faith. It is not wise, it is not politic; it does no good; it creates ill-feeling, stirs up dissensions and causes those with whom we must live not to live with us in that spirit of friendship that ought to mark the communications of neighbours. And until one reaches that eminence when he can declare that he knows the whole mind of God, I think it behooes him to be humble and sit at the feet where he may learn wisdom and be willing in the feeling of charity to believe that others may be right, although they see differently to what he may see.

The trouble is that too many people think they actually do know "the whole mind of God." They think that their own "ism" is all that ever was in the Divine mind. Mr. Justice Rose is a strong Methodist but he manifestly has a good deal more breadth than many denominational men have.

DR. PIERSON has found out to his cost that the Dods' party in the Free Church of Scotland are quite ready and able to defend themselves. In a letter to the *New York Observer* Dr. Pierson stated that the Rev. George Adam Smith holds a theory of Inspiration which abandons all that is peculiar to prophetic insight and foresight, denies all supernatural communication, and reduces the Bible to the level of any other book written by sagacious students of human nature and current events. Mr. Smith promptly brought the writer to task, and succeeded in getting him to admit that he had never read Mr. Smith's work on Isaiah, but had founded his opinions on one extract from the book and on conversations he had heard in various parts of Scotland. After proving that he does not hold any such theory of Inspiration, Mr. Smith says in a closing letter:

Is it only I that will suffer from this sort of thing? Far higher interests than mere personal ones are endangered

through one who was called, as you were, to so purely spiritual a work among us, by the consent and welcome of all our parties, and to whose strong appeals we have all listened with thankfulness to God for raising up so inspiring an advocate of missions—through such a one stooping from his lofty mission to take up controversial matter, and especially using his authority to report the evidently exaggerated and, as it now turns out, the false charges of some members of the Church against their brethren.

Certainly it was not good taste in Dr. Pierson to involve himself in controversy while in Scotland on a much higher mission, and few right-thinking people will sympathize much with him when he comes off decidedly second best in his encounter with the Scottish divine. The one thing abundantly clear at the present time is that Drs. Dods, Smith and Bruce do not intend to let the case go against them by default. They are decidedly able men and will make a strong defence.

A YEAR ago the Synod of the English Presbyterian Church published a new creed which, truth to say, did not call forth much enthusiasm in any part of the Presbyterian family. The article on Inspiration was considered defective and was sent back to the committee to be amended. The amended article reads thus:

"We believe that God, who manifests Himself in creation and providence, and especially in the spirit of man, has been pleased to reveal His mind and will for our salvation at successive periods and in various ways; and that this revelation has been, so far as needful, committed to writing by men inspired of the Holy Spirit, in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all as God's written Word or message to mankind; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to the Supreme Judge in questions of faith and duty."

The *British Weekly* has this to say about the result of the second attempt:

We do not see that there is anything that can conceivably be objected to by any evangelical Christian in this article, but it looks as if the victory lies with the advanced party, for there is not a word in it under which any process of heresy could be conducted against the most advanced critic who has ever appeared in any Church calling itself evangelical. The real question which should have been faced was whether Scripture as originally given was without error in fact or doctrine, and whether the statement of this belief shall be essential on the part of ministers and elders of the Presbyterian Church.

To say that there is nothing in an article that any evangelical Christian can object to is not saying much, but even this mild praise is neutralized by the fact that the article would be useless if you had to test it by a trial for heresy. An article on Inspiration under which you could not try a minister who denied inspiration would be about as useful as a law against theft under which you could not try a man for stealing. Our American friends will find out that the difficulties of Revision are not over when the Church decides to revise. The real difficulties begin when the actual work begins.

WOMAN'S WORK FOR WOMAN.

ANOTHER year's substantial and progressive work has been achieved by the Woman's Foreign Missionary Society. The entire history of this modern institution has been one of steady progress. It was not entered on unthinkingly. Its origin is due to no sudden but momentary outburst of enthusiasm. The special consecration of woman's efforts to the advancement of Christ's cause in heathen lands was not a novelty when the women of the Canadian Church formally entered on a sphere of work in which they have been so singularly successful. There were similar organizations in connection with sister churches in other lands. These had done excellent work, and it was deemed advisable that similar efforts in connection with the Canadian Church might be made. The results have amply justified the foresight and sanctified common sense of those who undertook to found the Woman's Foreign Missionary Society in connection with the Presbyterian Church in Canada. Many of those who inaugurated the work have given it the benefit of their counsel, and have been unremitting in their self-denying efforts in advancing the cause for whose promotion it was founded, and is so ably maintained. Others who were faithful and devoted in their labours have fallen on sleep; yet their memories will be long and gratefully cherished and their influence and example continue to animate those that remain.

The meeting at Hamilton, as it was expected to be, was one of great interest and profit to all who were privileged to attend. In point of numbers it was exceptionally large, so many of the auxiliaries being well represented. The business was conducted in a methodic and satisfactory manner, there being no unnecessary waste of time, which verbose discussion is sure to occasion; neither was

any matter of importance hurried over without due consideration. It is clear that executive and administrative ability is not the exclusive possession of the sterner sex. The address of welcome and the response were worthy of the occasion, and the general speaking was practical, business-like and to the point. The reports, though in the nature of the case formal, were not by any means the least interesting part of the proceedings. The president's address gave a comprehensive view of the remarkable advance made by the Gospel in heathen lands and the deepening interest in the work almost everywhere apparent. The Foreign secretary's report gave full details of the work in Central India, Honan, China, and among the Indians in our own North-West. From the Home secretary's report it appears that there are now twenty-five Presbyterian societies, 437 auxiliaries, 176 mission bands; these comprise a total membership of 15,168. In literature specially adapted to promote the work of the Society among old and young, a total of 82,133 issues had been made during the year. The report submitted by the treasurer shows that, financially, the past has been a prosperous and progressive year, the total amount raised amounting to \$31,999.28. This indicates a degree of liberality fitted to excite feelings of greater hopefulness for the future. The appropriation made of the funds will commend itself to the Church generally as being eminently judicious. Not the least interesting act of liberality on the part of the delegates, who, though they could not officially make a grant to Pointe-aux-Trembles school, had no difficulty in making a voluntary contribution of over \$100 for the funds of that most useful and deserving institution. This annual meeting of the Woman's Foreign Missionary Society is in itself a very helpful means for deepening and diffusing popular interest in Foreign Missions. The delegates appointed to attend it are more fully imbued with the missionary spirit, and the congregations in the city, where the meetings are held, receive a fresh impulse and a new accession of missionary zeal. Well may these devoted Christian workers enter upon the fifteenth year of their work with feelings of devout gratitude for what they have been enabled to accomplish in the past; with high hopes of still greater usefulness in time to come; and with renewed consecration and redoubled zeal, knowing that they have the approval and esteem of the Church, and better still, the benediction of Him who said, "Go ye into all the world" resting upon their unselfish and beneficent endeavours.

AN ARCHBISHOP'S CIRCULAR.

THE Archbishop-elect of Kingston is evidently a man of lively temperament. He belongs emphatically to the Church militant, and from his pugnacious disposition it seems probable that he will seldom be without a broil to occupy his attention, and keep his facile controversial pen in constant exercise. He is either the chosen or the self-elected champion of the hierarchial system of primary education. It is in connection with this question that he has acquired the degree of prominence he would have otherwise escaped. His utterances, public and private, are lacking in the repose and dignity which the stately occupant of so exalted a position is usually supposed to possess. Still, the fresh impetuosity is all the more piquant coming as it does from so unlooked for a quarter.

This time the Archbishop-elect of Kingston has not sought to obtrude himself on the public gaze. Greatness is thrust upon him despite any effort of his own to avoid publicity. That in this last instance he sought "to do good by stealth and blushes to find it fame," is evident from the fact that the circular which has drawn fresh attention to the Archbishop and his doings had on the top left-hand corner the monitory words "private and confidential." By what means the sacredness of that seal was broken there is no intimation, but that it has been disregarded is plain from the fact that it has appeared successively in the principal daily journals of this city, as well as elsewhere. It might be a matter of passing interest to ascertain how the private and confidential circular came into other hands than those designed for its reception. The subject of the circular though deeply affecting the interest of the laity was not primarily addressed to them but "to the very Rev. and Rev. Clergy of the diocese of Kingston." Can it be that some one or more of the ecclesiastical members of the Archbishop's flock, in a moment of irritation at the assumptions contained in the circular, handed it over to the secular arm of the press, for the purpose of

letting the outside world see how matters are managed within the fold?

In countries where the Roman Catholic Church has free control it is a significant fact that illiteracy abounds. Spain, Italy, the South American Republics are not countries in which popular education, when left exclusively in the hands of the priests, has made striking advances. When the church has everything its own way, there is the utmost indifference in the cause of popular education. It is only when side by side with progressive Protestantism that the ecclesiastical authorities bestir themselves. The common people of the Roman Catholic Church become sensible of the disadvantages to which they are put by lack of educational facilities. The Church has assumed that so far as it can manage it, there shall be no national system unless it can be controlled by Roman Catholic ideas. Nor is it less significant that in those lands where the ecclesiastical grasp on the educational system has been relaxed by the establishment of free institutions the popular will has invariably manifested itself in direct antagonism to priestly assumption. Modern Italy does not even listen with patience to the claims of the Vatican to control education. Mexico is no longer willing to submit her educational affairs to the control of the Jesuits, and one of the first acts of the provisional government of the Brazilian Republic was to liberalize and extend its system of education. That belated bigotry should find a mouth-piece in a recently imported Irish ecclesiastic may to some be surprising, but then those who have been observant of the attitude of the Roman Catholic Church will scarcely be surprised at anything some of her representatives may say on the vexed question of national education. He has simply blurted out what others more cautious would hesitate to say.

The law of Ontario makes provision for the education of all children from the age of six to sixteen, irrespective of race or creed distinctions. The religious beliefs of parents and children are amply protected by an efficient conscience clause. Roman Catholics as well as others have the legal right to avail themselves of the educational institutions provided for them. That is the civil right of every Canadian, and whoever interposes to hinder the people in the free exercise of their rights is no friend to civil and religious liberty. The man who attempts to do so thereby contributes to the hastening of that conflict which Romanism by its illiberality and aggressiveness is determined to force on all freedom-loving people. If collision comes it is morally certain that mediævalism will go to the wall and stay there. The friends of national education and free institutions will rather be pleased than alarmed at the contents of this private and confidential circular. There are indications that Roman Catholic parents would be quite content to avail themselves of the ordinary public schools if left to their own judgment in the matter. It was stated not long ago that throughout the province there were about 50,000 Roman Catholic children in attendance on the public schools. The exceptionally strong language of the circular is itself evidence that the utmost limit of ecclesiastical force must be brought into requisition to whip the faithful into line. Why is it so if the people are convinced that separate schools are the only ones where Roman Catholic children can receive a proper education? If people are sure that a certain course is right is it necessary to invoke the fullest stretch of priestly authority, and to follow them to their dying pillows with threats that to the docile Roman Catholic must seem terrible; nay, even to go beyond this and hint that eternal damnation may overtake those who refuse compliance with the behests of the hierarchy? If this should be deemed an unfair inference what does the following language of the circular really mean?

It follows that such rebellious Catholics as I refer to cannot receive any sacraments or any favour from the church, even in *articulo mortis*, so long as they persist in their rebellious disposition and refuse to sign the written declaration aforesaid, or order it to be signed in their name. And should any of them unhappily die in that state, I hereby ordain that no public mass shall be offered nor any public prayers said for his soul, nor shall his corpse be admitted into the church, nor any bell be tolled for announcement of his death or burial, nor shall it be lawful for any priest to attend his funeral. But if the dying sinner shall have signed the required declaration of repentance, and consequently died in the peace of the Church, the pastor is hereby required to read such declaration aloud to the faithful in the church before the funeral mass or absolution of the corpse, and also at mass on the following Sunday before praying for the soul of the deceased.

It needs only a few such ecclesiastical mandates to open the eyes of the Catholic people to the fact that they are being held in a moral and spiritual bondage that will inevitably become intolerable. The yoke of the oppressor can never be made permanent.

Books and Magazines.

THE UNITY OF THE CHURCH AND CHURCH UNIONS. Lecture and Letters. By Rev. William McLaren, D.D., Professor of Systematic Theology, Knox College, Toronto, with an appendix containing Rev. Dr. Langtry's Letters in reply to Dr. McLaren, and also the Lambeth Articles. (Toronto: Presbyterian News Co.)—This is a reprint of the Professor's thoughtful and sensible lecture delivered at the opening of the last Session of Knox College, together with the animated and racy correspondence it occasioned.

THE BOOK BUYER. New York. Charles Scribner's Sons.—A new feature is begun in this month's number—"In the Library," a page of confidential and gossip chat on bookish and art topics. The engraved portrait is of W. Clark Russell, the sea novelist. The portrait is accompanied by an authorized sketch of Mr. Russell. The other features of the *Book Buyer*, its illustrations and readings from new books, its descriptive reviews, its answers to queries, its London and Boston Letters, and its notes about books and authors are as attractive as ever.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The Gospel according to Luke, being the text of the present International Lesson series, receives prominence in this very valuable monthly. There is a paper by President H. G. Weston, D.D., and the series of studies, "The Life and Times of Christ," by the editors, Professor Harper and Professor Goodspeed. Professor Beecher continues his papers on "The Post-exilic History of Israel." To diligent students of the sacred Scriptures this magazine is a valuable help.

THE ENGLISH ILLUSTRATED MAGAZINE.—New York: Macmillan & Co.—Those interested in aquatic sports will find this month's number of the *English Illustrated* very interesting. Rowing at the two great English Universities is treated artistically as well as descriptively. "Rowing at Oxford" is by W. H. Grenfell and R. C. Lehmann describes "Rowing at Cambridge." Both give several portraits of celebrities connected with each University. Other interesting illustrated papers are "A Glimpse of Highclere Castle" and "Social Life in Bulgaria." "The Last Words of Don Carlos" is a poem of considerable power. "The Ring of Amasis" is continued.

THE BIBLICAL ILLUSTRATOR. By Rev. Joseph S. Exell, M. A. St. Luke. Vol. III. (Toronto: William Briggs.)—Whatever throws light on the meaning of Scripture is valuable to all who love to study the Divine Word, but it is especially so to those engaged in the work of Christian instruction whether from the pulpit, in the Sabbath school class or in other ways. To all such this work will be helpful. The material's, carefully selected and well arranged, consist of anecdotes, similes, emblems, illustrations, expository, scientific, geographical, historical, and homiletic, gathered from a wide range of home and foreign literature on the verses of the Bible.

THE CANADA EDUCATIONAL MONTHLY. Edited by Archibald MacMurchy, M.A. (Toronto: The Canada Educational Monthly Publishing Co.)—The April issue of this excellent educational magazine is very attractive to the circle of readers for which it is specially designed. Professor McNaughton, the new incumbent of the Greek chair in Queen's University, contributes the concluding part of his inaugural on "The Study of Greek." "The Two Fallacies"—that grammatical analysis should be used very sparingly, and that to endeavour to teach a right by presenting a wrong is absurd and mischievous—are discussed with much ability and common sense by Mr. A. H. Morrison of Brantford Collegiate Institute. The other contents of the number are varied, interesting and useful.

THE PRESBYTERIAN AND REFORMED REVIEW.—(New York: Anson D. F. Randolph & Co. Toronto: The Presbyterian News Co.)—The second number of this highly valued quarterly has made its appearance promptly. The issue is one of decided excellence. It is noticeable that, with one exception, the principal contributions are from professional pens. It is by way of eminence an academic number. This is not stated as a fault but as a fact. It is fitting that those whose erudition and opportunities specially qualify them for the discussion of important speculative and practical theological questions should favour the intelligent reader with their views, but it can hardly be that the presidents and professors are competent to contribute to its pages. Professor A. L. Frothingham, jr., writes on "Christian Art and Theology," J. Romeyn Berry, D.D., on "Church Discipline," Professor Thomas H. Skinner, "The Fatherhood of God," Professor Timothy G. Darling, "The Church and Doctrine," President Scovel, "College Comity," Professor R. D. Wilson, "The Date of Genesis x." The Historical and Critical Notes are by President Ethelbert D. Warfield and Professor J. De Witt. The Editorial Notes are by four distinguished academicians, Principal Caven among them, who writes on the Jesuits in Canada. The summary of theological and general literature is an excellent feature of the *Review*.

EXPOSITION OF THE EPISTLE TO THE HEBREWS, in a series of Discourses. By Rev. D. B. Cameron. Vols. I and II. (Toronto: Presbyterian Printing and Publishing Co.)—A glance at these volumes calls up mournful as well as pleasant reminiscences. They are in a sense the completed work of one who was esteemed and beloved wherever he was known. His sterling and consistent character entitled him to the genuine respect with which he was regarded. These expository discourses on the Epistle to the Hebrews were completed just before he was seized with his last illness. All who knew Mr. Cameron will prize this his latest work as a valuable memento of one who lived in the spirit of the Gospel he loved to preach. The origin and intent of the work is thus described in his own words: This exposition is the fruit of a long study of the Epistle to the Hebrews, for it is now a good many years since the author's attention was first directed to it. Regarding it as the key to the typical ritual of the Old Testament dispensation, he prepared discourses for the pulpit on select passages of it more frequently than he did on any other book of Scripture. Finding, after a number of years, that in this way he had written expositions on the greatest part of the epistle, he resolved to write on the passages which had been omitted. Like his work on the Ephesians, it is clear and direct in style, orthodox in theology and evangelical in sentiment. It is strong and healthy Christian teaching and is sure to meet with cordial appreciation.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XVI.—(Continued).

The next day she was better, and in her usual place at the morning service, but to Marie's surprise declined to take her airing in the park. "I am better here," she said, with a glance at the cradle; but from her window she could see Pepin all that day, restlessly haunting the bocage. Toward evening he came and stood under her balcony, but she coldly bade Marie draw the curtains and turned away. She was resolved to give Rene no opportunity to carry out his plan for her escape. She knew better than he the hopelessness of the attempt, and she felt certain that the moment M. Renau should detect any such plot, he would punish her by separating her from her child. The fear was enough to steel her heart; through Rene himself had stood beneath the window. That night little Gabrielle was taken ill, and for several days her anxiety about the child was sufficient to explain Eglantine's reluctance to leave the house, but when at the end of a week she still refused to take her walk in the park, Marie began to expostulate.

"The little one is out of danger now, madame, and your own health is beginning to suffer."

"I will not leave the child again," answered the mother in a tone that forbade further discussion. She thought the old nurse looked at her strangely as she turned away, but she was too much absorbed in thought to give the matter further consideration. Pepin could still be seen at work about the chateau, and as long as he haunted the place she knew Rene had not given up hope, and just so long she was resolved to keep out of reach of his entreaties. The intrepid spirit with which she had once faced danger had forsaken her ever since the night when M. Renau had surprised her at the gate of the bocage. The bare recollection of that moment was enough to congeal her blood with secret terror. The thought of him made her shudder, even when alone.

That evening as she sat crooning to her babe in the fire-light, she heard the door of her apartment open and close. Thinking it was Marie, who had gone out for a pitcher of fresh water, she did not look around and before she had time to notice that the step was not that of a feeble old woman, a hand was laid on her arm, and Rene's familiar voice said quietly

"It is I, Eglantine. Do not cry out, and do not tremble, so, but listen to me. I have something to say which concerns your safety in this world and the next."

At the first sound of his voice her soul seemed to dissolve with fear, but the last words strengthened her.

"It is too late, Rene." She did look up from the face on her breast. "I cannot give up my baby. If you have any pity for me, go away at once. Oh, why did you come? Am I to have your blood too upon my soul?"

"I have taken the risk myself and I alone am responsible for the consequences," was the firm answer. "I will not go until you have heard what I have to say. Every arrangement for your escape has been made for a week, but you would not come into the park, and this was the only way I could speak with you. Do you know that the convent is the home that M. Renau has chosen for you and your babe?"

"He has intimidated as much."

"And will you actually resign yourself and Henri's daughter to such a fate without resistance? Rouse yourself, Eglantine? M. Renau has persuaded your grandfather that you seek the convent of your own will. If those doors once close upon you, you are beyond my help."

"My baby is dying," was the hopeless answer. "It will make no difference to her, and I do not care what becomes of me when she is gone."

The young surgeon uttered a startled cry, and coming round in front of her, turned the child's face to the light. "She has lived too much in the shadow of your grief," he said after a slight pause. "It is not necessarily a hopeless case. If I had her where I could see her every day, and where we could keep her for hours at a time in the sunshine out of doors, we might save her even now. Think of her, if you will not of yourself."

But there was no need for him to add the last entreaty. Eglantine had grasped his arm in an agony. "Are you telling me the truth, Rene? I thought God was going to let her die to punish me. Do not deceive me."

His only answer was to look up into her face, but that look was so full of loving reproach that she burst into tears.

"I do not wonder that you distrust me, if you can think such things of God," he said gently.

"I do not distrust you," she answered brokenly. "I would I could trust God as well. Tell me what to do to save my baby. I do not care what happens to me, but I will dare anything for her."

"All you have to do is to be calm and do exactly what I bid you. M. Renau is in Nismes, and will not be back until to-morrow evening. You are permitted every day to walk in the park, unwatched, only without your baby, is it not so?"

She assented silently.

"Suppose, when you go out to-morrow, you knew that the little one was safely down the road, in Jean's arms, and I was waiting for you just outside the gate, would you be afraid to come out to me?"

"Rene!" But the joyous cry changed the next moment to an accent of despair. "It could never be done without discovery, and then they would be certain to take her from me. Marie is afraid to help me."

"Not now. Marie's son has resolved to leave France, but he will not go without his old mother. Marie is as anxious to leave the chateau as you, only she will not go unless her mistress and the babe she loves goes too. You must be strong for her, Eglantine, as well as for yourself. You know the basket of soiled linen that goes down to the hamlet every week. It is Pepin who carries it. Pack it to-morrow with such things as you and your child most need, and just before you take your airing give the little one the sleeping draught I have placed in Marie's hands, lay her in, and fasten the cover securely down. Marie will give the basket to Pepin, and Pepin, instead of going down to the village, will turn up the hill to the place where Jean and I will wait with the covered wagon. As soon as you see the basket safely out of the gate, you can come out for your walk. You will not be missed for

at least an hour, and by that time Marie will have joined her son, and we will be far on our way up the mountain. It is only a shepherd's hut I am taking you to, Eglantine, where my mother and Agnes do their own work, and we have to content ourselves with the simplest fare, but at least you will be free, and surrounded by those who love you."

"It is far better than I deserve," she answered through her tears. "I can scarcely believe I am to enter it now. Suppose they should make Pepin open the basket?"

"They have never done so yet. There is risk, of course, but we must take some. Put your babe in the basket with a prayer, and I believe you will receive her safe again."

"I cannot pray," she answered; turning away her face.

But he took no notice of the interruption. "There will be others praying, too my mother, and Agnes, and those of Henri's people who are hiding in the hills. We are all brothers and sisters now, Eglantine, and share each other's joys and sorrows. All these weeks you have thought yourself forsaken, you have been remembered every night in our evening service, when we pray together for strength to be given to Henri, if still alive, to endure to the end."

It was his first reference to her husband, and he half repented it when he saw how it unnerved her. But she had learned stern lessons in self-control since he had last seen her, and recovered herself instantly, in answer to his earnest response.

"I do not deserve such goodness. It breaks my heart, she faltered. "What about Pepin, Rene? I would not like him to suffer for his service to me."

One of his rare smiles illuminated Rene Chevalier's face. The strength and beauty he had always known lay dormant in her. Nature was waking up at last.

"Pepin goes with us," he answered gently. "He has only been here for your sake, Eglantine, doing only what Jean nor I could do because we were too well known. Have you never guessed his identity, my sister? Do you remember the weaver in La Rochelle, whose wife and children I found on the edge of starvation?"

The colour rushed to her face as she comprehended the truth.

"The people whom I reproached you for going to, when you could not come to me; Oh, Rene! this is too much. To have your goodness returned to me."

"It has been a great joy to them," he answered quietly. "Aimee remembers you vividly, and was as eager for her husband to assist in your rescue as he was himself. They are living in a cave near us, where we too have to take shelter when the pursuit is close. You will have an opportunity to thank her yourself, Eglantine, if all goes well to-morrow, as please God it shall."

He had risen to his feet, and she knew the moment had come to part once more.

"How are you going to get out, Rene? You have not told me how you managed to get here," she said, beginning to tremble once more.

"Pepin and Marie helped me. Do not worry, Eglantine. There are no soldiers in the chateau just now, and the servants are rather the worse for wine." He pressed her hand to his lips. "Adieu until to-morrow. Be of good courage, my sister, and put your trust in the Lord. If He be for us, who can be against us?"

She had told him she dare not pray, but as the door closed after him, the cry rose instinctively to her lips:

"Oh, God, keep him!"

When Marie stole up a few moments later to whisper joyfully that she had seen M. Chevalier beyond the gates, Eglantine felt that she had been answered. There was little sleep for her that night, and early the next morning she was up and dressed. Something of her old courage shone in her eyes, as she helped Marie pack the basket, and array the little one for her journey.

"Madame has a touch of colour in her cheeks this morning. She must draw her hood close or the chateau will see the truth in her face," the old nurse whispered warningly, as her mistress went down to matins, for Eglantine dared not excite attention by absenting herself on this last morning. But the household had grown too much accustomed to the coming and going of the black-robed figure to scrutinize madame very closely. Pepin was in the corridor as Eglantine passed back to her apartments.

"All is ready, dear lady. Fear not," he whispered, as he went by her, and his smile was even more reassuring than his words.

The hardest moment came when she had to lay the sleeping infant in its strange cradle, and let it pass out of her keeping. But the remembrance of what Rene had said of the hearts praying for them up in the hills, and the consciousness that it was her child's one chance of life, strengthened the mother's heart.

"I am not worthy, but, O Christ, have mercy!" she prayed, as she laid a kiss on the soft cheek, and closed the basket with her own hands. On her knees beside the empty cradle, she heard Marie carefully descend the stairs with her precious burden and Pepin's cheery voice answer at the door: "All right, old mother; I'll take it down at once; don't worry!" There was a moment or two of fearful suspense, until she saw him emerge from the court and strike into the park. He carried the basket carelessly on his shoulder, and carolled a gay hunting-song as he went. One of the footmen stopped him and glanced up at the basket. Eglantine almost fainted with terror, but Pepin answered lightly and hurried on his way, and the lackey strolled back to the house with his hands in his pockets. Five minutes later, and a white kerchief, waved from a tree beyond the gate, told her that her darling was safe. From that moment she ceased to tremble; fear had slipped from her heart like a loosened cloak from her shoulders. Whatever happened now, her baby was safe. Rene and his mother would be good to her, though her own mother never held her again in her arms. There was no time to lose. She had already arrayed herself for her journey, and taking a loving farewell of her faithful old nurse, who was to leave a little later, crept down into the park. The chaplain met her at the head of the avenue and detained her for a few moments. The quiet shining of her eyes perplexed him a little, but her manner excited no suspicion, and after one or two casual remarks he let her pass on. Eglantine glanced back once to make sure that she was not followed, and sped toward the gate. It was usually kept fastened, but Pepin, as one of the gardeners, had a key, and had left it unlocked. It yielded at once to her touch; another moment and a tall figure stepped out from the shadow of a tree and caught her in its arms.

"There is no time to lose; you must let me carry you, Eglantine," whispered Rene, as she was borne rapidly up the hill. A covered wagon stood in a shady grove near the road. Jean, dressed like a farmer, held the reins, but there was no time for greetings. Rene laid his foster-sister down beside her babe in the pile of hay that covered the floor of the vehicle and sprang up beside Jean.

"Cover yourself as much with the straw as possible," he said over his shoulder. The driver had already given the whip to the horses, and they were flying along the road like the wind.

Eglantine obeyed, scarcely able to believe it was not all a happy dream.

"Where is Pepin?" she asked presently.

"He has gone on ahead, to give us warning, if there is danger of our meeting any one upon the road. Do not be frightened, Eglantine. There is more than one hiding-place in which we can take refuge, if necessary, and Jean and I can carry you if we are forced to leave the waggon."

"I am afraid of nothing now," she answered simply, and after that she asked no more questions.

The ride was long, and grew rougher as they went, but Gabrielle slept on peacefully, and her young mother would not listen to the proposition, made once or twice, to stop, and give her rest.

"I rest better as we go," she answered, and Jean urged his horses forward.

It was late in the afternoon when they halted on the edge of a wild, lonely ravine. Eglantine could only see a mountain torrent foaming through rent walls of rock, as she lifted her head, but Rene had leaped to the ground, and was standing at the foot of the wagon.

"Give me the baby," he said, and she thought there was a quiver of triumph in his voice. She obeyed silently. There was no strength left in her but to submit passively. He wrapped the little one in his cloak and disappeared. For five minutes she lay waiting. No sound broke the solemn mountain silence but the roar of the falling water, and the murmur of Jean's praise to his jaded horses. Then Rene was back again.

"There! it is done, Eglantine. I could not give any one else the pleasure of putting the babe in my mother's arms. Now you must close your eyes, and not open them until I bid you. I must carry you the rest of the way."

"But I do not see any way, Rene."

"I do," he answered, quietly. "Trust me, my sister, and give yourself no care."

Did the thought of a higher love come to her, as she shut her eyes, and held out her hands? Rene thought he heard a sob as he made his way carefully down the steep ascent, and along the narrow pathway of rock veiled by the waterfall, but he had enough to do to look to his footing, and took no notice. Eglantine shuddered afterward when she saw the way by which she had come, but at the moment she had only a blessed sense of security and the utter absence of any care. A minute more, and she was laid gently down on a soft bed.

"Open your eyes now," whispered Rene.

She looked up to see her aunt's face.

"God has been good to you—and to us," Monique Chevalier said tenderly, and Eglantine hid her face and wept.

It was not long before little Gabrielle began to show the benefit of the change. The infusion of a harder life—for Lucille Bonneau at once took her to nurse with her own sturdy babe—added to Rene's watchful care, soon told upon the sensitive frame. With speechless gratitude Eglantine saw the wasted limbs grow round and dimpled, and watched a shell-like colour open on the cheek, which had lately been so thin and wan. Her baby would not die, after all. Yet the assurance did not fill her heart as full as she had once believed that it would. Her need had deepened. Little Gabrielle's hand could no longer minister the balm for her bruised heart. One day, Rene found her weeping over the little Testament he had given back to her. He sat down at once beside her. Little Gabrielle was laughing and cooing on a sheepskin at their feet.

"Eglantine, you do not doubt His willingness to forgive? He knows your frame; He remembers how sorely you were tempted."

"It is not that," she interrupted him, while the tears flowed faster. "Not that only, Rene. What hurts me most is the selfish, sinful years that lie behind, when I did not think of Him at all. I know now what Henri meant by saying that his defence of the faith was a mockery. But it is more true of me, than it was of him."

"If you have learned that without Him you can do nothing, you are prepared, like Henri, to go up higher, and discover, that through Him you 'can do all things.' Your child no longer fills your heart, Eglantine."

"No," she answered, still through tears; "It is strange, Rene, but I do not think, even if Henri were given back to me, it would satisfy my heart—unless God forgave me too."

"Then open the door, and let the Master in," he said, very softly. "Your want of Him is but the feeble echo of the deep outgoing of His heart to you." And He went away.

When they next met, he needed no words to tell him that another life had begun.

"He has made all things new," she whispered that night, when they stood together for a moment under the star-strewn sky. "And He has put a new song in my mouth: 'my sins and my iniquities will He remember no more.' The joy of that thought will never fail me, come what may. Already I seem nearer to Henri than in the days when we cared only for each other, and I can rejoice in my little daughter, as I dared not when she stood between me and God. In giving up everything to Him, I seem to have had everything given back to me afresh."

"That is God's way, my sister. 'Delight thyself also in Him, and He will give thee the desires of thy heart.'"

Something in his voice told her he was speaking to himself, even more than to her. She looked up wistfully into his face. Too well she knew what had drawn those deep lines of sorrow upon his brow in the last few weeks—lines, which even the joy of this moment could not efface.

"I have been a great trouble to you, Rene," she said, remorsefully. "But I would have found God's love harder to understand, if it had not been for yours." And Rene's cup overflowed.

"We have both cried to Him out of the depths," he answered huskily. And then they were silent, thinking of the Master, and in the hush they could hear Agnes, in the hut behind them, singing to Henri's daughter.

(To be continued.)

THE CHILD AND THE FOREST.

When you go in the woods in Spring,
All the young leaves begin to stir;
The small twigs snap, the great boughs swing;
A "listen" and a "wait" you hear.

Do you not know the woods are full
Of all the lovely dreams that are?
And if you watch beneath the trees
When shines the first, faint evening star.

You hear the low winds lullaby,
The little brook begins to sing;
And, cheek to cheek, all softly rest
The tender blossoms of the Spring.

If you've been good the live long day,
And in hard places still kept true
To love's soft patience—oh, take heart;
Some happy dream may come to you!

—Ella F. Mosby.

COLONIAL CULTURE.

It may be asked whether the colonies have as yet produced that literary or artistic development which we expect from populations so happy and so intelligent as those which I have described. I have already spoken of the necessary absence as yet in the colonies of a leisured class. In the eastern portion of the United States, which although exposed, as are the colonies, to the literary competition of the United Kingdom, possesses a proportionately larger leisured class than do the newer Canada or Australia or the Western States there is a more widespread literary cultivation than in any of the old countries of the world. Great results have already been achieved by people of the United States in the realms of science, although these cannot be attributed to the leisured class, and American Science is more practical than ours, and runs more into invention, because the rewards of invention are in America greater and more rapid. Even pure science has its students, however, in the Eastern States, as poetry is not wanting in Canada and Australia, in spite of the powerful influence and competition of contemporary English Literature. I have already named colony by colony the most conspicuous examples of a success in literature which is rather ignored at home than lacking in the colonies.

Colonial architecture, although not good, compares favourably with that of the dwellings of the British middle class. At the same time our colonists are in this respect behind the colonists of foreign races established in their midst. The French domestic architecture of Lower Canada, and the Dutch domestic architecture of South Africa are picturesque, and free from that element of meanness or vulgarity which too often characterises British architecture in all parts of the world. The fine Dutch homesteads of the Cape, with their indispensable verandahs, are perfect specimens of simple architecture—are perfect as are the houses of the best Flemish towns, with the additional advantage of being placed amid beautiful surroundings and shaded by magnificent old trees. The French architecture of Quebec is superior, too, to that of Canada in general; but in Australia the opulence and comfort of the colonial Britons have helped them to create a school of architecture which is beautifying the cities day by day.

It must be admitted, however, that colonial democracy and the race for wealth, combined with the free importation of the literature of the Mother Country and of the art of France, have caused the best writings of the colonies to be found in the pages of their newspapers, and, as regards art, have prolonged the duration of its infancy. I have already spoken of the wonderful development of the Australian and the Canadian press, but in this respect, at all events, South Africa is not behind. The leaders in the two daily papers of Capetown are distinctly above the average of the newspaper literature of Europe; and in South Africa, as in Australia, the weekly editions of the leading papers are marvels of literary production, and widely read. The number of colonial papers is as remarkable as their ability and their circulation, and the Transvaal is a British Colony in this respect. In the single young town of Johannesburg, within twelve months of its foundation under Dutch rule, there were six English newspapers; and even in Pretoria, where the British colonial element is smaller, there are several excellent English journals.

It would, I am convinced, be a mistake to suppose that the partial absence of a literature, other than newspaper literature, in our colonies is in any degree the result of democratic institutions. M. de Tocqueville pointed out that in the United States in his day there was little art or literature, and that many Europeans who had been struck by this fact had thought it a result of democracy, whereas they had confused what was democratic with what only was American. Time has shown Tocqueville to be right, and America has been making steady progress in science and literature at least, though she has not progressed as yet with equal rapidity, if we exclude the American studios of Paris, in the field of art. Writers who record for us, with regard to our own colonies, opinions similar to those which fell under Tocqueville's censure are likely to prove wrong. Other observations, indeed, of Tocqueville's upon the same subject, also apply as well to the colonies of today as to the America of his time. For example, he shows how the Americans finding among the English, whose tongue they spoke, distinguished men of science and writers of eminence, were enabled to enjoy the treasures of the intellect without having to labour to amass them; and how the American people of his day were intellectually a

portion of the English, and were merely, in fact, the English who happened to be out west. Tocqueville, with great eloquence, pointed out how democracy is likely in the long run to favour science and literature by enormously increasing the numbers of those who have the taste for intellectual enjoyment as compared with those who have the ability to indulge it in aristocratic societies. At the same time he showed how in democratic communities with their active life there would be less tendency towards meditation; and how, therefore, the literary work of democratic communities would probably possess a more practical turn than that of aristocracies. It has often been remarked with what foresight—a foresight due at least as much to his habit of patient study as to natural ability—Tocqueville prophesied the future of the communities which he had seen at their daily toil, and it is remarkable to trace the degree to which his observations on the America of his time fit the Australia and the Canada of our own.

In a literary sense the colonies may, indeed, be said to stand now in pretty much the same position in which the United States stood in the time of Tocqueville, and America made a little later a great literary advance. Though it may still be said of the American people that their reading is not over choice, and that they are largely fed upon telegrams and sensational stories, nevertheless the country has produced a powerful literary class and some literary work of the highest merit. In the colonies there is almost as much literary dependency upon England now as there was formerly in the United States; but there is every reason to hope that the universal diffusion of reading power among the people, and the influence of free libraries, public discussion societies, and other means of rousing intellectual interest, will lead to the same good results throughout all Greater Britain which have been witnessed in the United States. While in the richer among the old countries of Europe there is a larger literary class in proportion than can exist in a new country, I am disposed to doubt whether the population generally are more literary in their studies than in new countries. It is often said that the people of the colonies are superficial in their tastes, that they like a smattering of literature of a easy type, and a smattering of science, but do not read deeply, but I doubt myself whether a careful examination of the statistics of English free libraries would show the existence of a better state of things among ourselves. There are, naturally and necessarily, more people with leisure, and more people of the highest cultivation, in proportion to the numbers of the population here than can be the case in the younger countries, and that is all. Olive Schreiner among novelists and for the Cape, Henry Kendall among poets and for Australia, not to speak of statisticians, and of the political essayists of Canada, form the first of a future race of Colonial writers; while Marcus Clarke and Brunton Stephens, of the British-born colonists, may be counted as colonial as the colonists themselves, and equally precursors of the colonial literature of the future. Although Adam Lindsay Gordon killed himself, and Marcus Clarke died in poverty, and Kendall had little better fate, it may, I think, be safely predicted that the day will come when colonial literature will hold its own with the literature of the mother-country, and Letters form an acknowledged and sufficient colonial career. The colonists are no more likely to be content with inferior work in literature and art than they are in other matters. In their newspaper press they expect and obtain, as I have shown, the best. Their Universities are remarkable; the organization of secondary instruction admirable; their railway material upon the state lines the most excellent, perhaps, in the whole world, and, although literature and art cannot be called into existence by administrative ability, because they are things of the soul and not merely things of skill, it is impossible to believe that, with their sunlight, their intelligence, their education, their cheerfulness, and their manliness and robustness of mind, the colonies will not fulfil the promise that is given by such a work of genius as "The Story of an African Farm."—Sir Charles Dilke in *Problems of Greater Britain*.

IN THE SLAVE SHED.

These hungry creatures form indeed a truly pitiable sight. After suffering this captivity for a short time they become mere skeletons. All ages, of both sexes, are to be seen—mothers with their babes; young men and women; boys and girls; and even babies who cannot yet walk, and whose mothers have died of starvation, or perhaps been killed by the Lufembé. One seldom sees either old men or old women; they are all killed in the raids: their marketable value being very small, no trouble is taken with them. Witnessing groups of these poor, helpless wretches, with their emaciated forms and sunken eyes, their faces a very picture of sadness, it is not difficult to perceive the intense grief that they are inwardly suffering; but they know too well it is of no use to appeal for sympathy to their merciless masters, who have been accustomed from childhood to witness acts of cruelty and brutality, so that to satisfy their insatiable greed they will commit themselves, or permit to be committed, any atrocity, however great. Even the pitiable sight of one of these slave-sheds does not half represent the misery caused by this traffic—homes broken up, mothers separated from their babies, husbands from wives, and brothers from sisters. When last at Masankusu I saw a slave woman who had with her one child, whose starved little body she was clutching to her sunken breast. I was attracted by her sad face, which betokened great suffering. I asked her the cause of it, and she told me in

a low, sobbing voice the following tale. "I was living with my husband and three children in an inland village, a few miles from here. My husband was a hunter. Ten days ago the Lufembé attacked our settlement; my husband defended himself, but was overpowered and speared to death with several of the other villagers. I was brought here with my three children, two of whom have already been purchased by the traders. I shall never see them any more. Perhaps they will kill them on the death of some chief, or perhaps kill them for food. My remaining child, you see, is ill, dying from starvation; they give us nothing to eat. I expect even this one will be taken from me to day, as the chief, fearing lest it should die and become a total loss, has offered it for a very small price. As for myself," said she, "they will sell me to one of the neighbouring tribes, to toil in the plantations, and when I become old and unfit for work I shall be killed." There were certainly five hundred slaves exposed for sale in this one village alone. Large canoes were constantly arriving from down river, with merchandise of all kinds with which they purchased these slaves. A large trade is carried on between the Ubangi and Lulungu rivers. The people inhabiting the mouth of the Ubangi buy the Balolo slaves at Masankusu and the other markets. They then take them up the Ubangi River and exchange them with the natives there for ivory. These natives buy their slaves solely for food. Having purchased slaves they feed them on ripe bananas, fish and oil, and when they get them into good condition they kill them. Hundreds of the Balolo slaves are taken into the river and disposed of in this way each month. A great many other slaves are sold to the large villages on the Congo, to supply victims for the execution ceremonies. Much life is lost in the capturing of slaves, and during their captivity many succumb to starvation. Of the remainder, numbers are sold to become victims to cannibalism and human sacrifice ceremonies. There are few indeed who are allowed to live and prosper.—*E. J. Glave in the Century*.

THE MOCK IMPROMPTU.

Of all impromptu speeches the one that is prepared beforehand is likely to be the best. There are good reasons for this. An alligator, tired of basking in the sun, will slide off into the bayou with considerable ease and some elegance if allowed to perform the manoeuvre at his own time. If the alligator is hurried, however, by unfriendly man, the descent into the water becomes a panicky scramble ending in a splash. Orators are like alligators in this. They cannot tumble with grace into eloquence unless they have time to consider the operation. The best impromptu speakers in all ages have made it a rule never to speak without preparation. From Demosthenes down to Chauncey Depew the private motto of the extemporaneous speaker has been "Semper paratus," which, freely translated, means "with a speech on hand." Perhaps Demosthenes went to the extreme in anticipation. He grudged no labour to make the least part of his orations perfect, and it is improbable that he always tried to make his Athenian audiences believe that his speeches were extempore. Those who have succeeded him in the rostrum have not always been so candid. Parliamentary debate often demands the appearance of spontaneous utterance, and it has greater weight than speech which is evidently the result of antecedent study. The charms of the impromptu are not confined to the political oration or the after-dinner speech. The divine in the pulpit who can simulate, if not actually practise, extemporaneous preaching has the advantage of him who reads from manuscript, or refers occasionally to notes. On the stage nothing is so likely to make a hit as action or word that appears to be born of the occasion. Actors are well aware of this and not seldom prepare impromptu, usually in the shape of topical allusions. Mr. Jefferson, although above the use of mere local "gags," is one of the great actors who knows how to simulate spontaneity in expression of voice and face, so that the audience is brought to believe that a piece of carefully conceived and practised by-play is the result of the moment's suggestion. In short, there is no limit to the value of extemporizing, whether it be practised in Congress, in church, at the dinner-table, or on the stage. And the best way to extemporize is, as we have said, to prepare carefully beforehand. Of course there is such a thing as the genuine impromptu—but it is a very rare thing indeed, and as compared with the mock article its success is rarer still.—*Pittsburgh Dispatch*.

DR. JULIUS NELSON, of New York, has published the result of his observations, extending over some 4,000 dreams of his own experience. He states that dreams in the early part of the night follow upon great physical or mental fatigue, and are generally connected with the events of the previous day, which also holds good of dreams that are the result of highly nervous excitement, but the latter are usually of a distressing nature. The most curious and pleasant of dreams occur in the early morning hours after the brain has had time to rally its powers. It is then that imagination takes her wildest flights, and weaves those remarkable wanderings with a clearness of circumstance so well remembered afterwards. An old popular superstition which ascribes special value to visions dreamt during the twelve holy nights from 25th December to 6th January may, he believes, have had its origin in some recognition of the fact that dreams are always very clear and definite during that period.

Ministers and Churches.

THE choir of Chalmers Church, Woodstock, has been re-organized under the leadership of Mr. Garwin, principal of the public schools.

DR. COCHRANE has received £75 sterling for the Home Mission fund from the Colonial Committee of the Church of Scotland and the usual donations for Queen's and Manitoba Colleges.

THE Rev. A. Wilson, being without charge, is open for engagements to supply vacant pulpits or those of pastors who may desire to leave home for a time. Address, 402 Huron street.

THE believers' meeting for Bible study will be held at the pavilion on the grounds of the Queen's Royal Hotel Niagara-on-the-Lake July 10th to 17th. Bible readings and addresses on Vital Truth will be given by the teachers, who have usually been present, and for fourteen years past have conducted this meeting.

THE Presbyterian Sabbath School Teachers' Union of Toronto have issued an attractive programme for the meeting to be held in Cooke's Church, Thursday, April 17, at eight p.m. Mr. R. S. Gurlay will lead in the consideration of the International Sabbath School Lesson, "Forgiveness and Love." A conference on how to conduct a Sabbath school session will be opened by Mr. Melville Swartout.

IN the report of the proceedings of Bruce Presbytery a slight typographical change made a decided change in the meaning to be conveyed.—"expedient" was printed instead of "inexpedient." The reference is to the recommendation of the Presbytery of Bruce relating to the appointment of a general Sabbath school secretary. That Presbytery is unanimous in the opinion that such an appointment would be inexpedient.

CONCERNING French Evangelization Dr. Warden writes: The Church year close on April 30. About \$4,200 are still required to enable us to end the year free from debt in the ordinary fund. A considerable number of congregations and Sabbath schools have not yet forwarded a contribution for the current year. Permit me to remind the treasurers of those that remittances should be mailed so as to reach Montreal by Wednesday, the 30th inst. Will those supporting pupils at the Pointe-aux-Trembles schools and all friends desirous of helping us to close the year without debt, please send their contributions prior to the end of April.

THE holy communion was observed in Chalmers Church, Woodstock, last week. The pastor, Rev. Mr. McKay, B.A., was assisted by Rev. A. Grant, of St. Marys, who preached an interesting sermon on Good Friday, and also by Rev. G. Munro, M.A., of Embro, who preached on Sabbath morning and Monday afternoon and evening. The Monday afternoon service was conducted in Gaelic. The rite of baptism was administered to an adult on Friday evening. Sixteen new members were admitted to the Lord's table—fourteen by certificate and two on confession of faith. There was a large attendance at all the services and many received great spiritual strength. This congregation is in a healthy condition at present.

At a meeting of the Presbytery of Montreal held recently, the resignation of Rev. L. H. Jordan, pastor of Erskine Church, was accepted, and the pulpit will be declared vacant on the 7th prox. The Rev. Dr. Warden was appointed Moderator of Session during the vacancy, with power to moderate in a call to a minister when deemed expedient. Rev. Professor Scrimger intimated his intention of visiting Europe during the coming summer. The Presbytery in consequence nominated Rev. Dr. McKay as Moderator of Synod in his stead, and Rev. T. G. Williams was appointed commissioner to the General Assembly in his stead. Circular letters were read from the following Presbyteries intimating their intention to ask leave of the General Assembly to receive ministers into the Presbyterian Church of Canada: Presbytery of Kingston, Rev. E. W. Florence, American Presbyterian Church; Prince Edward Island, Rev. John Sutherland, New South Wales; Peterborough, Rev. A. Dawsly, Church of Scotland, and Rev. B. Caulfield Jones, American Presbyterian Church.

A DEBT of \$5,000 has rested upon the building occupied by Knox Church, Guelph, since its erection. Within the last six years the membership of the congregation has doubled and many felt that the church could and should provide for this debt. A month ago a committee was appointed and went to work to have the amount subscribed. Their efforts were crowned with abundant success, the whole amount being raised. The members decided to hold a thanksgiving social on Good Friday. It was a happy company that filled the basement and partook of the sumptuous repast provided by the ladies. After singing "Praise God from Whom all Blessings Flow," Secretary Scott read his report on church debt. The chair was ably filled by Mr. G. W. Field, chairman of the Debt Committee. Appropriate addresses were delivered by Rev. R. J. Beattie, pastor, Professor Shaw, Dr. McGuire, Messrs. T. Goldie, S. Hodgskin, G. Whitelaw and A. Scott. Excellent music was provided by the choir under the leadership of Mr. H. Walker. A duet by the Misses Hadden, and a solo by Miss Knowles were rendered with much ability and good taste. A hearty vote of thanks was given the ladies for their excellent tea and valuable help in removing the debt. The benediction was pronounced by Rev. R. J. Beattie, and a very happy meeting closed.

THE monthly meeting of the Canadian M'All Association was held in the Y.M.C.A. Thursday, April 3. The president, Mrs. Blake, presided. The treasurer's report was \$109.63. Letters were read from M. Soltan, finance secretary of the mission in France, in acknowledgment of money sent by the Canadian Association; he speaks of having the pleasure of meeting Mr. W. H. Howland at one of the halls in Paris, also a letter from Miss Caven in answer to one from the association, regretting that she was obliged to resign the treasurership, and one from Miss Paterson, secretary of the Port Hope auxiliary, speaking very hopefully of the beginning made by the auxiliary; they have nineteen members and \$17 in the treasurer's hands. Mrs. Blake gave an account of the formation of an auxiliary in Hamilton, March 26; there were between 120 and 130 present; the collection amounted to ten dollars; their first meeting will be held April 3. Mrs. MacVicar gave an account of the formation of an auxiliary at Woodstock, March 19; there were fifty present; they have twenty-two members; Rev. Mr. McMullen presided, and Rev. Dr. Cuthbertson addressed the meeting. The report of the work for the year at Rochefort and La Rochelle by the missionary, M. Durleman, was read; these are the two stations supported by the Canadian association. After arrangements were made to further the work by forming other auxiliaries, the meeting was brought to a close.

PRESBYTERY OF TORONTO.—This Presbytery met on the 1st instant, Rev. W. Frizzell, Moderator. A petition was read from the congregation of Southside Church, Toronto, praying the Presbytery to appoint one to moderate in a call. And the Moderator was appointed for that purpose. With several of the neighbouring Sessions consenting, permission was given to the congregation of St. Enoch's Church, Toronto, to purchase a lot for building a new place of worship in another locality of the same district. Agreeably to recommendation made, it was resolved to turn into one charge the two congregations of Malton and Dixie, and to serve them in the matter of supply accordingly. A similar resolution passed in regard to the congregations of Fisherville and Fairbank. The petition was brought up again which sought the formation of a mission station at the corner of Bloor Street West and Ossington Avenue. The committee appointed thereon reported on the whole in favourable terms, recommending such an organization unless the neigh-

bouring Sessions should show good reasons for the contrary. The neighbouring Sessions, however, reported and argued strongly for the contrary. And eventually, on motion made by Rev. D. J. Macdonnell, seconded by Rev. Dr. Parsons, it was carried unanimously as follows: That in view of the opposition of the four neighbouring Sessions to the organization of a new mission station on Ossington Avenue, as premature and likely to prove injurious to the growth of already existing charges, the Presbytery declines to grant the prayer of the petition for organization. A paper was read from the Session of Bloor Street Church, Toronto, applying for the permission to open Sabbath evening services in Wychwood Park so soon as it may be found convenient to do so. In support of this application the Moderator of said Session was briefly heard. And thereafter it was agreed to notify the Session of Deer Park and Fairbank respecting the application, with request that they express their minds thereon at the next meeting of Presbytery. The committee appointed at last meeting to prepare minutes as to Revs. R. Wallace and W. Meikle, submitted and read said minutes, which were cordially adopted; but owing to the length to which they extend, they cannot well be given here. The Conveners of the Committees on Temperance and Sabbath Schools presented and read their respective reports, which were duly adopted, and ordered to be transmitted to the Synod's Committees. Thirteen graduates of Knox College, viz. Messrs. H. L. A. Reid, B.A., John Crawford, B.A., Neil Shaw, B.A., R. M. Hamilton, B.A., W. J. Clark, Walter Muir, C. A. Webster, B.A., James Drummond, B.A., Alexander Wilson, M. P. Talling, B.A., P. J. McLaren, B.A., J. P. McQuarrie and J. M. McLaren, B.A., underwent a preliminary examination with a view to license; the examination was unanimously sustained, and the Presbytery resolved thereupon to apply to the Synod of Toronto and Kingston for leave to take the said students on public probationary trials. A petition was brought up and read from the Independent Presbyterian congregation accustomed to meet for religious service at the corner of Sumach and St. David Streets, praying to be received into connection with the Presbyterian Church in Canada, and appointing Messrs. Maginn, Arnold, Sutherland and Stephenson to act as their representatives at this meeting of Presbytery. Of these representatives a majority appeared and were severally heard. It was then moved and agreed to, that the neighbouring Sessions be notified of this application, with request that they express themselves thereon in due time, and also that a committee be appointed, consisting of Revs. W. A. Hunter, Dr. Parsons, Messrs. Gibson and Jeffery, to inquire carefully into the circumstances of the congregation, and report regarding them to next meeting of Presbytery. Notice was given by the Moderator of an overture to be brought up at that meeting respecting the recognition of woman's work in the Church. Notice was also given by Dr. Parsons that he would bring up an overture at next meeting for omitting the clause in the Book of Forms which requires leave to be obtained from a Synod to take students on trial for license. The remit from the supreme court of the Church as to appointing a general secretary of Sabbath schools was approved of. And the remit as to reducing the representation of the Assembly to one-sixth instead of one-fourth of the ministers and a like number of elders, was disapproved of. The next meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of May at ten a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF COLUMBIA.—The Presbytery of Columbia met on March 12 in the First Presbyterian Church, Victoria. There was a good attendance of members from various parts of the province and a large amount of business, occupying two days, transacted. Among items of more general interest the following may be noticed. Mr. McLaren reported having moderated in a call in the First Church, Vancouver; two names were proposed, Rev. G. R. Maxwell, of Three Rivers, Quebec, and Rev. T. C. Jack, of Maitland, Nova Scotia—resulting in favour of Mr. Jack by a small majority. Owing to the divided state of the congregation the Presbytery declined to sustain the call and authorized Mr. McLaren again to moderate in a call whenever the congregation is ready. Mr. McLeod reported having moderated in a call at Nanaimo on March 11, resulting in an equal number of votes being given for the two ministers nominated. In view of the circumstances it was unanimously agreed by the congregation to stop further proceedings until the congregation had an opportunity of hearing more ministers. Mr. McLeod was authorized to moderate in a call again whenever the congregation may be ready. Mr. Scouler was appointed Presbytery treasurer in the place of Mr. Jamieson, resigned. On motion of Mr. Murray, seconded by Mr. Dunn, it was agreed to ask the Colonial Committee of the Church of Scotland to place the records of the former Presbytery of British Columbia in the possession of the Presbytery. On motion of Mr. Scouler, Rev. Dr. Laing, of Dundas, was nominated Moderator of next General Assembly. Full and carefully prepared reports on Sabbath Observance, State of Religion, Temperance and Sabbath Schools were presented and read by the Conveners of the Committees on these subjects, Messrs. Dunn, Jaffray, Scouler and Tait. The following commissioners were appointed to the next General Assembly: by rotation and election, Alexander Tait, Thomas Scouler, P. McF. McLeod and John Chisholm, ministers; and John Hardie, Principal McMillan (Collegiate Institute, Ottawa), Donald Fraser, Kingston, and W. Mortimer Clark, Toronto. It was unanimously agreed to represent to the General Assembly's Home Mission Committee the desirability of having Rev. Dr. Robertson extend his labours to this Province, and Mr. Fraser was requested to represent this important matter to the committee. In answer to a communication from the Rev. Dr. Wardrop, the Presbytery renewed its application to the Foreign Mission Committee for the appointment of Mr. Fung Chak, to labour among the Chinese in British Columbia. A very large part of the time was devoted to the consideration of the Home Mission report, reviewing the past year's work, considering and revising grants and adopting plans for extension and more efficient working of fields. At the congregation's request, Kamloops was placed on the Augmentation Scheme—the congregation promising \$500 towards stipend. The division of Mr. McKee's and Mr. Dunn's fields were recommended and the appointment of two additional ordained and two student missionaries. The next ordinary meeting of the Presbytery was appointed to be held in St. Andrew's Church, New Westminster, on the second Tuesday in September, at three o'clock p.m.—D. MACRAE, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—The Presbytery of Glengarry held their quarterly meeting in St. John's Church, Cornwall, Tuesday March 11th. In the absence of Rev. Mr. Mackenzie, Rev. Mr. Hastie was appointed Moderator *pro tem*. An application was presented in behalf of Mr. Alex. Dewar, a licentiate of the Baptist Church, asking the Presbytery to take the necessary steps in order that he may be admitted to the Presbyterian Church in Canada. Messrs. Cormack, Hastie and Calder were appointed a committee to meet and confer with Mr. Dewar, who was present, and to report in the afternoon. The deputations who had visited the supplemented congregations reported as to the fulfilment of their instructions. In regard to Alexandria, it was stated that the congregation had now resolved to take an independent position, and to pay a salary of \$750 (and manse) to their minister without any assistance from the Augmentation Fund. The Presbytery expressed its gratification at this most satisfactory evidence of the increasing prosperity and liberality of the congregation. The deputations, who had visited Summerstown and East Hawkesbury and Glen Sandfield, recommended that application be made to the Home Mission Committee for the renewal of the former grant, \$250 in each case. In the case of "Gravel Hill and Apple Hill," the Presbytery resolved to apply for an increase of \$50, raising the amount in this case also to \$750. In respect to East Lancaster it was resolved that the congregation for the present be recognized as a mission station, and that application be made for a grant of \$3 per Sabbath for the ensuing year, and the

appointment of a student for the summer. A petition from the congregation of Avonmore was presented by Mr. Duncan McDermid, in which leave was asked to dispose of their present church and build a new one in the village of Avonmore. The Presbytery unanimously granted the prayer of the petition. The resignation of the charge of Dalhousie Mills and Cote St. George by Mr. Macphie was accepted, no opposition being offered on the part of the congregation. The Rev. Mr. McLaren was appointed to preach the church vacant, and thereafter to act as Moderator of Session. The following were appointed as delegates to the General Assembly which meets in Ottawa on the second Wednesday of June: Ministers—Rev. D. McEachern and J. J. Cameron, by rotation; Rev. J. S. Barnett, Dr. Macnish and J. Cormack, by election. Elders—Messrs. D. H. McDougall, J. Copeland, H. McLean, J. Simpson and D. P. McKinnon. On motion of Mr. Barnett, seconded by Mr. D. D. McLennan, the Rev. Dr. Laing, of Dundas, was nominated for the Moderatorship of the next General Assembly, and on motion of Mr. Stewart, seconded by Mr. D. D. McLennan, the Rev. Dr. Lamont was nominated for that of the Synod of Montreal and Ottawa. Rev. J. J. Cameron and Mr. John Copeland were appointed to represent the Presbytery in the Synod's committee of Will and Overtures. Very excellent and carefully prepared reports were read on "Sabbath Observance," by Rev. D. Stewart; on "Sunday Schools" by Rev. D. McLaren; on "Statistics," by Rev. J. Cormack, and on "Temperance," by Rev. J. A. G. Calder, who severally received the thanks of the Presbytery for their diligence. The committee appointed to confer with Mr. Dewar recommended that his application be forwarded to the General Assembly and that this Presbytery ask for the favourable consideration of that court. The recommendation was unanimously adopted. The Presbytery agreed to hold its next meeting at Alexandria on the second Tuesday in July at 11 a.m.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

The fourteenth annual meeting of the Woman's Foreign Missionary Society was held in Macnab Street Presbyterian Church, Hamilton, April 8 and 9, over 500 delegates being in attendance.

On Tuesday morning devotional service was conducted by Mrs. Ewart, Toronto, assisted by Mrs. Carruthers, Kirkwall, and Mrs. Fletcher, Thames Road. The address of welcome on behalf of the Hamilton ladies was read by Mrs. Lyle, of Hamilton, Mrs. Farrell, of Smith's Falls, replying. The president, Mrs. Ewart, delivered an address on the work of the Woman's Foreign Missionary Society and the good work it was accomplishing in heathen lands. She also referred to the progress it had made of late years, both numerically and financially and to the suggestions regarding the taking up of home mission work by the society.

Letters were received from societies in New York, Philadelphia and Halifax, sending kind wishes and greetings.

Very satisfactory and encouraging reports of the Presbyterial societies were then presented from Ottawa, Lanark and Renfrew, Brockville, Glengarry, Kingston, Peterborough, Whitby, Lindsay, Toronto, Barrie, Owen Sound, Saugeen, Guelph, Orangeville, Hamilton, Paris, London, Sarnia, Chatham, Stratford, Huron, Maitland, Bruce, Winnipeg, Brandon and the auxiliaries in Montreal and Columbia Presbyteries. The morning session was closed with devotions by Mrs. Cockburn, Paris.

In the afternoon the reception of delegates took place and the ladies of Hamilton having provided tea a most enjoyable time was spent. Mrs. Mackellan, of Hamilton, sang "Jerusalem," which was much appreciated by all who heard it. Mrs. G. H. Robinson presented the report of the Board of Management. The annual report on foreign work was read by Mrs. Harvie; Mrs. Shortreed presented the report on home work; the report of supply was presented by Mrs. Campbell; the report of publication by Mrs. Telfer; Mrs. MacLennan read the financial statement. In the annual report the expansion of the work of the society was referred to, a tribute was paid to the worth and memory of the late Mrs. MacMurchy, who so acceptably filled the office of foreign secretary. It also detailed the work carried on among the Indians of the North-West and gave an account of what is being done in China. From the home secretary's report it is learned that the society is now represented in thirty-one Presbyteries. Quebec, Regina, Rock Lake and Minnedosa have opened to the work during the year. The number of Presbyterial societies is now twenty-five; new auxiliaries, fifty; mission bands, forty-one. Total number of auxiliaries, 437; mission bands, 176; branches, 613. Auxiliary membership, 10,299. Mission band membership, 4,869. Total membership, 15,168. Life members added during the year, eighty-one. Total number of life members, 391. The report of the publication committee shows the following amount of literature sent out during the year 1889-90: Leaflets sold, 7,132; leaflets free, 6,466; mite boxes sold, 4,646; mite boxes free, 134; envelopes sold, 3,227; envelopes free, 534; maps, 8; prayer cards, 2,563; total 24,710; letter leaflets, 57,423; literature, 24,710; total, \$2,133. The treasurer's statement shows the financial condition of the section to be as follows: Cash received from auxiliaries during the year 1889-90, \$24,104; cash received from mission bands during the year 1889-90, \$6,517; cash received from other sources during the year 1889-90, \$1,496; Presbyterian expenses reported to treasurer, \$118. Total, \$31,999.28. Expenses of management, \$892. Balance in bank March 24, 1890, \$31,100.

The question as to whether the society should undertake home mission work as well as foreign was taken up for discussion. After an animated debate the proposal was voted down by a very large majority.

In the evening a largely attended public meeting was held in Central Church. Dr. Wardrop, of Guelph, Convener of the Foreign Mission Committee, was chairman. Rev. Mr. Lyle, Rev. Dr. Fletcher and Rev. Dr. Fraser conducted the opening exercises and afterwards gave most pleasing addresses. Rev. Prof. McLaren also spoke, touching on the growth of the foreign mission work and gave some interesting facts relating to its history. The Rev. A. B. Winchester and Rev. J. Wilkie gave interesting accounts of their work in the foreign field. While the collection was being taken up Mrs. Fenwick sang "Come unto Me."

Wednesday morning was devoted to Board business and a devotional meeting in the church. Mrs. Thornburn, of Ottawa, had prepared an excellent paper on "Scattered Helpers' Scheme," which in her absence was read by Miss Harman, of Ottawa. The idea suggested is a good one. The ladies listened with close attention and interest to the reading of the paper.

The officers of the Society were appointed as follows: Mrs. Ewart, Toronto, president; Mrs. McLaren, Mrs. W. M. Clark, Mrs. Kirkland, Mrs. Alexander, Toronto, and the presidents of all Presbyterial societies, auxiliaries and mission bands, vice-presidents. Mrs. J. McMurrich, Mrs. J. Jennings, Mrs. Topp, Mrs. W. Reid, Mrs. J. McLachlan, Toronto, honorary vice-presidents. Mrs. George H. Robinson, Toronto, recording secretary. Mrs. Shortreed, Toronto, home secretary. Mrs. Harvie, Toronto, foreign secretary. Mrs. Jeffrey, Toronto, secretary of supplies. Mrs. Telfer, Toronto, secretary and treasurer of publication. Mrs. J. McCracken, Miss Cooper, Mrs. Playfair and Mrs. W. Miller were appointed the executive committee.

At the afternoon meeting several questions submitted during the year were taken up for discussion. The following resolution was carried: Each Presbyterial society shall be represented by one delegate, besides its president, at the annual meeting of the Society; each auxiliary shall be entitled to one delegate besides its president; each mission band shall be represented by its president only. These delegates must be members of the general society to be entitled to vote, and shall be provided with entertainment during the annual meeting.

Other members shall be welcome to attend the meetings, but the hospitality committee will not be responsible for their entertainment. The question whether a separate fee should be paid by members of the general society who are also members of auxiliaries was next discussed. The Society decided to make no change at present in the matter of fees. It was decided to hand over \$22,508.35 to Dr. Reid in order to make up, along with the \$1,446.65 in his hands, \$23,955, the amount required by the Foreign Mission Committees. A grant of \$3,000 extra was made for married missionaries, and \$309.21 for the Woman's Medical College and the Kingston Mission Band for a hospital at Indore. The remainder of the money, after the current expenses are paid, is to be expended as follows: The hospital, the boarding school, addition to the ladies' bungalow at Indore, any claim arising in the North West, \$600 to the Trinidad Mission, and \$600 to New Hebrides Mission. There was a discussion in reference to changes in the constitutions of mission bands, but no important amendments were made. It was decided to hold the next annual meeting at Kingston. Notices of motion were given that the officers be elected by ballot in future; that the word "girl" be changed to "child" in the constitution of mission bands, that the time of holding the annual meeting be changed from the second Tuesday in April to the first Tuesday in May. These questions will be discussed at the next annual meeting. During the afternoon Messrs. McArthur, Vallance and Aldous sang a trio. A collection of over \$100 was taken up for the Pointe-aux-Trembles Mission.

PRESBYTERIAN COLLEGE, MONTREAL.

The annual convocation of the Presbyterian College, Montreal, was held in Convocation Hall on the 3rd inst., and was very largely attended.

Principal MacVicar occupied the chair, and around him on the platform were Sir William Dawson, Sir Donald A. Smith, M.P., Rev. Professor Scrimger, Rev. James Fleck, Rev. Dr. Mackay, Rev. James Patterson, Rev. L. H. Jordan, Dr. Kelley, Rev. James Barclay, Rev. Mr. Dewey, Rev. Professor Campbell, Professor Coussirat, Mr. J. Naismith, Mr. W. H. Smith, Rev. J. L. Morin, Professor A. McGoun, Rev. Dr. Neill MacNish, Rev. G. C. Heine, Rev. A. B. Cruchet and Rev. Robert Campbell, D.D.

Rev. James Barclay opened the proceedings with the customary devotional exercises, after which the prizes, scholarships and medals were awarded.

The Walter Paul Prize: Mr. W. L. Cray, B.A., C. W. Whyte, B.A., M. Maynard and R. McDougall. Sacred Music.—The George Hyde Prize: Mr. Charles, B.A., B.Sc. The R. S. Weir Prize: Mr. L. R. Bouchard and J. A. Morrison, B.A., Ecclesiastical Architecture.—The Dr. M. Hutcheson Prize: Mr. W. M. Rochester, B.A. The 2nd Prize: W. L. Clay, B.A. Rhetoric.—The Dr. F. W. Kelley Prize: Mr. J. G. Fraser, B.A., H. C. Sutherland, B.A. Scholarships.—University Scholarships.—The Sir George Stephen: Mr. J. Taylor. The Stirling: Mr. A. C. Reeves. The Drysdale: Mr. R. McDougall. The Slessor: Mr. W. E. Deeks, B.A. French Scholarships.—The First Scholarship, Theological: Mr. C. H. Vessot. The Guelph (Chalmers Church) Theological: Mr. L. Charles, B.A., B.Sc. The First Scholarship, Literary: Mr. M. Maynard. The Hamilton (MacNab Street) Literary: Mr. A. Sauve. Gaelic Scholarships.—The K. MacLennan: Mr. N. A. MacLeod. The H. MacLennan. Mr. K. MacLennan. The K. Campbell. Mr. E. Mackenzie. The second: Mr. A. MacVicar. The North-West Scholarship. The James Henderson Scholarship of \$25: Mr. W. T. D. Moss. Scholarships (theological and general): Ordinary General Proficiency.—The Greenshields: Mr. H. C. Sutherland, B.A. The Balfour: Mr. J. A. Morison, B.A. The Crescent Street: Mr. J. Naismith, B.A. The Hugh Mackay: Mr. W. L. Clay, B.A. General Proficiency in Honour and Ordinary Work.—The Anderson: Mr. J. K. G. Fraser, B.A. Medals.—The Students' Gold Medal, awarded to Mr. W. L. Clay, B.A. The Silver Medal, awarded to the nearest competitor: Mr. J. Naismith, B.A.

The degree of Doctor of Divinity was conferred *honoris causa* on Rev. D. Blair, of Barney River, N.S.; Rev. D. Morrison, Owen Sound, and Rev. George Sutherland, of Sydney, New South Wales, Australia. The last-named gentleman used to reside in Nova Scotia, and is a somewhat extensive author. He was also chaplain of the Prince Edward Island Parliament at the time of Confederation, and was always a prominent as well as an able man.

Mr. W. L. Clay, B.A., and Mr. J. Naismith, B.A., are announced as having passed the first examination for B.D.

Mr. Clay, B.A., delivered a long and eloquent address. The Rev. Principal presented the diplomas to the graduates of the year, namely: Messrs. S. D. Angel, W. L. Clay, B.A., W. A. Cook, C. J. Hastings, D. M. Jamieson, W. J. Jamieson, H. T. Kalem, B.A., S. F. McCusker, B.A., J. Naismith, B.A., W. M. Rochester, B.A., and C. W. Whyte, B.A.

The Rev. S. J. Taylor, of Moose Jaw, gave the address to the graduating class.

The degree of Bachelor of Divinity was conferred on Rev. J. Anderson, Ailsa Craig, Ont. In conclusion the Principal delivered the following address. It seems proper that we should annually make known to our friends and to the Church at large the position and progress of our work, as well as our aspirations in the direction of greater usefulness. The main facts of our brief history are speedily told; but the beneficial results which flow from them, who can estimate? Our affiliation with McGill University, whose distinguished Chancellor, Sir Donald A. Smith, and Principal, Sir William Dawson, we are glad to have with us to-night, has proved mutually beneficial to both institutions. Many of our students receive their preparatory training in the faculty of arts; and I may be permitted to say that they acquire themselves creditably and gain a fair share of the distinctions and honours placed within their reach. In proof of this it may be stated that three, namely, Messrs. Clay, Rochester and Naismith, of our graduating class to-night, are gold medallists of McGill. We encourage and urge our students to take advantage of the broadest culture offered by the University before entering upon their three years additional course in theology. Through the good providence of God the work initiated in a very humble form in 1867 has grown to large proportions. These buildings, so admirably situated and in every way so well adapted for their specific ends, and for the greater part of which we are indebted to the liberality of the chairman of the College Board, are valued along with the grounds at \$170,000, and our endowment funds for all purposes amount to \$182,231, making a total of \$351,231. This is exclusive of the library, which contains over 10,000 volumes, many of which being exceedingly rare and useful, are of very great value. There were added during the year by purchase twenty-four volumes; by donation, 569 volumes; total, 593. Of these thirty-six volumes were the gift of the late Mr. M. J. MacLeod, B.A., Valleyfield, P. E. I., one of our alumni; a man of devout and earnest spirit and excellent attainments, who was called to his rest on the 16th of November last. Rev. L. H. Jordan presented the Fathers—complete set in English—costing between \$200 and \$300, also the Encyclopedia of Missions. Rev. A. B. Cruchet fifteen volumes, new and valuable French works. In all, fifty-four volumes additional to the above. The number of students on the roll is ninety-four, of whom eighty-four were in attendance this session. These come from all parts of the Dominion, and some of them from Scotland and Ireland. Eleven have completed their curriculum this session and will soon be licensed to preach the Gospel. The alumni number 170. Five of them are foreign missionaries, and the rest occupy important positions in Canada and elsewhere. Many of them are settled in Eastern Ontario, the Ottawa

Valley and the Province of Quebec; while some are pastors and missionaries in Manitoba, the North-West and British Columbia. The work thus referred to cannot but be regarded as eminently satisfactory, and the liberality of those by whom it has been supported deserves the highest commendation; yet it is to be regretted that the present income and equipment of the college are quite inadequate. To place the institution in the position which it should occupy, and to enable it to prosecute its ever-widening mission upon terms of something like equality in relation to the theological seminaries of Britain and the United States, the existing chairs should be all fully endowed, and, at least, two more chairs should be added, along with three lectureships and two fellowships. These endowments should be made sufficient to meet the depreciation which is taking place in the value of money and the corresponding increase in the cost of living. The lectureships would secure to the college the services of eminent specialists in different departments, from time to time, and promote the advancement of learning and culture in the Church by offering inducements to ministers and others to qualify themselves for the position of lecturers. The fellowships would prove most serviceable in the same direction by enabling superior students to prosecute post-graduate studies here and elsewhere. The number of students has for some time past considerably outgrown the capacity of the present buildings. Additional lecture rooms and dormitories are needed, and a large fire-proof safe for the preservation of records and other papers and of some of the unique treasures of the library, which, if destroyed, could never be replaced. To accomplish all this a sum of about \$250,000 is necessary, and the General Assembly has repeatedly instructed the College Board to use all diligence to secure full equipment as speedily as possible. The treasurer informs me that about only one-half of the present revenue of the college is provided for by endowment, the other half being derived from temporary subscriptions and church collections of an uncertain character. He states, further, that even if no extension of the buildings or increase of the professorial staff should take place, an endowment of \$150,000 additional to the present capital is required to place the institution in a safe position for doing its work as heretofore. I have thus thought it well to keep nothing back, but to furnish definite information to our friends and benefactors that they may take the whole matter into generous consideration. All that is necessary for the accomplishment of our good designs, under the guiding hand of our gracious God, is the continuance of the large-hearted liberality of the past. We have already the "John Redpath Chair"—the first which was established—endowed by Mrs. Redpath, now \$40,000. "The Joseph Mackay Chair," endowed by his brother, Edward Mackay, \$50,000. "The Edward Mackay Chair," endowed by his nephews, Hugh, James and Robert Mackay, \$50,000. We are devoutly grateful for these and for all other benefactions which the Lord has enabled his people to bestow for the purpose of strengthening and extending the service we are seeking to render to His cause in this land and throughout the world. We go forward into the future trusting in God and in His Church to put it in our power to carry out upon a much larger scale than heretofore the letter and the spirit of our college motto: *Sermonem vite pratendentes*. I cannot close without referring to the sad announcement in this morning's paper of the death of one of our benefactors, the Hon. Hugh Mackay, whose integrity and success as a business man are well known to you all. His kind-hearted benevolence and what he did to further our aims can never be forgotten. His deep practical interest in this institution was shown from its very inception and his name will ever be inscribed on its history. Reference was also made to the death of Rev. J. J. Forbes, who died on one of the South Sea islands in October last.

Sir Donald Smith, who made a few closing remarks, was received with much enthusiasm. He was glad to be present at the closing exercises of the college; but more than all did he deem it a privilege to be present as representing the McGill University, of which they might all well be proud. Although holding the honourable position of Chancellor, he by no means looked upon himself as the head of McGill University, for there was beside him on the platform another gentleman (Sir William Dawson) who was not only looked upon as the principal head of McGill, but the head of education in Canada. He hoped McGill would be proud of her affiliation with the Presbyterian College, and that on the other hand the college would be proud of her association with McGill. Sir Donald had no doubt whatever but that all that is wanting for the college would be forthcoming in due time, for the good that has already been done by the institution is so well recognized that it cannot but recommend itself to the liberality of those who desire for the higher education of candidates for the ministry. It was very pleasant to see how touched Sir Donald was by the speech in Gaelic by the Rev. Dr. McNish, and he said, "Where is there anything to compare with the grand old Gaelic?" In conclusion Sir Donald warmly wished the college prosperity in all directions.

Rev. James Fleck pronounced the benediction and convocation closed.

OBITUARY.

HUGH MACKAY, MONTREAL.

At the funeral service of the late Hugh Mackay, Montreal, Principal MacVicar delivered a most impressive address, in the course of which he said:—Our departed friend and brother was naturally a man of strong will and deep and definite convictions. He uniformly evinced a determination to see things clearly and for himself, and having arrived at conclusions which he deemed just and right, he held them with tenacity of purpose, and carried them out resolutely and with all his native force of character. He cherished an intense sense of fair play, and detested meanness and unfairness in all their multitudinous forms. As a man of business, he was much better known to many of you than to me, but I venture to think that you will assent to the words in which I characterize him in this respect. His integrity as a successful merchant was untarnished. His word once given was to be fully relied upon. He believed in strict accuracy in keeping accounts and appointments and meeting obligations, and expected others to do so in return. He believed in honest, persistent industry, hard work, as the true road to success and distinction. He had no difficulty in regarding indolence as a cardinal vice, and little patience with those who idly dream of promotion and prosperity apart from diligent effort. His motto in this respect seemed to be, "whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." His loyalty to the Christian faith found expression in practical action rather than in mere sentiment. Hence his hearty support of such work as that carried on by hospitals, and the Mackay Institute, founded by his uncle, and of which he was president at his death. Those who knew him best were always impressed with his profound reverence for the whole word of God, and the pastor and members of this church can testify to his regular and devout attendance in the sanctuary and his generous offerings for all church purposes, and especially for the extension of home and foreign missions. His name and memory will be cherished by coming generations, as well as by us, along with those of his brothers and uncles for the beneficence shown by them in favour of educational work of a distinctively Christian character. It is safe to say that their largest benefactions, whether directly in connection with this Church or otherwise, were for this purpose—a fact which is to be regarded as the outcome of a Christian spirit for which we should be devoutly thankful, because the material, the moral, and the spiritual advancement of the nation depend upon the truth, the saving truth of God, being thoroughly taught to all the people, and, therefore, he is pre-eminently the true philanthropist and practical far-seeing public benefactor who makes ample provision in this behalf.

British and Foreign.

THE Huguenot Society will hold its summer conference in July at Bristol.

THE late Dr. Anderson, of Selkirk, has left \$6,500 for the poor of the town.

THERE are no fewer than 146 applicants for the vacant parish of Cumbernauld.

STRASBURG University has conferred the degree of Doctor in Theology on Prof. Robertson Smith.

THE German University at Prague has an attendance of 1,543, an increase of 108 over the previous term.

LAST year a congress of coloured Catholics was held in Washington. This year another is to be held in Cincinnati, July 8.

THERE are seventy elementary schools in Calcutta under the charge of Christian missionaries with an attendance of 5,000.

IT is said that the weakest Presbyterian congregation in Derry gives more to foreign missions than the Episcopalian cathedral.

THE Rev. Dr. Andrew Thomson presided at a meeting held in Edinburgh, in aid of the French Protestant Mission in Basutoland.

A SITE has been secured in Albany Street, Edinburgh, for the deaf and dumb church, under the charge of the Rev. Mr. Hansell.

THE committee of Glasgow Presbytery on the housing of the poor have now finished hearing evidence and their report is expected next month.

THE Free Church College Committee discussed Dr. Dods' position at a lengthened meeting lately, but adjourned without coming to any formal decision.

AT the Cupar [U.P.] Presbytery, it was moved to elect an elder as the next Moderator. The Moderator and Clerk held that the motion was incompetent.

DR. THAIN DAVIDSON recently addressed the members of Edinburgh Y.M.C.A. in the Free Assembly Hall, his subject being "Grappling with the Lion."

CANON BUTLER, formerly principal of the Liverpool College and the author of several school books, is dead. Much sympathy will be felt for his widow, Mrs. Josephine Butler.

THE ten missionary societies occupying Calcutta are represented by thirty missionaries, fifty lady workers, thirteen native pastors, and about 400 Bengali teachers, preachers or colporteurs.

THE present King of Dahomey was educated in Paris and was supposed to have been civilized. Since his return to Africa he has distinguished himself by an unusually rigid custom of his ancestors.

THE new chancellor of the German Empire is descended from an Adriatic family that were once Roman Catholics; but became Protestants on the marriage of one of his ancestors to a Silesian lady.

SIR ALEXANDER CHRISTISON was chairman at a meeting in Edinburgh which resolved to make an effort to raise the income of the Zenana Bible and Medical Mission from \$65,000 to \$100,000.

MR. R. HUME GUNION, son of the late Rev. Dr. Gunion, of Greenock, has been promoted from the principalship of the Samaldas College, at Bhownugger, to that of the Rajkumar College at Indore.

A SCOTTISH concert with musical selections in Gaelic and English and bagpipe airs was given recently in Whitfield's Tabernacle, Tottenham Court Road, London, before a crowded and appreciative audience.

THE Rev. Robert Stewart, B.D., Jedburgh, has decided to accept the call from New Greyfriars' Church, Edinburgh, vacant by the transference of Dr. Cowan to the Professorship of Church History in the University of Aberdeen.

THE Rev. David Thomas, of Lockerbie U.P. Church, received a purse of \$1,150 at the celebration of his semi-jubilee, and Mrs. Thomas a silver tea-service and tray. This is the fifth presentation from the congregation to their pastor.

THE statistical exhibit of the American Province of the Unitas Fratrum, or Moravian Church, gives the grand total of communicants in the northern and southern districts as 11,352, with 1,387 non-communicants, and 5,346 children.

LATELY, while the pope at the Vatican canonized Bishop Arcina, of Saluzzo, a persecutor of the Waldensians in the sixteenth century, at the Quintal the king nominated as knights of two Italian orders of chivalry two Waldensian pastors of Rome.

THE Sustentation Fund of the English Presbyterian Church is in a most flourishing condition. It not only permits of an equal dividend of \$1,000 to be paid to each minister but also of an extra dividend to those who have no manse.

THE Rev. Alfred Tucker, of England, has been nominated Bishop of Eastern Equatorial Africa, to succeed Bishop Parker, deceased, who succeeded in turn Bishop Hannington, who was murdered by the order of the King of Uganda.

DR. AIRD, Dr. MacTavish, Mr. Macaskill and other ministers met lately at Inverness to confer on the proceedings of the College Committee in the complaint against Drs. Dods and Bruce. They resolved to proceed in the course they are following.

THE Free Church Committee on Revision of the Standards have decided to recommend the Assembly to leave the Confession intact, but interpret it by a new declaratory act. They will proceed at once to draw up such an act to be submitted to next Assembly.

THE Rev. J. Guinness Rogers, a prominent English Congregational minister, has proposed a congress of the Free Churches of Great Britain, to be held for purely consultative and fraternal intercourse. The proposition is received with much favour.

FATHER MATHEW's centenary has been worthily commemorated by the Irish Catholics establishing a temperance association in every parish. On the two last Sundays the priests read appeals from the altar on the subject of temperance by order of the bishops.

THE Rev. James Denney, of Broughty Ferry, is spoken of as the successor of Dr. Dods in Kenfield Church, Glasgow. The congregation have also before them the names of Rev. W. M. Macgregor, Troon, and Mr. Halliday Douglas, assistant to Dr. Whyte, of Edinburgh.

CANON LIDDON is said to have been extremely annoyed at the manner in which impertinent busybodies have been dragging his name forward in connection with the See of Durham. There is not the slightest foundation for the story that the Queen has vetoed Dr. Liddon's appointment to a bishopric.

THE new Free Church at Fort William, seated for 460, was opened recently by Rev. Murdo Mackenzie, of Inverness. The tower contains a bell presented by Dr. Charles W. Stewart, of Glasgow, in memory of his father, the first minister. The pulpit is a memorial of Dr. McMillan, the gift of his widow.

DR. McLAREN, of Houston, was observed on a recent Sunday to totter in descending the pulpit stairs and when the sexton entered the vestry he was found in an unconscious state, partially disrobed; before medical assistance arrived he was dead. Apoplexy is assigned as the cause. He was nearly sixty.

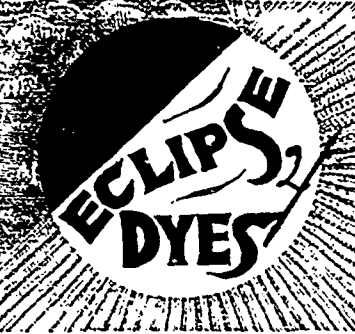
DR. R. H. GUNNING has now fulfilled his promise by giving \$5,000, the interest to be at the disposal of the Professor of Natural Science in New College, Edinburgh, for class prizes or in purchasing specimens for the museum or books for the library. The gift is designated the "Hugh Miller Memorial."

42/52
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ESPECIALLY FOR SICKLY CHILDREN,
 When the appetite is poor and ordinary food is rejected, JOHNSTON'S FLUID BEEF can be taken and relished, either spread on thin slices of bread and butter, or as beef tea.
ONE TEASPOONFUL—one-half an ounce—contains as much actual and real nutrition as HALF A POUND OF PRIME BEEFSTEAK.

THE MISSIONARY WORLD.

SANTO, NEW HEBRIDES.

The Rev. Mr. Annand in a letter addressed to Rev. Dr. Burns, Halifax, says:—

Miss Blackadder writes: It is a new experiment for us to be writing letters in January. At last it seems as though civilization was actually reaching the New Hebrides. I sincerely hope it comes to stay, for if, after one year of monthly mails, we have to fall back on the old *Dayspring*, it will be worse than ever. We hope that the new arrangement will prove fairly satisfactory to all concerned. Your interesting and cheering letter of July came to hand about the 21st November. Well what shall I tell you about our field? We have no converts yet to write about. No great change for the better. In fact, yesterday our faith got a blow not exactly looked for. However, we do not consider it a matter of much consequence. Perhaps we were getting too elated with our continued good meetings. Last week three deaths occurred in our district. One of them was called the highest chief's son, though he was only an adopted one. He was greatly beloved by his people; with good reason, for several visitors who had been all through this group pronounced this young man the finest looking native that they had ever seen. He was almost a perfect model for a statue. After five or six months suffering from some internal disease, apparently of the stomach, he wasted away and died. Personally he was very friendly to us, but we believe that he was kept away from school and very often from church by his father. The father was very angry about the death of his favourite. So yesterday only about half our usual congregation were out to service—only two women and comparatively few men. They had been sent away for food, preparatory to making a great feast to-day for the dead. Every fifth day for fifty days a feast will be cooked for the departed spirit.

Sabbath before last was a rainy day, so I did not go to the mainland village for service as we hold it in the open air, the congregation sitting in the mud on an old dance-ground. Last Sabbath (yesterday) I went over as usual, and after landing walked over a mile on the burning sand on the beach at high tide (the worst time for the beach), and arriving at the village found it almost deserted. All the audience that I could collect there was two boys and a woman with a child in her arms. The reason assigned for the absence of so many was that they had forgotten that it was Sunday, and were all away in the bush at their plantations. To-day, however, a company of the men came over and brought us some food and explained the cause of their absence, and promised to stay home next Sabbath for the service. Little incidents like these try the patience of missionaries. Of late some of the elderly men have not been attending church so regularly as they were accustomed to do. Probably they are getting weary of hearing about the new religion, seeing it is not going to increase their stores of food, pigs and tobacco. We must have more opposition yet. The devil is not going to give up his hold here without a struggle. So we fully expect to meet difficulties, but we just as fully expect to overcome them through Him who strengthens us. We knew enough of Pagan life before we came to Santo to lead us to anticipate no very easy conquest, but we also knew by experience that He whom we serve does not leave His people in times of trial. The Gospel must and will be victorious even here, whether we live to rejoice in that scene or not.

The enemy has his workers here also. Labour vessels have been carrying away a number of our parishioners this year,—few from Tangoa, but over forty from the mainland near by. Since I last wrote you I have been visiting some more of our people by boat, but I find the shore population very sparse indeed on this south side of Santo. Inland is comparatively harder to work, owing to want of roads and the mountainous nature of the country.

PROGRESS OF THE WORK IN TRINIDAD.

I have been very well since my return and God has blessed our work. Our school has been large, sometimes 140; the daily average has been 100 since I returned. Our Sunday school has grown; we have had out as high as 200 some Sundays. One man came and

brought some eighty others with him. We had some numbers of large coloured pictures, rolls, given by Mr. H. Cassels. How the men did enjoy looking at the pictures and hearing of David, Sampson and others. They never grow weary of looking at these pictures.

Our evening class has gone steadily on. Our Thursday evening prayer-meeting has been a great pleasure. From forty to seventy-five attend. We have the boys read, sing, and recite; then we have some of the teachers prepare short sermons and some of the men who can read also prepare something; we have no dead pauses, all are ready and all enjoy it. Our small reading room with its books and papers is also used. Ten joined the Church last Sunday. At Tunapuna, Mr. Morton had a fine gathering of Christians. We had our Christmas treat; our room was filled with happy little Hindus. I am glad to tell you we have had seventy-four girls in school this year. I have had eleven in my home for longer or shorter periods since my return. I hope to have four girls in our home for the next year. Oh! that we had a boarding school for girls. Will we not sometime have it? What a grand chance it would be to teach, train and influence them! You have seen Ramabai; you know what an educated Hindu woman can be. I cannot trust myself on this subject, so I had better stop. "In His own time," every needed help will come. When we think of the good Mary Lyon's school of Holyoke has done for the daughters of New England, how many trained workers have gone out from thence to the foreign work, how I long for something of that kind for the daughters of the West Indies.

Our streets have been filled with drunken men and women, cursing and fighting. I am sorry that these people were Creoles, so-called Christians. No wonder the heathen say, "Is that the way you make Christians?" Last night I went to Arouca, Rev. Mr. Dickson's church. About 200 negro children came for their Christmas feast. They sang and repeated whole chapters in the Bible so clearly and nicely. A lady from Pictou presented some Bibles. I wish she could have heard the chapters recited and hymns sung. I gave Mr. Dickson some of the picture rolls; he finds them very useful for his meetings. We had had gatherings of Hindus, this was a gathering of negroes, yet God is the Father of all and Jesus the one Saviour.

Our dear friend and sister, Mrs. Macrae, has been called to the higher rest. She was wonderfully fitted for her work, devoted, warm-hearted, well on in the language, a loved teacher and friend. One lovely afternoon I went out to visit her grave, and there I found a number of her Sunday school class, sitting weeping as though their young hearts would break. Some time after one of her Sunday school girls was ill and died. Shortly before death came little Jessie sang, sweet and clear as she used to do, "Safe in the Arms of Jesus." Though dead, our dear friend yet lives in the loving remembrance of her classes. Mr. Macrae is going on bravely with his work. Though sorely stricken, he has not shrunk nor faltered in the way. I feel so tired after the work of the school is over that I do not write as much as I would like to do.

PRESBYTERIAN MISSIONARIES IN INDIA.

There are seventeen Presbyterian missionary societies, including the Reformed (Dutch) Church, labouring in India. Of these eleven are American and Canadian, and six are British. Nineteen years ago a movement was begun to bring the Presbyterians of India into closer relations. In 1872 a conference was held in Allahabad in which eight missions were represented, and it was resolved to hold thenceforth general conventions of Presbyterian ministers and elders for consultation concerning the general interests of Presbyterianism in India. The first conference pursuant to this purpose was held the next year, nine presbyteries being represented, and the Presbyterian Alliance of India and Ceylon was organized. A constitution was submitted to the various missions, and another conference of the alliance was held in 1875. The objects of the alliance, as then set forth, were these: 1. To promote mutual sympathy and the sense of unity among the Presbyterian Churches in India. 2. To arrange for co-operation and mutual help. 3. To promote

the stability and self-support of the native churches, and to encourage them in direct labour for the evangelization of India. 4. To prepare the way for an Organic Union among the native Presbyterian churches in India.

The Conference, or Council of the Alliance, meets every three years, the fifth Council having been held last December in Calcutta. This Council seems to have been the most important of the whole series. Action was taken on the subject of a united Presbyterian Church for India, by the adoption of bases for union in local organization and in doctrine and polity. The way to this action was prepared by the appointment, by a number of the presbyteries, of members for a General Committee on the subject of union, which submitted a report to the Council, which the Council adopted. The basis of union will be submitted to the presbyteries and to the home churches for approval. Our India exchanges report the proceedings briefly, but do not give the articles of agreement. That the home churches will cordially approve the effort to secure union is hardly to be questioned. The principle of co-operation and union in the mission field has been settled by the concurrent deliverances of General Synods and General Assemblies on both sides of the Atlantic, and the action of the Pan-Presbyterian Council has been one of cordial approval.

AFRICA AND EUROPEAN INFLUENCE.

Mr. Joseph Thompson, the African traveller, gave a recent lecture to the Y.M.C.A. of St. Cuthbert Church, Edinburgh, on "The Results to the African of European Inter-course." There were about 2,000 persons present. In the course of his remarks, Mr. Thompson said he was able to say from his own observation, and not merely from missionaries, what had been the nature of the result to the African of European intercourse, and to put a pin into the beautiful iridescent bubble which his hearers had had so often placed before them. He would unhesitatingly affirm in the plainest language, that, so far as our intercourse with the African race was concerned, instead of it being a blessing, it had been little better than an unmitigated curse to them. There were, no doubt, many things full of promise, but as yet merely of promise. Our commerce with Africa had consisted chiefly in gin, gunpowder, and guns, alongside

of which the good we have tried to achieve was hardly discernible. Taking as a whole, our trading stations on the greater part of the west coast of Africa, instead of being centres of elevating influence, were centres of corruption, moral and physical. Trading ships were laden with gin out of all proportion to the carriage of useful articles. He then spoke of the success of the Mohammedan missionaries in some parts of Africa as compared with the failure of the Christian missionaries. The reason of the success of the Mohammedans was that they only presented that amount of good which the negro could comprehend and make part of himself. On the other hand, the Christian missionary, instead of simplifying the presentation of the Gospel, had generally done his best to stupefy the negro with views and doctrines which were largely incomprehensible. Once the negro was educated in the right manner, there would be splendid results, as the negro, with all his intellectual deficiencies, is very religious. His hearers might ask whether, seeing that European intercourse had had such results, they should not retire from Africa altogether. His answer was, "No, a thousand times no!" On all sides he saw signs of the approach of a better day, for the negro men's eyes were being opened to what was doing in Africa. Governments were becoming more and more alive to the evils of the present system, and were striving to check the liquor traffic which had been established. The sympathetic ear of the Houses of Parliament was open, the churches of all denominations were lending their aid, and merchants were becoming alive to the fact that they were engaged in a traffic of which they should be ashamed. The Royal Niger Company and the Imperial British African Company were working in the right direction, while the efforts of the missionaries at Lake Nyassa and other parts of Africa were all tending, he hoped, to good results in the future.

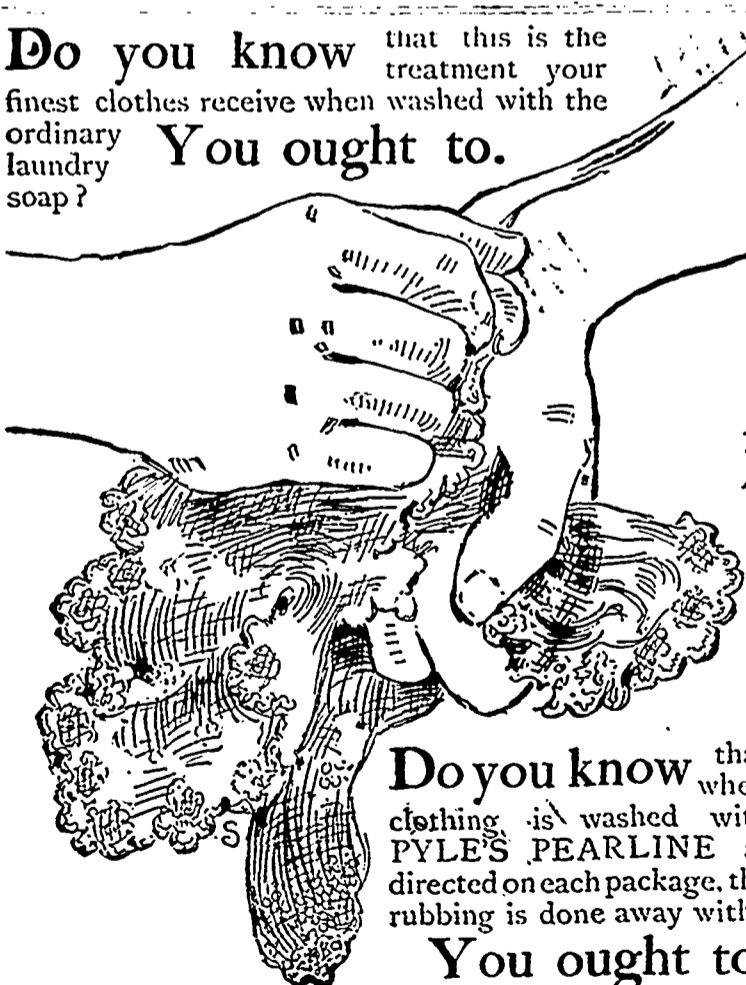
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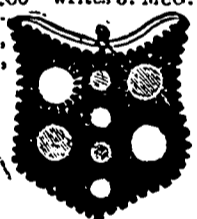
All Diseases are Cured by our Medicated Electric Belt and Appliances. On the principle that Electricity is Life, our appliances are brought directly into contact with the diseased part. They act as perfect absorbents, by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

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The Public Want

Their seed fresh and true. Would they not be most likely to obtain such by buying directly from the grower? I can buy seed at what it costs me to raise it, but could not sleep at night should I warrant seed of this class. For the same reason I make special effort to procure seed stock directly from their originators. You will find in my new seed catalogue for 1890 (sent free) the usual extensive collection (with the prices of some kinds lower than last season) and the really new vegetables of good promise. You should be able to get from me, their introducer, good seed of Cory Corn, Miller Melon, Hubbard Squash, All Seasons and Deep Heat Cabbages and many other valuable vegetables, which I have introduced. JAMES J. H. GREGORY, Marblehead, Mass.

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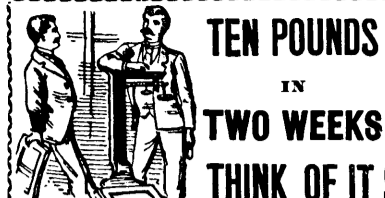
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Miscellaneous.

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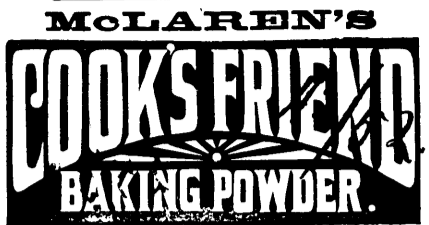
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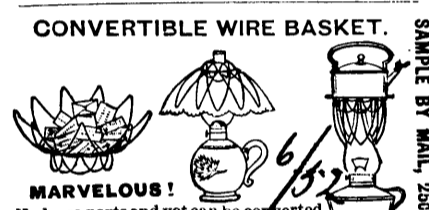


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MEETINGS OF PRESBYTERY. BARRIE.—At Barrie, Tuesday, 27th May, at 11 a.m. BRANDON.—At Brandon, 21st April. BRUCE.—In Knox Church, Tara, on the 2nd Tuesday in July, at 1 p.m. CHATHAM.—In St. Andrew's Church, Chatham, on the 2nd Tuesday in July, at 10 a.m. GUELPH.—In Knox Church, Guelph, Tuesday, 20th May, at 10 a.m. HURON.—In Blyth, 13th May, at 10.30 a.m. KINGSTON.—In John street Church, Belleville, Tuesday, July 1, at 7.30 p.m. LINDSAY.—At Beaverton, Tuesday, 27th May, at 10 a.m. MAITLAND.—At Wingham, on Tuesday, 13th May, at 11.15 a.m. MINNEDOSA.—At Binscarth, Wednesday, 30th April, at 10 a.m. MONTREAL.—In Convocation Hall, Presbyterian College, Tuesday, June 24, at 10 a.m. ORANGEVILLE.—At Orangeville, Tuesday, 6th May, at 10.30 a.m. PARIS.—In St. Paul's Church, Ingersoll, on the last Tuesday in May, at 12 m. QUEBEC.—In Sherbrooke, on the 13th May, at 8 p.m. REGINA.—At Moosomin, on the 2nd Tuesday in July. SARNIA.—In St. Andrew's Church, Sarnia, on the 1st Tuesday in July, at 1 p.m. SAUGERN.—In Knox Church, Harriston, on the 8th July, at 10 a.m. STRATFORD.—In Knox Church, Mitchell, on the 12th May, at 7.30 p.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 13th May, at 7.30 p.m.

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SYNOD OF HAMILTON AND LONDON. THE Synod of Hamilton and London will meet in ST. ANDREW'S CHURCH, WINDSOR, on Monday Evening, 21st April, at 7.30. The Business Committee will meet at 5 p.m. Rolls of Presbyteries, and other documents for transmission to Synod, should be in the hands of the Clerk not later than the 14th day of April. Instead of Railway Certificates for reduced fare being sent as formerly by the Synod Clerk, they are now supplied by the ticket agents at the different stations. WM. COCHRANE, Clerk of Synod, Brantford.

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For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of medicine, I have become convinced that Ayer's Pills are the best. They have never failed to relieve my bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried.—H. S. Sledge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Complaint. I have never known them fail to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver and Stomach Troubles.

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