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VOL. 20.

TORONTO, WEDNESDAY, MARCH 25th, 1891.

No. 12.

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

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

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

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

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

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

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

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

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## Notes of the Week.

LORD KINNAIRD, presiding at the annual meeting in Edinburgh of the National Bible Society of Scotland, suggested that more attention should be devoted to work in India. The total receipts last year amounted to \$177,605, being \$4,830 less than the previous year. This was accounted for by the decrease in legacies. The speakers included Dr. Wylie, of the Pennsylvania Bible Society.

THE London *Presbyterian Messenger* says: The Rev. Mr. Wilkie, of the Canadian Presbyterian Mission at Indore, in the dominions of Holkar, the great Mahomedan prince in India, is a cousin of the Rev. Thomas Anderson, our minister at Kingston-on-Thames. When Mr. Wilkie first went to Indore the affairs of the mission were at a very low ebb. To what an influential position the mission has since attained is evidenced by the magnificent gift which Holkar has just bestowed.

DR. CAMERON LEES, of St. Giles' Cathedral, Edinburgh, has devised a plan for promoting social intercourse between himself and people on other lines than those of visitation. The plan is to invite the members of the congregation to afternoon tea in the vestry, where Dr. Lees, with his assistants and Kirk Session, receive the guests, and afterwards indulge in general conversation for an hour or so. The innovation is being very favourably received, and will doubtless soon be widely imitated.

THE Rev. John Reid, of Leeds, has received such encouragement in favour of holding an "Autumn Conference," as supplementary to the ordinary meeting of Synod, that he purposes taking further counsel with the ministers and elders who may be present in London at the March meetings of committees. Many who are dissatisfied with the

hurried manner in which the Synod's work is rushed through are in favour of another way out of the difficulty, viz., by an extension of the time during which the Supreme Court holds its sittings.

THE Rev. Professor Lindsay and Dr. McMurtrie representing respectively the missionary committees of the Free Church and the Church of Scotland, have been in London for the purpose of representing to the Foreign Office the views held by all parties in Scotland, and shared by the English Universities Mission, as to the administration of Nyassaland. Their object is to counteract the policy of Consul Johnstone, who advocates subsidizing the Arabs against the natives.

THE Maharajah Holkar, one of the greatest native princes in India, and a Mahomedan by faith, has presented to the Canadian Mission eight and a half acres of ground, conveniently situated in Indore, for the erection of a mission college and a mission hospital for women. In publicly announcing this fact, Mr. Wilkie, the principal, states that the Maharajah has just forwarded a gift of fifteen hundred rupees to be divided between himself and the lady principal of the hospital, and that the Maharajah's Prime Minister had laid the corner-stone of one of the new buildings.

A CORRESPONDENT writes an English contemporary that a lady recently entered a bookseller's shop in a small Wiltshire town and asked for a copy of "the new book, 'Nux Vomica.'" The bookseller divining what she meant, handed over Professor Drummond's "Pax Vobiscum," and his customer departed in peace. It may be remembered that a Southern lady asked her bookseller for the "Biggest Thing on Earth," meaning the same author's "Greatest Thing in the World," and a New York lady preferred a request for a copy of "Packs for Biscombe."

PROFESSOR DRUMMOND'S meetings continue to be very popular with Edinburgh students. The hall in which they are held is filled to its utmost capacity, and that, too, without the aid of advertising. The series was brought to a close, for the session, on Sunday evening, the 15th of March, when, as in previous years, the sacrament of the Lord's Supper was dispensed. "It is not our table," Professor Drummond said, in inviting the students, "but the Lord's table. We can exclude none, and all are welcome who wish to take the sacrament, or vow of allegiance to Jesus Christ as Lord."

THE most pertinent question, says the *Christian Leader*, suggested by the case of Lord Mayor Savory is the one asked by Mr. William Tallack: "Does not preaching require a vocation?" No man should stand forth as a public preacher unless he trusts that he is "inwardly moved by the Holy Spirit" so to do. Can we believe that if a person really feels such a solemn call he will make use of a discourse prepared perhaps by some poverty-stricken vendor of manuscript sermons? The tendency in certain quarters to push M.P.'s, mayors and other secular officials into the performance of a duty which only the highest authority warrants is rightly characterized by Mr. Tallack as irreverent.

PERHAPS the most interesting and significant gathering held in connection with the Wesleyan centenary, says the *Christian World*, was the service held in St. Giles' Cathedral, Edinburgh. To realize completely what this means we must imagine Mr. Price Hughes preaching in Westminster Abbey or Mr. Guinness Rogers occupying the pulpit at St. Paul's. Our Scottish friends are to be congratulated on the priceless possession of so much religious liberty. It was a grand object lesson in Christian unity, which must leave in all true English hearts a lingering dissatisfaction with the hateful barriers and unrighteous limitations which hinder a similar demonstration of brotherly love in this country.

IN a short letter to the *Academy* Professor Sayce gives two pieces of information of interest to biblical students. At Karnak there is a list of Judean towns conquered by Shishak; and it is generally supposed that Jerusalem is not named there; but Professor Sayce points out that the first name on the list (Rabbath) represents Jerusalem, being the official title of the capital of a country. (Compare Rabbath-Ammon, Rabato in the island of Gozo, etc.) The other and more important point is a confirmation of the presence of the Aram-Naharaim in Palestine in the time of the Judges (Judg. iii. 8-10). The records of Rameses III., who was reigning at this time in Egypt, speak of an attempted invasion by the people of Nahrina, which is evidently the same name as Aram Naharaim; so this nation seems to have occupied Palestine as a base for an attack upon the great civilized power of the age.

THE Rev. Dr. MacEwan was one of the speakers at a meeting recently held at the residence of the Duke of Westminster, of the Society for the Relief of Persecuted Jews. Lord Aberdeen presided, and a resolution was adopted declaring it to be the duty of all Christians "to give practical aid to suffering and persecuted Jews, especially in the Holy Land, as approved by the late Lord Shaftesbury, President of this Society." While Mrs. Finn, the secretary, declared that the Jews were going back to the Holy Land, "by an irresistible impulse," Mr. Moccatta said he was not much in favour of their going back in great numbers, because he feared the circumstances of the Holy Land were not such as would enable it to support a large population. There seemed to be a feeling on the part of the Jewish gentlemen present to base their appeal to Christians on the fact of the historical connection of their respective faiths; and to this feeling Dr. MacEwan expressed a friendly response.

"WHY do workingmen attend church?" was the inaugural subject of discussion at Rev. Walter Walsh's first Sunday afternoon open platform at Rye Hill Baptist Church, Newcastle. Workingmen who go to places of worship mustered largely, and gave excellent reasons for doing so. One man told how his wasted, drunken life had been redeemed by religion. Another showed how the best social intercourse and the highest educational training for working men are to be had in the churches. Three church-going men, two being Methodist local preachers, are the parliamentary representatives of the Northumberland and Durham miners. A third believed the best lot of genial, happy friends are to be found in the churches. A blind man related how through his connection with a church he had had read to him the classics and the best modern authors. The general view was that church-going is a recognition of man's relation to God, and that it is intellectually, socially, morally and spiritually beneficial.

RECENTLY the annual sermons were preached in the Islington Presbyterian Church, Liverpool, by Rev. Verner M. White, LL.D. The church was crowded on both occasions. Preaching in the morning from Zechariah iv. the reverend gentleman said there were those who would put the Church above Christ; there were some who would make Christ subservient to the Church; there were some who would compel us to believe that Christ was exactly what they chose to make Him. He pitied the Churches that made their spiritual life and their salvation to hang upon their Churches, and their ceremonies and ordinances without Christ. Take Christ out of the Scriptures, they took the sun out of the heavens. He sometimes thought that the history of Christianity was a history of ages; but they had come into a new age; and he begged to be permitted to use a new word—he believed they were now in the age of "fads." Every man or woman must advance some new theory or they are nothing. It was not to take up the Bible and follow Christ. It was to take up the Bible and lead Christ. It was to put themselves in the place of Christ. It was human vanity and human folly in putting man above God, and in turning to the ways of men from the infallible and sure paths of truth and righteousness.

## Our Contributors.

### MR. BLAKE'S BOMBSHELL.

BY KNOXONIAN.

The morning after the general election, while the dead were being buried and the wounded carried off the field the Hon. Edward Blake fired a terrific bomb-shell among the wearied warriors.

When the dust had settled and the smoke had blown away the question asked by almost everybody was, Who has been struck?

Some said nobody; others said everybody.

Then the party politicians came to the front and had their say.

The Tories shouted that the ex-leader of the Liberals had aimed a deadly thrust at the trade policy of his own party.

The Liberals answered that the great jurist had fairly gibbeted the poor old N.P.

They were both right as they not always are.

Mr. Blake did hit the trade policy of both parties telling blows.

As a piece of literary work his arraignment of the N.P. is unique. It is perhaps one of the best specimens of condensation in the English language. It should be studied as a work of art.

The argument against the trade policy of the Liberals is long and laboured and is designed to show that Commercial Union with the United States must bring political union.

The "real tendency" of the N.P. is also towards "disintegration and annexation," says Mr. Blake.

Either road leads to Washington. The principal difference between the policies being that the policy of the Liberals will lead us there in a short time and by a direct route while the N.P. will disintegrate us first and then bring the integrant parts under the wings of that famous bird of which we have read in fourth of July orations.

That is what we understand the hon. gentleman to say though we may easily be mistaken.

It goes unsaid that the Hon. Edward Blake is a man of whom all Canadians are proud. His splendid physique, his untarnished reputation, his lofty character, his magnificent diction, his matchless forensic power, his enormous magazine of accurate knowledge, the whole get up of the man place him so distinctly in the front rank of men that Canada may well feel proud of the ex-Liberal leader.

Mr. Blake at his best in court or in Parliament can do about as good work as any man in the empire. The number who can do any better may be counted on your fingers.

And yet Mr. Blake's position at the present moment is distinctly weak.

It is weak because it is merely destructive. He attacks the trade policy of both parties and offers nothing better himself.

The country must have a trade policy of some kind. We cannot live without trade. We must trade in some way. Mr. Blake cannot do much for his native country by simply arguing against the N.P. and Unrestricted Reciprocity. Supposing he should bury these beyond hope of resurrection the country would still need a trade policy of some kind.

A man is seriously ill.

Dr. Macdonald comes in and prescribes the N.P. pill. Drs. Laurier and Cartwright come in and prescribe the Reciprocity pill. Dr. Blake comes in and gravely tells the patient that if he takes either of these pills he must die. The patient might well be excused for saying—prescribe for me yourself.

A young lady at the Union Station in Toronto wishes to go to Barrie. As the Grand Trunk express for the East pulls out a gentleman tells her that train goes direct to Montreal. When the C.P.R. train starts he tells her that train goes to Montreal via Ottawa. That may be useful information, but what the young lady wants to see is the train that goes to Barrie. Miss Canada, a handsome and most interesting young lady as *Grip* always presents her, wishes to know the way to national prosperity. It will not help her much to show her two trade lines that lead to national extinction.

Perhaps we do Mr. Blake an injustice by saying that his present position is merely that of a destructive critic. He may have a plan of his own that he intends to lay before his countrymen at what he considers the right time. If so, his countrymen will consider it with becoming respect and attention. The source from which it comes will entitle it to the earnest study of all patriotic citizens.

Somebody has said that "Blessed in the man who makes a good suggestion" would make a useful beatitude. So it would. If Mr. Blake can suggest a feasible plan by which Canadians can improve their finances without making violent changes of a political kind the honourable gentleman will earn the gratitude of his countrymen and receive it.

We have a much higher opinion of Mr. Blake than to suppose that he will sulk in his tent and content himself with destructive criticism of other men's theories.

That would be a sad misuse of his splendid powers. Much smaller men can do that class of work. It does not require the brains of a Blake to knock holes in the old N.P., or find difficulties in the path of Commercial Union. Any fairly clever politician can do that.

A man of Mr. Blake's eminence should do constructive work.

Mr. Blake should have a seat in Parliament. Apart from the trade question he can render his country good service.

John Bright was not always in accord with his party on all questions. What Englishman would care to have seen John Bright out of Parliament.

Gladstone is not in accord with a majority of his party on some questions—Disestablishment for instance. Does any Englishman worthy of the name wish to see the Grand Old Man out of the House of Commons?

We hope the day is not far distant when Canada's great jurist will tell his countrymen just what he does think about the trade situation and that some constituency will soon send him to Parliament and give him a chance to do what he can for his native country. Canada needs the services of all her best sons at the present time.

## PRESENT-DAY PAPERS.

### REACHING THE MASSES.

BY CUNNINGHAM GEIKIE, D.D.

It is very sad to think that, after nineteen hundred years, Christianity, even in the countries specially professing it, should be to such an extent a failure as to make it needful to discover how to "reach the masses." Yet who can deny that, at least in our great cities, religion, so far as outward observance goes, and to a large extent in its practical recognition, is in a very poor way? Lord Shaftesbury used to say that not more than two workingmen in a hundred attended either church or chapel, and Dean Gott, when Vicar of Leeds, came to the conclusion that even this estimate must be cut down one-half.

The churches and chapels, of course, have their congregations, and their missions dot the slums round them, but the same faces look up from the pews, year after year, and the light of the missions is that of glow-worms, here and there, in the darkness, rather revealing than removing it. Yet all these agencies have their uses, for if things be bad even with them, what would they be without them? It is clear, however, that neither churches, chapels nor ordinary "missions" can win the general population for Christ. Something more is needed.

It seems as if the best way to reach the crowd must be that by which they have at various times been reached in the past; for the tidal wave of religious emotion has repeatedly swept over larger or smaller districts, though, unfortunately, the ebb has always followed it. Religious movements are like the lava streams I have seen bursting out from Vesuvius—liquid fire at their source and for a little way down the hill; then sluggish, and finally congealed into stone. It does not seem possible to maintain permanently the fervour to which spiritual revolutions owe their origin.

Look at the past. John the Baptist roused all classes in his brief day, but was it not because everything about him showed that he believed what he preached? There could be no question of his sincerity. While the churchmen of the day, cleric and lay, with too few exceptions, were cold and formal, self-satisfied and conventional, distinguishable from men at large by outward propriety and self-righteous charity, but sordid, hypocritical and selfish under this skin of virtue—John stood out in striking contrast—he was clearly in mortal earnest. Religion was evidently in his case the supreme thought. He had given up everything for it—position, prospects, ease, all that most attracts men in life. His absolute self-sacrifice to his convictions appeared in such a surrender, for their sake, of all the pleasures of existence, the opinion of society, the indulgences of luxury and the ambitions of the world. It spoke out in his rough, camel-hair garment, his rude fare, his celibate life, his comfortless shelter in a mountain cave, and in his fearless loyalty to conscience, at any cost, even to that of life itself. The spell of a personality so much above the common level stirred the heart of the nation and drew towards him all classes. In these great features, as much as in his work, he was a forerunner of our Lord Himself. Like him, Christ discarded all the ordinary aims of life. Slighting the temptations of self-interest, or worldly wisdom, or comfort or safety, He took His stand on the same basis of simple manhood in its direct relations to the unseen and eternal. Both John and Jesus were utterly poor, for if John fed on locusts, Christ had not where to lay His head. Neither made anything by religion; both suffered everything for it, and this self-denying sincerity irresistibly attracted the multitudes. It was the same with the Apostles. The men "who turned the world upside down" were humble fishermen. They had no rich organizations to subsidize them. Their incomes were limited to the "daily bread" of their Lord's Prayer, and their wardrobes were so meagre that one "old cloak" was worth bringing from Asia to Europe to keep out the winter's cold. But their poverty was a proof of their sincerity. It was clear that they sought the sheep, not the wool. They had no selfish ends to gain. Men saw that they were aglow with the Divine enthusiasm of humanity. There is an instinct in the worst bosoms which detects moral goodness and does homage to it. The masses have always been reached only by following the example of John, of Christ and of the Apostles. There is no way else to conquer them for God but an exhibition towards them of God-like love.

A few illustrations will speak for themselves. The Monks, who, in their early purity and zeal, won land after land for Christ, were as poor as the Apostles or as their Lord. St. Anthony, their virtual archetype, had been moved by the com-

mand to sell all he had and give it to the poor, and order after order acted on the same heavenly counsel. Severinus won Noricum for the cross only by such self-sacrificing love and devotion. Winfred, of Kirton, near Exeter, became St. Boniface, the apostle of the Germans, by the spell of the same enthusiasm. It was in the power of a like single-hearted zeal that the Culdees gained their wide triumphs in Scotland and England. And later than they, it was to their successors, the Monks from Rome, that Britain owed the seeds of her economical and spiritual inheritance. As long as they were poor they were zealous; when they were rich, they had lost their power and became an evil in the land. To the Franciscans was due, nearly seven hundred years ago, the bringing back of the masses to Christianity, when, as at present, they had slipped out of reach of the settled clergy, with their venerable but cumbrous parish organization. The love with which these poor "brethren," the "Friars" or "Freres," were clothed, was the one secret of their reaching the masses as they did. None could be poorer than they, but they sought out the leper the diseased, the fever-stricken, the dying, and the multitudinous army of the wicked, to give them human sympathy and tender ministrations. Silver and gold had they none, any more than the apostles, but they had better, and gave it freely. They spent, and were spent, in ceaseless offices of Christian love and piety. As long as they were thus poor the multitude thronged to them and began new lives in copying their example. When they grew rich, then their wealth corrupted them, and they grew like salt that had lost its savor. Wycliffe's "poor preachers" enforce the same moral, and last century repeated it in the amazing results of the movement of Whitfield and Wesley. Nor is the lesson of the Salvation Army in our day to be overlooked. In spite of much that offends good taste, the sincerity, enthusiasm and self-denial of the mass of its agents have done wonders, and its power is as yet spreading.

To reach the masses, then, as it seems to me, the churches must wake to a new spiritual life. To rouse them, some true leader is needed, for all the movements I have named were the circles of one man's influence spreading over society. Isolated effort is of little value. But the leader must illustrate the truths he commends. It is no use for a rich archbishop, bishop, or fat London or New York parson, who has "made a good thing of it" by choosing religion for a calling, to try to initiate a spiritual revolution such as is required. Let him first show his sincerity by acting on Bunyan's of "here little, and, hereafter, bliss." Let him give up everything beyond a modest sustenance on something of an apostolic scale. Who can believe in a man who tries to make the best of both worlds? Every one feels that he is a sham; that his religion is nicely arranged, subordinated to his worldly interests; that it is, in fact, as much a "business" as any other pursuit or profession.

Let some true man in each section of the Church head a well-organized, systematic crusade, or, better still, let some such man head it, without reference to sect. But it must not expend itself in talk. There are three gospels filled with what Christ did; one with what He said. The Friars, like the Monks, won society by healing its many wounds. To raise the fallen, to tend the sick, to take all human interests to our heart, and consider nothing relating to them indifferent to us, is the only Christianity that proves to the multitude that it comes fourfold. Try to put out the hell that burns fiercely enough in this life for so many, and do not talk only of that which is to be hereafter.

To reach the masses, in short, the religion of pulpit, pew and bishop's throne must be real. What good is it to talk of bringing in the millions by make-believe, and what else is it than make-believe on a large scale, when well-to-do sinners have bows and smiles from parsons in private, and are never troubled by any pulpit allusion to their shortcomings, while the air is shrill with denunciations of poor gutter-offenders? Call the devil by his name wherever you find him: in Wall street on the Stock Exchange, in "syndicates" and "corners," in death-trap houses for the poor, in the utter want of principle of party politics; in the thousand forms in which he masquerades in our midst. Some prophet who fears nobody but God must rise; some one with the great heart of Jesus Christ, who bearded high priest, rabbi, any one found doing wrong, and exposed hypocrisy, however high placed, and was the friend of publican and sinners, pointing them, indeed, to the Father above, but at the same time himself bearing their infirmities and healing their sicknesses, and brightening their dark lot by Divine sympathy, with its temptations and trials and by self-sacrifice for their good.

Talbothurst, Bournemouth, England.

## INDORE CANADIAN MISSION.

BY REV. NORMAN RUSSELL.

An event of no small importance both as showing the progress of mission work in Central India, and especially as indicative of the complete reversal of feeling towards us by those in authority in the Native States, was the laying of the corner stone of the new Hospital for Women at Indore on February 4. The work of building has been in progress now for some two months under the close supervision of Mr. Wilkie and its strong foundations and partially reared walls already present a substantial appearance.

For the occasion the building was decorated with bunting and flags—our Canadian ensign having the place of honour—tents were reared and by the kindness of H. H. Maharajah

Holkar the Royal band was present and discoursed music which would be no discredit to our own Queen's Own. Sharp at 4 p.m. the audience assembled to the number of about 300, chiefly native officials and gentlemen but with fair sprinkling of the European community, amongst others Mrs. Crosthwaite, wife of our esteemed Agent Governor General.

The chair was occupied by the Rev. Mr. Wilkie, several members of the mission staff being seated near him. The meeting was opened by prayer by the Rev. Mr. Jameson after which Rev. Dr. Buchanan read the third chapter of second Corinthians and prayer was again offered by the Rev. Mr. Wilkie.

The chairman in his opening address expressed the deep gratitude we as a mission feel to our heavenly Father for His manifold blessings but especially for the tokens of His favour evidenced to-day. He also spoke in the highest terms of the large-hearted generosity of H. H. Maharajah Holkar in his munificent grant of four acres of ground for the Hospital site since added to by the gift of Rs. 750 for the building fund. In these and many other ways had the Maharajah shown not only a kind interest in the mission but a liberal and enlightened policy worthy of imitation. The presence here to-day, of the Prime Minister as the representative of His Highness to perform the ceremony, he said, was a token of the warm appreciation His Highness felt in the work of our ladies at Indore. The Prime Minister, too, he had to thank for his presence and kindly sympathy; he had heard in Bombay that he would find in the Prime Minister of Indore a warm friend and he could only say that these anticipations had been fully realized. To Mr. Scott, the Executive Engineer of the Indore Division, and Mr. Shapoorjee, the P. W. D. Supervisor, were due the public and very warm thanks of the mission for their unselfish and ever-ready assistance, without whose aid the work would not be in the present favourable condition. At all times they gave their time and skill freely and so counterbalanced the want of experience of the speaker. He expressed also his pleasure at seeing representatives of all classes of Indore, who thus showed their interest in the work of the mission. Letters of regret were read from a number who were not able to be present, from Prince Mahadudin, Principal Ganton, of the Daly College, Captain Ramsay, Captain Cahusac, Surgeon Major Caldecote, etc. Referring more especially to the work of the hospital he referred to the great interest manifested in the medical work for women in India by Lady Dufferin, and of the great advance made because of her help and sympathy. Coming to Indore he could not speak in too high terms of the work of our ladies. He said he was there simply as a figure-head, the motive power which had resulted in to-day's proceedings was to be seen in the ladies beside him. They, it was, whose aggressive work had first necessitated and then planned the building before them. But had not earnest Christian ladies in Canada with hearts full of love and sympathy for their unknown sisters in India not worked and saved, and even sacrificed, the building would not have been here to-day. In closing he invited not only a continuance of the interest already manifested but their co-operation and practical help.

After music by the band the Prime Minister was called on to lay the corner stone, at the same time being presented with a handsome silver trowel for H. H. Maharajah Holkar, whose representative he was. Within the stone were placed a history of the ladies' medical work at Indore, a programme of the day's proceedings, coins of Central India and Canada. After declaring the stone well and truly laid Rao Bahadur K. S. Bedarkar delivered an address in fluent English. Every good work should not only be appreciated but encouraged. If one would cast his mental vision back for even five years and compare that period with the present he would find a marked change in the estimation with which the people of India regarded medical work. In welcoming this new institution to their midst they could not express too highly their appreciation of the work of the Canadian mission in this direction. (Applause.) He had been commanded by H. H. Maharajah Holkar to be present on this occasion and participate in the ceremony. His Highness had the kindest feelings towards our mission and its work and in token of this he had extreme pleasure in handing to Mr. Wilkie this document the purport of which he would well understand. (The document contained a site of nearly four acres on which to build the proposed Mission College.) [Cheers.] These institutions would prove of the greatest benefit to the people of Indore and neighbouring States. He also intimated that His Highness had set apart a large sum of money for the erection of a State Hospital which would be fully equipped. The practice of medicine was not unknown in India from the earliest times, but now she was taking an interest in it hitherto unheard of. Though she had no wealthy philanthropists to erect such grand institutes as are to be found in England and America, still noble attempts were being made by her native princes and others, and when a conservative nation like India did move, though the advance was slow it was sure. He hoped this institution as well as the College would prove centres of rapidly developing work in all directions. He was glad to find that in the hospital full regard would be had for the caste prejudices of the patients and that special attention would be given to the training of native nurses and medical helpers. No profession could prove a greater blessing to humanity than that of medicine. He said he need not make elaborate mention of the work of Mr. Wilkie and his co-adjutors. It spoke for itself. India had no blessing equal to that which she has received from such men as Dr. Duff, Dr. Wilson, and others like them. The workers in the Canadian mission were entitled to

every encouragement and the greatest sympathy. He wished them every success in their noble works of dhurm (religion). In closing he could not express himself in more terse or feeling words than those of England's greatest poet:—

The quality of mercy is not strained,  
It droppeth as the gentle rain from heaven  
Upon the place beneath; it is twice blessed;  
It blesteth him that gives and him that takes;  
It is mightiest in the mightiest.

Dr. Gumpat Singh, of the General Hospital, as the representative of the medical profession of Indore then expressed the warm regard they felt towards this the first hospital for women in Central India. He felt convinced it would prove of the highest value, especially if provision were made for the training of female native students.

The chairman then read a letter from General Balmukund expressing his regret that state business hindered him from accepting of our invitation to represent the Hindus on this occasion; he also stated that the Nawab Sahib of Bhopal, who was to have represented the Mahomedans, had personally expressed his regret that he was not able to be present.

Khan Bohadur Ardeshir on behalf of the Parsees then delivered a very interesting address expressing his pleasure at the occasion which had called them together. He spoke in warmest praise of the work for which the building was being erected, showing that it would be a blessing not only to the women for whom it was immediately intended but also by providing good mothers to their future generations. It deserves, he said, the fullest support of both sexes and all classes of the people. It had originated from the benevolence and humanity of pious missionaries and philanthropic Christians; but it was for the people of this country to see that it had their fullest sympathy and warmest assistance. He then went on to speak of the manifest advantages such an institution must bring to their city and country. He would thank the ladies and other missionaries on behalf of those whom he represented for their many kindnesses and manifest interest in the Parsee people. The warmest thanks were due to the Canadian Church for the magnanimous aid they have given in supplying the funds towards this and other praiseworthy objects. In closing he called upon all to show their appreciation of the noble work by contributing to the new hospital donations and gifts such as would increase its utility. He could only repeat his sincere wishes and prayers to Almighty God that this new hospital would prove a thorough success and source of blessing to all.

The Rev. Dr. Buchanan on behalf of the mission staff then addressed the meeting, assuring them that we were here at the bidding of our Master to show forth the Gospel and in doing so to prove the bidding of our Master Jesus Christ to show forth the Gospel, and in doing so to prove to them only friends. He was glad of the occasion which had called them together and pleased to see so many present manifesting their interest in our work.

The Rev. Mr. Russell then closed the meeting with the benediction and the band played "God save the Queen."

A pleasing feature was the marching to the grounds of the school and college boys, the latter becomingly dressed in their new gowns. The presentation of the land for the college was a very pleasant surprise, very gracefully given and a source of great comfort, as it will enable us to go on at once with the much needed college building.

Dr. Buchanan, from Ujjain, Mr. McKelvie, from Mhow, Mr. Jamieson, Miss Harris, and Miss Scott, from Neemuch, Miss Dr. Fraser, from Rutlam, and all the Indore Staff were present.

On leaving, the assembled guests were all decked with garlands by the students of the college.

## BRITISH COLUMBIA AND THE NORTH-WEST.

BY REV. DR. COCHRANE.

(Concluded.)

### BRITISH COLUMBIA,

I need hardly say, is not the vast farming and agricultural territory that Manitoba and the North-West countries are but it has many fertile valleys near the cities and in the interior that produce crops unsurpassed on the continent. Its great resources are fish, Columbia salmon, etc., and mines containing gold, copper, coal, and almost every mineral that can be named. The old Cariboo mine, of 1858, excitement, which if, as somesay, worked out, has given place to any number of mines, all the way from Donald along the Columbia, Thompson and Frazer Rivers. Many of them are worked by the Chinese, who bring their gold nuggets down to Victoria, where they are quickly bought up and sent on to San Francisco to be melted and coined.

While these statements are all within the limit of any one's experience who visits Vancouver, it should be added that, as in many places in Ontario, there are many men in Vancouver and elsewhere out of employment. The place is overstocked with clerks and salesmen who have come under the impression that situations are so plenty and wages so high, that they will at once find work and make small fortunes. For young men who are persevering, industrious and capable there are generally found openings, but some must wait for a considerable time before they get just what they want.

During our stay in Vancouver we had the privilege of preaching for the Rev. E. D. McLaren in St. Andrew's Church, and taking part in other services. St. Andrew's Church, recently erected, like that of its namesake in Victoria, is perhaps the most beautiful church building in the city and has just been provided with a magnificent fine-toned organ, built by Warren, of Toronto. The congregation is large and liberal, and comprises a great many of the prominent citizens. Mr. McLaren most worthily represents Presbyterianism, and is held in the highest regard by the members of all denominations. Perhaps no other city on the Pacific coast makes greater encroachments upon a minister's time than Vancouver. New arrivals every day from different parts of Ontario and the old world find their way to St. Andrew's

manse, and are all heartily welcomed and assisted by the minister. In addition to St. Andrew's, the First Church has now been provided with a pastor in the person of the Rev. Mr. Maxwell, formerly of Three Rivers, Que. And the congregation, formerly under the care of the United States Presbytery, under the pastoral care of the Rev. Mr. McLeod, has now been received into our Church, so that we have, for the present, ample church accommodation even for the rapid accessions to Vancouver city.

From Vancouver we pass on to the royal city of

### NEW WESTMINSTER,

charmingly situated on the banks of the Frazer River, and possessing attractions second to no city in British Columbia. Unlike Vancouver, New Westminster is an old settled place, and was formerly the seat of the Legislature. It still is the centre of legal matters, having the penitentiary and other public institutions within its limits. Along the river there are numerous canning factories where the salmon are prepared for the eastern and British markets. For many years, like Victoria, New Westminster was a rather staid, slow-going, dignified and conservative place, but recently it has made rapid strides, and gives evidence of enterprise and progress in common with other towns and cities in British Columbia. It is pre-eminently a choice spot for beautiful residences, and the new avenues and streets that are being laid out and graded in all directions indicate the increase of population of a superior kind. A magnificent pile of public buildings for the law courts and a handsome structure for the Young Men's Christian Association are among the many in course of erection. A railway, connecting the city with Seattle and other points on the Sound, will of necessity greatly augment the industries and business connections of the city.

There is still here, as elsewhere, a little of that feeling (which seems strange to those from Ontario) that regards Canada as some far-off foreign country to which they are bound by comparatively slender ties. Down east seems to them like the ends of the earth, while the United States cities on the Sound are regarded as their friends and allies. It is not so wonderful after all that we should find remains of this feeling, for until the opening of the C.P.R. Ontario was practically a *terra incognita*—an unknown country—to British Columbians. It should not, however, be so much longer. "With a great price" the Dominion has bridged the vast chain of mountains that seemed impassable to mortals, making communication now between the extreme east and west short and easy. We are all one, and if the East takes a just pride in the North-West and in this grand new province, so should our brethren in British Columbia take a becoming pride in the older cities and institutions of the Dominion.

Our Church at New Westminster is admirably served by the Rev. Mr. Scouler, formerly of Hamilton. A magnificent new church has been built and a comfortable manse at a cost in the neighbourhood of twenty thousand dollars. Mr. Scouler has an attached and daily increasing congregation. On the morning we preached, the church was filled, as was also the old church, now used as a lecture-room, on the previous Friday evening. The work has prospered so greatly under Mr. Scouler's charge that two new stations have been opened, and ground bought for two new churches at other points in the city. The Rev. Mr. Mills, formerly of Sunderland, has been appointed to these new stations, and from what we know of his success in his former field, the best results are looked for in his new position. It must be a cause of gratitude to all well-wishers of our Zion to find such amazing progress in British Columbia. For many years, up to 1882, our sole representative in British Columbia was the Rev. Mr. Jamieson, of New Westminster. Now we have a Presbytery of seventeen ministers, and a mission field of over sixty stations.

In closing this rapid sketch of my visit there are many things that I would like to emphasize. It hardly need be said that if our Church is to maintain its present proud position in the North-West and British Columbia, and respond to the calls made upon all the Presbyteries by the numerous settlers who are taking up land, the revenue must be greatly increased. By dint of the severest economy and refusal to occupy many important points, we have endeavoured as far as possible to keep the expenditure within our means. The result is that many places, like North Bend, Lytton and other places on the C.P.R. near Vancouver city, have no ministerial services of any kind whatever. One of the railway employees at North Bend, who came into Vancouver on the day I preached, told me that this was the only sermon he had heard for four years. They guarantee at this point six hundred dollars to help to support a minister, as they also do in other localities; but this means an outlay of at least four hundred dollars a year to each new field on the part of the committee with travelling expenses added. Such statements have frequently been made in the public press without the response that might have been expected from Presbyterians attached to the spread of their principles in these new and promising regions. Whether the means placed at our disposal this year will enable us to appoint additional missionaries in March next we cannot yet say. Another point is this: the missionaries wanted for the North-West and British Columbia need to be vigorous in body as well as in mind. We have so far been singularly blessed with self-sacrificing ministers and missionaries; they hardly ever complain of the fatigue and exposure to which they are subjected. There is a feeling, however, among some of our ministers that British Columbia is a place for invalids or convalescents, and that the work there is much easier than that of the North-West Territories. This is a mistake; while the climate is very different as a general thing to the North-West territories, none should go there who are not able to do hard work and drive long distances. It is to be greatly regretted that so few, comparatively, of our senior theological students permanently settle in these far-off fields.

My opinion is, although others may differ from me, that such Presbyteries as Winnipeg and Rock Lake are now sufficiently able to work their mission stations, just like the Presbyteries of Ontario and Quebec without much superintendence, and that the services of Dr. Robertson should be given mainly to such Presbyteries as Brandon, Regina, Minnedosa and Calgary. In other words, that whereas fifteen years ago Winnipeg was the centre of our mission work, that centre is now moved on a thousand miles. New branch railways such as those from Regina to Prince Albert and from Calgary to Edmonton are opening up every year new fields for our Church to enter.

## Pastor and People.

### PARTING AND MEETING.

I cannot think that life is all,  
And that when nipped by death's cold blast  
We merely vanish in the past,  
Or give to worms a festival.

I cannot think that hope and trust  
And all high thoughts that Godward tend  
Spring only from the earth, and end  
When these poor frames of ours are dust.

If I could shrink so, standing here  
By this small coffin, I should pray  
God's lightning blast me ere the day  
Breaks on the darkened mead and mere.

But no, 'tis false! Our foolish wish,  
Though broad-browed, wander in the night  
Of blindness, while the glorious light  
Of heaven all about them lies.

There is a life when this life ends—  
There is a city, angel-trod,  
Whose Builder is the Eternal God,  
And He will give us back our friends.

Or rather, 'neath its cloudless dome  
We yet shall meet through Him who died,  
And they will throng on every side  
To give us eager welcome home.

—J. G. Ashworth.

### GREAT THOUGHTS FROM THE ROMAN CATA-COMBS.

There is always a great fascination for truly religious minds in approaching the birth of a new religion. It is curiosity tempered with reverence. Who of us, for instance, reading St. Paul's great epistle to the Romans, has not wondered what kind of people were they to whom he sends such personal and affectionate greetings? Who were Herodion his kinsman; Andronicus and Junia, his fellow-prisoners, kinsmen also, "who were in Christ before me;" Priscilla and Aquilla, "who for my life laid down their own necks;" "Urbane, our helper in Christ, and Stachys, my beloved?" What would not we all give to learn more of these immortal unknown ones—to catch a glimpse, as through a telescope, of the life of this early springtime of Roman Christianity?

Fourteen great consular roads led out of Rome to the provinces; a mile or two beyond the city walls, on most of these are situated the ancient catacombs. You descend into them, provided with a guide and lights, some twenty or twenty-five feet, entering by doorways in an old church, or by some crevice in the rocks outside. You find yourself in a dark narrow gallery cut out of the solid tufa rock, some seven or eight feet high, and three to six feet wide, and of interminable length and intricacy. On either hand are cut out countless square shelf-like graves, most now empty, but some still closed with slabs of marble or stone; some half-closed reveal crumbling bones and dust. The darkness is revealed rather than dispelled by the guides' torches; here and there are inscriptions.

These galleries are of a maze-like intricacy. If these turnings were stretched out in one line they would reach to more than two miles, and this is less than one eighth of this catacomb, which is one out of forty or fifty known to exist in the hills around Rome.

In many of the catacombs are several storeys or levels; in those of St. Callixtus, for instance, there are five levels reached by a succession of staircases. Of course, it is perilous in the extreme to visit them without a guide; terrible stories are told of those who have lost their lives by so doing. One antiquary tells us of his horror, wandering for hours lost, without a clue, stumbling from exhaustion.

Here and there doorways open into small, square chambers, with tombs like the galleries, but often with seats hewn out of the rock all around the vault, which has an apse-shaped end with a stone-chair, evidently places of assembly. There are also arched tombs (Latin *arcosolia*), with a table-like slab, which we now know to have been used for the celebration of the Christian sacrament in days of persecution. These chambers are often very beautifully decorated with painted vine branches, festoons and sacred pictures.

It is not possible to give here even an abridgment of the discoveries and conclusions made by devout students of these catacombs.

There is evidence that they were used for Christian burial before the end of the first century, and continued to be so used till the beginning of the fifth. Amongst the thousands of inscriptions one is of the year A.D. 72; others are of 107 and 110 down to 410; covering thus the periods of the great persecutions.

St. Jerome, writing about A.D. 350, tells how, as a school-boy, he used to go every Sunday to visit the tombs of the Apostles (*sic*) and martyrs in the dark bowels of the earth. The very silence, he says, fills the soul with dread.

After the fifth to the fifteenth centuries the catacombs seem to have been forgotten; and it is only in our own day that they have received careful exploration. The great Italian commendatore Rossi has measured and made plans of most of them. If his great book with its volumes of folio-coloured plates can be consulted, the student will be charmed.

But a very beautiful illustrated condensation of Rossi's book has been published by Canon J. Spencer Northcote, and will be found a valuable substitute. There has also been lately added to our British museum a case of early Christian antiquities which is very suggestively attractive.

We have said that the catacombs were not only places of sepulture, but also for worship on the Lord's Day—and still more for places of refuge in times of peril and persecution of the poor hunted Christians. Sometimes the Roman soldiers broke in upon their worship, and bishop and flock were led off to martyrdom in Cæsar's arena. In the year A.D. 256 a wealthy Greek family, consisting of a gentleman, his wife, his brother, and two children came to stay in Rome. Hippolytus, the brother, became a Christian. When in danger of losing his life, and hiding in the catacombs, his niece and nephew, aged nine and thirteen years, used to come to bring their uncle food. One day the uncle resolved to detain them, and so drew the father and mother to his hiding-place to seek their little ones. When there he plied them so with loving argument that they were converted and joined him.

These stupendous excavations were made by a devoted body of men called "Fossors." Theirs was a work of great danger and piety. In De Rossi there is a copy of a wall-painting of one of these men, named Diogenes, which we have reproduced in outline, showing him with his pickaxe, crowbar, lamp and compasses. These were the men who received the martyrs' and confessors' remains, who, having hewn the grave and reverently carved the inscription, preserved the records, and guided the devout in their visits to the graves.

Most of the inscriptions and many of the wall paintings remain *in situ*, but the most important are now placed in the galleries of the Vatican. The paintings are executed with every variety of style; as a rule the earlier show most freedom and skill. Trailing and festooned vines, garlands of flowers and fruits, bunches of corn, are most frequent. Of the figure subjects, Daniel in the lions' den, and the three Hebrew youths in Nebuchadnezzar's furnace are oftenest treated; it is easy to guess why. Jonah with the gourd, and the great fish drawn as a sea monster, emblem of Christ's resurrection; and Noah in the ark, often a mere cheat, may be a symbol of the Church. The dove with olive branch, always the type of spiritual peace, is everywhere; but oftenest of all the Good Shepherd, seeking the wanderer or pasturing His flock.

The carved or scratched inscriptions on the stone panels of the tombs are the most interesting of all these relics. They breathe a spirit of affectionate piety, which still, after eighteen centuries, wins all hearts. They are in words and symbol. The Good Shepherd sometimes in the form of Orpheus playing to his sheep; a rudely scratched ship the type of salvation, and also of human life; when drawn anchored it seems to say the voyage is over—the haven is reached. The anchor is a constant figure of assurance. The dove with an olive branch hardly needing the word "Pax"—peace. Sometimes a fish, because the letters of the Greek word  $\text{I}\chi\theta\upsilon\varsigma$  are the initials—Jesus Christ, son of God, Saviour. The monogram "X" or "XR=chr." was a cross, and the contraction of Christ. Sometimes we find a case of parchments, signifying authorship; often the shield of faith and the palm branches of martyrdom. Often the friends of the deceased were poor and illiterate, and added a hieroglyph. Thus under "Leo" is drawn a lion, under "Onager" a wild ass. Porcella means a little pig, and a girl who had borne that pet name has a tiny outline of that animal scratched on her stone.

We close this hasty notice by a few translations of the engraved inscriptions themselves; the men who wrote them were no bitter cynics or pessimist-philosophers; their words are fresh and tender as spring flowers. Here are some:—

"To Adsertos, our dearest, sweetest, most innocent son."

"Maximius, who lived twenty-three years, friend of all men."

"To Domina, my sweetest and most innocent wife. I showed her my love as I felt it."

"Victorina sleeps, in Peace."

"Nicephorus, a sweet soul in refreshment."

"Zoticus, thou livest in the Lord. Be of good cheer."

Sometimes the name is withheld:—

"Thirty years in peace."

"Lannus, Christ's martyr, rests here. He suffered under Diocletian."

"Here lies Gordianus, deputy of Gaul, who was executed for the faith with all his family. They rest in peace. Theophila, a handmaid, set up this."

"Demetrius and Leontia, to their well-deserving daughter Lyrica. Remember our child, O Lord Jesus."

"Aurelius Agapetus and Aurelia Felicissima, to their most excellent foster-child, Felicitas, who lived thirty-six years. Pray for your husband, Celsinianus.—*Great Thoughts*."

### WHEELS WITHIN WHEELS.

Societies within societies seem to be one of the growing ailments of our churches. One single church, and that not a strong one, will use up all the letters of the alphabet and exhaust every evening in the week with organizations of one sort or another. It is cheering to notice that this Egyptian plague is being exposed in many of the papers. For one thing, it wears a minister out. He is so busy at the retail

counter that he has no time for the wholesale business. The American pastor is weighted down by trifles, like Gulliver overrun by the Lilliputians. It is amusing to hear him struggling through the Sunday notices, which he is expected to give out, and to say a pleasant or pressing word about each one. Not even my feeling of gallantry prevents me from observing that the women, with their secretaries, boards and committees, are the hardest to satisfy. The pastor often wishes that he had the courage of the unjust judge, or else the persistency of the widow. This is what Professor T. Howard Pattison says in the *Freeman*.

Well and truly said Professor Pattison. The clatter of the little wheels is so loud that hardly any other sound can be heard. They are not all concentric. They do not revolve upon a common axis, hence, there is increased friction. From this follows a loss of power, a loss of power diminishes results.

Besides these "wheels within wheels," there are others without the driving-wheel, yet, they sustain an apparent relation to it, which seems to indicate that they belong to a common system. They are connected with it by means of worldly cogs and bands, but so badly adjusted that their motion is not only not uniform, but often reversed. Here is another cause of confusion, increase of friction and consequent waste of power.

To speak plainly, these "societies within societies" are, indeed, "growing ailments," "Egyptian plagues," that "weigh down pastors with trifles" and fritter away the energies of the Churches.

We are glad that many papers of all denominations are waking up to the evil of which Professor Pattison speaks. Let the Church claim, and diligently use, her own material, and refuse to allow any other organizations to lay their hands on what legitimately belongs to her. The world is stealthily creeping into the Church through these agencies, robbing her of her God-given power and dragging her down to its own low level.—*Christian Index*.

### NEGLECT.

If we want to see what neglect will do we need only try it in our gardens. We need not kill the plants not cut nor blight them; it is only necessary to simply neglect them. If we let the garden alone for years, what is the result? The highly-cultivated roses have become the wild rose of the hedge, and the strawberries the small, wild berries of the wood. If we neglect our birds, or our animals, they degenerate into common, worthless forms, even man himself, if neglected, becoming the savage. There is no standstill anywhere in nature, nor is there in grace. Two forces are always striving for the mastery, one pulling downward, the other upward, and it is to be observed, as a point of vital importance, that the downward force is within, the upward force from without. All the tendencies of our life drag us downward. If we simply let our lives run we sink into deeper and deeper sin, without the least effort, and without intending it. We know that unless arrested and faced directly about, we should go on sinning to the end. It is exactly the case of a man who falls from a high place. We know that he is lost before he has fallen a foot, because the same force which made him fall a foot will make him fall a hundred feet; there is nothing to prevent it.

In our natural descent into evil there is something to prevent it, there is salvation offered to the sinner. It is like a strong hand offered to the man falling over the precipice; if he grasps it he is saved, but if he neglects it he is lost. He need not dash himself down nor plunge into the depths; he needs but to neglect the offered hand to accomplish his death. Just so it is with the sinner. The power of sin is dragging him down, and salvation is the strong hand held out to save him. To be saved, the sinner needs but take hold of that and hold on still stopped in his downward course. He needs but neglect it to be lost, for that amounts to cutting himself off from the only possible means of escape.

There must be action, the waking up of his whole nature to lay hold on the hope set before him. Salvation depends upon ourselves, for God has done His part in providing a way of escape. We need only neglect it to find that nothing can save us, and that neglect has as effectually shut the gate of heaven upon us as if we had closed it with our own hand. "How shall we escape if we neglect so great salvation?"—*Christian-at-Work*.

### MAKE HOME A SCHOOL.

Make home an institution of learning. Provide books for the centre-table, and for the library of the family. See that all the younger children attend the best schools, and interest yourself in their studies. If they have the taste for thorough cultivation, but not the means to pursue it, if possible provide for a higher education. Daniel Webster taught at the intervals of his college course, to aid an elder brother in the pursuit of a classical education, and a volume of his works is dedicated to the daughters of that brother, who early closed a brilliant career. Feel that an ignorant brother or sister will be a disgrace to your family, and trust not to the casual influence of the press, existing institutions and the kind offices of strangers. If the family becomes, as it may be, an institution of learning, the whole land will be educated.—*Exchange*.

## Our Young Folks.

### WE ARE LITTLE SOWERS.

We are little sowers, sowing every day,  
Seeds of good and evil, all along one way;  
Sowing on the mountains, in the fertile plain,  
Sowing by the wayside, good and evil grain.

We are little sowers, in the field of sin,  
May we sow for Jesus, and some brother win  
From the fields of darkness, back into the light,  
Ere the shadows cometh that betoken night.

We are little sowers, let us strive to sow  
Seeds of love and kindness everywhere we go!  
If we are but faithful in the work we do  
Christ at last will crown us with the good and true.

### HIS FATE.

Some people learn in early childhood what others are half a lifetime in discovering. Mr. T. A. Trollope tells a true story of a little boy, a relative of his own:—

The child, a fine little fellow of eight years, said something of which his mother disapproved, and she proceeded to reason with him.

"I do not like to hear you speak in that manner. You mean to be funny, but you are simply rude."

The little fellow burst into tears, and said, amid his sobs:—

"There, mother, you have the secret of my life. I am always meaning to be funny, and I turn out rude."

Poor boy! He was not alone in his affliction!

### NEATNESS IN GIRLS.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colours in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.

### HOW GLENNIE WAS CURED.

There was no use to deny it; Glennie was a very cross boy. He was almost always good-natured, but one day he was as "cross as a bear," as his grandma said. He was making her a visit. She tried to please him, but he was not ready to be pleased.

At last she said: "What is the matter with you, Glennie? You are awfully cross. Can't you be a little better-natured?"

"No, grandma, because I feel cross. I guess I'll have to whip it out of me." At that, the little fellow took a stick and began to beat himself about the legs and shoulders. Pretty soon he looked up, wearing a smiling face instead of the cross one he had worn all the morning, and said: "There, grandma; it's all gone."

His aunt came into the room not long after, and he said to her: "Auntie, I've met with a change." She told him she was very glad.

I can tell you a better way than Glennie's, when you feel cross or naughty. Just go by yourself kneel down and ask the Lord Jesus to take the naughty feeling away from you. He will do it every time, if you ask in earnest.

### TAKING PAINS.

"What is worth doing at all is worth doing well," says an old adage, and somebody has described genius as "merely an infinite capacity for taking pains." Meissonier, the French painter who died so recently, had this capacity. He was not the equal of some other painters, but much that he lacked in talent he made up by infinite painstaking.

The *New York Press* tells us that when Meissonier painted "1807," now in the New York Metropolitan Museum, he bought a standing crop of grain in a field and hired some boys to gallop horses over it, so that he could get the effect of a trampled-down field that he needed. And in painting "1814" he borrowed Napoleon's blue overcoat from the museum, had it exactly reproduced by a tailor, put the imitation coat on, mounted a "lay" horse and painted before a mirror in an open room on his roof in a snow storm. But it was to his smaller, or rather to his smallest paintings, that his greatest fame was due. Sometimes he painted with a brush consisting of a single bristle, producing the delicate effect which made Delacroix say that his "Chess Players" was painted with baby's eyelashes. To a theatre manager who asked him to paint a drop curtain he replied with an estimate that as his pictures brought an average market price of 80,000 francs per metre, the drop curtain would cost 21,600,000 francs, or \$4,320,000, and would be finished in 190 years, at his usual working speed.

Many a youth will find that where others excel in native genius, painstaking attention to detail—in a word, thoroughness—will make amends for the lack, and that is something that can be acquired.

### MAY'S MISTAKE.

Everybody loved Aunt Rose. She had won all hearts by her merry ways and charming stories. She was always ready to give Jack riddles, tell Harry Indian tales, listen to Sue's school trials, or help May with her lessons. One morning she heard Harry say, "I wonder what it is to be a real Christian?"

"Nonsense! Don't bother yourself about it!" cried Jack. "Time enough."

"Maybe not," said Harry.

"Why, you don't expect to die yet," exclaimed Jack.

"Don't know; Jim Saunders died young. I'd like to love Jesus now," said Harry.

"Bother! I do not want to hear about it," declared Jack. I wouldn't be such a Christian as our May. To tell you the truth, Harry, I thought it would be a good thing once, but May has put me out of the notion."

"Oh, Jack, I am sure May tries to do right."

"It is the kind of right I don't like," persisted Jack. "She reads the Bible and prays, and goes around with tracts, and teaches Sunday schools, and 'talks good' to me; but when it comes to helping me with my lessons or games, she's as cross as a bear! You know it well enough, Harry."

Aunt Rose was grieved at this talk, and resolved to watch May's conduct with her brothers.

She found May in great trouble one day.

"Jack will not listen to a word of advice. I am afraid he never thinks about his soul," she said.

"Perhaps he don't tell all his thoughts," said Aunt Rose. "Suppose, May, you try a different way with him; let precept go for awhile, and try example. Show the pleasant side of your religion. For instance, when Jack brings you a book to cover, or a riddle to praise, give up your own pleasure to enter into his. You will thus show the spirit of the Saviour."

"I never thought of all this before," said May.

May thanked Aunt Rose and asked Jesus to make her wise to win her brother.

Before long, Jack was glad to say that May had "turned out another kind of a Christian, and that it was a fellow's own fault if she did not do him good."

### FROM CLOUD TO OCEAN.

"O dear, I'm just discouraged!" exclaimed Bessy, looking very gloomy as she threw herself into a chair.

"About what?" asked her father, putting down his book.

"Why, I can't get but just a few pennies for the mission-box. They'll not count any, and I don't know how to earn any more. It rains, and I don't know what to do."

"You are having a dull time. Come here, and I will tell you a story."

When Bessie was comfortably settled in her father's lap, he began:—

"One day some little clouds were getting tired of simply looking pretty, and, as a friendly wind came along to help them, they joined other clouds and came to the earth as rain-drops. This company of rain-drops fell in a wood, where the ferns nodded their thanks for the refreshing drink. Down through the moss they sank, till it became dark, and the rain-drops thought their journey was ended.

"But by and by more rain-drops joined them and a little spring trickled through the grass, to meet the brook which busily rippled over the stones. This brook fed many tiny roots, so all the green things that grew beside it flourished finely. Cows came to drink, birds to bathe, and children sometimes sailed their little ships on its waters. This brook was joined by other brooks, and by and by the rain-drops reached a deep, silently-flowing river. Towns were built on its banks and big boats took the place of the little ones. The raindrops were sadly frightened when they reached the first rushing, thundering waterfall. But they soon learned to enjoy the swift journey over the rocks, and gladly helped turn the big mill-wheels.

"A long, winding way the river took, sometimes between high rocks, up whose sides the ferns and bushes tried to climb; sometimes among tall forest trees or wide stretches of meadow. The rain-drops thought each place was beautiful and wished to linger there, but the river never stayed long in one spot. It grew deeper and wider till at last no shore was seen, and the rain-drops knew they had reached the ocean. Their journey was ended, but I think they will visit the sky again some time."

"O, papa!" said Bessie, "the rain-drops are so little, but they can do something. I like to watch them now. Do they find wings and fly down from the sky sometime, and we call them snow-flakes?"

"I think so," answered her father.

"I guess my pennies will do a little good, and perhaps a great many other children will give too," said Bessie.

Then the sun shone and the little girl went out for a run in the fresh air.

DYSPEPSIA'S victims are numbered by thousands. So are the people who have been restored to health by Hood's Sarsaparilla.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

April 5, }  
1891. }

### SAVED FROM FAMINE.

2 Kings 7: }  
1-16. }

GOLDEN TEXT.—O that men would praise the Lord for His goodness, and for His wonderful works to the children of men.—Psalm cvii. 8.

#### INTRODUCTORY.

The Syrians under Benhadad has again invaded the land of Israel and had besieged Samaria, the capital. Shut within the walls the people were reduced to the greatest extremity. Famine had overtaken them. To venture out of the city was death; to remain within it was apparent that the people would perish from starvation. It was an anxious time. Elisha was at his home in the besieged city. His faith in God was strong but it was severely tried. He had prayed for deliverance, and now the lesson for to-day shows how remarkably that prayer was answered.

I. Deliverance Foretold.—To the king of Israel and his courtiers Elisha announced that within a few hours a measure of fine flour would be sold for a shekel, and two measures of barley for a shekel would be sold in the gate of Samaria, the common market-place. At the time this was said it seemed most unlikely of fulfilment. All wholesome food had been consumed, and now almost nothing remained, the people were reduced to the last extremity with death staring them in the face. One of the courtiers expressed his incredulity by replying to the prophet's words: "Behold, if the Lord would make windows in heaven might this thing be?" This did not shake Elisha's confidence in the slightest degree, for he replied: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." For his mocking unbelief he would suffer. Of the truth of the prophet's words he would be convinced, but he would not share in the deliverance foretold. Thus it is that God's good news of deliverance is sometimes received as an impossible tale. It is treated with contempt and neglect. We have to be on our guard against the evil heart of unbelief which prompts us to regard God's method of deliverance as impossible. How shall we escape if we neglect so great salvation?

II. The Four Lepers.—No condition is more hopeless, as we have seen, than that of the leper. He is cut off from the society of his kindred, and can only associate with those who suffer like himself. His existence is usually one long weary waiting for death. Very seldom is the leper able to do good to his fellowmen. In this instance, however, we have an exception. The four lepers were at one of the gateways of the city. Their case was doubly miserable. They could not enter in, neither could they stray far from the gate lest they should fall into the hands of the besiegers. As they were dependent on the help they received from others, their stress would be great when the famine was at its worst. In their desperation they thought that the only possible ray of hope came from the enemy's camp. If the worst should happen, it was death anyway. As soon as it was dark enough for them to escape observation they slipped quietly over to the extremity of the camp nearest the city. When they reached the camp all was still save the little noise that might be made by the animals that had been left. The entire host had fled. The hasty departure of the army had been miraculously caused "The Lord had made the host of the Syrians to hear a noise of chariots and a noise of horses, even the noise of a great host." This noise was confusing and bewildering to those that heard it. It aroused their fears. They accounted for it by the supposition that the king of Israel had succeeded in getting the help of two powerful hostile nations, the Hittites from the north and the Egyptians from the south. Without waiting to ascertain whether their fears were well-founded or not, they fled precipitately, leaving everything behind them. When the four lepers reached the camp they saw no one and being emboldened entered a tent which they found untenanted, but with everything lying around as its occupants had left it. They found plenty of food and drink, which to them, in their famished condition, was a welcome discovery. They also found valuables which they took and hid. They visited another of the tents, taking and concealing the precious things they found. They were soon convinced on reflection that their conduct was selfish. It was a day of good tidings, and they should be the first to announce them. They were also influenced by the fear that their selfishness would be overtaken by punishment when it was found out. They went back to the city and called up the guard and told what they had discovered in the enemy's camp. The guard informed the rest of their company who in turn conveyed the news to the occupants of the king's palace. The unlooked-for tidings brought by these lepers would cause astonishment in all who heard them; yet from their very nature they would speedily be known to all within the palace. It would not be long before the king heard the news. However much he might be inclined to doubt the truth of the story he was determined to investigate it, and resolve to act promptly if the discovery made by these fugitive lepers could be relied upon.

III. The Deliverance Complete.—Jehoram, the king of Israel, at first very naturally thought that the deserted Syrian camp meant only a clever piece of strategy on the part of the enemy. He concluded that they had removed to a distance, judging that the famished condition of the citizens would urge them to seize the supplies in the deserted tents, and while so occupied, the besiegers could easily capture the city. It was suggested that scouts be sent out to ascertain the movements of the Syrian army, before the people should run any risk in entering the deserted camp. Men with two war chariots were despatched and they drove as far as the Jordan, a distance of over thirty miles. The panic that had seized the Syrians at first had evidently impelled them all along the way. They were fleeing though none pursued. They threw away all that could hinder their flight, for the scouts found the line of their retreat full of "garments and vessels, which the Syrians had cast away in their haste." When the messengers returned, the people who were now convinced that their enemies had fled rushed out and took all they could find in the tents left behind. The abundance of provisions remaining there was such that the words of the prophet were literally fulfilled. The promise made by Elisha was God's promise, for it was "according to the word of the Lord." This striking verification of the prophetic saying would convince the people that Elisha was God's inspired messenger. The signal deliverance would impress on them the fact that God could bring relief to His people and scatter the people that delighted in war. It was a new and impressive proof to them that in falling into idolatry they had grievously sinned against God, who had once again so marvellously intervened for their deliverance.

#### PRACTICAL SUGGESTIONS.

The moral cause of the straits to which the people of Israel were reduced was their forsaking the service of God for the service of idols.

There is at the same time mercy and love in the chastisements with which God visits His rebellious people.

God's faithful messengers have good tidings to proclaim.

The promises which God makes through His inspired prophets He always fulfils.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 25th, 1891.

A CABLEGRAM has been received from China intimating that the difficulties arising out of the attack on the missionaries has at length been satisfactorily settled.

AN elder writing in one of our exchanges says that "in nearly every Presbytery there is at least one crank, generally a clergyman." Happy is that Presbytery that has only one.

THE *Interior* made a fine hit a few weeks ago when it called upon high-class periodicals, so learned and dry that they are almost useless, to come down and take some part in the work of the Church. We need a magazine in this Church but we have no use for one that does not help in the actual work.

A FIRST-CLASS newspaper secular or religious is a growth. Perhaps the best way for the Presbyterian Church in Canada to get a magazine is to let one grow. The *Knox College Monthly* and the *Presbyterian Journal*, of Montreal, are growing quickly. A little time, a little encouragement, and a little more money might give the Church two fairly good magazines.

IT is a common remark that if we could cut March out of the year Canada would have one of the finest climates in the world. Well, we cannot cut March out of the year and the next best thing is to stand it as good-naturedly as possible. This has been such a pleasant winter that no one should complain about a few Nor'-Easters even if they do find the weak spot in the human constitution.

STEPS are being taken to change the mission stations at North Bay and Sudbury into supplemented congregations. Both these places are growing rapidly and it is understood that a pastor will be called and inducted in one, or perhaps both, at an early day. Whatever may be said about many of the towns and villages in the older parts of Canada there is no doubt that the northern part of the Muskoka region is prospering. Brother Findlay is laying the foundations of Presbyterianism well and firmly in that region and richly deserves the recognition of the Church for his valuable services.

DURING the recent political contest one of the journals described the Minister of Justice as having "a voice like a curate." Why should all curates be assumed to have the same kind of voice? Why should it be taken for granted that clergymen of the same Church should all speak in much the same style? Why should there be a "pulpit tone" any more than a platform tone, or a courthouse tone, or a Synod tone, or a General Assembly tone? Is it not a notorious fact that the pulpit loses immensely in power and freshness because so many preachers refuse to address their fellow-men in the voice the Almighty gave them?

THE Moderator of the General Assembly gives his views on the revision question in the current number of the *Montreal Presbyterian Journal*. Dr. Laing takes substantially the position taken by Prof. Scrimger and many others. The Church by virtue of its Protestantism has a right to "revise, amend, change or supersede" its subordinate standards. In certain circumstances it might be the duty of the Church to do one or all of these things. But the Church has other and more pressing work on hand at the present time and can well afford to wait and see what the other Churches do

in the way of revision. This is the position, we believe, that an overwhelming majority in our Church are prepared to take.

DR. CUYLER is taking a holiday in Florida and of course writes charming letters to the *Evangelist*. The chief steward took the worthy Doctor through "Ponce de Leon" hotel the other day and showed him the place in which they keep things cool whereupon the Doctor spiritualized in this way:—

He showed us a refrigerator big enough for a bed-room, with a temperature of twenty-five degrees, and it chilled us through just to thrust our heads into it. A most vivid picture it was of some churches that I know of, where orthodox doctrines are packed away in ice, and prayer-meetings are congealed, and the "fruits of the Spirit" can no more grow than oranges can grow in Greenland.

A refrigerator is not a bad name for a church of that kind. "Are you going to the refrigerator today?" would sound rather strangely instead of "are you going to church?" but it would in some cases be more appropriate.

IF anybody wishes to see popular government in its best form all he need do is go down to the old "ramshackle" pile on Front Street, Toronto, any afternoon. In almost any part of the building he will find a deputation. In fact deputations have become a part of our political system and they are here to stay. They do business in this way. The Premier and several members of his Cabinet stand up, the members of the deputation surround them and then the real work begins. The deputation tells the Government of some wrong to be remedied, of some law that should be amended or of some improvement that ought to be made. The Government usually asks questions and promises consideration. Quite frequently the request of the deputation is granted in some form or other. Deputations come from all parts of the province but the largest and sharpest usually hail from Muskoka, Parry Sound, or some Northern latitude. Politicians of all shades are found on deputations. Tories and Liberals always agree when they want a new railway or a money grant for anything. The variety of matters about which deputations come is about as great as the wants of the human family. It is understood that the Premier enjoys meeting deputations. It is a good thing he does. Times have greatly changed in Ontario since those old buildings were first used. If there is a man on either side of the House now who doubts that Parliaments exist for the benefit of the people he has sense enough to keep his doubts to himself.

THE horrible massacre at New Orleans shocked every one, but second thoughts remind us that it was the usual thing that occurred. When the law fails to protect civilized men they always protect themselves. Partisan judges and perjured jurymen nearly always bring in a temporary reign of Lynch law. In the present case we have seen no unfavourable criticism on the conduct of the judge, but it is generally understood that the jury were tampered with and gave a verdict that was an outrage on justice. In plain English, the citizens turned out and did in a direct and informal way what the jury should have done by process of law. Justice was done, but not done in the way the law prescribed. There is no one thing more clearly established than that corrupt courts cannot go beyond a certain point in corruption. When that point is reached the people will always take the law into their own hands. As the *London Times* points out, all law rests ultimately on force. It is very difficult to say when a citizen is justified in discarding abused forms of law and resorting to short and sharp remedies. It is difficult to say at what point a statesman is justified in laying down the diplomatic pen and taking up the sword, but the point comes. It comes also in the other case, but it is hard to say when. How long should a Christian community put up with partisan judges and perjured jurors before taking the law into their own hands? Some communities would endure the strain much longer than others. New Orleans may have endured much more than we have any idea of. Nothing is so certain to bring in Lynch law as corrupt courts.

WE find the following trite remark in almost every religious journal we open: "Methodism has changed greatly in the last hundred years." Well, supposing it has. What Church that has prospered, or even held its own, has not changed its modes of working in much less than a hundred years? The essential features of Methodism are much the

same as they were but the Methodist people have been wise enough to adjust their machinery to their environment. The flexibility of their system has given them many a good field. Presbyterianism has changed and improved many parts of its ecclesiastical system in one fourth of a hundred years. Would that we had changed some of it sooner. Had the machinery of fifty years ago been better adapted to meet the wants of a new country there would not be so many good men in Methodist churches to-day who were forced to go to hear the saddle-bag preachers or stay at home. If our Home Mission machinery had not been greatly changed and improved the Church would not have about a thousand Home Mission stations to-day. We need some more changes badly. May a kind Providence soon send us a change that will supply our vacancies without hearing seventy or eighty preachers called candidates. May we soon have a change that will give every unemployed minister a congregation and every vacant congregation a pastor. Yes, we need several changes badly enough. To say that a Church changes its mode of working so that it may do its Master's work better is to pay the Church a high compliment. A Church that would rather see Christ's work undone than make a change in its mode of working thinks more of its machinery than it thinks of Christ and immortal souls.

DR. WELDON, M.P. for Albert County, N.B., and Dean of the Halifax Law School, is one of the most influential Conservatives in the Maritime Provinces. A recently-published interview makes the Doctor say:—

The time has now come when England must choose between abandoning Canada or agreeing to an imperial tariff that will give Canadian products a preference in the English markets in return for a preference to British manufactures in Canadian markets. If England will not do this, annexation is not only probable, but appears to be the inevitable destiny of Canada.

It is always refreshing to hear a man speak out honestly even when he does startle you by what he says. Dr. Weldon, and he is a high authority, thinks there is nothing between us and annexation but a proposed change in the British tariff, which nearly everybody declares Britain will never make. That gallant old Britain, Mr. Plimsoll, bluntly declared at a banquet given him in Toronto lately that Englishmen bought Canadian cattle not because Canadians were loyal, but because their cattle were *sounder* than American cattle. He seemed to be under the impression that loyalty had nothing to do with buying and selling. If his countrymen should prove to be of the same opinion the tariff changes referred to by Professor Weldon of course cannot come. The Professor closes the interview by saying that "Mr. Blake's letter has brought the annexation question out of the background and shadow into the foreground and light." Manifestly it has when a gentleman of Dr. Weldon's character and standing is found saying that "the inevitable destiny of Canada" is or appears to be annexation unless "England will agree to discriminate against foreign and in favour of Canadian lumber, barley, cheese, butter, beef and eggs in consideration of a material lowering of Canadian duties on English manufactures." With all due deference to Dr. Weldon we don't believe Free Trade England will do anything of the kind, nor do we believe that annexation is the only alternative.

### MISSIONARY TRIALS AND TRIUMPHS.

THERE are lights and shadows in the prosecution of all Christian work, whether at home or abroad. There are in the most favoured Christian lands times of refreshing and there are seasons of retrogression and discouragement. Those who are directly engaged in the work of the Gospel are not and cannot be uninfluenced by the circumstances amid which they labour. They are elated with success and despondent when their work appears to be in vain. Alternations are more marked in the foreign than in home mission fields. It is possible that Christian missionaries are more susceptible to external influences than are their fellow-labourers in Christian lands. They are keenly alive to the sympathy and support, or to the neglect and unconcern, of those whom in a measure they represent. They have a right to look for encouragement from the Christian people who have sent them forth on their beneficent errand as heralds of the Cross. Self-denying and devoted Christian workers, whether at home or abroad, are not without strong and sustaining consolation amid the discouragements they have to encounter. They are engaged in the noblest service in which mortals can take part.

## Books and Magazines.

They have the assurance of the divine presence with them in their work. The one thing that need concern them is that they be found faithful in the service to which they have consecrated their lives. It is theirs to sow the good seed of the Word, it is God's to give the increase.

When the foreign missionary has to encounter trial, disappointment and danger, when dark and ominous clouds gather and his outlook is dreary, all who are interested in the progress of the Gospel feel deeply concerned. They watch the course of events and pray for the protection of those exposed to danger and the advent of more favourable conditions. Those who have read of the work of Alexander Mackay in Uganda will continue to regard with interest the struggle going on in that land between light and darkness. The latest tidings are by no means encouraging. The Rev. James Johnston, who was secretary of the famous Missionary Conference held a few years ago, writes that affairs in Uganda are in a critical condition at present. What may virtually be described as a religious war is in progress. The cruel king Mwanga, at whose instigation Bishop Hannington was murdered, after a period of expulsion from the throne, was restored by the intrigue and aid of the Roman Catholic party in the kingdom. In return for the aid given the king favours the Roman Catholics and his Prime Minister leads the Protestants. While those who profess to be the followers of Christ are thus engaged in deadly strife, the Arabs and others are ready to take advantage of the opportunity to forward their own interests, which are certain to be detrimental to the safety of the kingdom and the cause of the Gospel. The state of affairs in Uganda is causing much anxiety. The people are wretched. Starvation is doing its deadly work among them, and the king has a cruel disregard for the lives of his people. The constant and unscrupulous efforts of the Roman Catholic priests to secure ascendancy over the king and his affairs have a most injurious effect. The Protestant missionaries sought only to have the opportunity for carrying on their evangelistic and educational work without molestation: the Roman Catholics, true to their traditional policy, have intrigued for political influence, and the result has been disastrous in Uganda. How the present conflict may end it is impossible to anticipate.

It is pleasing to turn to another mission on another continent. Readers will remember that a few years ago our missionaries at Indore had to face great difficulties and encounter serious opposition. Under certain malign European influences their efforts were hindered at every turn. Things have greatly changed and changed for the better. The account in another column of the Maharajah Holkar's generous gifts to the Indore Mission will be read with grateful feelings by many who heard with deep interest Mr. Wilkie's account of the work in which our Church is engaged in Central India. It must be specially gratifying to the Canadians who contributed to the building fund of Indore College to find that their efforts are so cordially appreciated by those for whose benefit the institution is designed. The people here will sympathize heartily with their devoted mission band in Central India in their joy at seeing their work so prosperous and promising. May this hopeful beginning be the prelude of a glorious day for the Central Indian Mission.

## THE NEW ORLEANS TRAGEDY.

WHEN great wrongs are perpetrated in a community there is an impulse in usually well-regulated minds to avenge these wrongs by direct and summary methods, without waiting for the tedious and uncertain action of the law. It is pleaded that desperate diseases demand the application of desperate remedies. That good is evolved from evil is true, but that is no justification for doing evil that good may come. Will a man's good intent absolve him for the evil action by which he seeks to bring about the intended good? It is well known that amid Italian misrule, before the unification of the kingdom, lawless and cruel organizations sprung into existence. Public opinion was suppressed and secret societies for various purposes became numerous and some of them powerful. There can be no doubt that some of these cryptic institutions were criminal in their intent. Brigandage reached alarming proportions, and there were regions in the south of Italy where travellers could not penetrate with safety. Sicilians are a hot-blooded and impulsive race. Some of them would never hesitate to inflict a wrong; few of them would think of suffering a wrong to go unavenged. Hence vengeful and cruel customs belonging to a

barbarous age linger still. The Mafia has of late come into unenviable prominence. It is said of it that it is virtually composed of a band of assassins. The Italian authorities have been measurably successful in their endeavours to suppress the lawless gangs that formerly did so much mischief and brought disgrace upon their country. It seems strange that secret societies owing their origin to the peculiar conditions of old-world political life, should be transplanted, take root and grow amidst American civilization. Among the Anglo-Saxon communities on this continent there is no need of concealment. Speech is free and the institutions of the country are consonant with the spirit of liberty. What proper and laudable undertaking, therefore, can be advanced by swearing blood-curdling oaths and the employment of the assassin's dagger? The presumption is that a society that works in the dark and employs murderers as its agents ought to have no place in a civilized country.

About six months ago the chief of police in New Orleans was shot down by the agents, it was averred, of the Mafia. It is asserted that he had been impressed with the dangerous character of this exotic secret society, had learned much of its nature and operations. For this reason, it is said, his life was ruthlessly taken. It was the first duty of the authorities to bring his murderers to justice. Evidence accumulated against several persons suspected of implication in the crime. Through the machinations of a private detective, described as an infamous scoundrel, it is generally believed that members of the jury were bribed, and as a result all the accused were acquitted. But now follows the vengeful and terrible tragedy which has turned the eyes of the civilized world on the city of New Orleans.

A number of prominent citizens voiced the general feeling of indignation at the miscarriage of justice at a public open-air meeting hastily convened. The few speeches made were of the most inflammatory description. No time was allowed for reflection. Under the leadership of those who addressed the meeting the frenzied mob hastened to the gaol, where the Italian prisoners were still confined. All remonstrance of officials in charge was silenced, every barrier between the unhappy and maybe criminal objects of their vengeance was swept aside, and with short shrift eleven cowering Italians were shot down or hanged. The deed done, the crowd dispersed, and sedate corporate bodies met and passed resolutions approving of the merciless work that had been so effectively accomplished.

It may be that such a society as the Mafia is deserving of universal reprobation; it is certain that the corruption of justice by the bribing of jurymen is a detestable crime, and the duty of bringing those implicated in its commission to strict account, and, if found guilty, to the punishment they deserve, is incumbent on all good citizens. It may also be conceded that since bold and unscrupulous villains defy public opinion and outrage law, that sharp and stern punishment ought to be meted out to them. Only thus can the deadened public conscience be aroused to perceive the enormities that from time to time are permitted to pass with feeble, languid and purposeless expostulation. But when all is conceded, an impartial judgment of the New Orleans tragedy will pronounce it both a blunder and a crime. Whatever the provocation to the deed it was simply an impulsive, lawless murder, and in the circumstances an unjustifiable outrage. The conditions in New Orleans are different from those that existed years ago on the western frontiers. Where society is but imperfectly organized it was not unusual for the more law-abiding portion of the community to unite together in inflicting summary justice on notorious offenders, but as soon as proper arrangements for dispensing justice are made, an excuse for the infliction of penalties by individuals in their private capacities no longer exists. It is not permitted to them to defy or override the law.

In the case of the New Orleans mob there is no excuse for such precipitate and sanguinary action. If their case is as plain as they claim, it would have been comparatively easy to arrest the wretched man who bribed the jury, and secured the conviction and punishment of the incriminated jurymen. It surely was not impossible to have secured a new and impartial trial of the men accused of murdering the chief of police. Thus the ends of justice would have been secured with the dignity becoming its proper administration, a terrible crime would have been averted, the active participants in it would have saved themselves from remorseful visitations which will shadow their future, and American civilization would have had one crime less to repent of and deplore.

MRS. ELIZABETH STUART PHELPS WARD is preparing a memoir of her father, the late Prof. Austin Phelps.

DR. SMILES is writing a biography of John Murray, "the most timorous of God's publishers," as Byron affectionately called him. Its title will be "A Publisher and His Friends."

DANGERS OF THE APOSTOLIC AGE, by the Bishop of Manchester, and "Life Story of Our Earth" and "Life Story of Man," the "Science Ladders" series are to be published in the United States.

MR. ALBERT SHAW, late of Minneapolis, who has taken charge of the American edition of the *Review of Reviews*, expects to bring out the first number April 1. It is his purpose to give to the English periodical "the American spirit."

THE Rev. W. Tuckwell, an English clergyman, has in press a popular book on botany, entitled "Tongues in Trees." The scope of the work may be judged from the following titles of chapters: "Tree Myths and Superstitions," "Plant Names of Persons, Places and Seasons," "Tree Worship," "The Botany of Wordsworth and Ruskin."

LEFT TO THEMSELVES: Being the Fortunes of Philip and Gerald is the title of a new story for thoughtful—or other—young people, by E. Irenaeus Stevenson, of the *New York Independent*, just issued by Hunt & Eaton, of 150 Fifth Avenue, New York, and also by Cranston & Stowe, of Cincinnati. It especially appeals to boys all over the world to develop their pluck and Christian manliness.

AN AMERICAN GIRL IN LONDON. By Sarah Jeanette Duncan. With eighty illustrations by F. H. Townsend. (London: Chatto & Windus; Toronto: Williamson & Co.)—The writings of Garth Grafton are favourably known to many Canadian readers, most of whom know that the gifted authoress is herself a Canadian. Her sketches are graphic, racy and original. This, her latest contribution to current literature, will be read with pleasure and zest.

MRS. FRANCES HODGSON BURNETT contributes to the twenty-page Easter number of the *New York Ledger*, issued March 21, a touching sketch entitled "Eight Little Princes," right in the line of her "Little Lord Fauntleroy." Amelia E. Barr starts "A Sister to Esau," a Scotch serial. George Bancroft writes "A Day with Lord Byron." Amy Randolph, Dr. Felix Oswald, Jean Kate Ludlum, Wilson de Meza and Helen M. North are other contributors.

HARPER & BROTHERS will publish March 20 Kobbé's "New York," a handbook for tourists and visitors to the metropolis, similar in style and design to Baedeker's hand-books for European travellers. They will also publish on the same day Charles Dudley Warner's "Our Italy"; a new volume by Mary E. Wilkins, entitled "The New England Nun and Other Stories"; and a volume by Lucy C. Lillie, containing the two stories "Phil and the Baby" and "The False Witness."

THOMAS HOOD's reputation with the general public is undoubtedly only as a joker: and, beyond controversy, he was in act and word, constitutionally, spontaneously, necessarily, always and everywhere, the perpetrator of jests, verbal and practical. But the Right Rev. T. U. Dudley, in an article on "Thomas Hood, Punster, Poet and Preacher," which will appear in the April number of *Harper's Magazine*, claims for him a much higher honour. Hood, he declares, was not so much a punster as a teacher of highest Christian principle, a true poet in deed and verse, and a preacher, not of dogma, not of creed, nor yet of mere morality, but "preacher genuine and true of the living Christ."

THE RELIGIOUS REVIEW OF REVIEWS. A monthly compendium of all the Best Articles in the Home and Foreign Reviews. (London and New York: The International News Co.)—The remarkable success of Mr. Stead's *Review of Reviews* has prompted the issue of this new claimant for popular favour. There is a field of usefulness for it. It gives a clear and condensed view of all that is noteworthy in religious matters throughout the world. It is broad and comprehensive in spirit and scope. The number for March has a wide range of topics and as might be expected prominence is given to the Wesley centennial celebration. Archdeacon Farrar's and Rev. Hugh Price Hughes' contributions appear. This new review also gives a list of all noteworthy books on religious subjects published during the month.

THE LIGHT OF THE WORLD; or, The Great Consummation. By Sir Edwin Arnold, K.C.I.E., C.S.I. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The "Light of Asia" created a deep impression and was widely read. Opinions differed much concerning it. Many admired it enthusiastically, while others doubted its tendency. The new work by the distinguished poet has been looked for with expectancy, and the result is that not a few have expressed their disappointment. The theme is inexpressibly grand and it would be difficult for the most highly gifted to rise to its altitude. There are many lofty and many fine passages in the work, but it must be confessed there are other portions of the book that are disappointing. It opens with the birth of Christ. In this part of it there comes in the following:—

Peace beginning to be,  
Deep as the sleep of the sea  
When the stars their faces glass  
In its blue tranquility;  
Hearts of men upon earth,  
From the first to the second birth,  
To rest as the wild waters rest  
With the colours of Heaven in their breast.

Love, which is sunlight of peace,  
Age by age to increase,  
Till Anger and Hatred are dead  
And Sorrow and Death shall cease:  
"Peace on Earth and Good-will!"  
Souls that are gentle and still  
Hear the first music of this  
Far-off infinite Bliss!

Then come the Six Books of which the work is composed. Book first is entitled "Mary Magdalene"; the second "The Magus"; third, "The Alabaster Box"; fourth, "The Parables—At Tyre"; fifth, "The Love of God and Man," and the last, "The Great Consummation." This edition is neatly and carefully printed. There is a good portrait of the author and several finely executed illustrations.

## Choice Literature.

## BOB AND HIS TEACHERS.

A GLASGOW STORY.

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

## CHAPTER XXI.

BOB'S GREAT SORROW—HIS MOTHER'S DEATH—HER LAST WORDS.

Some years ago an English nobleman made a gift to his daughter of a remarkably rich riding habit, but she had only worn it for a short time when she was laid low with typhoid fever. How came she, in that splendid mansion where the drainage was perfect and everything a ministry to health and happiness, to be stricken down with this fatal disease that lingers chiefly in the dwellings of the poor and the less favoured parts of the city and the country? The answer is that that rich robe over which she rejoiced was made by a poor seamstress in a garret, and that one cold night she took it and covered her husband, who was dying on a couch by her side, little thinking of the contagious element it would gather and carry to this home of health and refinement. God has ordained that men should live in bundles—in cities and communities, and that all are members one of another—that one part of the body politic cannot suffer without the whole, to some extent, suffering. He would have us to take warning that when the laws pertaining to health are set at naught in a country or neighbourhood, they have their revenge, and often strike most severely in places where you would not expect them.

The neighbourhood in which Bob and his mother resided was not the best that could be desired. There was a want of proper drainage, and every now and then Typhoid was raising his head and slaying his victims. To make matters worse, the proper treatment of this disease was not so well understood in those days of which I am speaking as now, and when it did appear every one fled the tainted house, and such a thing as a nurse could hardly be found.

For some time the health of Mrs. Armstrong had been failing. She was no longer able to take the chores she used to do in days past—that is, to do a day's work here and there in the neighbourhood, but she had been taking in sewing, and so closely did she sit at her needlework that she had all but lost her sight as well as her appetite. What she had long needed was more ease by day and more sleep by night—fresher air and a more generous diet. And now that better times had come for her boy—now that he came home to her with better wages, making all over to her with a cheerful heart as he had always done, she felt as if in sight of the promised land. But this prosperity she was not to enjoy. Weary and wayworn, she laid herself down to die. Smitten with typhoid, she gradually sank into a state of unconsciousness, and closed her senses forever upon the busy, bustling world around her, but not before giving utterance to many a precious word as to her experience—her hope full of immortality. Her one earthly concern was Bob. For him she had never ceased to pray and throw around him memories—truths—illustrations that would cleave to him through life and help him in his upward and onward way. Those are the chains of gold of which Tennyson writes when he says—

More things are wrought by prayer,  
Than this world dreams of, Wherefore let  
Thy voice  
Rise like a fountain for me night and day;  
For what are men better than goats or sheep  
That nourish a blind life within the brain  
If, knowing God, they lift not up the hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round world is every way  
Bound by gold chains about the feet of God.

Such were the chains of gold she threw around the neck of her fatherless boy; such was the invisible power—the power of an endless life that she had all along been bringing to bear upon him—and now amid the decayings of nature and the pains of dissolution he felt their strength and feels their strength till the present day.

Mrs. Armstrong was not a scholar; she could not even write her own name; but she could read, and did read much in her time, and to the edification of her soul. She knew little of the world beyond her own humble sphere. I may say of her as the poet said of another who was placed in similar circumstances:—

Just knows, and knows no more, her Bible true—  
A truth the brilliant Frenchman never knew;  
And in that charter reads with sparkling eye  
Her title to a mansion in the skies  
O happy peasant, O unhappy bard!  
His the mere tinsel, hers the rich reward;  
He praised, perhaps, for ages yet to come;  
She never heard of half-a-mile from home;  
He lost in errors his vain heart prefers,  
She safe in the simplicity of hers.

And yet, though she had read but little except her Bible, her knowledge of its great truths was wonderful. It was a pleasure to hear her speak in her own way of such mysteries as the sovereignty of God, the providence of God, predestination and the kindred doctrines of grace. She had her own way of stating those doctrines and defending them that any student in divinity would prize. As an illustration I may mention how that one day I called upon her and found that she had been reading "Boston's Fourfold State" with her little table drawn up beside her bed, on which was lying this book, together with her spectacles and her well-thumbed Bible. I was much younger then than I am now, and often spoke foolishly; and the question that I put to her on this occasion was an instance of my folly:—

"But," said I, "What, if after all your prayers and watchings and meditations, God should suffer your soul to be lost eternally?"

The pious woman raised herself on her elbow, and turned to me a wistful look, laid her hand on her Bible, which lay before her, and quietly said:—

"Oh dearie me, is that a length ye ha'e got yet, man! And then continuing, her eyes (not yet dim), sparkling with

heavenly brightness, said: "God would ha'e the greatest loss. Your Nanny (her maiden name) would but lose her soul, and that would be a great loss indeed; but God would lose His glory—His honour—His truthfulness. 'Nay, in all things we are more than conquerors; and I am persuaded that neither death, nor life, nor angels, nor principalities nor powers . . . nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Jesus Christ our Lord.'"

It was under such a mother that Bob spent his early days and began to open up in all the graces of a noble manhood. It was from her that he learned his best and holiest lessons, and though by some his instruction might be regarded as commonplace, it was thorough so far as it went, and proved itself to be ten times better than the tinsel which is often all that many get from the fashionable schools and colleges of the day. His purse was light, but his blood was as blue as the best, and his ideal of manhood was one of stainless honour. No one had a right to carry a higher head than he, yet no one could be more humble in his walk and gentle in his spirit. But this amiable youth, who had already by his industry and application won for himself such a name, was now called upon to pass under the rod. His first and best teacher was now to be removed from his sight. Her mission was over, her warfare accomplished, and she longed to depart to be with Christ, which is far better.

Hear how Bob speaks of her in a letter to a friend, after all pertaining to the funeral was over. "I did not go to the office that last sad day—the day she died. I saw, what I had feared before, that there was death in the cup, and that the sad event was not far off. I did not leave her, I wanted to be near her—to hear all she had to say. There was no excitement with me. I was perfectly calm and self-possessed—rather stupid and dazed than distressed. The contagion had frightened away every neighbour except Mrs. Chubb, the wife of my old friend. With her I waited on my mother in her last hours with something like a deep awe upon my soul, and for the first time I looked upon the face of the dead. And when I heard that strange sound in the throat which precedes the total separation between body and soul, growing fainter and fainter till all was over, I could not help thinking of a stately vessel, well appointed in all respects, leaving the harbour for a distant shore, gradually disappearing in the distance. I looked on for a while at the sight, so strange and new to me, till at length, overcome with heavy and conflicting thoughts, I sat down with a throbbing head, with my hands on my face, and realized the stroke. My mother is dead. It was not, however, till I rose and looked on the face of my mother, so calm and beautiful in death, that the tears came to me in abundance; and that the words she had spoken to me but a few hours before were felt in their power and grand significance. Do you ask what words? 'Bob, my son, my only child, I am dying, and you are to live with Chubb. He has always been a good friend to you, and he'll be a good friend to you still; and you will be kind and good to him as you have been to me. You were only a year old when your father died—died at sea beneath a wild storm; but the Good Shepherd has been kind to us and raised up a friend for you in Chubb. You mine hoo he stood by you in the day of your distress? My only sorrow in leaving this world is leaving you. I am going home to be with Christ, which is far better. The sun is gawin' doon, and it will soon be dark, and there is no candle in the house, for the last one was burned out last night. It does not matter to me that it is dark, for I canna see; but it matters to you; but oh, Bob! in that fair land there is no need of any candle, for Christ is the light thereof. He dwells among His people and walks with them and they with Him, and they shall hunger no more and thirst no more; for the Lamb that is in the midst of the throne shall feed them and lead them by fountains of living waters, and He shall wipe away all tears from their eyes. You'll not forget your chapter every day, my son, and your prayers every night, and that God's great bright eye is always upon you by night and day. Oh think of Him, my son, think of Him, and think of me, and lay up a good foundation for the time to come, and every day will bring a brighter light to your soul and a richer experience of the power of the Gospel to your heart till we meet again.'"

"These were something like the last words she uttered to me—uttered slowly—in little bits, now and then, as she had strength; and I love to think of them still. She died that night and she was buried next day—buried, I may say, without a shroud and without a prayer, for Mrs. Chubb did not understand shroud-making, and a minister could not be had that day. It was a sad time. Then when the few neighbours that attended the funeral had retired from the grave, I remained alone, and felt the weight of my desolation. How poor and small the earth was to me then, with all its honours and its joys! Sweeter to me would one hour be with her—one word from her lips—than a the kingdoms of this world and the glory of them. Instinctively I bowed down on the sand beside the new-made grave, and consecrated myself to the God of my mother—the God of my fathers, and prayed Him to take charge of the orphan boy before him, and ever since heaven has been more homelike and Christ more precious to me."

## CHAPTER XXII.

BOB'S NEW HOME—OLD CHUBB'S POOR CONSOLATION.

Bob's new home was the house of his old friend, Chubb, the cobbler, and a better house for the time being there could not be. How did he get on? Very poorly at first. This is what he said to me concerning his first days and nights in his new home, as near as I can remember. "I did not sleep the first night, and next day I broke down once or twice in spite of myself. Everything looked so bleak and insipid that I sometimes wished I had died along with my mother. Very kind were the words of old Chubb, but very cheerless. He told me that crying was no use—that we must all die—that all the tears in the world would not bring her back. The words were kind, but the consolation was poor, and I could not help saying: It is because of this that I do cry."

"I did not sleep the first night except a little towards morning. Every now and then I fancied I heard her calling me, and sometimes speaking softly to me as of old when she was in a serious mood. Then I would start, sit up and listen.

Then say: No, no! She'll never come back—never, never, never. At length, wearied out, I fell asleep, but still my thoughts ran upon her, and they took the shape of dreams—dreams, however, which have always appeared to me rather like visions than the reveries of a restless spirit. I thought I was wandering on the banks of a magnificent river, clear as crystal, on either side of which grew trees of great height and beauty, such as I had never seen before, bearing all manner of precious fruit. Then beyond those trees I saw lovely fields lying with eternal light—fields never darkened by smoke, never desolated by the storm. And through those amaranthine fields I saw troops of shining spirits—the glorious forms of the just men made perfect, and one of these—the Chief—whose face shone as the sun in His strength. I felt sure that my mother was among them, and I looked long and earnestly to find her, but in vain. So great had been the change that death had wrought—so radiant were those celestial forms that it was impossible for me to recognize the once pale, loving face that beamed on me. I looked upon their faces, but to me they all seemed very much alike, though doubtless all different—all glorious; no trace of former sorrow; no tears now—all wiped away.

"But though I had failed to distinguish my mother amid the white-robed throng, she had not failed to distinguish me. Leaving the blessed choir behind her millions of miles in the distance, she was hastening to me with the speed of the morning light, holding out those loving hands once rough with hard toil, calling on me and saying: 'Oh, my son, my son! Weep not for me, but weep for yourself. My battle is over; my days of mourning are ended; but you have still the great enemy to face in a thousand forms. But think of the blessed life and its pure companionships and its holy joys. Think of Christ the Author and Finisher of your faith. Think of your everlasting Father at whose right hand there are pleasures forevermore. If you only knew their sweetness, their purity and the beauty of holiness as I now do, and the rewards in store for those that overcome, you would count it all joy to face temptation and delight to follow the Master in good report and in bad.'"

"Hearing her speak in these terms I could not refrain myself. I ran hither and thither, up and down along the stream, seeking some bridge or boat to carry me over safely, but in vain. I could find no boat or bridge or mode of conveyance across the great river. And then, perplexed and discouraged, I heard a voice, sweeter than an angel's voice, saying: 'I am the Way, the Truth and the Life; no man cometh unto the Father but by Me.'"

"I awoke and felt greatly comforted, but, as I have said, the dream has always appeared to me more like a vision than the reverie of a disordered mind."

This was something like what Bob told me as to his experience on that memorable night, and I must say that the visions, or dreams, or whatever they were, did him good, for he was quite himself again in a few days. The dreams were only shadows of great truths—the very truths that were fitted to give him strength and consolation. I don't wonder that Chubb failed to comfort him by saying: "Stop crying. It will do no good." That was the very advice Queen Elizabeth gave to a nobleman that had lost a daughter. "Crying will do no good. It will not bring back your child. We must all die." That is stoicism, not Christianity. There is very poor cheer in such a prescription. How different the words of the Lord Jesus to a bereaved circle weeping at the grave's mouth: "Thy brother shall rise again. I am the Resurrection and the Life. I have the keys of death and the grave!" Or His words to the apostle Paul when about to leave them: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions. I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you to Myself, that where I am there you may be also."

I saw Bob oftener than usual at this time, for in my rounds among the poor I was expected to give special attention to those in distress. I saw him often, and it seems to me that a great mental change had taken place; for though he had lost nothing of his natural vivacity he had gained in depth of feeling and earnestness of purpose. I gave him the best counsels I could and encouraged him to speak to me about his mother, and I really liked to hear him speak about her, for on this theme he was truly eloquent. It would seem to one listening to him that she was transfigured before his eyes, standing before him clothed with the shining robes of immortality; although to us who had known her for years she was a very homely woman, earning her bread by the sweat of her face, and taking very little to do with the great outside world. We all much admired her character, but did not see much to admire in her appearance, but Bob thought far otherwise. His estimate of her worth—her character, appearance, everything, had risen immensely since death had intervened; and I have often thought that in the light of such an experience as Bob had of his mother we can better understand the language of our Lord when He says concerning His approaching death: "It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I go I will send Him unto you." The true reason of the expediency was the coming of the Holy Spirit to apply Christ's great work to the souls of men. The visible prop was to be removed in order to make way for the spiritual presence—the spiritual dispensation. But above and beyond this truth is the consideration that death makes a great change in the moral estimate that we make of our friends—the friends that have preceded us to glory. So long as they are with us we see their infirmities and forget their excellencies; but the infirmities are temporal while their excellencies are eternal. The former are transient and will ultimately vanish, and the latter are every day rising in sharper lines and in more glorious forms. But so long as our friends are with us we are apt to become oblivious of their real worth. It is when they are removed we think of them and form the true estimate. It would seem as if nearness of familiarity tended to lower rather than elevate our conceptions, and that the illusion an only be swept away by death. Even in the case of the disciples of the Lord Jesus there was this feeling working against Him—that which comes from nearness and familiarity. "Is not this the Carpenter's Son?" etc., was the exclamation of some of those who had known Him from childhood; and this same feeling was shared to some extent by the apostles.

In that familiar figure with whom they were conversant from day to day—that made long journeys on foot, that cooked his own breakfast on the shore, that ate brown bread and was clothed with the common serge of the people—in that

strange Traveller that was often weary like themselves, and was glad to lay Himself down and sleep in the stern of a fishing boat, they often failed to see the essential glory. The earthly tabernacle in which He sojourned had to be taken down before the full light could be manifested. Through the chinks they could see at times gleams of the uncreated glory, but the veil of human flesh had to be rent from top to bottom before they could say: "We beheld His glory, the glory of the only begotten of the Father full of grace and truth."

So to some extent this consideration applies to all our friends that have preceded us to glory. We knew them here and had taken in their full measure, but we did not half know them. Their infirmities which were vanishing were much before us; their excellencies, that were ever rising in fairer form and in richer unfoldings before us, to a great extent escaped our notice. Now we forget all about the former, as we ought to do, for they belonged to time, while the latter, that often escaped our notice, is now uppermost in our mind and ever will be. Bob had now a truer estimate of his mother's worth—his mother's character—the day after her death than he ever had before. This, together with his dreams and the kind sympathies of friends, among whom should be mentioned the Alexanders, his employers, for they gave him (£50) fifty pounds sterling to help him in his troubles—all this I say did much to cheer him and set him on his feet again.

(To be continued.)

## THE MISSIONARY WORLD.

### BRITISH INFLUENCE IN INDIA.

Perhaps nowhere has Divine Providence ever shown its guiding hand more manifestly than in giving the control over Hindu society to a western nation. It used to be said that the continent of Asia, while it gave birth to all religions, and sent them westward, repelled all attacks from the western nations with a kind of stolid inertia. But here we see the strange spectacle of a voluntary commercial company, with no political or religious purposes whatever, forced into the position of a military power, swallowing up in course of time all other companies of the same sort, and by degrees obtaining the supremacy throughout a large part of the Indian peninsula. So irreligious, so purely selfish and money-making was this company that it dreaded and sought to drive out Christian missions, and one of its friends said in the House of Commons in 1793 that to allow missionaries in India was a measure which ought to be stoutly resisted as likely to bring idolatry and Christianity into deadly conflict, eminently dangerous to the peace and safety of the country and the East India Company. But the Gospel came, because religion revived in Britain and elsewhere, opinion grew more enlightened and more Christian, and many of the civil servants of the company and the military officers were God-fearing men. At length the dominion passed over to the British Government. All this, while conversions were taking place, until several thousands, who were formerly heathen, have professed to believe in Christianity. The Government, also, has been binding India together by railroads, and enlightening it by systems of education. Caste shows signs of giving way in various quarters. Commerce, with its apparatus of roads, telegraphs, post and newspapers, education and missionary agencies, have developed at a marvellous rate. Through a thousand channels a full tide of progressive influence has been pouring into the country without cessation. This brief exposition of the historical progress of British power in India, while it helps us to see the hand held out by God to His Church in the work of spreading the Gospel, shows, also, how the problem of converting India meets with no obstacle that is insurmountable.

But if there are many things in the history of India to fill the British with a just pride, there are some things to suggest other feelings. It is to be acknowledged that among the British generally in India there has been a shrinking from the display of Christian light among the Hindus. Our good works might have dazzled their eyes, and have consequently been kept under shade—hidden, as it were, under a bushel—or have died a natural death from want of air and exercise. We do not mean that this has been a practice systematically adopted with a definite, pre-conceived notion, but it has resulted from the general state of European society in this country, and the objects which have drawn that society here. At one time no one came but to make money. Latterly the work of the material development of the country has attracted many by affording employment and interest of a higher character; and necessary wars ever since the days of Clive have necessitated an influx and permanent residence of large military forces. In these lines, in which British national energy has been directing itself towards the improvement and consolidation of this eastern empire, there has been great success; and if our wars have been too aggressive, yet we may point with just satisfaction to the improved state of the country, to communication by land and water, to railways, electric telegraphs and so forth. This is undeniable. But all the while religion has been largely shuffled off, or almost entirely left to missionaries. Little or nothing has been done as a community to let our light shine before the heathen. We have feared that we might acknowledge Christ too openly, and that the natives of the country would imagine that we wished to enrol them forcibly among the number of His disciples. We have, perhaps, feared their numbers, and practised a cautious timidity, until it has come to pass that goodness has been left to itself, greatness made the foundation and support of our authority. There has been an endeavour to rule by power and make a display of what may be called great works, tacitly trusting that the Hindus would be awed

by wonder and render the obedience due to superior knowledge and energy. The most subtle and the most formidable forces of heat and electricity have appeared alike obedient to our will and subservient to our convenience. The effect has been very great upon a people who believe in sorcery—whose jugglers and snake-charmers perform feats which at first sight can hardly be accounted for by anything short of Satanic agency. But we say without hesitation that the higher means of spreading the true religion in this country have been largely wanting. Living example in ordinary men has been the exception, not the rule. All has been too much confined to externals. The influence held by the British is an influence derived from wonder at the visible greatness of their power and energy. It excites awe, perhaps, but it does not create the feeling of reverence which internal goodness of principle can alone call into being. Where there is no reverence there can be no love.

We are speaking now generally. Individuals whose names are well known have done much in particular places. Men who have risen to a high standard of statesmanship, as well as of Christianity—who have burst asunder, like the green withes which bound Samson, the trammels of Indian officialism and dared to manifest their Christianity—there have been. They have been the ten righteous who have saved the State from destruction, but individuals can never perform the work of an entire community. They set an example which the entire community as a whole ought to follow. Christianity ought not to be left to missionary bodies. It is an error to suppose that it can be. The whole body of the British is under obligation to show, what indeed is the fact, that it is Christianity touching its very vitals that makes the energy of the Anglo-Saxon race. It is impossible to conceive of the Gospel not triumphing gloriously in this country if it were at all worthily commended by the lives of its professed followers. Let Christianity be exemplified before the eyes of the Hindus by the individuals who bear its name, and further evidences of its truth would hardly be necessary. If not only strict justice, but a magnanimous forbearance and Christian mercy to the weak were the prevailing characteristics; if not only courage and truthfulness, but a meek and gentle spirit, a brotherly feeling for dependents, and an evident preference for heavenly treasure over worldly gain, pervaded all classes of European society, add all grades of the Government service in this country; if to every one coming out to this country to make money there were another coming out to spend it, and himself too, for their conversion, the Hindus would see that at least the British cared as much for the Gospel as they do for rupees, and we question whether a miracle would impress them more.

It is well for us to bear in mind continually that every step in this direction is another link in the evidence required to win the Hindus to faith in the Gospel. No wonder that the purest of religions makes comparatively little headway against the foulest and most grotesque of superstitions. No wonder that within ear-shot of our churches and chapels men cry aloud to Vishnu and Siva. No wonder that Christ counts His followers by hundreds, while Vishnu numbers his by myriads. How could it be otherwise when the practice of British Christians is what it is? There are no worse enemies of the Gospel than its inconsistent friends. This is especially the case in countries where the Christian Church is a little band in the midst of a vast mass of heathenism. Who is it that thwarts missionary work in India? Who is it that puts a taunt into the lips of the enemy which Christian workers find it very hard to meet? Britain—that sends out missionaries to the heathen—has grave need to listen to and take to heart the awful words with which the ancient Jewish inconsistencies were rebuked: "Through you the name of God is blasphemed amongst the Gentiles." Christianity cannot spread much among the heathen till it has a tolerably widespread practical existence among those who make it their professed religion. It is time that every Englishman and every Englishwoman began to consider themselves as distinctly the promoters or the hinderers of the evangelization of India by their examples in the duties of life. The best illustrated Bible is the conduct of the people that profess to take it for their guide and law. The chief part of the work lies with the mass of the English population in India. It is their duty to leaven the whole lump. But has the social condition of India, civil and military, been such as to impress the natives with love or even respect for the Christian religion? We fear not. A non-Christian Hindu in a recent issue of the *Christian College Magazine* truly remarks: "Before the missionaries there is a gigantic fortress garrisoned by no mean soldiers in intellectual wars. In the rear they are attacked by Bradlaugh and Ingersoll; and to add to the difficulty of the situation they are sometimes flanked by local, unsympathetic residents of their own nationality. And it has always struck me that some of the most potent though silent enemies of Christianity are to be found among professing Christians themselves."

Uniformity and conspicuousness of Christian example and character are the clamant needs of India to-day. Unless our righteousness exceed the righteousness of the Hindus and Mohammedans around us,—unless it can be said of us: "There is a people here whose laws be different from all people that be on the earth,"—we shall never commend the Gospel of Christ to the heathen. It is for this reason that we hail with pleasure the approaching visit of Dr. Pentecost and his band of evangelists to this country. All that we are now advocating can be done without violating a proper neutrality. Rightly understood and carried out, neutrality is all that we desire. Neutrality means justice for Christ as well as for

Krishna—for truth as well as for error. But discouragement of Christianity and partiality for Hinduism is not neutrality. The censure of what Christian officials sometimes do in their official capacity is not neutrality. Well-known public men have expressed their conviction that the diffusion of Christianity throughout India by all legitimate means is not only our duty, but a politic measure. Viscount Halifax (Sir C. Wood) declared: "Independently of Christian conviction, I believe that every Christian in India is an additional bond of union with this country, and an additional source of strength to the empire." In the opinion of Lord Palmerston it was "not only our duty but our interest to promote the diffusion of Christianity as far as possible throughout the whole length and breadth of India." These noblemen were shrewd statesmen and not religious fanatics.

It looks as though the supreme crisis in the religious history of this country were at hand. The vast populations of India are beginning to stir with a new life. Their ancient religions are being undermined by the influence of western science and western civilization, if not by the influence of western faith. It remains for Christians to determine whether from the Himalayas to Cape Comorin every man whose reverence for his ancient gods has been shaken shall at least have the chance of finding consolation in his sorrow, guidance in his perplexity, the pardon of sin and the gift of eternal life in Christ.

The sum of the matter is that India must be Christianized; but the work is to be performed not by missionaries and missionary societies only, but by every individual Christian who sets foot upon its shores; not only by Bibles and churches, but by good example in common things. Then will this great empire, given in trust to us, rest "not on the narrow edge of the sword, but on the broader basis of the people's moral, material and spiritual happiness."—*The Harvest Field*.

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### A SERIOUS BATTLE.

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

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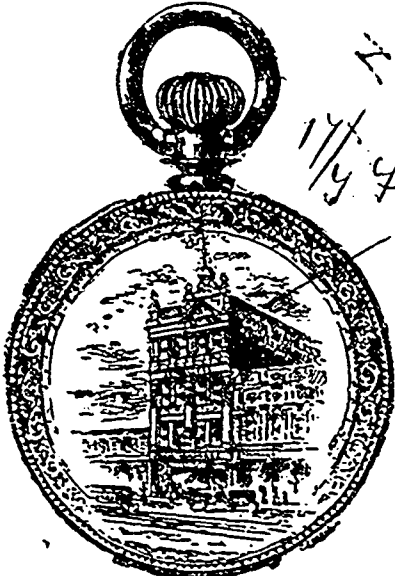
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## Ministers and Churches.

THE Woman's Foreign Mission Presbyterial Association held their annual meeting in Knox Church, Beaverton, on the 24th February, and in the church in the evening held a public meeting, the Moderator of Presbytery in the chair. Able addresses were delivered by Rev. W. Galloway, of Kirkfield and Rev. C. J. Cameron of Cannington. The ladies of Beaverton amply provided dinner and tea in the basement for the Association and Presbytery.

THE funeral of the late Hon. Gilbert McMicken took place in Winnipeg last week, and several hundred citizens paid their final tribute of respect to the memory of him who was for twenty years a highly honoured citizen of Winnipeg by following his remains to the grave. Services were held at the family residence at 2 o'clock by Rev. Dr. Duval, and half an hour later the cortege, one of the largest ever seen in Winnipeg, started for Brookside Cemetery. Members of the Legislature, the city council, the Masonic Order and the Board of Underwriters attended in a body. Many floral tributes were sent.

THE Rev. A. McAuley, B.A., from Kingston Presbytery, was inducted as pastor of Woodville congregation by the Presbytery of Lindsay on the 10th March. The Rev. R. Johnston, B.A., presided; the Rev. W. Galloway conducted public worship; Rev. J. R. Scott addressed the newly inducted pastor and Rev. John McMillan the congregation. There was a public meeting in the evening addressed by the Rev. Messrs. P. A. McLeod, M. A., John McMillan, M. McKinnon, B.A., and Rev. Mr. Marvin, the resident Methodist minister, and several office bearers and members of the Church.

MR. NED WRIGHT, of London, England, was to arrive in New York about March 18, for the purpose of giving lectures and holding evangelistic services in America's largest halls, etc. He brings with him highest commendations from England's best men. Mr. Ned Wright's unique experience among thieves for now about thirty years entitle him to speak on the subject. He talks with great fluency, force and abundant personal reminiscences. He has made no engagement with the American or Canadian public, and is therefore open to consider propositions made to him. Letters, etc., may be sent to him, care of Cooks, 261 Broadway, New York.

AN interesting mission station was recently added to the list of missions in the Presbytery of Quebec. At the village of New Rockland there is a slate quarry, where a large number of men is employed. The greater number of these is Welsh, some of whom have no English at all, being lately from Wales. The majority of them derive but little benefit from a service in English. Being very desirous of having the Gospel preached in their own language, a goodly number of them—representing various denominations—resolved to unite together for the support of a missionary, and made application to the Presbytery of Quebec to be taken under its care. The Presbytery held a meeting there recently and organized them into a mission station. The Presbytery has been fortunate enough to secure the services of Mr. David Pugh, a Welsh catechist of ability and experience, whose services are much appreciated by the people.

ON the 12th inst. a copy of Matthew Henry's Commentary in nine volumes was presented to Mrs. Donald McEwen, of Cornwall. It was given by the Gleggary Presbyterial, of which Mrs. McEwen has been the president for three or four years. The deputation consisted of Mrs. D. B. McLennan, Mrs. Hastie, Mrs. James Litch, Mrs. J. D. McLennan and Miss Annie Choe. In the unavoidable absence of Mrs. Binnie, president of the Cornwall Auxiliary, Mrs. Hastie introduced the deputation and presented the books, while Mrs. D. B. McLennan read the address which had been prepared by Mrs. Beckstedt, recording secretary of the Presbyterial. Mrs. McEwen replied in suitable terms, thanking the donors for their generous gift. Mrs. McEwen is about to remove to the North-West (near Brandon). She will be greatly missed from Knox Church, Cornwall, where she has been a very active worker, and from the whole Presbytery as well.

A PRESBYTERIAN Council has been formed in London, the object being the securing of mutual counsel in all matters of common interest to Presbyterians, including the extension of missionary effort in the city and suburbs. It is composed of the various members of the several city sessions. Regular meetings will be held at stated times, with special meetings in addition when necessary. It is believed the meetings of this large joint family session will not only render more easy united action when desirable, but by drawing the various members of the different sessions together promote and continue that good feeling and personal acquaintance so much to be desired among those who have much in common. At a largely attended and hearty meeting held in St. Andrew's Bible class room, the council was duly organized, with the following office-bearers: President, Mr. John Cameron; vice-president, Rev. J. A. Murray; treasurer, Mr. H. Johnston; secretary, Rev. James Ballantyne. The foregoing—with one representative to be chosen from each of the five city sessions—to form the Executive Committee.

THE visit of Miss Agnes Knox, of St. Mary's, the distinguished elocutionist, to South Mountain will long be remembered by those who were fortunate enough to hear her recitals. Miss Knox is certainly a distinct genius in her line. She possesses a powerful intellect rendered more penetrating by a thorough training in Toronto University. She is thereby able to interpret an author with singular accuracy. She is also possessed of a strong emotional nature which enables her to cast herself into the very spirit of any piece, moving her audience at will from tears to laughter. Her study of this art has also been quite extensive, being a graduate of the Philadelphia School of Oratory. Besides this college training in this special art, she has had much

private tuition. Her voice, naturally good, is also rendered almost faultless by diligent training. Her programme was quite varied, embracing a great many characters, yet by reason of the versatility of her nature she seemed equally at home in them all. It is needless to say that she delighted her audience. The opinion of all competent critics here is, that should Miss Knox choose to pursue this art, a bright future lies before her; and should she ever again consent to visit White Mountain she will be greeted with an overflowing house.

THE next meeting of the Knox College Alumni Association will be held on Tuesday and Wednesday, March 31 and April 1. Alumni from various parts of the country are expected to be present. The meeting will be one of exceptional interest. It commences Tuesday afternoon, when reports of committees will be submitted. Some of these are of great interest, as for instance, "Shall others than 'Knox men' be admitted to our Association?" "Should the B.D. course be modified so as to admit of specialization?" "The library," "A college review for the whole Church," etc. At subsequent sessions the business and discussions will depend upon circumstances, but will be deeply interesting to the various alumni. Arrangements are being made with some of the friends in Toronto to entertain at their homes Alumni attending this meeting and the closing exercises of the college. All who desire billets to such homes will kindly intimate their desire to Rev. W. G. Wallace, 11 Madison Avenue, Toronto, before the 20th inst. Railroad fares at reduced rates can be obtained by purchasing full fare ticket to Toronto and obtaining from the local agent standard certificate to that effect; this certificate signed by Rev. William Burns entitles to return home for one-third fare, provided fifty Alumni attend the meeting.

THE anniversary services of Central Presbyterian Church, Hamilton, were held last week. The sermons were preached by Rev. Dr. Kellogg, of Toronto, and on the following evening the annual tea meeting and entertainment were held. In the evening the school room was crowded with partakers of the hospitality of a committee of energetic young ladies, testifying by the rapidity with which the piles of good things disappeared that their hospitality was appreciated. After tea had been disposed of an adjournment was had to the church. Mr. John Bell occupied the chair, and after expressing regrets for the unavoidable absence of Rev. S. Lyle, B.D., the pastor, in New York, and also that of Rev. Dr. Kellogg, stated that the Church had completed its thirty sixth year of usefulness. The interior of the church has been re-fitted and renovated at considerable cost and incandescent electric lights introduced into the church. He made an urgent appeal to the congregation to meet the increased expenditure. The choir, under the efficient leadership of Mr. J. E. P. Aldous, B.A., gave an excellent rendering of the cantata "God Thou Art Great," by Sophr, Mrs. Fenwick and Mr. W. Gillespie singing a charming duet. Mrs. Fenwick also sang the solo "The Better Land," and assisted Mrs. Aldous and Mr. Gillespie in an effective rendering of the trio from Eli, "Thou Shalt Love the Lord Thy God." Rev. Mr. Shearer, pastor of Erskine Church, delivered a brief address referring to the fact that as his Church was looked on as the daughter of Central Church, he being thereby as a son-in-law of the latter, naturally took considerable interest in its welfare. Rev. R. G. Boville and Rev. Dr. Fletcher also made short speeches, containing much good counsel and advice. During the collection, Mr. Aldous played the "March Religieuse" by Guilmant.

THE annual meeting of the Knox College Students' Missionary Society was held in the College, Tuesday evening, March 10. Reports were received from the different committees showing the Society to be in a flourishing condition. The treasurer's report showed a good balance on hand. The following appointments were made to mission fields for the coming summer: Longlaketon, Mr. John McNair, B.A.; Pense, Mr. J. F. Scott; Arizona, Mr. David Spear, B.A.; Kinisteno, Mr. A. E. Hannahson, B.A.; Waskado, Mr. W. S. Heron; Brookdale, Mr. H. S. McKittrick; Buxton, Mr. Peter McNabb; Keat Bridge, Mr. W. R. McIntosh; Warren, Mr. J. D. Jeffrey; Loring, Mr. G. E. Lougheed; Bethune, Mr. William Black, B.A.; Goulais Bay, Mr. E. A. Henry; Black River, Mr. C. T. Tough; Kagawong, Mr. G. L. Johnston; Squaw Island, Mr. James Menzies; St. Joseph's Island, Mr. James Barland; Frank's Bay, Mr. J. S. Muldrew; Whitefish, Mr. J. L. Scott; French River, Mr. W. J. West; Franklin, Mr. C. R. Williamson; Chisholm, Mr. J. A. Cranston; Buck Lake, Mr. Sidney Whaley; Colchester, Mr. J. S. Reid. The first six are in the North-West. Two or three more fields may yet be taken up. The election of officers for next year resulted as follows: Mr. William Gauld, B.A. (by acclamation), president; Mr. W. H. Johnston, B.A., first vice-president; Mr. H. S. McKittrick, second vice-president; Mr. W. R. McIntosh, recording secretary; Mr. J. S. Scott, corresponding secretary; Mr. James Menzies, secretary of committees; Mr. D. M. Martin, treasurer; Messrs. McKechnie, West, Muldrew, Borland and McKinnon, councillors.

PRESBYTERY OF STRATFORD.—This Presbytery met in Knox Church, Listowel, on 9th inst., Rev. R. Pyke, Moderator. Reports on Temperance, Sabbath Observance, Sabbath Schools and State of Religion were presented by Messrs. Tully, Cameron, McKibbin and Pantou respectively. These reports were considered by the Presbytery, and it was agreed to forward them to the conveners of the Synod's committees. The remittance of a deceased wife's sister was approved. The following were appointed commissioners to the General Assembly, viz: Messrs. J. Campbell, A. Grant, A. Stewart, E. W. Pantou and R. Scott, ministers, and Messrs. R. Bell, J. Dickson, A. McIntyre, J. Callin and A. Sutherland, elders. Mr. A. D. McDonald, of Seaforth, on motion of Mr. Tully, seconded by Mr. Henderson, was unanimously nominated as Moderator of next General Assembly. Mr. Tully was requested to draft an overture and

the distribution of blank forms and the publication of P. O. addresses of the conveners of the various committees appointed by the General Assembly. A public conference was held in the evening, when Mr. P. Scott read a paper on "Our Work and How to Do it." An interesting and profitable discussion ensued, in which nearly all the members took part. A resolution was adopted in which the congregation of Knox Church, Listowel, was congratulated on account of their beautiful building. Mr. McKibbin, in presenting the resolution, wished both pastor and people might have the joy of seeing it become a house in which "this man and that man was born there." The Presbytery thanked the ladies of the congregation for their hospitality, and then adjourned to meet at 10.30 a.m. on 12th May next in Knox Church, Stratford.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay met at Beaverton on Tuesday, February 24, and was constituted by Rev. W. G. Hanna, B.A. A considerable amount of time was spent on Home Mission Stations and vacant congregations. Arrangements were made for the induction of Rev. A. McAuley, B.A., at Woodville, on Tuesday, March 10, and also to consider the resignation of the Rev. William Lochhead, of Fenelon Falls, and finish the Home Mission work. Reports were given in by Rev. J. McMullan on Aged and Infant Ministers' Fund remit, on the Sabbath Schools, by Rev. P. A. McLeod, M.A., on Temperance, by Rev. C. J. Cameron, M.A., on State of Religion, by Rev. W. G. Hanna, all of which were received and adopted. The following were appointed commissioners to the General Assembly: Messrs. W. G. Hanna, Robert Johnston, C. J. Cameron and P. A. McLeod, ministers, and Charles Rennie, John McLennan, Alexander McDonald and Robert Irwin, elders. The Rev. E. Scott, M.A., of New Glasgow, was nominated as Moderator of Assembly. The following special minutes were ordered to be inserted in the Record: "The Presbytery of Lindsay in agreeing to the transference of the Rev. W. G. Mills, B.A., of Sunderland and Vrooman ton, to New Westminster, Presbytery of Columbia, desires to place on record its sorrow at the loss it sustains. Mr. Mills had during his stay in this Presbytery, both by his activity in his own congregation and by his efficient help in all Presbyterial work, proved himself a workman needing not to be ashamed." Taking charge of a weak congregation, by his earnest labours the work of the Lord has there so prospered in his hand that the congregation of Sunderland, in proportion to its strength is among the leading ones of the Presbytery. Mr. Mills' gifts as an evangelist have made him specially helpful to his fellow presbyters, while his sound judgment and warm sympathy in all Church work have made him a valued member of Presbytery. The Presbytery is thankful that in losing Mr. Mills, they know he is going to a field where his ability must make him specially useful in building up the Church in that new field, and pray that God's blessing may ever attend their brother and that his labours may everywhere be crowned with rich success. The Presbytery in accepting the resignation of the Rev. A. G. McLachlin, B.A., of Leaskdale and Zephyr, desire to record the high estimate of his moral worth and efficient ministerial service as a member of their Presbytery. He was scholarly, accurate and thoughtful as a preacher and his pastoral work was characterized by zeal, faithfulness and loving devotion to the Master's cause. His good judgment and mature experience were of great value at the meetings of Presbytery, and his diligent attention to all its duties were very conspicuous. The Presbytery deeply regret his departure, and pray that the blessing of God may rest on him wherever he may be called to labour." The next regular meeting was appointed to be held at Woodville on Tuesday, May 26, at eleven a.m.—JAMES R. SCOTT, Pres. Clerk.

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**PRESBYTERY OF PARIS.**—The quarterly meeting of Presbytery was held in Dumfries Street Church, Paris, on Monday and Tuesday, March 9 and 10, Rev. R. Pettigrew, Moderator, presiding. The annual report on Sabbath schools was presented by James Bell, Woodstock, that on Temperance by Rev. D. M. Beattie, B.D., and on State of Religion by Rev. W. S. McTavish, B.D. The whole of Monday afternoon and evening was spent in conference on these reports. On Tuesday at ten a.m. ordinary business was entered on and the reports referred to were ordered to be forwarded to the Synod. Commissioners to the General Assembly in Kingston in June were appointed as follows: Revs. Dr. Cochran, Dr. McMullen, E. Cockburn, W. S. McTavish, I. C. Talmie and P. Straith, M.A., ministers, and Messrs. Robson, James Bell, E. Jonathan, W. Oliver, Thomas Phillips and James Russell, elders. The report of the annual meeting of the Woman's Foreign Missionary Presbyterial Society was presented by Dr. McMullen, who was instructed to convey to the ladies the Presbytery's appreciation of their noble work. The report showed that \$1,350.56 has been raised for foreign missions during the year. The committee appointed to prepare a suitable minute in reference to the death of the late Rev. W. Robertson, M.A., of Chesterfield, reported the following, which was adopted: With feelings of unfeigned sorrow while at the time bowing in reverent submission to the allwise will of God, the Presbytery record the death on the 10th of January, 1891, of Rev. William Robertson, M.A., late pastor of Chesterfield congregation, his first and only charge, for the long period of nearly thirty-two years, having been ordained and inducted into the charge of said congregation on January 29, 1859. Mr. Robertson was indeed a brother beloved. He was a man of remarkably kind heart, a sympathizing, laborious and faithful pastor, an able preacher, a ripe scholar in the department of science as well as theology, and a highly respected and influential member of the superior courts of the Church. To his bereaved wife and family and to his sorrowing congregation the Presbytery extend most heartfelt sympathy, and pray that in their great affliction they may be comforted by the God of all grace. By his Christian example, devoted and useful life and earnest ministry we would be reminded that he being dead yet speaketh. Next meeting to be held in St. Paul's, Ingersoll, July 7.—W. T. McMULLEN, Pres. Clerk.

**PRESBYTERY OF GLENGARRY.**—This Presbytery held its quarterly meeting in Knox Church on Tuesday the 10th instant, the Moderator, Rev. Alexander Matheson, presiding. Among those present were the Revs. J. S. Burnet, J. Hastie, Dr. Macnish, J. A. G. Calder, J. J. Cameron, G. C. Smith, John Mackenzie, D. McLennan, Malcolm McLennan, D. D. McLennan, John Matheson, Rodene McLeod, and A. Givan, and the following elders, viz.: Messrs. Benjamin Clark, D. P. McKinnon, W. J. Scott, N. McLeod, Mr. Cheney, H. McIntosh, W. Craig and M. McLean. A call from St. Luke's Church, Finch, was presented in favour of the Rev. John McKinnon, of Roslin, Kingston Presbytery, but on account of its unfinished state it was retained to be completed. Reports were given in by Revs. J. S. Burnet, Cormack and McEachern re their visits to Summerstown, Gravel Hill and Glen Sandfield respectively. They recommended the continuance of the annual grant of supplement. This was agreed to. A call was presented by Mr. D. D. McLennan from Kirk Hill in favour of Rev. Malcolm McLennan, B.D., of St. Elmo. The Rev. D. D. McLennan was appointed to preach at St. Elmo on Sunday, 15th inst., and cite that congregation to appear at Presbytery on the 24th inst. at Maxville. The call was hearty and unanimous. Rev. Mr. Hastie gave in a report on the Assembly's remit ament the Aged and Infirm Ministers' Fund. It recommended that rules 3, 4, 9 and 10 remain as they are; that rule 15 be amended as proposed by the standing committee; that rule 16 as printed be adopted. This was agreed to. On motion of the Rev. Mr. Hastie and the Rev. J. J. Cameron, the Assembly's remit re marriages with a deceased wife's sister was approved of. It provides that discipline shall not be exercised towards any members who may be so related, nor against any minister who performs such marriages. The following commissioners were appointed to the ensuing General Assembly: Revs. Givan, D. D. McLennan, Calder, Malcolm McLennan and John McKenzie, ministers; Messrs. D. B. McLennan, J. C. McIntosh, W. J. Scott, Charles McDonald and Dr. Ault, elders. The Rev. Dr. Wardrope, of Guelph, was nominated as Moderator of Assembly. Rev. D. McLaren presented an excellent printed report of the Sunday schools of the Presbytery, for which he received thanks. Rev. Mr. McCormack, of Alexandria, was instructed to prepare and have printed an abridged report of the statistical report for the year, that each family may get a copy. The Presbytery adjourned in the evening, and will meet again at Maxville on Tuesday, the 24th inst., at eleven a.m. to dispose of the calls from St. Elmo and from Finch, and any other business that may come up. The next regular meeting will be held in Alexandria on the second Tuesday in July, at eleven a.m.

**PRESBYTERY OF CALGARY.**—This Presbytery met in St. John's Church, Medicine Hat, on March 26. Present, R. A. Munro, Moderator, J. C. Herdman, John P. Grant, C. W. Gordon, J. A. Matheson, and A. J. McLeod, ministers, and John J. Ferguson, of Banff, representative elder, John Fernie, Thomas Paton and G. S. Scott, unordained missionaries, were also in attendance. The Home Mission Report showed that for the past six months services have been conducted in twelve fields. New churches have been constructed at Pine Creek, Canmore, Beaver and High River. A Session and a Woman's Foreign Missionary Society have been organized at Banff; Young People's Christian Endeavour Societies at Calgary and Leithbridge; Ladies' Aid Society at Pine Creek, and a Children's Mission Band at Medicine Hat. The claims for the past half-year are as follows: From Augmentation Fund \$406, from Home Mission Fund \$1,575, making a

total of \$1981. Claims for ensuing six months: for Augmentation \$750; for Home Mission Fields \$109 per week. The reduction on fields already worked amounts altogether to \$15 per week, one, Leithbridge, becoming self-sustaining. Number of new fields to be opened out, seven. Total number of fields twenty one. Application to be made for four ordained men and seven students. The Chinese work within the bounds was fully discussed. Deep gratitude was expressed at the progress of the work among the Chinese in Donald. Since last regular meeting eight Chinamen have been baptized and received into full communion. For the sum of \$100 raised entirely among themselves a small mission school or church has been obtained where regular meetings may be held. It was resolved to appoint Mr. Thomas Paton, who laboured for some years in China, missionary to the Chinese in the Calgary Presbytery. The salary was fixed at \$900 and travelling expenses, members of Presbytery to become responsible for \$300 and application to be made to the Home Mission Committee for \$250 and to the Foreign Mission Committee for \$350. With a view to this work application will be made to the General Assembly for power to license and ordain Mr. Paton. Mr. Fernie was appointed an approved catechist. Application will also be made to Assembly in his behalf, viz.: for power to license and ordain Mr. Fernie after due examination and at such time as Assembly may specify. It was decided by members of Presbytery to erect a marble tablet in Knox Church, Calgary, to the memory of Rev. Angus Robertson, pioneer missionary of Southern and Central Alberta and first Moderator of the Presbytery. The completion of all necessary arrangements was left with Mr. Gordon. A paper on the Kingdom of God was read by Mr. Munro and in the subsequent discussion all members of Presbytery joined. For next regular meeting the subject selected for conference was the Scriptural view of the Second Coming of Christ. An application to the Church and Manse Building Board from the Pincher Creek congregation for a grant of \$250 towards a new church was sustained and ordered so be transmitted to the Board. Rev. Dr. Robertson was nominated for Moderator of next General Assembly. Revs. J. C. Herdman, Charles McKillop and Messrs. A. McBride and W. Mortimer Clark were appointed commissioners to Assembly. Mr. McLeod in view of an appointment to the Indian Industrial school at Regina asked that his resignation of the charge of Medicine Hat be accepted. It was decided to take no action in this matter till after Mr. McLeod had paid a visit to the school at Regina. The remit on the marriage question was approved. Various reports from special and standing committees were received and disposed of in due form. After a three days' session Presbytery adjourned to meet on September 9, in St. Paul's Church, Banff.—A. J. McLEOD, Pres. Clerk.

**PRESBYTERY OF QUEBEC.**—This Presbytery met in Morrin College, Quebec, on February 24. Reports were given in ament the visitation of augmented congregations. Grants to the amount of \$2,750, \$1,650 and \$2,500 were recommended for augmented congregations, mission stations and French missions respectively, for the ensuing year. Messrs. T. Z. Lefebvre, H. O. Loiselle and T. Charbonnell, French missionaries, were reappointed for another year. Several teachers of French mission schools were appointed. The Morrin College Missionary Society intimated their intention of sending a French missionary to Chicoutimi and to take up mission work along the line of the Lake St. John Railway. While the French work was under consideration, the question of a Superior French School in the city of Quebec was raised, and after a free and very earnest discussion, during which several very definite statements were made regarding the probable attendance, the Rev. Professor Macadam moved as follows: Whereas, the city of Quebec, in this Presbytery, is the chief seat of Roman Catholic influence, and this Presbytery contains the largest Roman Catholic population of any in the Dominion; and, whereas, there is ample reason to believe that a large attendance of pupils could be secured in Quebec from districts as yet untouched: this Presbytery is of opinion that a superior French School should be maintained at the city of Quebec. This Presbytery, therefore, desires to call the attention of the Church and of the Board of French Evangelization to this object in any future extension of its work, and to bring it under the notice of wealthy and benevolent members of the Church, as a means of greatly forwarding the work of French Evangelization. This motion was seconded by Rev. T. D. Ferguson and unanimously agreed to. A very agreeable feature of the business was the payment of \$25 each to eight ministers whose salaries had been diminished to that extent owing to a deficit in the Augmentation Fund for the past year, the amount being made up in the Presbytery. A motion was passed expressive of the sympathy felt by the Presbytery for the Rev. C. A. Tanner, who has been confined to bed for the past three months by a serious attack of typhoid fever. The following commissioners to the General Assembly were appointed: Revs. James Sutherland, C. A. Tanner, A. T. Love, J. D. Tait; and Messrs. P. Johnston, D. Stewart, Dr. Weir and Dr. Thompson, elders. Dr. Wardrope, of Guelph, was nominated for the Moderatorship of the General Assembly; and Professor Macadam for that of the Synod of Montreal and Ottawa. The Presbytery Treasurer presented his annual report which showed a balance of \$37 in favour of the Presbytery. Reports on the State of Religion, Sabbath Schools and Temperance were read by Revs. John MacLeod, James Sutherland and T. Z. Lefebvre, respectively. Messrs. John Lindsay and George Woodside were taken under the care of the Presbytery as students having the ministry in view. It was resolved to apply to the Synod for leave to take Mr. Hugh Craig, B.A., on trials for license. The Sawycrville and Massawippi groups of stations were united as one field to be wrought by an ordained missionary with the help of a student in the summer. The call from Marsboro to the Rev. John MacNeill was laid aside, the Presbytery having learned that Mr. McNeill had re-

cently accepted a call elsewhere. A petition from Welsh residents at New Rockland (slate quarry) praying to be organized as a mission station was presented. In this connection it was stated that there are over two hundred persons of Welsh nationality, including women and children, in the place; that the greater number of them do not understand the English language sufficiently to be benefited by an English service, that the different denominations represented there unanimously resolved to unite with the Presbyterian Church in order to secure the services of a Welsh speaking missionary. It was resolved to hold a special meeting of Presbytery in that locality on March 10 to deal with the matter. Rev. D. Tait gave notice that he would move at the next meeting "that all the ministerial commissioners to the General Assembly from this Presbytery be elected by rotation." The next meeting will be held in Chalmers Church, Richmond, on the 13th May next at four p.m.—J. R. MacLEOD, Pres. Clerk.

**ANNUAL CONGREGATIONAL MEETING.**

The annual congregational meeting of St. Andrew's Church, Quebec, was held in Morrin College Hall last week. The attendance was unusually large. The Rev. Mr. Love presided and opened the meeting with praise and prayer. Mr. George M. Craig acted as secretary. The reports submitted of the various Church organizations were of a very satisfactory nature. Seven hundred and seventy-eight dollars has been given for missionary and educational purposes, besides a very considerable sum to charitable and benevolent objects. Encouraging reports were presented by the Board of Managers, Young People's Association, Ladies' Aid Society, Missionary Branch of Ladies' Aid, Sabbath school, etc. The Ladies' Aid Society still continue in their good work. The report sets forth that during the past year the Aid worked for the following objects: Sunday school building, refurnishing the church and some mission work. During the year a Missionary Branch was formed in connection with the Aid, and it is gratifying to know that a deeper interest in missions, and especially those in the neighbourhood and Province of Quebec, has been awakened, due in a large measure to the earnest addresses given from time to time by Rev. Mr. Love and students of the Missionary Society of Morrin College. The Missionary Branch has given in interests of Home Missions \$117.22. The work of the Aid has been carried on in the usual way, and funds raised by holding sales of needlework at different times, fulfilling orders and money received from the bags, together with membership fees. In speaking of the changes that have taken place during the year, the report says: "It is our sad duty to record the death of two members of this Society, Mrs. John C. Thomson and Mrs. Mackenzie. When the Aid was first organized Mrs. Thomson was elected president, which office she continued to occupy for four years. Though unable for some time to attend the meetings on account of ill health, she ever took a kindly interest in the welfare of the aid, and her death was deeply regretted by the members." The Society has sustained another loss by the removal of Miss M. Stevenson from the city, and it is exceedingly difficult to fill the place of such a skilled worker. The financial statement of the Aid shows over \$1,000 in the bank for Sunday school building and refurnishing church. The Rev. Mr. Love delivered an interesting address, in which he said that during the year there had been four marriages, twenty-nine baptisms and sixteen deaths, and that twenty-nine new members had been added to the communion roll. Mr. Love thanked the officers and workers in the various societies for the interest they had manifested in the welfare of the Church. We congratulate St. Andrew's on their admirable reports of the past year. The Board of Management was re-elected as follows: J. C. Thomson, elder; J. W. Henry and J. D. Gilmour, trustees; John Breakey, Captain Bain and James Reid, representing the congregation. After the business was over the ladies of the Aid entertained all present with light refreshments, and an agreeable hour was spent.

**DEATH IN MARCH WINDS.**

Poets and novelists go into ecstasies over what they romantically call "beautiful spring," and "gentle spring," and while no doubt everyone is glad to see winter release its icy grasp, "beautiful spring" is, after all, one of the most deadly seasons of the year. Sudden transitions from warmth to extreme cold, with piercing, chilling winds; from dry to sloppy, "muggy" weather, all combine to make the season a most trying one, even to the hardest constitution, while to those with weak constitutions the season is one of positive danger. Undoubtedly the greatest danger at this season of the year is from cold in the head, which very few escape, and which if not promptly and thoroughly treated, develops into catarrh, with all its disagreeable and loathsome effects. Catarrh, neglected, almost as certainly develops into consumption, annually destroying thousands of lives. At this trying season no household should be without a bottle of Nasal Balm. In cases of cold in the head it gives almost instant relief and effects a speedy cure, thus preventing the development of catarrh. Where the latter disease has already secured a hold it is equally efficacious, and with persistent use will cure the worst case. From the outset it sweetens the breath, stops the nauseous droppings into the throat and lungs, dispels those dull headaches that afflict the sufferer from catarrh. Nasal Balm is not advertised as a cure-all—it is an honest remedy which never fails to cure cold in the head or catarrh when the directions are faithfully followed, and thousands throughout the country have reason to bless its discovery. Nasal Balm may be had from all dealers or will be sent post-paid on receipt of price (50 cents, small, or \$1, large size bottle) by addressing Fulford & Co., Brockville, Ont.

**British and Foreign.**

**PROF. IVERACH** is to receive the degree of D.D. from Aberdeen.

**HON. JOHN COLLIER** is painting a portrait of Dr. Donald Fraser.

**THERE** are said to be fifty conversions every year in Paris from Judaism to Catholicism.

**THE** Rev. Robert A. Watson, M.A., of Dundee, is to receive the degree of D.D. from Aberdeen.

**THE** Rev. Robert Laws, M.D., of Livingstonia, is to receive the degree of D.D. from Aberdeen.

**THE** Rev. Joseph Black, of Hobart Town, Tasmania, is to receive the degree of D.D. from Aberdeen.

**THE** Rev. Thomas Gentles, M.A., of the Abbey Church, Paisley, is to receive the degree of D.D. from Aberdeen.

**THE** Rev. George Johnstone, B.D., of Trinity Church, Liverpool, is to receive the degree of D.D. from Aberdeen.

**THE** parish minister of Langholm has completed a series of pulpit exchanges with all the other ministers in the town.

**DR. GRANT**, a Disruption minister now in his eighty-fourth year, has resigned his charge at Nowra, New South Wales.

**BOTH** John and Charles Wesley were shorthand writers, using the Byrom system; and the manuscripts left by them are marvels of neatness.

**THE** Rev. D. J. Mout Porteous, B.D., has been appointed for another year assistant to Rev. J. W. Fleming, B.D., in the Scotch church at Buenos Ayres.

**A** SUBSCRIPTION is being raised in Berlin to build a very large hall for home mission work, in which Dr. Stocker, until lately the court chaplain, is to preach every Sunday.

**THE** Scotch missionaries in Nyassaland have been suffering from further acts of unfriendliness on the part of the Portuguese, whose latest effort has been an endeavour to blockade the British supplies.

**THE** Rev. John Smith, M.A., of Edinburgh, has consented to take part in the next annual convention at Northfield. For the third year in succession he has had a special invitation from Mr. Moody.

**THE** Rev. Donald Fraser, of Ardgour, has been elected successor to the late Rev. P. Forfar, in Oldham Street Church, Liverpool, by 137 votes against sixty-two for Rev. Hugh M. Jamieson, of Inveresk.

**THE** Nonconformist Churches of Halifax are about to enter upon a united forward movement, and circulars are to be sent to all householders, and personal calls made upon them subsequently, with the object of interesting everyone in some place of worship.

**THE** Revs. Dr. Green, Professor Cave, Mr. E. Powers and Mr. C. Waters have been chosen to serve on the International Lessons Committee of the Sunday School Union, in addition to Revs. Dr. Munro Gibson, C. H. Kelly and Mr. W. H. Groser.

**THE** Rev. J. Thompson, B.A., has been installed at Sandys Street Church, Newry; Mr. T. S. Killen was ordained as assistant minister of Trinity Church, Bailieborough; and Mr. J. Caldwell was ordained assistant to Rev. J. McKee, at Second Donegore.

**MR. W. A. SHAW**, as the fruit of his tenure of the Berkeley Fellowship at Owens College, has published a book and a pamphlet containing respectively the minutes of the Manchester Presbyterian Classis and materials for an account of the provincial Synod of the county of Lancaster, 1646-1660.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.



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Cornes College Street and Brunswick Avenue, Toronto. I do not say my College is "Better than the Best," the "Leading" or most "Reliable," but I am the oldest and most experienced Business School Teacher in the Dominion, and for twenty-three years was at the head of "Musgrove's National Business College," in Ottawa, the largest Business School in Eastern Ontario. I advertise very little. I give my personal attention to each student, and make his interest my own. A word to the wise is sufficient. Address J. M. MUGGROVE, Proprietor.



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We request all those seeking medical relief to write us confidentially and earn for themselves of what

THE GREAT MODERN REMEDY can do for them. To heal the sick we must destroy the cause: to do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Electricity. "Health without Medicine," which contains nothing but the advice to use hot water enemas or other remedies with no anti-septic qualities will do this. "The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance."

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The accomplished compiler of this most serviceable hand book has no intention of inducing the sturdy Presbyterians of Canada to become even modified ritualists. His purpose is to provide suggestive forms for all special occasions, so that hesitancy, inaccuracy and all that is inappropriate and unseemly may be guarded against.—The Globe. It will be specially helpful to those of their number who have but recently undertaken the grave responsibilities of their sacred office. Dr. Morrison has done his work with great care, well balanced judgment, good taste and fine devotional feeling.—The Empire. We have seen a number of Books of Forms—Dr. Hodge's among the rest—but there are none so likely to be useful to our young ministers as this work of Dr. Morrison's.—Presbyterian Witness. The book contains twenty-three forms for almost all possible occasions of public sense and church organization. Its value and usefulness will be apparent to every one who examines it.—London Advertiser.

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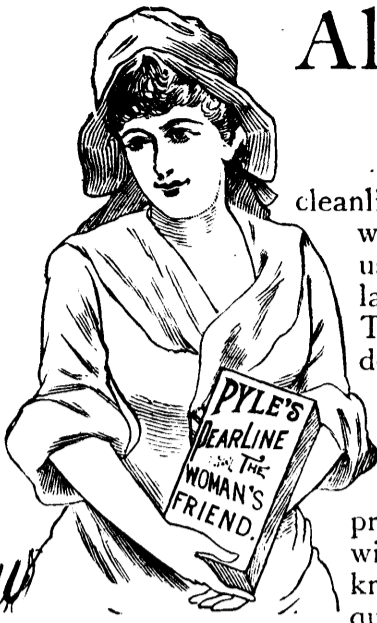
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cleanliness and satisfaction reign where James Pyle's Pearline is used. House cleaning and laundry work is not dreaded. The china, glassware and windows are bright and not clouded—servant, mistress and the woman who does her own work—all are better satisfied, and this is why—PEARLINE produces perfect cleanliness—with less labor than anything known—it has all the good qualities of pure soap—more besides—has no bad qualities—is Harmless and Economical. Try this great labor-saver. Beware of imitations, prize schemes and peddlers. PEARLINE is never peddled, but sells on its merits by all grocers. Manufactured only by JAMES PYLE, New York.

HOUSEHOLD HINTS.

SALTED ALMONDS.—Salted almonds should be placed on the table at the beginning of the dinner and served with the crackers and cheese.

APPLE FRITTERS.—One egg, one cup of milk, pinch of salt, two cups of chopped apples, two teaspoonfuls baking powder, flour enough to make a stiff batter; fry in considerable lard; eat hot with syrup.

BOILING MACARONI.—Put the stewpan on the fire until the water begins to boil, then put the macaroni into it, stirring it occasionally; let it boil for twenty minutes, then strain in a colandar and it is ready for use.

CREAM TOAST.—For cream toast, after toasting your bread and buttering it, pour enough hot milk over it to soften it, and then pour on it half a teacup of cream. This is delicious to any one, but particularly tempting to an invalid.

QUEEN OF PUDDINGS.—Into one quart of milk put one pint of bread crumbs, butter the size of an egg, the yolks of four eggs; sweeten and flavour as for a custard and bake; make frosting of the whites of the eggs and one cup of sugar; put on a layer of jelly when pudding is hot, and then the frosting; brown slightly in oven.

MIXED SANDWICHES.—Chop fine half a round each of cold ham, spiced tongue and chicken, mix with one part of meat, half a cup of melted butter, one tablespoonful of salad oil, one of mustard, the powdered yolks of two hard boiled eggs, a little white pepper and a small pinch of salt, spread on thin buttered bread.

CHICKEN PIES.—Excellent pies can be made of fowls cut in pieces, ham, hard-boiled eggs, parsley and onions; and these pies are good either hot or cold. The water in which a fowl is boiled should always be saved, as it makes an excellent stock for white soups, and any scraps left can be returned to the stock to strengthen it.

WASHING FLUID.—Have a wide-mouthed bottle in which to put small pieces of soap, that bad economists generally waste. To a pint of these add a teaspoonful of powdered saltpetre, the same of ammonia, and a quart of warm water. This mixture is good for washing paint, taking grease from clothing, and all similar cleansing.

POTATO SCONES.—Boil and peel six sound potatoes, mash them until they are perfectly smooth and free from lumps—fork does this best. Add a little salt, then knead it out (adding a little flour) until it is an inch thick. A griddle is the best to bake on, and the scones should be pricked lightly with a fork. This prevents them from blistering. Butter them while quite hot, and they are delicious.

WHIPPED CREAM PIES.—One pint of thick cream is sufficient for two full pies. The cream should be twenty-four hours old and there should not be a drop of milk in it. Stand on ice at least an hour before whipping; beat with an egg whip, or one of the new patent beaters. Do not sweeten till partially whipped; two and a-half tablespoons of sugar and a few drops of vanilla will be found sufficient. Have the shells baked and cold, fill with the cream and ornament with slices of bright jelly. Send to table very soon after preparing.

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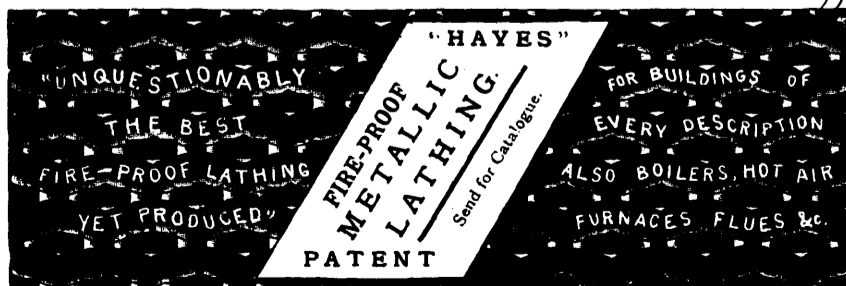
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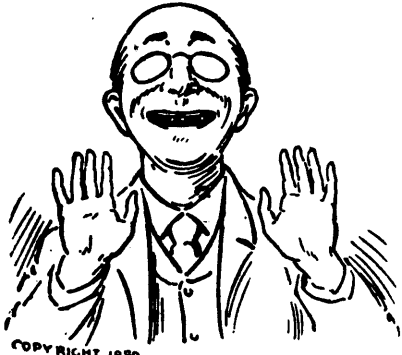
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13/52

**RYE DROP CAKES.**—Mix together two cupfuls and a-half of rye flour, half a cupful of rye meal, one cupful of wheat flour, and one teaspoonful of salt. Stir in gradually three cupfuls and a-half of milk and add four well-beaten eggs. The rye meal can be done without, but the cakes are much better with it. Fill the iron gem-pans and bake as directed for gems.

**BAKED MACARONI.**—Take some minced chicken or meat, then weigh half the quantity of macaroni, which must be cooked tender in broth; add two well beaten eggs, three ounces butter, cayenne pepper and salt to taste; all these ingredients must be well mixed. Put into a baking dish and cook until a yellowish brown crust is formed on top. Veal and chicken can be mixed.

**FRIZZLED BEEF.**—Shave very thin slices of dried beef. Put the beef in a frying-pan, cover it with cold water, and place on the fire just long enough to heat the water. Pour the water off and add a piece of butter as large as an egg. Then when the beef has become sufficiently frizzled, without burning, pour over it enough rich milk, or cream, to pretty well cover the slices. A little sifted flour added to the milk makes a richer dressing. Let this come to a boil, and then serve.

**SWEET INDIAN BREAKFAST ROLLS.**—Three-fourths cup of molasses, one cup sour milk, one and one-half cups flour, one cup Indian meal, one-half teaspoon salt, one teaspoon saleratus dissolved in one tablespoon cold water and well beaten in the last thing. This will make twelve rolls in a common cast iron compartment pan which must be heated and greased. Put a spoonful of the dough in each division, and then distribute the rest evenly. Bake twenty-five or thirty minutes in a moderate oven.

**OUR HEALTHY CITY.**—Toronto mortality is considerably lower than in other cities in the Dominion, as seen by the statistics published by the Government every month. Why? One reason is the people eat the right kind of food. The choice Breakfast cereals and hygienic foods, manufactured in this city by the Ireland National Food Co., undoubtedly contribute much to the health and longevity of the people who use them, and they are d-e-l-i-c-i-o-u-s.

**GRAHAM BREAD.**—Three and a-half cups Graham flour, one even teaspoonful of salt, add equal parts of sour and sweet milk to make a batter as thick as pound cake, add two teaspoonfuls of soda to three-quarters cup of molasses, beat to a foam and add to the batter, beat all thoroughly and bake one and a-half hours in a slow oven. If the milk is very sour, use a smaller proportion of it.

**BARAVENA MILK FOOD**  
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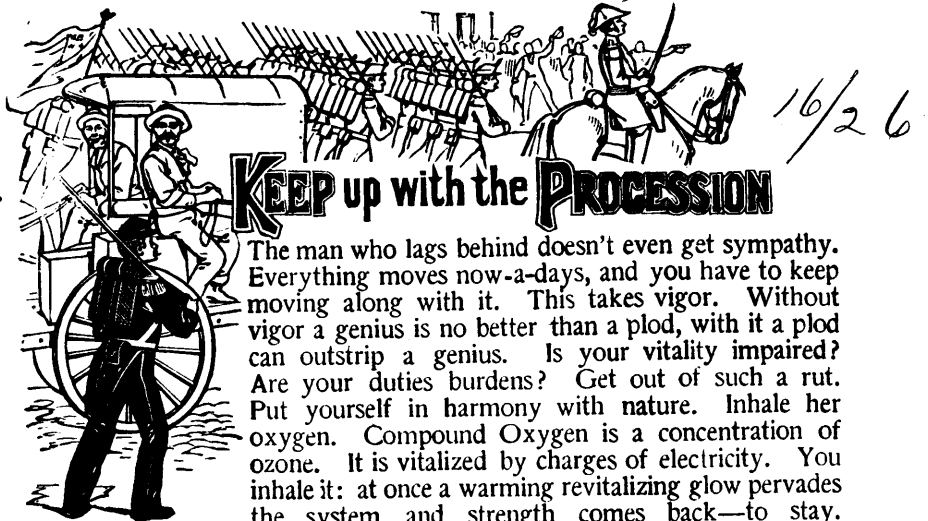
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4/4



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14/32

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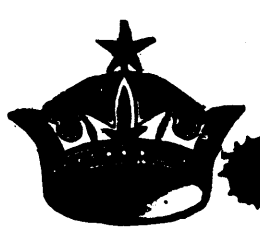
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7/8

E.O.W.

47/5



Miscellaneous.

39/32  
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from which the excess of oil has been removed, is **Absolutely Pure and it is Soluble.**

No Chemicals

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

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Miscellaneous.

MEETINGS OF PRESBYTERY.

CALGARY.—In St. Paul's Church, Banff, on 9th September.  
 LINDSAY.—At Woodville, Tuesday, 26th May, at 11 a.m.  
 MAITLAND.—At Wingham, Tuesday, May 12, at 11.15 a.m.  
 ORANGEVILLE.—At Orangeville, on 7th April, at 11 a.m.  
 PARIS.—In St. Paul's Church, Ingersoll, on 7th July.  
 QUEBEC.—In Chalmers Church, Richmond, May 13, at 4 p.m.  
 STRATFORD.—In Knox Church, Stratford, May 12, at 10.30 a.m.  
 TORONTO.—In St. Andrew's Church West, on first Tuesday in April, at 10 a.m.  
 WHITBY.—In Oshawa, Tuesday, 31st April, at 10.30 a.m.

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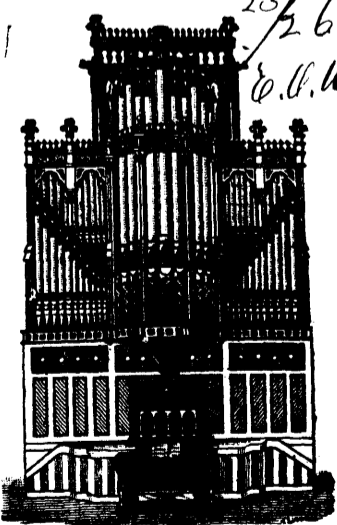
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