



# The Canada Presbyterian

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A GOOD way to wash kid gloves is to spread out the glove smooth and neat. Rub toward the fingers with a flannel dipped in milk and well soaped. Rub them well and dry. The gloves will be soft and clean.  
WORMS CAUSE SERIOUS SICKNESS. Dr. Low's Worm Syrup destroys and expels all kinds of worms quickly and surely.  
A GARGLE.—A gargle for sore mouth and throat is to take four large spoonfuls of good cider vinegar, four of water, a teaspoonful of common salt, and a very small portion of red or black pepper; gargle every hour. It is worth more than all the chlorate of potash in the country and it cannot harm you.  
COUGHS and colds. Those who are suffering from coughs, colds, hoarseness, sore throat, should try BROWN'S BRONCHITIS REMEDY. They contain nothing injurious, and may be used at all times with perfect safety.

BREAD OMELET.—One-fourth cup of bread crumbs soaked in one-half cup of milk, add one teaspoonful salt, one salt spoonful of pepper. Beat six eggs light and add to the above, melt one tablespoonful of butter in an omelet pan, pour in the mixture and cook; fold over and turn over.  
For Brain Ache Use Horsford's Brain Food.  
DR. W. H. FISHER, Le Sueur, Minn., says: "I find it very serviceable in nervous debility, sexual weakness, brain fog, excessive use of tobacco, as a drink in fevers, and in some urinary troubles. It is a grand good remedy in all cases where I have used it."

IRON rust can be taken out by wetting the spot and stretching over a basin of hot water. Then touch the place with salts of lemon. Wash out in plenty of hot water. Another way is to rub the spot in diluted oxalic acid and hold it in hot steam a moment or two. Rinse well. This will take out ink spots from linen.  
PALE, WEAK WOMEN need a tonic, strength-giving, flesh-build-medicine like Milburn's Beet, Iron and Wine.

POTATO OMELET.—Large cup of mashed potatoes, three eggs, teacup sweet milk, very little sifted flour, teaspoonful salt, a little chopped parsley, if liked. Beat the yolks and whites separately till very light. Mix thoroughly till light, turn into a buttered spider and brown lightly. Invert on to a hot plate and serve hot. Nice for tea.  
Shall I keep a diary? If you decide in the affirmative be sure to use an Esterbrook Pen. All stationers have them.  
It is said that roaches may be exterminated if a thoroughly mixed powder, consisting of thirty-seven parts of borax, nine parts of starch and four parts of cocoa, is liberally sprinkled in the little cracks and corners of their rendezvous. The experiment is worth trying, at any rate.  
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# THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, FEBRUARY 12th, 1890.

No. 7.

NOW READY.

## PRESBYTERIAN YEAR BOOK

FOR THE  
DOMINION OF CANADA AND NEWFOUNDLAND,  
FOR 1890.

In addition to the usual contents, the following papers appear in the issue for 1890: The Moderator's Home Missions, by Rev. William Cochrane, D.D.; Our Foreign Missions—a general survey, by James Croil, Montreal; The Woman's Foreign Missionary Society, by a member of the Central Board; Our Sabbath School Work—Its Present Condition and Pressing Needs, by W. N. Hossie, Brantford; Sabbath Observance, by a Layman; Young Ladies' College, by J. Knowles, jr.; Our Maritime Synod, by Rev. Dr. Burns, Halifax; American Presbyterianism, by Rev. A. T. Wolff, D.D., Ph.D., Alton, Ill.; Home and Foreign Missions of the Presbyterian Churches of Scotland, William Johnston, Wamphray, Scotland; The Presbyterian Church in Ireland, by Samuel Houston, M.A., Kingston; Sketches of St. David's Church, St. John N.B.; St. Andrew's Church, Windsor, and Knox Church, Winnipeg.

### PREMISES OPINIONS.

It contains a list of the Moderators of the Church, a record of notable events, officers, committees and boards of the General Assembly, information about home and foreign missions, members of Presbyteries and Synods, a list of the ministers of the Church, etc. Every Presbyterian should have a copy.—*Hamilton Times*.  
The PRESBYTERIAN YEAR BOOK is a neat little publication of 120 pages, containing a great amount of useful information relating to the Presbyterian Church in this country, and its work at home and abroad. It also contains papers dealing with the Church in Scotland, Ireland and the United States.—*The Mail*.  
Its get-up is very neat and attractive, and the arrangement inside is as carefully done. It will be difficult for any loyal Presbyterian to get along without it.—*Guelph Mercury*.

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

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## Notes of the Week.

A NEW YORK contemporary remarks that any member of either House of Congress who is absent from his seat when the House is in session, unless serving on a committee of the House, or excused from attendance by leave of absence, or unavoidably detained for the time being, is recreant to his duty, and deserves the severe censure of his constituents. He cheats them and cheats the public out of a service which he owes to both. The same ethical principle is no doubt applicable to the Dominion and Provincial Legislatures.

THE Mutual Reserve Fund Life Association holds a high place among insurance institutions. The annual meeting of the Company has just been held in New York, and Mr. Warring Kennedy, one of the Canadian directors, was present, and was called upon to move one of the principal resolutions, which he did in a comprehensive and business-like speech. It will be seen from the report which appears on another page, that the Company is on a solid basis. The fact of Mr. Kennedy and Mr. William Wilson being on the directorate is presumptive evidence of its trustworthiness. Its volume of business both in the United States and Canada is very large, and is steadily increasing.

AT the annual meeting of the North American Life Assurance Company, a report of which appears in another column, a letter from the President, Hon. Alexander Mackenzie, was read, in which he refers to the fact that "the year 1889 was the most successful in the history of the Company," whose prosperity has been steadily increasing year by year. The vice-president, Mr. John Blaikie, in his address made a feeling reference to the removal by death from the directorate of the late Alexander Morris. The Board of Directors, which is so constituted that it cannot fail to command the fullest confidence, is still further strengthened by the addition of Hon. Edward Blake, Hon. Frank Smith, and Hon. Oliver Mowat.

A SOCIETY for the Prevention of Juvenile Crime has recently been formed, in which the clergymen connected with the Penetanguishene Reformatory take an active interest. The objects—most praiseworthy in themselves—are: 1. To bring the work of Reformatories, Industrial Schools and Homes more prominently to the front in our method of dealing with delinquents, believing that prevention is better and cheaper than cure. 2. To call attention to, and as far as possible remedy, the defects which undoubtedly exist in our Reformatory system. 3. To widen to the utmost extent the distance between the juvenile prisoners in our reformatories and the adult criminals in the penitentiaries. 4. To assist

and advise juvenile prisoners upon their release, and encourage them to begin a new life. 5. To show a Christian care towards juveniles who, either by crime or negligence, have found their way into our reformatory institutions.

THE *Christian Leader* keeps a watchful eye on our Governor-General. Here is one of its latest observations on Her Majesty's representative in the Dominion. Lord Stanley, who so readily played into the hands of those who were responsible for the final enrolment on the Canadian Statute Book of the unconstitutional Jesuits' Estates Act, was invited to grace with his presence the closing exercises of Coligny Ladies' College, Ottawa, by representative ladies of that educational establishment of the Presbyterians. His lordship declined on the ground that he would not be in the city; but next day he turned up and was present at a pianoforte recital by a Miss O'Reilly at the College of Music. The representative of Queen Victoria in our oldest colony does not relish the name of the great French Huguenot, but is obedient to the behests of the Jesuits.

WITH all our boasted advancement, events occur from time to time that ought to make Canadians, whatever their national origin or religious creed, hang their heads with shame. At one time it is a brutal attack on members of the Salvation Army on the streets of Quebec; another, the stoning of a Roman Catholic dignitary on the streets of Toronto, and now it is a cowardly assault on a small company of people who were engaged in Evangelistic services in Hull, within sight of the Capital of the Dominion. That these disgraceful actions are without a cause no one would venture to assert. The miscreants who actively engage in these outrages are culpable beyond question, but they are not the only or perhaps the worst culprits. They do not usually feel a very keen interest in the discussion of social or religious questions, and would not without instigation readily engage in the disgraceful acts that bring discredit on Canada. It is the interested parties that stir up these lawless outbreaks and seek safety in concealment. In one aspect this is a question of police efficiency. Contemptible rowdiness, whatever its origin, should be put down and kept down with a firm hand. Is it too much to hope that this Hull outrage will be the last of its kind?

THE New York *Independent* says. Dr. Cuyler has sent in his resignation. We do not need to tell what Dr. Cuyler it is, or what church he is pastor of. Everybody knows. It is the Dr. Cuyler, long of the largest Presbyterian Church in this country, the Dr. Cuyler famous in temperance work and in all reforms; the Dr. Cuyler of many books and of three thousand articles in newspapers written under his name; the Dr. Cuyler who is our most popular correspondent. He has resigned, not because he is an old man, for he is a young man, but because he is afraid he may become old and then not know enough to resign. His Church is larger than ever before. There is no dissension. Every one is satisfied with the minister. He was never more active and useful; but he says he is getting deaf, and he has been there thirty years, and he wants to leave before his powers fail and the Church begins to weaken. We think the Church can judge on that point. Such a man ought to remain as senior pastor, and have an active junior pastor as his assistant. Our churches do not understand enough the importance of the collegiate pastorate. They put too much work on one man. Let Dr. Cuyler have an assistant as able as he is, if he can be found, and let Dr. Cuyler remain senior pastor as long as he lives.

SOME time ago it became evident that greatly enlarged hospital accommodation was needed in the town of Peterborough. Mrs. Charlotte Nicholls became interested and determined to build one for the city. This she did at a cost of \$15,000. Last week the transfer of the unencumbered deed of gift to the Hospital Trust Board was made. There was a very large gathering of prominent people in the new building. Judge Weller presided. Seated in a large easy chair, with Rev. Mr. Bell, who was to act as her commissioner, on one hand, and the chairman, Judge Weller, seated on the other, Mrs.

Nicholls was an attentive listener. After the opening prayer, Judge Weller said a few words, and then Rev. Mr. Bell, on behalf of Mrs. Nicholls, read her address. The opening paragraph said; I have long entertained the conviction that those to whom God has given the means should, to the best of their ability, use opportunities for doing good, and not leave their gifts and kindnesses to be distributed by other hands when they are gone. She then went on to recount the circumstances under which she determined to undertake the building of the hospital, and concluded with the following unexpected words: And the more certainly to provide the funds necessary to give effect to my desire, and as a grateful acknowledgment of mercies and relief vouchsafed to myself during a season of affliction, I wish to place in your hands this small addition of \$35,000 to the endowment fund. As he read the last paragraph, Rev. Mr. Bell stepped forward and handed to Mr. Richard Hall (chairman of the trust) the deed of the building and a cheque for \$35,000. After addresses by several clergymen bearing tribute to Mrs. Nicholls' generosity, Judge Weller formally declared the building opened with the words: "I declare this Nicholls' Hospital now open for the purpose for which it has been dedicated by Mrs. Nicholls." Continuing, his Honour referred to the spirit in which Mrs. Nicholls had made the gift, saying she was not actuated by a desire for personal gratification, but acted in the spirit of the sentiment, "All things come of Thee, O God, and of Thy things have I given Thee."

THE Montreal *Witness* says. An interesting and touching event took place at Berthierville on the 28 ult. Two aged missionaries, M. and Madame Daniel Amaron, celebrated their golden wedding. The surviving friends of the late French-Canadian Missionary Society will remember that in 1840, when Dr. Taylor and Mr. James Court went to Geneva in quest of missionaries, M. and Mme. Amaron were the first to offer their services. On their arrival M. Amaron engaged in the work of colportage. For years and years he travelled on the north shore of the St. Lawrence, offering the Word wherever he could, stopping for days with well-disposed families and revisiting them until they accepted the truth. Gifted with a loving heart, M. Amaron spoke in such sweet and touching tones of *l'amour de Dieu* that he was surnamed the Apostle of Love. How many hardships, privations and persecutions he endured, in company with M. Vessot, no one knows, for they themselves have forgotten them. While M. Amaron was doing evangelistic work Madame Amaron taught a school at Belle Riviere, which soon developed into the now well-known Pointe-aux-Trembles schools. There, later on she taught in the girls' school. In the course of time the family moved to Berthier, and, in order to supplement M. Amaron's inefficient salary, received persons wishing to learn French. The boarding house gradually developed into the now flourishing French and English seminary for the education of young ladies. Seven children were born to M. and Mme. Amaron, and they all grew up to be Christian men and women. Four of them are now directly engaged in missionary work among the French-Canadians of Canada and the United States. Six were present at the golden wedding: Mme. Clements, principal of the seminary; Louisa, associate principal; Anna, wife of the Rev. T. G. A. Coté, general French missionary of the Massachusetts Home Missionary Society; Phineas, of Vermont; Calvin, president of the French Protestant College, Springfield, Mass.; and Jemima, wife of M. Grenier, missionary at Quebec; Mme. Clements' three children were also present. At twelve o'clock a religious service, presided over by the Rev. President Amaron, took place in the parlour, and at one o'clock the family dinner. During the afternoon a large number of Berthier's leading citizens brought their congratulations to the aged couple. Numerous gifts and messages from different parts of Canada and the United States filled their hearts with gladness and gratitude. As an expression of it the family handed President Amaron the sum of \$50 for his college at Springfield. M. Amaron is now seventy-eight years of age, and is hale and hearty. Madame Amaron, *nee* Cruchet, has entered upon her eightieth year, and is not so strong as her husband.

## Our Contributors.

### ON FILLING UP THE CASK.

BY KNOXIAN.

A young clergyman once asked Dr. Bellamy what he should do to have matter for his discourses. The Doctor replied, "Fill up the cask fill up the cask fill up the cask." That was good advice. There are some casks that if empty should be allowed to remain so, but a preacher or speaker who addresses his fellow men should fill up his mental cask, so that he may have something to say worth listening to. You can't take anything out of an empty cask.

A Presbyterian deacon in a large congregation in one of the best American cities told the writer that his minister was about to leave. He added that he was very sorry, for the minister was an excellent man, possessed of many admirable qualities, a good pastor and kind friend, but he had one defect which made it impossible for him to succeed. On being asked what that defect was, the deacon replied

HE HADN'T GOT ANY IDEAS.

That was another way of saying that the good man did not fill up his cask. Perhaps he had so much visiting to do, so many meetings to attend, so many committees to sit on, so much business of one kind and another to look after that he had neither time nor strength to fill up his cask. Perhaps his deacons and elders worried him so much that he really had no heart to keep his cask full. Possibly the cranks in his congregation bothered him so much that he had no time to fill his cask. Possibly he didn't know how to keep his cask full. Perhaps the cask wouldn't hold anything. There is a terrible possibility that he may have been afflicted with the idea that he didn't need to put anything in his cask. It is pretty hard to say what caused the trouble, but the hard fact remains that the good man could not succeed because he didn't fill up his cask. We once heard a theological professor, for whose opinion everybody has much respect, say that nine out of every ten ministers who fail in the Presbyterian ministry fail for lack of good matter in their sermons. If he had said good matter properly arranged and presented in language something like the language of every-day life, most people who have given the subject any thought would agree with him.

Empty casks abound. See that tea meeting orator who begins with the strikingly original observation that he is glad to be here. Then he tells you that he has been very busy, has had no time to prepare, and has nothing to say. This last statement is quite unnecessary as the fact is painfully evident. It is a sinful waste of time to spend half an hour in proving what is self-evident. Now what is the matter with that man? Simply this—his cask is empty, and he was too busy, or too lazy, or too conceited to put anything into it. He should have obeyed Dr. Bellamy's injunction and filled up the cask before he went to the meeting. If he didn't think it was worth while to put something in the cask for that meeting, he should have stayed at home, or at all events have stayed off the platform.

One reason why some Sabbath school teachers can never keep a class together is because they come too often with the cask empty. Children know when they are fed as well as grown-up people. Clever boys soon know when the cask is empty.

The class of people who call themselves evangelists have correct ideas about empty casks. They get down near the bottom of the cask in about a fortnight, and as soon as they scrape the bottom they take their money, hold a farewell meeting and leave. Some of the men who made a tremendous noise in a community for ten days could not hold out for a year if holding out were to save the community. The cask holds just so many stories, so many startling incidents, so many addresses, so many allusions to the great work I have done in other places, and the moment these are taken out the good man wisely takes himself away. The idiotic portion of the community don't see the bottom of the cask, and the idiotic portion of some communities is large.

Church courts are often sorely afflicted with empty casks. There is a man who for some unfathomable reason thinks he ought to speak on every question. He has no special knowledge of the questions nor special capacity for dealing with them. He has never done anything to make him an authority on church matters, and yet he thinks he has a right to lecture the court a dozen times a day. Every time he opens his mouth he makes it abundantly clear that he does not know any more about the matter to be settled than nine out of ten of the men who are supposed to listen patiently until his half-paternal, half-Dominic platitudes are through. The man's cask is quite empty. Why on earth are rational people expected to sit and watch him try to draw something out of an empty cask? Don't we all know the thing can't be done?

It is astonishing how much some casks will hold. Each of the lawyers in the big arbitration at Ottawa spoke about five days, and repeated nothing they did not want to repeat. Edward Blake has an enormous cask, perhaps the largest in the Dominion. He keeps it well filled, too.

It is nobody's business how you fill up your cask, providing you do it honestly. Get ideas any way you honestly can, only get them.

When you go to teach in the Sabbath school, fill up your cask. When you have to speak at any public meeting, always put something in the cask. Above all things, when you have to preach, fill up the cask. People cannot feed on mere words.

N.B.—We have not said anything to those amazingly clever people who can teach and preach and deliver addresses on all subjects without any preparation. Most of them have no cask to put anything in.

## ON THE BEST METHOD OF BRINGING THE YOUNG INTO THE FULL COMMUNION OF THE CHURCH.\*

I have been requested to open the conference on this subject and I will try to do so by referring to a few points out of the many that might be touched on in dealing with it. It need not be said that no subject could come before the Presbytery of greater importance than this. The young are the hope of the Church, and soon they will be the bone and sinew, and the brain and heart of it: and to have them brought up within its pale and kept there, is of vital moment both to them and to the Church.

This has always been a matter of anxious thought, especially in the earnest times of the Church, as in the early centuries, when schools were established under the care of the Christian ministers, lest the youth of the Church should lose their religion by attending the schools of the Roman philosophers and rhetoricians, and, as in the days of the Reformation when the Reformers gave much attention to education, especially John Knox, who formed a great scheme for the training of the young. In our own day, too, the subject is one of the leading topics in almost all religious councils and conferences, and this on account of the large numbers of the youth of professedly Christian families that stray away from the sheltering fold of the Church, to swell the ranks of the indifferent and the sceptical.

In the carefully digested report of the Assembly's Sabbath School Committee it is stated that of the youth who mature year by year in the Presbyterian families of Canada, less than one-half come into the fellowship of the Church. Whether this be the actual proportion or not, it is beyond doubt that a large number of our young people are not found in the membership of the Church, and many of them have forsaken altogether the creed and the worship of their fathers.

Now for this there must be a cause and also a remedy. There are many minor causes but we think that to find the chief cause we must go back to the earliest stage of their life, for if "as the twig is bent the tree's inclined," if "the boy is the father of the man," and if a child who is trained up in the way he should go "will not depart from it when he is old," there must have been some error or some serious omission in the training of these young people in their childhood to account for so large a defection in their riper years. The want of piety in the children is the fruit of defect of piety in the parents, or of the want of faithful co-operation on their part in the religious training of their children. It is not due to any increase of depravity in the race, nor to any decrease of susceptibility to religious influences, nor to any failure in the divine promises; for it is matter of common observation,—

First, That children who are brought up in godly families, where both parents unite in training them in the fear of God, or where the mother at least is of decided piety, the children grow up by a natural process to a Christian maturity, and come regularly into the full communion of the Church; and secondly, That in times of revival the young flock into the Church.

In both cases it is because evangelical influences have been brought strongly to bear upon them, and their impressible hearts have, through the blessing of God's Spirit, received the truth. They have (allowing for the apparent inevitable exceptions) been brought to Christ, and the love of Christ is in them, warm and glowing in them, and they have, without needing much persuasion, come forward to join themselves to His avowed disciples.

Now, in order to have the young people at large brought into the full communion of the Church, they must be brought into the same state of mind. They must be brought to the saving knowledge of Christ. It is of no use bringing them into full communion without this. Coming to the Lord's table without the spiritual enlightenment, without knowledge to discern the Lord's body, and faith to feed upon Him, would be disastrous to them. It would nourish in them self-righteousness and delusion, and they would prove a weakness rather than strength to the Church, as dead branches are a weakness to a living tree.

But this must be accomplished early in life. They must be taken young. It is in the family, before they go out into the world, that they must be born again into Christ's kingdom, if the lamentation now heard over them is ever to cease. The Christian family is the nursery of the Church. Let parents, therefore, be urged to the cultivation of a deeper personal piety, to a greater sense of their own responsibility for the spiritual life of their children, and to more earnest and prayerful efforts for their early conversion. If Christian parents had, in general, more of the Apostle Paul's yearning desire for Israel, if their heart's desire and continual prayer to God for their children was that they might be saved, and if they regularly instructed them, catechising them after the good old fashion (so nearly obsolete now), praying with them and for them, pleading God's covenant promise, as those who wished and expected an answer to their prayers; and if, also, they dealt personally with them, with the kindness and fervour both of a loving and sanctified heart, and with the frequency and perseverance of those who are bent on attaining their end, doubtless the Lord's promise would be fulfilled: "I will be a God to thee and to thy seed after thee;" "All thy children shall be taught of the Lord and great shall be the peace of thy children." Otherwise, what is the significance of infant baptism, either as a pledge of the divine mercy on one hand, or an expression of the parents' faith on the other?

\* A paper read before the Presbytery of Montreal, by the Rev. D. Paterson, of St. Andrew's, Quebec.

Well, Moderator, this is what we have all preached a hundred or a thousand times. But we know no better way, and we must still preach it and urge it, till men and women hear the word of the Lord and obey it, and do their duty more faithfully to those who are so dear to them, and for whose highest well being God has made them responsible.

The Church, also, in its corporate capacity has a work to do for the young. "Feed My lambs," the Lord said officially, if we may so speak, to Peter when re-instating him in the apostleship. And here we find three departments: the Sabbath school, the ministrations of the pulpit and pastoral superintendence.

In regard to the first two of these I will do little but quote some of the things said in the discussion on this subject at the last Pan Presbyterian Council.

The committee recommended, and the recommendation was adopted, that the entire membership of the Church attend the Sabbath school and Bible class, either as teachers or as scholars, and that the entire membership of the Sabbath schools attend the Church, that they should be under the superintendence of the Session, and the scholars thoroughly instructed in the creed and catechisms of the Church.

Dr. John Hall said. "Teach the children the catechism. . . . Parents often do serious injury to their children by sending them to educational establishments where their own Church is constantly belittled, and then they complain that their Church has no power to hold the young as they would have it do."

Another said. "We want to bring them up along our own lines of thought. . . . teach them that they belong to the Church, that the visible Church is made up of believers and their children." We would add, Teach them something of the history of the Church.

One spoke of the object of the Sabbath school being to save the souls of the children, and another urged the necessity of the Session selecting thoroughly spiritual teachers. "Many teachers of education and culture sit before their classes year after year without witnessing any definite spiritual result, while other teachers with less education, but filled with the power of the Holy Spirit, and with a burning desire to save souls, have seen their whole classes brought to the Saviour."

The committee referred to the custom in the United States of setting apart the second Sabbath in June as "the Children's Day," on which the services are especially adapted to the young, a custom imitated now in our own Church.

In reference to the influence of the pulpit on the young; first, Let the children be brought to church as regularly as possible. Don't teach them that the Sabbath school is their church, but accustom them to sit with their parents in the family pew. Let them be encouraged to attend to the sermon by being questioned at home on the text, on the heads of the discourse, etc., according to their capacity. Has this old custom also gone out of fashion? If so, it might be revived with profit to both children and parents. But much depends on the occupant of the pulpit. "Make th' sermon," said Dr. Hall, "such that the children can understand, and put in an illustration here and there, which you say is for the children and the young, and then they will watch for their portion and hear the sermon all through." Dr. Alexander MacLeod, of Birkenhead, preaches a "sermonette" to the children as a regular part of the morning service.

Dr. Stewart, of New Zealand, has practised for ten years and recommends "a return to the old Reformation custom of making one of the Sabbath services catechetical. An elder said, 'You will disperse the congregation,' but I did not. The children turn up the passages. It is a sort of catechetical lecture; and the result has been that parents and children, young folks and servants, have come to learn how to handle their Bibles."

Dr. Holmes, of Albany, said that the minister should adapt his discourses to the capacity of the youthful members of his flock. "Taking the Son of God as his great exemplar and guide, he is to make the instruction of the young an object of paramount importance. By Biblical preaching, by catechetical instruction, and by pastoral visitation, he is to interest them in religious truth and strengthen them in Christian faith."

In regard to the last point, pastoral superintendence, we have only time further to mention one suggestion; that is: That the young be expected and encouraged to come early into the full communion of the Church. The Scriptures lay down no rule as to age, and neither does the Church. And if children are brought to the knowledge of Christ, if they believe on Him as their Saviour whose blood cleanses them from sin, and give good evidence of true piety, why should they not show forth His death and enjoy the blessings which flow from the believing partaking of His body and blood in the sacrament?

It may be objected that very young persons are not competent to undertake the responsibilities of Church-membership. These are of two kinds, spiritual and ecclesiastical. The latter may not be very capable of fulfilling intelligently such duties as voting on matters of business at congregational meetings, etc., but it would be easy for the Church to modify its rules of government, and to limit the ecclesiastical franchise to persons who had reached mature years. On the other hand the spiritual responsibilities of membership the young may be quite as capable of meeting as grown persons. John the Baptist was filled with the Holy Ghost even from his mother's womb.

Their stability may be doubted. It has, however, been repeatedly attested by ministers that the best members in their churches were those who had been received in childhood or early youth. A striking testimony was given some years ago by an American minister, as reported in one of our religious papers. He said, "During five and twenty years I have seen admitted into the Church not less than 150 children under the age of fourteen, and I say without fear of contradiction, that their evidence of true piety has been equal, ay, far superior, to that of very many adults admitted into the Church. We have received many between the ages of seven and nine. The youngest was seven years old. The whole Church stood back aghast to see that boy come forward to unite with the Church. The minister talked with him. "I am satisfied that the boy has been born into the Kingdom." We received him into the Church, and he has been for the last ten years a preacher of the Gospel in the State of Missouri. Another one joined at about the same age, and is now one of the best superintendents of the Sabbath school.

Mr. Spurgeon, with his large experience, bears strong testimony to the same purport. "I will say broadly that I have more confidence in the spiritual life of the children that I have received into the Church than I have in the spiritual condition of the adults thus received. I will even go further than this, and say that I have usually found a clearer knowledge of the Gospel and a warmer love to Christ in the child-converts than in the man-converts. I will even astonish you still more by saying that I have sometimes met with a deeper spiritual experience in children of ten and twelve than I have in certain persons of fifty and sixty."

Mr. McCheyne gives several examples of young Christians under fourteen manifesting great maturity of spiritual experience and wisdom, and knowledge of divine truth. The memoir of Samuel Wyke Kilpin gives another notable example. In some of our own churches also some young children have been received into fellowship, who have contrived to grow in grace, and promise to be most useful in days to come.

Having looked briefly at these few points, what is the result? It is that what is required is, first, a fuller baptism of the Holy Spirit, to be devoutly sought by all the Church. Next, and as the result of that, a more earnest working on the old lines, with modifications suited to circumstances rather than entirely new methods. Let Christian parents awake to greater activity and earnestness, and realize that on them the primary responsibility lies, and not on the Sabbath school teacher, not even on the minister and the Church. Let them teach their children God's truth with their own lips: let them carefully supervise their reading and their companionships; let them strive and pray for their early conversion and continually look for it, till their prayers are answered. Let Sabbath school teachers, whose priceless labours are a necessity for multitudes, and may be a great help to all, let them labour for the same great end, keeping it continually before them. Let ministers and elders look for this also, taking a constant and loving interest in the lambs of the flock, and striving both by public and private ministrations, to win them to the tender Shepherd whose arms are open to receive them.

And when the young, for whose conversion they are constantly praying, come forward to declare their faith in Christ, let them not be met with looks of surprise and suspicion, as if those prayers had no faith in them, but let them, on due examination, be welcomed into the fellowship of the Church, and there guarded and tended and trained, so that they may grow up in all things into Christ.

The prevailing interest in the spiritual well-being of the young is one of many indications that we are living in one of the glorious days of the Church. But if the aim aimed at were accomplished, as surely we may hope, and the rising generation of the young were all brought into the family of Christ, the present would have no glory by reason of the glory about to come, which would far excel it. Which may the Lord grant. Amen.

### THE SEPTUAGINT.

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

#### TYCHSEN'S OPINION.

In consequence of the difficulties attending both of the foregoing opinions, there is a third party who thinks that there must have been some foundation for what Aristeas relates, or his book never would have been received as it was by persons living not many centuries after his time, and who could easily have become acquainted with any traditions that might have contradicted his narrative. These imagine that the law was transcribed into Greek characters.

The supporters of this hypothesis lay much stress upon the motives which induced the king to have a copy of the law in his library. We may here note a few of the many suppositions made regarding the reasons.

#### WHY PTOLEMY WISHED FOR A COPY OF THE LAW.

Upon this Aristobulus is silent. Aristeas relates that the librarian represented it to the king as a desirable thing that such a book should be deposited in the royal library. Havernick thinks that a literary rather than a religious motive led to the version. This is very doubtful. Hody, Sturz, Frankel and others conjecture that the object was religious or ecclesiastical. Eichorn refers it to private impulse; while Hug takes the object to have been political. With Hug agree Tychsen and others. They say that while his ostensible object was to enrich his library with a valuable book, his real

motive was his wish to secure the constant residence in his dominions of the great multitude of Jews whom he found there on his coming to the throne, and this he helped to effect by thus rendering them no longer dependent on their brethren in Judea for the administration of their civil and religious policy which they could read and understand, by giving them a copy of their law.

According to these the seventy-two were obliged to transcribe the law into Greek characters according to the pronunciation of the Hellenists. Five of the seventy-two, or perhaps five Alexandrian Jews, translated the Pentateuch from the transcribed copy, either by order of the king or for their own use. The Jews in Judea, finding how they had been deceived, that the law had not only been translated but transcribed so as to be legible in the original by the Hellenistic Jews, and thus polluted by Gentile characters, instituted a solemn fast.

The Jews in Alexandria commemorated the same event by an annual festival. Aristeas, wishing to establish the credit of this version, conceals the real design of the king—flatters him by giving an exaggerated account of his munificence toward the captive Jews, and sets forth minutely everything calculated to satisfy the vanity of the Jews and to induce them to receive the copy of the law offered them by Ptolemy.

Certainly, if we admit that Aristeas composed his history with these views, we shall find many difficulties removed and many objections against it obviated. We shall see what he had for the groundwork of his narrative, and the reasons he had for exaggerating it in so many particulars, and thus to a certain extent we can account for his speaking of the Jews and of the Greek version in the favourable way he had done.

As this transcription hypothesis is, in our opinion, an ingenious one, and deserving of more attention than many critics will allow, we shall give the heads of the arguments urged in its favour as we find them in "Hamilton's Introduction to the Hebrew Scriptures."

He argues that it was no unusual thing among the ancients to transcribe the words of one language into the character of another, and adduces as a proof the passage in the "Pænulus" of Plautus, which is in the Punic tongue. He adduces the testimony of different writers. It is supposed that by Chaldee he meant Hebrew, but he speaks not of languages, but of letters, and says of them that they were changed into the Greek, which was done not by translating them into the language, but by transcribing them into the character. Hamilton thinks this argument altogether unsupported, but adds that the inconclusiveness of one does not affect the rest. Josephus says that the conference of Demetrius with the king was not about the interpretation, but about the transcribing the Jewish writings, which were written in the Hebrew character, and were unintelligible to them. In another place he says: "That the law should be translated and transcribed out of the Hebrew into Greek characters." And further he relates that the High Priest expressed his anxiety about the restoration of the copy which the LXX elders carried with them into Egypt, indicating that he was deceived by the manner in which the king acted. Besides, if Ptolemy merely wished for a version of the Scriptures to enrich his library, why could not such a work have been executed more commodiously and more expeditiously at Jerusalem? But if his intention were as stated above, then his object could not have been carried into effect otherwise than by bringing the elders into Egypt.

Justin Martyr apparently speaks of a Hebrew-Greek copy, which is confirmed by a fragment of Irenæus, in which are the words "Deus nobis servavit simplices scripturas in Egypto," meaning the autographs in opposition to copies. Tertullian says, "Hodie apud sererpeum Ptolemæi Bibliothecæ cum ipsis Hebraicis literis exhibentur, ut et Judæipalam lectitant," etc.

The Talmud is next appealed to in proof of the existence of a Hebrew-Greek code.

Origen wrote the second column of his "Hexapla" in Greek letters. Dr. Marsh says he did so that his Greek readers might have some idea of the formation and sound of the Hebrew words, but could this have been a sufficient reason, or could they, by reading this most uncouth column, have formed any judgment respecting the structure of the Hebrew language?

The next proofs are brought from the version itself. First from the manner in which the lines were divided into words.

It is attempted to be shown that in many instances the differences between the Hebrew original and the Greek version were not occasioned by a different reading in the Hebrew copy, but by the translators following the Alexandrian pronunciation of certain words. Hamilton brings forward many instances of this kind.

The writers who have examined and written against this view are Dath, Michaelis and Hessencamp.

Such is a sketch of the leading opinions held respecting the origin of this celebrated version, and when we look at the many contradictory statements made we may well adopt the language of Lightfoot, "In rebus ergo, tam minime inter se consistentibus, quid dicendum? Credere est credere incredibilia, negare est universæ antiquitati contradicere. Miracula supponere est absque fundamento; totam historiam rejicere est absque ratione."

We shall now proceed to state what is most generally held as the

#### PROBABLE HISTORY OF THE SEPTUAGINT.

It is most likely that this translation was effected during the two years when Ptolemy Philadelphus shared the throne with his father, Ptolemy Lagus, *i. e.*, about the years 286 and 285

B.C. It is probable that it was neither made by the command of Ptolemy nor at the request nor under the superintendence of Demetrius Phalereus, but was voluntarily undertaken by the Jews for the use of their countrymen. If it had been made by public authority, it would have been performed under the direction of the Sanhedrim, "who would have examined it, and perhaps corrected it if it had been the work of a single individual, previously to giving it the stamp of their approbation and introducing it into their synagogues: In either case the translation would, probably, be denominated the Septuagint, because the Sanhedrim was composed of seventy or seventy-two members. It is even possible that the Sanhedrim, in order to ascertain the fidelity of the work, might have sent to Palestine for some learned men, of whose assistance and advice they would have availed themselves in examining the version. If this could be proved it would account for the story of the king's sending an embassy to Jerusalem." (Horne.)

The translation was made by natives of Egypt and at Alexandria. We think that it has been clearly proved in opposition to Aristeas that the translators were Alexandrian, not Palestinian Jews. The internal character of the entire version, particularly of the Pentateuch, sufficiently attest the fact. Hody proves this satisfactorily.

The Jewish shekel, he says, is called Didrachmus. The Ephah, an Egyptian measure. Tharn mien (Ex. xxviii. 30) they render aletheia, which was the word inscribed on the breastplate of the Egyptian judges. The Egyptian name of Joseph they expressed differently from the Hebrew text, probably because they understood the true pronunciation of it. Various other Coptic words are introduced.

That the translation was made at Alexandria, Hody further proves from the Fast said to have been instituted by the Jews at Jerusalem, which would not have been the case had it been the work of men sent from Judea by the authorities of the High Priest. Frankel supposes that it was made not only at different times, but at different places. This is quite arbitrary. There is no reason for believing with him that different books originated in this fashion, the impulse having gone forth from Alexandria, and spreading to localities where the Jews had settled, especially Cyrene, Leontopolis and even Asia Minor.

(To be continued.)

### APPLES OF GOLD IN PICTURES OF SILVER.

MR. EDITOR,—Such we think is a good description of the timely and fitting words of your correspondent, "C. M. D." of Toronto, in your issue of the 29th ult. The Church of which Christ Jesus is the Foundation and Head is the Catholic—the universal Church. He laid the foundation whereby man is justified by "suffering the just for the unjust that He might bring us to God" and is now the glorified Head superintending and giving efficacy to the work His Father gave Him to do. He is the good Shepherd, giving laws to guide, giving food to nourish—caring for the sheep and not the hireling shepherd caring for the fleece.

If the 188 were legislating for a community completely isolated, their case might seem plausible, but when for a part of a whole it is different. The whole is affected by the parts; the quality and strength of the chain by the quality and strength of individual links—the whole not being stronger than the weakest part. The noxious seed will spread from the bad-managed farm to adjoining farms. Indeed we may say while on this subject that the great error of the day in educational matters as regards both the State and individuals is confounding religion with sectarianism. As God's creatures our happiness is bound up with our knowing and confiding in Him, in which sense even the young lions are religious.

While all leaders should have a policy—that policy should be founded on truth and righteousness, not in scheming and unrighteousness, which must end in disaster. It would be well to remember the disastrous consequence to our first parents and the world of following Satan's policy. We should also remember the full meaning of the words of inspiration: "Let us do evil that good may come—whose damnation is just;" also "on each side walk the wicked when vile men are high in place." May not the embarrassed state of agriculturists especially be part of the outcome of so many non-producing parasites preying on their resources? J. R.

Warwick, Jan. 31st, 1890.

### THE MOST ALARMING SIN.

If I were called to point out the most alarming sins of to day those which are most deceitful in their influence, and most soul-destroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies, but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favoured indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshipper of self. While doing all this the poor victim is allowed by public opinion to think himself or herself a Christian, while the drunkard, the gambler or the prostitute is not deceived by such a thought for a moment.—Dr. Crosby.

## Pastor and People.

### THE LAW OF RECOMPENSE.

There is no wrong by any one committed,  
But will recoil;  
Its sure return, with double ill repeated,  
No skill can foil.

As on the earth the mists it yields to heaven  
Descend in rain,  
So, on his head who e'er has evil given,  
It falls again.

No soul that ever takes undue advantage  
But reaps a loss;  
There is a Nemesis that will not languish  
His path to cross.

It is the law of life that retribution  
Shall follow wrong;  
It never fails although the execution  
May tarry long.

Then let us be with unrelaxed endeavour,  
Just, true and tight;  
That the great law of recompense may ever  
Our hearts delight.

—I. E. Diekenga in the Christian Index.

### THE DOOR THAT OPENS ON THE PATH OF GLORY.

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

However good and fair men may be by nature; however noble and true and generous and unselfish; however many beautiful graces may cluster thick upon them, yet they need that they may be right, right with God and right with His law—to be born from above. The natural birth may endow them with many excellent qualities and many lovely virtues but, they are as one of our old Scotch divines puts it, born with their backs towards God. And living without any change they are departing from God. Going away from Him, away, not into the light, but into the darkness.

To be right therefore they must turn themselves about, they must be converted. This is what Jesus says, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." Conversion is the door that opens on the path of glory.

Very many are greatly puzzled about this, they cannot understand it. Can we make it plain? We think that it may be made so plain as to be level with every one's understanding. What is conversion? It is just turning round. Ceasing to go in one way and setting out on another. The call of God in the Old Testament when they were forgetting Him and as a necessary result wandering into and by forbidden paths, was "Turn ye, turn ye, why will ye die, O house of Israel? Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." That is conversion. It is entering on a course of life in which respect is had to God and to His commandments. It is beginning to fear God, and to obey Him with conscientious regard to all that He enjoins. But can a man do this of himself? No. No more than the leopard can change his spots. The history of every genuine conversion of which men are conscious is that there is going before it a sense of unrest and dissatisfaction with one's condition, and hence a looking beyond one's self for help. There is a consciousness of being not right, and a desire to be put right; and so there is a burden on the conscience that causes heaviness and forbodes woe, and a longing for relief and peace. This condition obtains in all men in some measure, but where serious thoughtfulness begins it is intensified and deepened till it becomes unbearable. The conviction of sin slays the man—kills him that he may be made alive. Then it is that the Gospel is indeed a joyful sound, "Come unto me all ye that labour and are heavy laden and I will give you rest." This is the invitation of Jesus, who is mighty to save, who saves those who trust in Him from their sins, and who becomes to them the power of a new life. Without Him we can do nothing pleasing to God. Without Him we are lost. We must therefore come unto Him, and trust in Him, and live by the grace He gives. We enjoy the mercy of God in Christ Jesus. He of God is made unto us wisdom and righteousness and sanctification and redemption. In doing this we cease from self trust, which is the rock on which so many are wrecked, and we trust henceforth in the Lord.

The passage through this door is made in many ways. There is no one stereotyped form to which all must agree. God's spirit who moves upon the soul leading it to action is not bound to one set form or to any particular mode.

Cæsar Malan used to say that his conversion to the Lord Jesus might, with propriety, be compared to a mother rousing an infant with a kiss. He was spared the doubts, terrors and perplexities through which so many souls have passed e'er they tasted the joy and peace in believing. His own account of this experience is given in these words: "One afternoon while I was reading the New Testament at my desk, while my pupils were preparing their next lesson, I turned to the second chapter of Ephesians, when I came to the words, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God," the message seemed to shine out before my eyes. I was so deeply moved by it that I was compelled to leave the room and take a turn in the courtyard, where I walked up and down exclaiming with intensest feeling, 'I am saved, I am saved.'"

This was the starting point of his spiritual career. The passage of Captain H. Vicars through the door was equally an act of simple faith without any terrifying experience. This is what Miss Marsh tells us: "It was in the month of November, 1851, that while awaiting the return of a brother officer to his room, he idly turned over the leaves of a Bible which lay on his table. The words caught his eye, 'The blood of Jesus Christ His Son cleanseth us from all sin.' Closing the book he said: 'If this be true for me, henceforth I will live, by the grace of God, as a man should live who has been washed in the blood of Jesus Christ.' That night he scarcely slept, pondering in his heart whether it were presumptuous or not to claim an interest in these words. During those wakeful hours, he was watched, we cannot doubt, with deep and loving interest, by One who never slumbereth nor sleepeth, and it was said of Him in Heaven, 'Behold, He prayeth.'"

In answer to those prayers, he was enabled to believe, as he arose in the morning, that the message of peace "was for him"—"a faithful saying and worthy of all acceptance." The past then, he said, is blotted out. "What I have to do is to go forward. I cannot return to the sins from which my Saviour has cleansed me with His own blood." From this time forth Hedley Vicars was known as a soldier of the Heavenly King.

Francis Ridley Havergal could not tell the time when she was converted, but of the fact, she had no doubt. And so it is with a great multitude of consecrated souls. She gives us this interesting account: "One evening I was sitting on the drawing room sofa with her (Miss Cook) and told her again how I longed to know that I was forgiven. She asked me a question which led to the hearty answer that I was sure I desired it above everything on earth, that even my precious papa was nothing in comparison—brothers and sisters, and all I loved, I could lose everything were it but to attain this. She paused, and then said slowly, 'Then Fanny, I think I am sure it will not be very long before your desire is granted, your hope fulfilled.' After a few more words she said, 'Why cannot you trust yourself to your Saviour at once? Supposing that now, at this moment, Christ were to come in the clouds of heaven, and take up His redeemed, could you not trust Him? Would not His call, His promise be enough for you? Could not you commit your soul to Him, to your Saviour, Jesus?' Then came a flash of hope across me which made me feel literally breathless. I remember how my heart beat. I could, surely, was my response; and I left her suddenly and ran upstairs to think it out. I flung myself on my knees in my room, and strove to realize the sudden hope. I was very happy at last. I could commit my soul to Jesus. I did not, and need not fear His coming. I could trust Him with my all for eternity. It was so utterly new to have any bright thoughts about religion that I could hardly believe it could be so, that I had really gained such a step. Then and there, I committed my soul to the Saviour, I do not mean to say without any trembling or fear, but I did—and earth and heaven seemed bright from that moment—I did trust the Lord Jesus."

Bunyan's experience was very different, it was full of temptations and bitter agonies and so his advice to anxious souls is "O friends! cry to God to reveal Jesus Christ unto you; there is none teacheth like Him."

It is the acceptance of Jesus as our sin-bearer that is the going through the door. The embracing of Him and the love and obedience of Him is our life eternal. The great question touching conversion therefore is not, Have you had this or that experience? but, Do you now trust in Christ and live by Him as your Saviour? Do you now acknowledge Him as your Lord? That is the one, supreme, satisfying evidence of genuine conversion. The ways that lead up to the door lie wide apart and are very different in character, but the door is the same to all—a way of escape from the power and the guilt and the condemnation of sin—a way into the blessedness of a new life. It opens on the path of glory. Glory in the heart, glory on the head and glory on the way. All the way to heaven is heaven. "The path of the just is as the shining light that shineth more and more unto the perfect day."

The converted man has within himself the evidence of divine interposition on his behalf. He that believeth that Jesus is the Christ is born of God. His conversion is the result and the manifestation of His regeneration. He is born of the Spirit—born from above. And his supernatural birth endows him with qualities that enable him to hold converse with the unseen Holy, and to delight himself in the spiritual realities that lie open to his quickened soul—central among which is Jesus, the one great object of contemplation—"We see Jesus," and the one source of strength and joy and progress.

### COURTESY IN THE FAMILY.

There is nothing so necessary to gain perfect order as kindness. It must predominate. The home which is governed by harshness could never become an ideal home. In homes where true courtesy prevails it seems to meet one on the threshold.

The kindly welcome is felt on entering. It is beautifully expressed. "Kind words are the music of the world." Hard words, on the other hand, "are like hailstones in summer, beating down and destroying what they would nourish were they melted into drops of rain." Life without love would be a world without a sun; without one blossom of delight, of feeling, or of taste.

### GET READY FOR WORK.

By a new consecration.  
By leaving Grumblers Alley.  
By broad Christian liberality.  
By looking on the bright side.  
By rebuilding the family altar.  
By forgiving all your enemies.  
By speaking well of the parson.  
By loyalty to the prayer meeting.  
By planning large revival results.  
By paring company with the devil.  
By moving into Thanksgiving Street.  
By harmonizing churchly differences.  
By getting cured of irreligious dyspepsia.  
By taking an allopathic dose of sunshine.  
By warmly greeting the stranger at church.  
By being charitable toward the crooked stick.  
By taking a short cut to every field of usefulness.  
By keeping your bump of self-esteem well poulticed.  
By planning liberal things for the church benevolences.  
By going to church Sunday evening as well as the morning.  
By hearty co-operation in all the legitimate churchly doings.  
By paying in advance a liberal instalment of the pastoral stipend.  
By showing a warm side to the fine Sunday school of your Church.  
By refusing to criticise the pastor in the presence of your family.  
By praying and paying in proper proportion and with due regularity.  
By making a large allowance for the idiosyncrasies of your brethren.  
By calling to see the new minister, and not waiting for him to find you.  
By seeing that the parsonage flour barrel contains a few measures of meal.  
By being willing to do service in the ranks, if the Church does not see fit to make you a major-general.—*Exchange.*

### ALL THINGS FOR GOOD.

"Really no one understands about it, and I have no one to talk with but God Himself."

For the moment it seems to us a hard experience for the earnest woman who uttered these words, with tears in her eyes; but upon second thought we know that it was one of the blessed "all things" working "for good." We know it not as a matter of theory, nor even of faith, for it impressed itself in the face and tone, and in the evidently maturing character of the speaker.

We get our best things directly from God. Human friendships, the communion of saints, and the stimulus to spiritual life which comes from association are greatly to be valued; but we learn best as private pupils in personal intercourse with the divine Teacher. It is said of Mary that she "sat at Jesus' feet, and kept listening to His word." Doubtless she often repeated to her sister Martha the things she heard, but they could never come to her with the force and stimulus with which they fell upon Mary's ear directly from the lips of Jesus. It is not so much in the great events of life that we learn this precious lesson of companionship with God. There are sorrows in some lives which are like lonely mountain fastnesses, where, in hours "apart" with him, the soul has had unutterable revelations. But the daily routine, "the common round," has its lonely places too, where God only "understands." If we should speak of the trial to another, the reply might come, "Why do you care? Such things do not trouble me." "True, but you are different. I see you cannot understand," and we turn away disappointed. But if to the Friend unfailing we have learned to go, and

"Tell Him everything  
As it rises,  
And at once to Him to bring  
All surprises,

how soon we find He does "understand," and His peace keeps heart and mind as in a strong fortress.

Nor does this feeling of being understood by God lead to a misanthropic spirit. It does not recoil, like the sensitive plant, from all human touch, but rather from the divine companionship it learns the charity which "never faileth, hopeth all things, believeth all things, suffers long, and is kind." Taking daily experiences in this way, we may truly "in everything give thanks."

### HOW FAITH COMES.

It is a gift of God, but it usually comes in a certain way. Thinking of Jesus, and meditating upon Jesus will bring faith in Jesus. I was struck with what one said the other day of a certain preacher. The hearer was in deep concern of soul and the minister preached a very pretty sermon indeed, but his poor soul, under a sense of sin, said:

"There was too much landscape, sir. I did not want landscape; I wanted salvation."

Dear friend, never crave word painting when you attend a sermon, but crave Christ. You must have Christ to be your own by faith, or you are a lost man. When I was seeking the Saviour, I well remember hearing a very good doctrinal sermon but when it was over I longed to tell the minister that there was a poor lad there that wanted to know how he could get saved.—*Spurgeon.*

## NORTH AMERICAN LIFE ASSURANCE COMPANY.

The annual meeting of this Company was held at its head office, Toronto, on Tuesday, the 28th of January, 1890. There was a large attendance of those interested in the institution. The Directors' report showed that the new business for the past year was the largest in the history of the Company; also that large increases had been made in every branch of the Company's business, tending to its continued progress and prosperity. It was also pointed out that the greater part of the Company's business was on the semi-annual investment plan, and further, that nearly all the home companies were now issuing policies on this plan under one name or another, clearly indicating that the insuring public prefer this form of insurance. The financial statement, together with the auditors' report thereon, was duly submitted to the meeting.

## Abstract of Financial Statement for the year ending December 31, 1889.

Cash income for year 1889	\$ 302,680 53
Expenditure (including payments to policy holders of \$52,000 94)	161,687 23
Assets (including unclaimed guarantee fund)	1,063,250 47
Reserve fund (including claims under policies awaiting proofs \$5,500)	682,870 00
Surplus for security of policy holders	330,350 40

WILLIAM MCCABE, *Managing Director.*

We have examined the books, documents and vouchers representing the foregoing revenue account, and also each of the securities for the property in the balance sheet, and certify to their correctness.

JAMES CARLYLE, M.D.,  
W. G. CASSE'S,  
*Auditors.*

TORONTO, January 14, 1890.

We concur in the foregoing certificate, and have personally made an independent examination of said books, quarterly, and also of each of the securities representing said property.

E. A. MEREDITH, LL.D.,  
B. B. HUGHES,  
*Auditing Committee of the Board.*

Mr. John L. Blaikie, Vice-President of the Company, took the chair in the absence of the President, Hon. A. Mackenzie, M.P., who was attending to his duties at Ottawa. The honourable gentleman, however, did not forget the company with which he had been connected since its inception, and addressed a letter to the policy-holders and guarantors, which was read at the meeting. He expressed his regret at not being present, and especially so as the year 1889 was the most successful in the history of the Company, and the statement showed the greatest advance of any year. He also dwelt on the fact that the assets had in every instance been brought down to a cash basis, thereby continuing in the same course that had been adopted at the outset, viz., to build the Company up on a solid foundation.

The letter from the President was received with loud applause.

Mr. Blaikie, the Vice-President, then addressed the meeting and dealt very fully with the main features of the report. He also referred in feeling terms to the loss sustained by the death of the late Vice-President, Hon. Alexander Morris, which had occurred since the last annual meeting of the company. By comparisons with other leading companies, he demonstrated to the satisfaction of all present that the security offered to policy holders by the North American can truly be said to be "unsurpassed on this continent."

In referring to the competition experienced from the large American companies, he showed in a very clear manner, taking the figures from an official statement published in the United States, that the percentage surplus to assets of the largest companies was much less than those of many of the smaller companies. Dwelling on this point, and also on the low mortality that the companies doing business in Canada had so far experienced, and further on the higher rate of interest obtainable in Canada as compared with other countries for safe investments, he showed very clearly that it was certainly to the advantage of Canadian insurers to patronize their own companies. He stated that the company's solid investments in mortgages and debentures constituted a relative security for policy holders never before attained by any Canadian life insurance company at the same period of its history.

The agents expressed great satisfaction with the reference made to them by Vice-President Blaikie. He commended them for the good work they had been doing, and illustrated in glowing terms the advantage to many widows and orphans that had accrued through life insurance, which, however, would never have reached them but for the work of the agent.

The motion to adopt the report was seconded by the Hon. Frank Smith, who expressed his opinion that the report was a splendid one, and further, that he should say that it would be almost impossible to beat this company's record in any part of the world.

The usual votes of thanks were then passed. The following gentlemen were elected as directors: Hon. Alexander Mackenzie, M.P., John L. Blaikie, Hon. G. W. Allan, Hon. D. A. Macdonald, Hugh McLennan, Dr. L. W. Smith, J. K. Kerr, Q.C., John Morison, E. A. Meredith, LL.D., A. H. Campbell, D. Macrae, E. Gurney, Hon. Edward Blake, John N. Lake, Edward Galley, Hon. O. Mowat, B. B. Hughes, James Thorburn, M.D., James Scott, William Gordon, H. H. Cook, M.P., Robert Jaffray, Edward F. Clarke, Hon. Frank Smith, and William McCabe, the addition to the directorate for this year being the Hon. Edward Blake, Q.C., M.P., the Hon. Frank Smith and Hon. Oliver Mowat, Q.C., M.P.P.

Subsequently the new Board met and unanimously re-elected Hon. A. Mackenzie, M.P., President, and John L. Blaikie and the Hon. G. W. Allan, Vice-Presidents, and the usual standing committees with the addition of the Hon. Edward Blake, Q.C., to the company's most important committee, viz.: that on insurance.

HON. A. MACKENZIE, M.P.,  
*President.*

J. L. BLAIKIE,  
HON. G. W. ALLAN,  
*Vice-Presidents.*

WILLIAM MCCABE,  
*Managing Director.*

## Our Young Folks.

## WHEN I WAS A GIRL.

"When I was a girl," said grandmamma,  
Who stooped with her weight of years,  
My step was as light as your steps are,  
My form was as straight, my dears!  
With laughter and song my youth was gay,  
I had more bright days than sad,  
And so, little maids, to you I say,  
And bear it in mind—Be glad!"

"When I was a girl"—she sweetly smiled  
On each fair young face upturned,  
"I kept the love and faith of a child,  
And in all things God discerned!  
His constant blessing my spirit knew,  
His guidance I understood;  
And so, my children, I say to you,  
And lay it to heart—be good!"

## TEN YEARS OLD.

To be ten years old has always seemed to me a very serious thing ever since the day when I became so. It was a Sabbath day, my tenth birthday. I think that I had about as good a mother as any boy ever had—very loving very wise, and very faithful. She did not worry me with too many talks and lectures, though she kept her kind, watchful eye on me always, and she had a firm as well as gentle hand. When she did sit down to have a regular talk with me she was apt to say things worth remembering—things which I could not forget. On that Sabbath day, my tenth birthday she said, "My son, if you live as much longer as you have lived now—ten years—you will be a man, as tall and large as you are ever going to be. Then you will not be taken care of and guided by your father and me. You must learn how to govern and guide yourself before that time."

She made me see that it was a great thing to get ready to be a man, and to do a man's part, and bear a man's responsibilities in this world. She made me feel that it would make a great difference to me, and that it might make a great difference to others, what kind of a man I should be. She had not waited till then to teach me the lesson which King David taught to Solomon. "My son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind. . . . if thou seek Him He will be found of thee; but if thou forsake Him He will cast thee off forever." She was always teaching me that—she and my father—even more by their honest, godly, kind lives than by their wise and faithful kind words. But I remember no one day in which that good lesson sunk deeper into my heart than on that Sabbath day which was my tenth birthday.

When the next ten years had gone and my twentieth birthday had come, sure enough, I had gone through college and was teaching a school, in which were some scholars as old as I was. I remembered that talk with my mother, and wrote to her about it on that day. Ten more years and I was a father and a pastor. And so the end of each ten years has found me with serious responsibilities, in which at all times it has helped me to recollect what my mother taught me when I sat on her lap, and how she advised me when I was taller than she. I do not remember ever being sorry for having done as I thought my mother would wish. This was so quite as much after she had gone from this world as when I could write letters to her and get letters from her.

A good many little readers of these pages are about ten years old, I suspect. Some have had their tenth birthday, and some will have it soon. Do not wait for that particular day to come before you seek the Lord. "If thou seek him now, he will be found of thee." But still I cannot help thinking it is a very serious thing to be ten years old; and there is only one way to make it a happy and safe thing to be more than ten years old. Has not what I have been saying made it pretty plain what that way is? Think it over, my little Presbyterians, and talk it over with your mothers on any Sabbath day, whether it is your birthday or not.

## LITTLE THINGS AGAIN.

You will be almost tired of hearing about everyday "trifles," I am afraid, but I do want to repeat one more anecdote in that line. Here is a little confession taken from the lips of a school-girl, and set down in her own words:

"I've begun to find such little mean streaks in myself that I'm quite frightened. Guess what I was tempted to do the other day! I was washing the dishes for mamma, and when I got to the tins and kettles I was discouraged, they looked so greasy and black, and I've always been a little vain of my hands.

"I'm going to Kitty Merrill's party to-night, and I want to keep my hands nice for that. I'll leave this for mamma; it won't make any difference with her hands, because she can't keep them nice, anyway."

"Then something seemed to say to me: 'Oh, you coward! oh, you sneak! To be willing to have whiter hands than your mother! Aren't you ashamed?'"

"I was ashamed, and I washed the kettles pretty humbly, I can tell you. I felt as if they weren't half as black as I. Since then I've watched all my thoughts, for fear I shall grow so wicked mamma won't know me. I've learned pretty thoroughly what the minister means when he talks about the 'little foxes that spoil the grapes of a fine character.'"

## YOUTH CALLED TO PURITY.

The young are the strength of the present and the inheritors of the future; theirs is the accumulated wisdom of the ages which are ended and the endless hopes of the ages which are to come. They bring the vigour of undiminished energy into the struggle where older men are weary, and are the perpetual reserve force which Nature marches up to reinforce the baffled armies of to-day. That which aged hearts have longed in vain to see they will behold; the broken promises of the past it will be theirs to possess and redeem. The old man catches at his few remaining years of life as a miser at his lessening gold, but the young man has a sense of infinite wealth in the unsquandered future which is his. To be young is to be a millionaire in hope, to feel young is very bliss. A nation's future is with her young men for what the man of twenty thinks the nation will soon think. I address you, then, as the only truly wealthy people in the world—rich in strength, in resolve, in ambition, in time, in opportunity; you, who stand in the golden gateways of the dawn, and see the years before you like a fruitful country at your feet ripe for conquest; and with no nobler word can I salute you, as you go down to your battle and your inheritance, than this word of Paul's to Timothy: "Keep thyself pure." We want that virile, manly purity which keeps itself unspotted from the world, even amid its worst debasements, just as the lily lifts its slender chalice of white and gold to heaven, untainted by the soil in which it grows, though that soil be the reservoir of putrefaction and decay.

## TREASURE AT BOTH ENDS.

A Western paper relates the following suggestive incident: When the late Dr. Hodge was drawing near the close of his life he spent two or three days at my house. He discovered in my study a piece of furniture he greatly admired and asked me to buy for him, if I could, a duplicate. Upon receiving it from my hand he pulled out of his pocket a purse in order to reimburse me, but there was nothing in it. I playfully remarked that his treasures were all laid up in heaven. He bade me pause to see if he did not still have all he needed for earth. He soon found the change he was in search of and handed it to pay for the furniture, saying: "I have from boyhood taken the precaution to have some treasure at both ends of the journey." This simple expression contains the sum and substance of his masterly tomes on didactic theology.

## TO BREAK OFF BAD HABITS.

Understand the reasons, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution one, twice, or a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavour to understand why it was you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years.

## DO YOUR BEST.

There is a fable told about a king's garden, in which the trees and all the flowers began to make complaint. The oak was sad because it did not bear flowers; the rose-bush was sad because it could not bear fruit; the vine was sad because it had to cling to the wall and could cast no shadow. "I am not the least use in the world," said the oak. "I might as well die, since I yield no fruit," said the rose-bush. "What good can I do?" said the vine.

Then the king saw a little pansy, which held up its glad, fresh face, while all the rest were sad. And the king said: "What makes you so glad, when all the rest pine and are so sad?" "I thought," said the pansy, "that you wanted me here, because here you planted me, and so I made up my mind that I would try and be the best little pansy that could be."

Let us all try to do our best in the little spot where God has placed us.

## A BIG NURSE FOR BABY.

In India, where the elephant is treated by his mahout almost as one of the family, the grateful animal makes a return for the kindness shown it by a voluntary taking care of the baby. It will patiently permit itself to be mauled by its little charge, and will show great solicitude when the child cries. Sometimes the elephant will become so attached to its baby-friend as to insist upon its constant presence. A case is known where the elephant went so far as to refuse to eat except in the presence of its little friend. Its attachment was so genuine that the child's parents would not hesitate to leave the baby in the elephant's care, knowing that it could have no more faithful nurse. And the kindly monster never belied the trust reposed in him.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 12th, 1890

## Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme in convenient form can be had at 50 cents a hundred, at the office of  
THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD.),  
5 JORDAN STREET, TORONTO.

A SENSIBLE elder of the American Presbyterian Church writes to one of the journals asking why it would not do to use the Shorter Catechism at ordinations and ask the persons that are being ordained if they accept the Catechism as a summary of their faith? A very large number of solid Presbyterians would reply that it would do very well. The Shorter Catechism contains theology enough for any average elder or minister. In some respects it is a better system than the Confession, and perhaps very much better than the Confession will be when the American Church has revised it. A Church that stands loyally by the little Catechism, and teaches it to the young growing up within its pale, will never become either heterodox or weak. On the whole, we would rather take the Catechism as a symbol than the revised Confession if Dr. Briggs has much to do with the revision.

THE experiences of the past month should make us all more thoughtful and more prayerful, too. There are few families in the Dominion whose plans were not more or less interfered with by a cause that not one in a thousand thought of on Christmas day. Death has hurried many to their long home. Every morning journal has a notice of the sudden call of some one we know. One peculiar feature of the mortality has been the number of prominent and useful men who have been taken. Aged people and weak people have been summoned in large numbers. If many churches were thinned out last month there was no lack of powerful sermons for those who were kept at home. God sends His messages in many ways and the pulpit is only one of them. Empty pews in the churches and empty seats in the Sabbath school should have their lessons. They should remind us that we know not what a day may bring forth and that the time is not far distant when others shall fill our places and do our work. January was a dull, trying month, but it might be made an unspeakably great blessing.

BY the death of Senator Macdonald Toronto loses one of its best citizens, the Province one of its merchant princes, and the Methodist Church one of its most eminent laymen. Some men are Methodists and little more, just as some men are Presbyterians and little or nothing more. John Macdonald was a Methodist and a great deal more. He was an excellent business man, a ready, forcible speaker, a fairly good writer and a princely giver. In private life he was kindly and genial and ever ready to help the needy. His political career was a living refutation of the vile slander that party men are necessarily unprincipled and corrupt. In 1878 he faced defeat in Centre Toronto rather than support a fiscal policy that he did not consider in the interest of the country. Taking him all in all, we may not soon see his like again. The Methodism of Toronto has sustained some severe losses of late. The places of such men as William Gooderham and John Macdonald are not easily filled. But the Lord reigns, and will take care of His own cause. Men may come and men may go, but the good work still goes on.

A JOURNAL over the way says that in the selection of members of Congress, especially in the west, brains do not count for as much as bullion. Brains or bullion is often the issue submitted to the people, and bullion too often wins.

It was not always so. Many of the most distinguished statesmen of the Republic have been poor. Webster, Sumner and Henry Wilson were comparatively poor men. Millionaires fairly swarm in Washington now, and a statesman's standing there depends more on his bullion than on having a brain like Daniel Webster. So far in Canada brains count for more than bullion. Comparatively few of our first rank men are rich, but other things being equal, any one of them could carry any ordinary constituency against a mere money bag. Canadians like money well enough, but comparatively few of them worship the almighty dollar if another man has the dollar. It has often been said that in England they worship a lord, and in the United States they worship the almighty dollar. Both kinds of worship are essentially degrading.

WE do not share the opinion expressed by many that the utter defeat of the London Times in the Parnell case will have an injurious effect upon journalism. A journal, like a man, must stand in the end on its own merits, and if the Times displayed an amount of malicious stupidity that would disgrace the lowest party organ, then the Times must suffer, but that is no reason why all journals should suffer with it. Indeed it is quite conceivable that the experiences of the past few months may make the Thunderer a better journal. For generations the Times has spoken on all subjects with a mingled air of omniscience and infallibility. Recent blunders have shown that it is a long way from being omniscient or infallible. The oracular utterances of the Times have always been offensive to readers of good taste and sound judgment. If the great London organ will now change its tone and speak as if its conductors were human like other mortals it may still hold its own. The infallibility air was offensive in the Times; it is simply nauseating in its one or two Canadian imitators. They, too, may probably be taught before long that they are merely human.

THE business depression at present existing in Ontario should not, and we believe will not, make any serious difference in the finances of most congregations. The average amount paid per member and per family is so small that if you spread it out over twelve months no temporary depression need affect it seriously. Herein lies the beauty of the envelope system. Thousands of people will pay a small sum cheerfully each Sabbath that could not, or perhaps would not, pay that sum at the end of the year when multiplied by fifty-two. A man in fair circumstances can pay \$1 per Sabbath and not feel it much, perhaps not feel it enough to do him good, but if you asked him for a lump sum of \$52 at the end of the year he might feel it too much. There are, however, two sources of danger. The one, in fact the principal one, is that when everybody is complaining of depression, many people imagine themselves pinched who are just as prosperous as they are at any other time. The other is that business men who give really large sums annually may not find themselves able to do so. Still God's work goes on, and often goes on much better in a time of partial depression than in a time of inflation. A "boom" never promotes piety.

DURING the debate on Revision in the New York Presbytery the audience applauded one or two good points. The Moderator sharply rebuked them, told them that they had twice broken "the sanctity of the building" by applause, and asked them to behave better in future. Whether a little mild applause when a speaker says a real good thing breaks the sanctity of a church building or not is a question with which we shall not in the meantime wrestle. One thing, however, is clear. If a mild round of applause breaks the sanctity of a church, so does a snore, so does staring around the room, so does whispering, so does giggling and simpering and several other unseemly practices. If the man who feels so much interest in the proceedings that he claps his hands mildly breaks the sanctity, what about the man who feels so little that he is thinking about his business or his cattle? Of course two blacks don't make a white, but there is no sort of sense in denouncing expressions of feeling at public meetings and winking at worse practices. There is grim humour in saying that applause at a Presbytery meeting breaks the sanctity of the building. If so, how the building must suffer when two or three members of the court are on the floor at the same time proving—well, proving that members of Presbytery are human like other men.

## DR. REID'S JUBILEE.

IT is not given to many ministers of the Presbyterian Church in Canada to serve in the work of the Gospel for half a century. The majority of its ministers are not suffered to continue by reason of death. Here and there of late years honoured men have been enabled to complete a fifty years' ministry, but the number of such is comparatively few. When this period of service is reached it is eminently fitting that the fiftieth year should be hallowed. A faithful ministry extending over a period so long is deserving of grateful recognition and usually when such occasions occur there is no undue laudation of those who have attained to years and honours. At all events a critic of the coldest and severest type could not venture to say so in connection with the celebration of Dr. Reid's jubilee that was held last week in Charles Street Church, Toronto.

At the last meeting of Toronto Presbytery the occasion was embraced for the purpose of making congratulatory remarks and the passing of an appropriate resolution. An incident of special interest in connection with the completion of his fifty years of ministerial service was the fact that Dr. Reid preached and took part in the communion service in the Church at Colborne where he had been ordained to the office of the holy ministry on the same date, fifty years before. The circumstances must have been unusually solemn and impressive, and those who were privileged to be present will not readily forget the impressions produced by the living words enforced by the consistent life of half a century.

The meeting in Charles Street Church was in keeping with the circumstances and consonant with the modest and unostentatious disposition of the worthy recipient of the honour and respect so freely and spontaneously expressed. The proceedings were entirely free from extravagant and formal eulogy, but even in regard to what was said the worthy doctor in his quiet and familiar tones remarked that without affecting any mock modesty he believed he was overrated. It is not hazarding much to say that in this opinion none in the audience would share. At all events the sentiment was not cheered, but was received by a gentle, good-humoured smile, as much as to say: "It is very like the doctor, but there, at least, he is mistaken." On the platform with him were Rev. John Neil, pastor of the Church, Professor Gregg and Rev. Dr. Fraser, of Barrie. The proceedings opened with devotional exercises conducted by Rev. Robert Wallace and Principal Caven. Apologetic messages for absence were received from Rev. P. Duncan, Colborne; Dr. Laing, Dundas; Dr. Wardrope, Guelph; Dr. Scott and Dr. Fletcher, of Hamilton. The Presbytery of Toronto was represented by a committee of which Professor Gregg was chairman. He read the address which had been prepared, as follows:

As representatives of the Presbytery of Toronto, we congratulate you on having reached the jubilee year of your ministry in the Gospel of Christ, and on the measure of health and vigour which, in the good providence of God, you are still privileged to enjoy. With gratitude to the great Head of the Church, we recognize the valuable services you have been enabled to render in the various positions you have occupied, as a stated pastor, as general agent of the Church, as editor of the *Missionary Record*, as Clerk of successive Synods and General Assemblies, and also as Moderator of the highest, as well as of subordinate, courts of the Church.

In the Presbytery of Toronto, which we represent, you are regarded with the respect and esteem which are due to age, wisdom and worth. In like esteem and respect we believe you are held by the Church at large, which, because of the confidence it reposes in you, ever seeks and generally follows your counsels in times of critical emergency.

Since your ordination in 1840 you have witnessed great changes and important movements in the Presbyterian Church, and especially in the Provinces of Ontario and Quebec. You have witnessed the growth of the Church from a comparatively small number of ministers, members and adherents, to its present numbers and extent. You have witnessed the unions which have been effected between different branches of the Presbyterian Church in 1840, in 1861 and in 1875. You have witnessed the development of our Home and Foreign Missions. You have witnessed the origin, work and endowment of our colleges, and the organization of the schemes which have been devised for the benefit of retired ministers, and of ministers' widows and children. In all these and other movements and enterprises you have taken an active and influential part; and to you, under God, the Church is largely indebted for its present position and prosperity.

While thankful for your past services, it is our earnest prayer that you may be long spared to render to the Church, in years to come, the benefit of your lengthened and ripe experience. It is our earnest prayer also that, with the highly esteemed partner of your life and all the members of your family, when the work of each on earth is accomplished, an entrance may be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

WILLIAM GREGG.

Chairman of Representatives of Toronto Presbytery.

This was followed by an address presented by the officers on behalf of Charles Street and read by Mr. James Brown, who made a few interesting refer-

ences to the long period in which Dr Reid and he had been associated together in the eldership of Knox Church and afterwards in Charles Street since the inception of that congregation. The address was as follows :

REV. AND DEAR SIR,—We, the office-bearers of the Charles Street Church, on behalf of the congregation, have great pleasure and satisfaction in offering to you our hearty congratulations on this the jubilee of your active work in the ministry.

While uniting with the members of the Presbytery of Toronto in acknowledging your valuable services to the Presbyterian Church at large, we gladly embrace this opportunity of expressing our thankfulness that, as a congregation, we have had the benefit of your counsel and active co-operation ever since the Church was organized.

At the weekly prayer meeting our pastor was always cheered and aided by your presence.

In the general meetings of the congregation, when matters of the greatest importance have been up for discussion and settlement, we have again and again been guided to right decisions through your ripe judgment and extended knowledge of Church affairs.

As a member of Session your fatherly counsel and advice has been invaluable in arriving at right conclusions, and in the more public services of the sanctuary, and on the Lord's Day, when seated at the Communion feast, we have listened on many occasions to earnest and loving words, which we are assured have found a lodgment in many hearts.

This jubilee reminds us that time is rapidly passing, still our hope and prayer is that yourself and your dear partner in life, who on all occasions also has been ready to forward the Lord's work in the congregation, may yet be spared many years of usefulness in the Master's vineyard.

Our earnest prayer is that the Lord may continue to bless you and the work in which you are engaged, and that when your labours in the Church below are ended you may receive the joyful welcome in the Church above. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Signed on behalf of the congregation.

JAS. BROWN,  
Clerk of Session.

GEO. A. CHAPMAN,  
Chairman of Trustees.

Brief addresses were then delivered by Professor McLaren, Dr. Fraser, joint-clerk with Dr. Reid of the General Assembly; Mr. W. Mortimer Clark, Mr. J. L. Blaikie and Rev. D. J. Macdonnell, all of them expressing in the words of truth and soberness the hearty appreciation and high esteem in which Dr. Reid is held both in his private and in his official capacity. The doctor's response was specially interesting as it was characteristic. Though it was evident that he was deeply moved, he kept his feelings in complete control and spoke in the subdued and cheery tones with which so many throughout the Dominion are familiar. His expressions of gratitude to the Great Head of the Church were deep and earnest, as was also his keen appreciation of the kindly feeling that prompted the recognition of his long and valuable services to the Church. His reminiscences of bygone days were specially interesting, and not less so were his comments on the changes that had taken place during his ministry. Much as he has seen and many as may be vanished illusions the good doctor is no pessimist.

Throughout the Church there will be a general disposition to join in the congratulations and well wishes such lengthened and faithful services deservedly call forth. Many will agree with the sentiment that few better deserve honour at the Church's hands, and none could wear his honours more meekly.

### THE HIGHER CHRISTIAN LIFE.

A HEALTHY religious life is an inward spiritual power which makes itself felt by outward manifestation. The religion that is all on the outside is a very shallow affair; soul impulses that make no external impressions are equally little worth. One reason why gorgeous ceremonials and all ritualistic accessories are so attractive, and made so much of by such multitudes in these days is that to a certain extent they satisfy the craving for a materialistic embodiment of religious ideas. The principle that underlies ritualism is not essentially different from that which prompts the Hindu to fashion a rude material representation of the deity he professes to worship. Mystic rite, pompous ceremony, and ornate priestly attire are all fitted to appeal to eye and ear, and form necessary parts of what the Covenanters would have not unfitly called carnal religion.

Others whose evangelical sentiments are not open to question are intent on good works. No one can complain that there is too much of these where the field for their exercise is so urgent, but there is in religion as well as in other things not a little scope for the employment of the imitative faculty. Are there no Sabbath school teachers, no Christian workers who are such simply because friends and acquaintances engage in these and the like forms of praise-worthy Christian activity? Is it not one of

the tendencies characteristic of our age that much of its religion is largely if not in some instances almost exclusively of the visible kind? It is no less true that the piety that affects to be entirely an affair of the heart, and gives evidence of its existence neither in speech nor action is also very much of an imaginary character.

There is not, it is true, so much of the unreal and artificial talk on religious subjects and experiences commonly known in former years as pious conversation. In other words there is less toleration for cant now than formerly and so far this may be accounted a distinct gain. Unreality of speech, like every other kind of insincerity, was injurious in its effects. How could the continued repetition of Scriptural expressions and pulpit conventionalities, out of which all spiritual significance had been beaten by constant and meaningless repetition, be of more than nominal value? Religious conversation has gained much in becoming more natural and real. Those imbued with the religious spirit need find no difficulty in talking freely and effectively when they clothe their ideas in common language. The resort to artificial and conventional modes of address weakens the power of human speech. Earnestness is always direct; always simple and natural. So it is with all the outward manifestations of the inner life; where that life is strong, healthy, vigorous, it will find almost endless ways in the various relations of our modern life, not for its display but for its appropriate and effective exercise, and its influence will be felt in proportion to its strength. And the many diversities of Christian experience all real disciples of Jesus will be living epistles of Christ known and read of all men. It is not so much the manifestation of special forms and particular exhibitions of certain phases of the Christian spirit, but the all-round and unmistakable evidence which a symmetrically developed Christian character invariably affords that is one of the special wants of the time. The most convincing of all Christian apologetics is the living power of a Christian life. When the whole being is permeated by the spirit of Christ there will be less discrepancy between profession and practice than now unhappily obtains.

The cultivation of the inner spiritual life, then, is a matter of the utmost importance. It is essential to true Christian practice, for, without soul life, Christian activity can only be artificial and unreal. The pressure of life is great, time is so filled up by the necessity of attending to urgent duties that for the cultivation of spiritual life much sacrifice and self-denial are needed. That life must be drawn from the one pure fountain—daily communion with Him who is our life. Calm, undistracted, devotional reading of the Divine Word, devout and reverential communion with Him at a throne of grace are sources of spiritual vitality and strength that must not be neglected if we are to travel the path of the just that shineth more and more unto the perfect day.

### Books and Magazines.

THE METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—The February number contains a great variety of attractive papers. Among the principal are, "A Canadian Tourist Party in Europe," by the editor; "The Last Voyage," by Lady Brassey; "The Land of Burns," by Frederick S. Williams; "Some Further Facts Concerning Federation," by Dr. Burwash. The first three are finely illustrated. The other papers afford profitable reading.

THE ATLANTIC MONTHLY. (Boston: Houghton Mifflin & Co.)—The *Atlantic* presents an excellent and attractive number for the current month. It opens with a very readable paper, "Between two Worlds;" Charles B. Elliott discusses "The Behring Sea Question;" K. Kaneko gives "An Outline of the Japanese Constitution," and John T. Morse, jr., tells the story of "One of the Reconstructed." Besides the attractions of Margaret Deland's and Henry James' serials, short stories and poems, Oliver Wendell Holmes continues his inimitable talk "Over the Tea-Cups." There are various other papers of timely interest and the usual able reviews of recent important works.

THE GREAT HYMNS OF THE CHURCH. Their Origin and Authorship. By Rev. Duncan Morrison, M.A., Owen Sound. (Toronto: Hart & Co.)—In a modest and brief preface the author of this most delightful volume explains its purpose and origin. Recognizing as he does the important part that praise should occupy in the worship of the sanctuary, and its elevating power in the social and home religious life, it has been his aim to awaken a deeper

interest in what constitutes a vital part of the Church's praise. In this aim he has been remarkably successful. In the selection of his material he has exercised much labour, discrimination and cultivated taste. Where it was possible he has derived some of the most interesting facts from first hand or from surviving relatives of the gifted authors of hymns that are endeared to many by very sacred associations. In their original form these chapters, he tells his readers, first saw the light in the pages of THE CANADA PRESBYTERIAN, where they had numerous and appreciative readers. No doubt many will avail themselves of the opportunity to possess them in the permanent and elegant form in which they are now presented. The volume opens with the "Te Deum," and closes with the great Christmas hymn, "Hark the Herald Angels Sing." Many of the great historic hymns of the Christian Church find a place in the work. Mr. Morrison tells the story of each in a simple, direct and interesting manner, and yet with a befitting fervour that shows he has caught the inspiration of his theme. No one can read the admirably told stories of these great hymns without their better feelings being touched to finer and more devotional issues. The book merits hearty commendation and a wide circulation.

THE HOMILETIC REVIEW. (New York: Funk and Wagnalls; Toronto: William Briggs.)—The *Homiletic Review* has some sterling articles. The first by Professor A. J. Upson on "Rhetorical Training for the Pulpit" is as timely and pertinent as it is able and thorough. Professor Charles A. Briggs' article on "The Middle State in the New Testament" is likely to be read, though very many will dissent from his views. Professor Hunt, on the "Venerable Bede," gives a very interesting chapter in Old English Studies. Dr. Peabody's valuable paper on "Preaching" is concluded in this number. "Method of Work in the Country Parish," by the Pastor of Stratford, Conn., is worthy of careful study, and is sure to be read with particular interest by the large class of ministers which he represents. The Sermons in this number are by such well-known preachers as Drs. Edward Judson, Elliott D. Tomkins, Robert P. Kerr, Loyal Young, and others. The Exegetical Section has learned papers by Drs. Chambers, Howard Crosby, and Willis J. Beecher. The European Department under Dr. Stuckenberg, and the English under Dr. Joseph Parker, are rich with timely thought while the Prayer-Meeting, under Dr. Wayland Hoyt, the Miscellaneous, and the Editorial Sections are as usual full of matter of special interest to ministers and pastors.

ROBERTSON OF IRVINE, POET-PREACHER. By Arthur Guthrie. (Ardrossan: Arthur Guthrie; Toronto: Williamson & Co.)—The distinguished Scottish preacher whose name heads this notice has been fortunate in the authors who have undertaken to perpetuate his memory. Dr. James Brown, of Paisley, has added to his literary achievements by the production of a biography that worthily tells the life story of Robertson. That biography has in a short time gone through several editions, and now it is supplemented by a work coming in no ways into competition with it, that occupies a distinct province of its own. It is such a work as all who knew the gifted man who forms its subject, and those to whom he was a stranger, will be delighted and profited by beholding the manner of man he was. The book opens with an interesting historical sketch of the Scottish district which was the field of William B. Robertson's ministry. It tells the story of his life and supplies copious extracts and outlines of several characteristic discourses. It also abounds in racy anecdotes. The closing chapter of the book, "Preacher, Lecturer, Poet," conveys to the reader a very just estimate of one of the most loveable of men, who, as a preacher of Divine Truth, was possessed of singular power and attractiveness. Much as the author loved and admired Dr. Robertson there is nothing overdrawn, nothing exaggerated in his sketch. It is true to life, and betokens clear critical insight. The extracts from the sermons, the famous lectures on "German Student Life," "Martin Luther," and "Poetry" not only justify all that has been said, but convey in some degree a glimpse of the charm which spell-bound all who listened to him. All his talents, among them a bold imagination and an exquisite fancy, were consecrated to the service of Him he loved and worshipped. Not the least attractive portions of this admirable volume are the sacred lyrics that find a place in it. Mr. Guthrie has executed his task in a most creditable manner and with a gentle and loving hand. The volume, issuing as it does from a provincial press, is a fine specimen of the typographic art. It is embellished with a speaking likeness of Dr. Robertson and a view of Trinity Church, Irvine.

## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC

## CHAPTER XI.

## CROSS OR SWORD.

The day after his walk home with Agnes in the twilight had come to such a tragic conclusion, Captain La Roche and his father had been summoned to Montauban on business relating to the approaching convention at Toulouse, and it was not until the end of the next week that they found themselves once more at the chateau. Henri walked down the same evening to inquire after his friends, and to talk over with Rene the event now of paramount interest in all Huguenot households. As the young sieur had intimated to his kinsman at La Rochelle, there was a deep and widespread conviction among the Protestants of the provinces that their king was kept in ignorance of the afflictions under which they laboured. Paris and its suburbs were notoriously exempt from the rigid enforcement of the edicts, and it was an equally well known fact that no tale of suffering or cruelty was permitted to reach the royal ear. It was believed that the courtiers of Louis XIV., while they sought to ingratiate themselves by presenting long lists of converts, took care not to arouse his native kindness of heart by betraying the severities by which they were procured. When, as in the case of the Vivarais, the religionnaires had been stung into actual resistance by the accumulation of their sufferings, the outbreak had been represented as a political rising, and wily tongues had not been wanting to bring it forward as an evidence of a deep-seated dislike to the king's person and authority. To prepare a petition which should refute these slanders, unveil the true story of their grievances, and make a firm though respectful demand for the rights guaranteed to them in the Edict of Nantes, was the purpose of the coming convention, composed of the noblest and wisest of the Protestant leaders throughout France.

"My father is very sanguine as to the result," Captain La Roche said, as he sat by Madame Chevalier's spinning-wheel, and watched her white hands move to and fro at their work, "more sanguine than I have ever seen him as to any improvement in our condition. He maintains that his majesty is too sagacious a ruler to treat with impunity the protest of so many of his best subjects. I only hope he is right; but if what I heard in La Rochelle be true, the lifting of Madame Scarron's little finger will outweigh every voice in France. And Madame Scarron hates the religion even more than she hates Minister Louvois."

"And yet it was the faith of the wilderness church she learned at her mother's knee, and for which she made such a noble stand, it is said, when she was placed in the convent, a child of fourteen."

The pastor's widow spoke with tears in her eyes. "Alas! Frances d'Aubigne! So noble in impulse, so weak in endurance! It only shows what the best of us would be without God's grace. But I find it hard to believe she can stoop to persecute the religion she once held sacred."

"Yet there seems no question about it, madame. We met gentlemen of Montauban fresh from Paris, and their tidings were such as to make us feel that now or never must we make a stand for our rights. Next to her marriage with the king, which some say hath already taken place, there is no object so dear to the lady's heart as the revocation of the Edict of Nantes. Ay, madame, her desire stops not short of the total extinction of our liberties, and the father of Minister Louvois helps on her plea with every argument in his reach. They have persuaded his majesty that the act will atone for the sins of his youth, and cover him with glory in the sight of God and man. It is Frances Scarron, not Louis XIV., who will decide the destinies of France. Our grand monarch is but a child in her hands."

"Nay, his heart lies in the hands of the King of kings, who can turn it whithersoever He will, and to whom, first of all, we have committed our cause. I would fain hope with your father, Henri, that our king's clemency and justice will now assert themselves, and that the petition will prove the way of escape our God has opened for us."

"May He so order it, madame. I shall fear the disappointment for my father, as well as regret it for France, if it prove otherwise. Mon ami," the young soldier glanced up keenly at the tall figure leaning silently against the window-frame. "I do not think I have ever heard your voice upon the matter."

Rene did not answer. His heart had answered to a light step upon the stair, and as he glanced towards the door, Eglantine opened it.

"Do I intrude upon some grave discussion?" she asked, stopping short at sight of the three grave faces, and looking from one to the other with laughing uncertainty in her own eyes.

Henri had started, almost with an expression of dismay, to his feet.

"You here, mademoiselle? I had no idea—I was not informed of your arrival."

"Eglantine took us by surprise last evening," Madame Chevalier explained gently.

"Did I not tell you I would be up very soon to see my Aunt Monique?"

Eglantine held out her hand with a smile.

"Indeed you did, mademoiselle, but I ventured to believe M. Laval would not consent to part with his recovered treasure so soon. I forgot how difficult he would find it to refuse any plea preferred by such eloquent eyes and lips."

She made him a gay curtsy.

"Thank you, M. le Capitaine, that is positively the first compliment I have received since I have been in the Cevennes. Rene does not think praise good for me, or me good enough for it. I am not sure which it is," with a mischievous glance at the tall figure still leaning against the lattice. "Perhaps I will shock you too when I own I did not wait to prefer my suit, but took the law into my own hands, and ran away. What! you can smile at such naughtiness?"

Once more Madame Chevalier interposed. She alone had noticed that Rene had not spoken since Eglantine's entrance.

"There was more excuse for the step than she gives you to suppose, Henri. But it is a painful topic, and I will not open it now. M. Laval has consented to let his grand-

daughter remain with us for a few weeks, and we are very happy to have our sweetbrier back again," drawing the girl tenderly to her as she spoke. "I see you have discarded your sling, Henri."

"Ay, madame, and right glad I am to be quit of it. I begin to dream of camps and battles already, but my father will not hear of them, and, I doubt not, has bribed our good doctor here to say I will not be fit for service for some time to come. Ah, little one," as Agnes stole up with a smile, and laid her hand upon his sleeve. "Thou art the one of all others I wished to see. I have two messages for you; one from Jean, who has a pair of white pigeons he wishes to transfer to your tender care, and will bring down before breakfast; the other is from monsieur, who has brought back some new pamphlets from Montauban, and hopes his little reader will not fail him to-morrow. My father and Agnes are great friends, mademoiselle, and talk over the affairs of Beaumont and the State like a pair of grave old counsellors. I am almost tempted to be jealous of the child sometimes."

"I do not wonder that any one loves Agnes," answered Eglantine in a low voice, but a shadow had fallen upon her heart, she could not tell from whence, and she crossed the room, and sat down at her embroidery-frame. If she had expected Captain La Roche to follow her, she was mistaken. He seated himself once more by Madame Chevalier's spinning-wheel, and turning to Rene, repeated the question which had been interrupted by her entrance.

"What is your opinion of the petition, mon ami?"

The young surgeon looked up from the sunny head; his little sister leaned against his shoulder.

"I am in favour of it, heart and soul, my young sieur! However slim its chances of success, there is this much to be said in its favour, it is our last resource."

"Not the last resource," corrected Captain La Roche significantly.

Eglantine looked up from her embroidery.

"Will you hold my skein of silk for me, Rene?" she asked and as her foster-brother came quietly to her in answer to the summons: "Do you, then, see other light upon the matter, monsieur?"

"I see the light of unsheathed swords and kindled camp-fires, mademoiselle. If our king shall so far forget what is due to himself and to us, as to refuse the rights ratified to us by his own royal oath at his coronation, why should we not appeal to arms, as our fathers have done, again and again?"

"Why not, indeed?" she echoed, and the soft fingers adjusting the golden floss on Rene's outstretched hands, paused for a moment, as Eglantine glanced across the room. "That is just what I have been saying to Rene to-day, Henri. But he thinks I am a girl, and cannot understand. I wish you would try and make him see things as you do."

"M. Henri and I have already fully discussed the subject," interposed Rene Chevalier in a pained voice. "He is acquainted with my views, and I know all the arguments he would bring. My young sieur, I entreat you not to renew the discussion. Such words as you uttered just now are seeds of fire, which will yield a lurid harvest."

"Would to God, then, they were so thick sown through France as to set every Huguenot heart aflame!" was the passionate retort. "Sometimes, Rene, you tempt me to believe you have a stone, instead of a man's heart in your breast. You know as well as I that if the petition fails the Protestants of France will have no choice but between extermination and resistance. Would you have us wait patiently to be butchered like sheep?"

"And God so will, we could not die a nobler death. As it is written, 'For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter.' I have a man's heart in my breast, my young sieur, though you sometimes doubt it, and there is one truth burnt into it with the ineffaceable cautery of a great sorrow, and a great revelation: 'The disciple is not above his Master, nor the servant above his Lord.' Can any man crave greater honour than to tread in the footsteps of Him who was 'led as a lamb to the slaughter'?"

Henri flushed with resentment, but conscious that he had incurred the rebuke, ruled his temper.

"You have tripped me with my own net, Rene. I suppose I can scarce take exception to the sermon, since I furnished you with a text. But you appear to forget that there are others for whom we choose the cross when we embrace it for ourselves. A man may indeed choose martyrdom bravely for himself, but he will pause and consider, methinks, before he allots it to those dearer to him than life."

His glance instinctively sought Eglantine's drooping head, and then met his friend's eyes with a sparkle of defiance.

Rene had finished holding the skein, but was still sitting beside Eglantine, with his arm around his little sister. He answered the angry look with one of sorrowful comprehension.

"There are some things, monsieur, which a man cannot offer, but which he dare not withhold when God asks—God, who 'spared not His own Son.'"

Captain La Roche sprang to his feet in uncontrollable impatience.

"We have had enough theology, Rene. I have not the grace to desire your resignation, far less the strength to imitate it. The women and children of the Desert Church shall not be surrendered without resistance to the convents and cows of Rome. If the appeal to the king's clemency fails, the appeal to the manhood of France will elicit an answer that shall make the tyrant tremble upon his throne."

"Henri," said Monique Chevalier in gentle rebuke, while Rene glanced toward the open window with a fear which made Eglantine's lips curl.

"My young sieur," he said, going up to Henri, and laying his hand upon his sleeve, "I ask your pardon if I have said ought your father's vassal should not have said to your father's son; but for his sake, for your own sake, I entreat you to be more guarded in your speech. Remember what I said to you at La Rochelle. We have long ceased to exist as a party in the State. We have scattered, separated and divided among ourselves. To unite these broken links under the close surveillance to which we are subjected, is impossible. To attempt resistance without it is suicidal. It will draw down upon the innocent heads the woes you most dread."

Before Henri could answer, Eglantine was confronting them with eyes and cheeks aflame.

"That is a man's voice, M. La Roche; now hear a woman's. If the women have to suffer, they have a right to be heard, and I, for one, say it will be easier to die—if die we must—after hard blows have been struck and brave deeds done. No, Rene, I will not hush. You may preach down your own heart,

but you shall not preach down mine. Remember those mothers in Pons you told me of last night, who had their infants frozen to death upon their breasts last winter while they waited in the snow and ice outside the closed temple doors—closed by the orders of the Church of Rome, you say—and which the fathers standing by had not the manhood to burst open, I add. It is hard to be made a martyr, whether one will or not."

"Eglantine, my child," exclaimed Madame Chevalier in sorrowful amazement, while even Henri coloured at the scarcely-veiled blow at his friend.

Rene said nothing.

"Oh, I know I'm wicked," the girl hurried on recklessly; "that I am not good and patient as I should be. I ought to sit still and hold my peace, and take meekly whatever comes; but I cannot, and I will not. It is not true that I want everything easy and bright about me, that I cannot bear hardships for the religion like others. I can eat my crust with the best if I have a little hope to salt it with, and you shall all see that I can make sacrifices and face danger when the call comes. I am not afraid to die, but it must be out under the open sky, with the tempest beating round me, not sitting still in some underground cave, with the cruel black water creeping on me inch by inch. You would let my grandfather take me away to-morrow if he came for me—you know you would, Rene—and never lift a finger, though I dared so much to come to you."

Her voice began to tremble, and Rene, who had been watching her carefully, seized the moment to lead her back to her seat.

"You wrong yourself and me by such words," he said gravely, "and you have gone far beyond the subject, Eglantine. No one doubts your courage or ability to endure hardship. My young sieur, shall we not drop this painful subject? Until the appeal to the king's justice fails, we are surely of one mind. May we not rest our discussion till then?"

"By all means," was the hearty response, for Henri was thoroughly dismayed by the storm he had raised.

"Mademoiselle, I entreat you not to make me miserable with the thought that I am in any way responsible for these tears."

"What was that little air you sang for my mother last night and which she said she would like monsieur to hear?" asked Rene. "Dry your eyes, Eglantine, and let M. Henri hear it while he is here. I do not think he has ever heard you sing."

"Only once, and in church, and I have wished ever since to hear more," stammered Captain La Roche.

Eglantine rose and brought her lute, with the faintest dimple of a smile about her mouth. The air she sang was not the plaintive woodland carol, for which Rene had asked, but a stirring martial ballad. Henri was lavish in his praise, and easily persuaded her to add song to song. The stormy scene of the first part of the evening seemed far away, when he rose, late, to leave.

"I have grown very grave and useful since I have been in the Cevennes," Eglantine was telling him gaily. "You would scarcely know me, M. Henri, for the silly butterfly you saw the other day in Nismes. Nannette is teaching me how to spin, and Antoine lets me help him in the garden, and my aunt takes me with her to see the sick people, and I go with Agnes to gather simples, and sometimes we go into the vineyard and help to gather the grapes. The people are all so good to me, monsieur; so many remember the naughty child who was here in the good pastor's days, and those who have grown up since have a welcome for me too. Do you think your father would let me come up and see him too? I will promise not to tease poor dame Martineau as I used to do, and I would like to read to monsieur sometimes, as our Agnes does."

"He will be very happy to see you mademoiselle, and he will like best of all to hear you sing. I will find out to-morrow whether my mother's harpsichord can be returned."

"Then I will come up with Agnes some day," she said, holding out her hand frankly, but as their eyes met, both remembered the words that had been spoken in the earlier part of the interview.

"I have found my hero, monsieur," Madame Bertrand spoke in a low, cautious tone.

"And I my inspiration, mademoiselle."

Rene, standing in the doorway, saw the light on the two faces, though he did not catch the words. He followed his young sieur out.

"I have a sleeping-draught to leave at a cottage on the other side of the chateau. If you have no objection, monsieur, I will walk with you."

And though Henri's assent was tardy in coming, his friend did not withdraw the proffer.

It was past midnight when Eglantine, waking from a troubled sleep, heard the cottage gate close, and Rene entered the house.

"He has been sitting up with that sick boy," she thought fretfully; "he is always doing something to make himself uncomfortable," and then fell asleep again, to dream that she was once more in the old church of La Rochelle, with a strong arm around her, and a grave voice assuring her, through the roar of the mob, "There shall not a hair of your head be hurt."

She woke to find the sunshine streaming in through the window, and Agnes pulling at her hand, trying to rouse her. The roar had changed into the hum of her aunt's spinning-wheel down stairs. She had half expected a reproach for her behaviour of the previous evening, when she crept down at last late to breakfast, and found Madame Chevalier alone in the room. But though the widow's manner was grave, it was kinder than usual, and there was no reproach in her eyes, as she refused the girl's offer to accompany her on a visit to the hamlet, and bade her take her embroidery out into the garden, and sit there instead. Agnes had gone up to the chateau, and Eglantine felt a little lonely as she sat on the rustic bench in the old arbour, and watched the golden marguerite blossom on the crimson velvet under her hand. Rene had gone out immediately after breakfast, her aunt had said. He was always out, it seemed. She began to nurse a vague feeling of injury until she saw him coming toward her down the garden-path, and then a sudden inclination to fly seized her. She did not feel prepared for a *face-a-face* with Rene, but his quick, unhesitating tread left her no alternative.

She would not look up when he stopped in the entrance of the arbour, and his shadow fell across her work. Rene watched the bent, flushed face for a moment, and then laid his hand upon the swift fingers, and made her look up.

(To be Continued.)

## SEPARATION.

The word is spoken, the tie is broken,  
Our bleeding hearts are torn in twain;  
When sore hearts sever and part forever,  
No earthly balm can soothe their pain.

Our lives are blasted, our brief joy lasted  
A fleeting hour and then was dead,  
The thoughts that grieve us can never leave us—  
'Twas only joy and love that fled.

On no to-morrow shall brooding sorrow  
Pluck out his deep corroding darts;  
Where Love lay laughing, now Grief sits quaffing  
The bitter tears that fill our hearts.

—Ruyter B. Sherman, in *The Week*.

## A NEW SAVONAROLA.

The denunciation hurled by Dr. Liddon from the pulpit of St. Paul's Cathedral on Sunday, December 29, against the increasing luxury of the age, and the wicked manner in which marriages are too often contracted, was as timely as it was needed. When Dr. Liddon speaks he has usually thought his subject well out. It is acknowledged by all men that he is the most eloquent preacher the Church of England possesses, but he is not one of those who allow a torrent of unpremeditated words to flow from their lips. His sermons are not only written out beforehand, but their subjects occupy much of his attention during the couple of months which precede his residence at St. Paul's. We are very glad that his words have caught the ear of the general public, for they will make people talk and think of two subjects which are of the highest importance to our well being as a nation. The eloquent Canon's remarks have also been made the subject of criticism in the press, and, though this has not on the whole been favourable, people will draw their own conclusions, and the greater publicity that is given to Dr. Liddon's denunciations, the more chance there is of English people taking them to heart. With all due respect to our brethren of the pen, it stands to reason that a clear and able thinker, a priest exercising one of his most solemn duties, a preacher who knows that thousands hang upon his words, an upright and honourable man, who has nothing to gain from public favour, will be much more likely to know what he is talking about than those who have to dash off, at a moment's notice, a readable article or a brilliant "note" on such subjects as those which formed the staple of Dr. Liddon's restrained eloquence.—*Church Review*.

## THE LAST OF THE POETICAL DRAMATISTS.

With Dr. Westland Marston, whose death at the age of seventy-one has occasioned some regret, passes away an interesting figure in the world of literature. The deceased poet devoted his talents at an early period of his career to the stage, and for many years continued to be one of the most prominent English dramatists. But he also shone in other capacities. He was a prolific contributor to literary journals; he was an acute and discerning critic, he wrote several highly popular lyrics, "The Death Ride to Balaclava" being perhaps the best known—and he also tried his hand with success at fiction. It is, nevertheless, as a dramatist that Dr. Marston earned his claim to permanent renown. What is more, he is perhaps legitimately entitled to be classed as the last of the poetical playwrights. In saying this we by no means affect ignorance of the merits of Mr. W. G. Wills, who has done excellent work in the same domain. It may be questioned, however, whether anything so lofty in aim and dignified in execution as "The Patrician's Daughter" and "Strathmore" has been produced by dramatic authors of a more modern date than Dr. Marston. The latter had the good fortune to win his spurs at a time when there was still a strong taste for blank verse and what may be called the romantic drama in classical form. When Dr. Westland Marston began to write for the stage, its traditions, so worthily maintained by Sheridan Knowles, had still their hold on the public. A man might write a five-act tragedy and hope, not only to see it produced on the stage, but to find it received with favour. The poet who does so now is a fit object of compassion for his friends.—*Newcastle Daily Chronicle*.

## LIBERALITY OF THE NIZAM.

The Nizam of Hyderabad has earned the thanks, not only of the medical world but also of suffering humanity in general, by the interest he has taken and the experiments which he has had carried out at his own expense with regard to the use of chloroform as an anæsthetic. Some few years after the late Sir James Simpson had brought chloroform into vogue as a means of allaying pain it was ascertained that a certain proportion of deaths, roughly put down as one in two thousand five hundred or three thousand cases, was attributed to its employment. It became a moot point in the profession whether this mortality was due to arrest of the breathing or to arrest of the action of the heart, and until quite recently the question has remained more or less an open one. In January, 1883, the Residency Surgeon at Hyderabad, at the request of the Nizam, appointed a commission to

investigate the question, and the results of the inquiry went to confirm the view that the lethal effects of chloroform were always exerted primarily upon the respiration. Desirous of throwing, if possible, still more light on this important point, His Highness sent £1,000 to the editor of the *Lancet*, requesting him to engage the services of a thoroughly competent investigator for the purpose of carrying out in India another series of experiments. Dr. Lauder Brunton consented to undertake the task, and carried out, with the aid of three other medical gentlemen, in the course of two months' unremitting labour, no fewer than 430 experiments, performed upon 268 'jugs and seventy monkeys. The report of the results obtained has just been received in England, and appeared in a recent issue of the *Lancet*. It confirms the conclusion arrived at by the members of the commission which experimented in 1888. In every case respiration stopped before the heart, and it is to the breathing of the patient that the attention of the administrator must now be devoted without intermission. Chloroform, as an anæsthetic, has decided advantages over ether. It is rapidly eliminated from the system, while the latter is not so easily got rid of, and is often found to interfere with the taking of nourishment. It is curious, and in many ways a gratifying, circumstance that night should have been thrown from the East on a point vitally affecting the right application of one of the most valuable discoveries ever made in the West.—*Exchange*.

## BURGLARS.

There is nothing that makes the householder so nervous as the report that there are burglars in town. Every noise frightens. Darkness is full of fears. Mystery lurks in every corner. Bolts and bars are examined and tested. Every precaution is taken.

And when at last some brave woman finds the burglar in her closet, and holds him until the police arrive, what a sense of relief fills every heart. Security, peace and happiness are once more at the fire-side.

Yet with all this fear and dread that the burglar causes he is not half as dangerous as disease, which so often comes as a thief in the night. Probably most of the readers of this article remember Mr. K—. He was strong, vigorous and healthy. He did not fear sickness. But his nerves began to weaken from overwork. Then headaches, poor sleep, dizziness, palpitation of the heart, and tired feeling, warned him that disease was stealing away his life. But he disregarded the warning. Soon his face became pale, thin and haggard; his eyes sunken and heavy; his skin dry and sallow. His friends spoke of his changed appearance. That memory of which he had been so proud began to fade, and had it not been that he used Paine's Celery Compound, he would soon have been numbered among the many whom overwork or some other cause of nerve weakness, has brought to death or insanity.

This unequalled remedy for nerve and brain power restored elasticity to his step, sparkle to his eyes, colour to his cheeks, strengthened the heart's action and gave him good sleep, healthy digestion and vigour of mind and body. Paine's Celery Compound did this for him and for others of your friends. It will do the same for you. It is a providential discovery of an eminent physician. It is a pure, scientific, health giving medicine.

In speaking of the duty of insurance, Mr. John L. Blair, vice president of the North American Life Assurance Co., said:

"At times people are met with who without due consideration speak of the life insurance agent as a bore; but, gentlemen, the calling is an honourable one and well worthy of men of the highest character and intelligence.

"A life insurance policy is the sole protection against penury in thousands of homes to-day. The insurance agent, who by explanation and argument prevails upon the head of the family to insure his life, is really doing a noble and beneficent work. Look into a countless number of homes and what do we see? A happy family group, love, joy and plenty their portion. But on what does a continuance of this state of things depend? It is to a very large extent upon the father of the family being spared as bread-winner for all the rest. Let death enter the dwelling and snatch away its head, they are at once left without the means of keeping up the pleasant home with its many cheerful surroundings; a struggle for food and raiment has to be made; the young folks are taken from school and made to work in shop or factory at small wages, so as to help a struggling mother in her arduous battle to eke out a living for her family.

"Against all this a life insurance policy is sure protection, and it is the imperative duty of every man who cannot otherwise make provision for his wife and family in the event of his death, to insure his life, to do it promptly and gladly. Inasmuch as by far the greater number of people are wholly unable to make provision for their loved ones by ordinary savings, it is an imperative duty to insure their lives, and so secure them against want and all the miseries of extreme poverty. Hence they ought to insure promptly and gladly, thankful that such an easy method of securing the dear ones against want and untold troubles is within his reach. Promptly, because we know not what may be on or before the morrow. Gladly, because a burden of anxiety would be relieved by knowing that in the event of death, dearly loved ones would not be left to struggle with want and poverty. Thankful because this result can be attained by life insurance. Therefore, gentlemen, let me say, set out with determination to succeed and at the close of the year will be seen splendid fruits of your labour."

## British and Foreign.

BY 401 to 299 the New Zealand Wesleyans have resolved to separate from the general conference of Australasia.

In the Argentine Republic any one arrested in a state of intoxication is sentenced to sweep the streets for eighteen days.

MR. S. WILLIAMSON, M. P., has purchased Bellfield House, Anstruther, to be presented to the congregation as a manse.

THE Prohibition League started in Edinburgh propose to hold a national conference and inaugural public meeting early in March.

THE building for the Young Men's Christian Association in Melbourne is to cost \$250,000, no less than \$150,000 going for the site.

MR. SPURGEON has contributed \$250 to the building fund of the new church about to be erected at Mentone at a cost of \$10,000.

FENWICK church has been reopened after thorough renovation. The oak pulpit used by William Guthrie 240 years ago is still retained.

BELFAST, which had a population of only 75,000 in 1841, is likely before the next census to have increased to over a quarter of a million.

"THE Bible in Browning" was the subject of a remarkably interesting recent Sabbath evening lecture by Rev. A. C. Mackenzie in St. David's, Dundee.

THE Edinburgh divinity students have invited their Glasgow brethren to dinner, with a post-prandial debate on the relation of the Church to social questions.

MISS GOODSMAN, by whom the Free Church at Scone was erected at a cost of \$16,500, has provided in addition a chime of bells of the value of nearly \$1,000.

THE Rev. A. Matheson, minister of Glenshiel for nearly twenty-six years, died suddenly a short time since; two months ago he was struck with paralysis.

AT the annual conversazione of the choir of St. Columba Church, Glasgow, Dr. McLean expressed his belief that their Gaelic psalmody was the best in the country.

DR. PAGAN, of Bothwell, has been actively engaged at Perth and Aberdeen in organizing the meetings in the north to be addressed by Dr. Pierson of Philadelphia.

MR. STUART-GRAY, of Kinfauns, the heir-apparent to the earldom of Moray and a well known Free Church elder, is a candidate for the County Council in Perthshire.

MR. JAMES MUIR, the youngest grandson of the late Dr. Muir of St. Stephen's, Edinburgh, has been appointed Professor of Agriculture and Rural Economy in Cirencester College.

THE late Mrs. Craik was censured for retaining her literary pension after she became rich; but it now appears that she gave it to Dr. Westland Marston, who was in very sore straits.

THE Rev. Alexander I. Henderson, of Birmingham, a son of Rev. Dr. Henderson, of Paisley, was inducted to Anderson United Presbyterian Church, Glasgow, on the 13th inst.

AT Bedford, where John Howard was a faithful deacon of the Church, a bronze statue of the philanthropist is to be erected, where it will make a worthy companion to that of John Bunyan.

IT is proposed to restore the Abbey Church of Haddington at a cost of \$113,750, towards which the heritors would provide \$10,000, the remainder to be raised by public subscription.

THE Rev. C. A. Salmond, M.A., preached his farewell sermon at Rothesay to crowded congregations lately. He is to be inducted to his new charge at Morningside, Edinburgh, on 22nd inst.

THE heirs of Talleyrand have decided to postpone the publication of his "Recollections" and letters for twenty years more on account, it is said, of the exposure they make of Buonaparte.

DR. VERNER WHITE has closed his ministry at South Kensington, and after fifty years of energetic service will spend the evening of his days in retirement. He has removed from London to Woking.

DR. HUTCHISON STIRLING, in the second of his second course of Gifford lectures at Edinburgh, delivered to a crowded audience, said it was only since Darwin's time that Atheism had set in like a flood.

CARDINAL MORAN claims that a fifth of the Australian population are Roman Catholics; but his estimate is questioned, and he is said to be notorious for making statements which he is unable to verify.

THE Victorian Assembly, besides appointing Rev. John McNeil as its evangelist, has set apart six ministers to prosecute evangelistic work for three weeks in the course of the year within the bounds of two Presbyteries.

THE Nonconformist ministers of Halifax, England, have formed themselves into a union, similar to that which is working so well at Glasgow, to make a united attempt, mainly by visitation, to reach the non-church-going.

DR. RAINY, in an address on "Australia" at the annual festival of the Sutherland Association of Edinburgh, said that in the Australian colonies there were plenty of Highlanders, but he did not know of a single instance of a Gaelic congregation.

THE Bishop of Manchester invites his cathedral clergy and chaplains to co-operate with him in providing instruction for candidates for holy orders in the practical work of a parish and in reading and speaking, as well as in theology.

MR. PETER REIL, the donor of the *Suzanna* for a home for convalescent hospital patients in London, is said to have made it a rule to set aside every year one tenth of his income for charitable purposes. He began life in humble circumstances.

A STAINED-GLASS window, designed by Mr. Burne Jones, has been placed in St. Brycedale Church, Kirkcaldy, in memory of Mr. Robert Nairn, eldest son of Mr. Michael Nairn, founder of the floorcloth industry in Scotland. The subject is the Hebrew captives in Babylon, as described in Psalm cxxxvii.

## Ministers and Churches.

THE Rev. D. McLeod was inducted to his old charge in Priceville on the 27th ult.

THE anniversary services of St. Andrew's Church, Blyth, were conducted on Sabbath, February 2nd, when the Rev. Principal Grant, of Kingston, preached able and eloquent discourses to large and appreciative audiences.

THE Collingwood Sabbath School supported a pupil at Pointe-aux-Trembles Boys' School last year, and at the anniversary of the Sabbath School, which was held last week, it was unanimously agreed to support another pupil this year.

THE Chicago Interior says: The Rev. W. T. McMullen, D.D., pastor of Knox Presbyterian Church, Woodstock, Ont., and ex-moderator of Canadian General Assembly, preached in the Church of the Covenant, Chicago, last Sabbath week.

THE members of the Rev. J. W. Cameron's congregation, Mornington, met in the manse on January 27th; and read an address, which stated that their pastor "had won the admiration of the whole congregation," and presented him with a good astrakhan coat.

THE Rev. John Pringle, Port Arthur, was presented recently by the Sabbath school with an address expressing grateful and appreciative recognition of his valuable services as superintendent for the last four years. The address was accompanied by a costly and beautiful set of unplucked otter furs.

QUEEN'S College Journal, jubilee number, announces the founding of a scholarship in the Theological department of the university by Mr. Hugh Waddell, South Monaghan. The scholarship is in memory of his mother, is to be competed for annually by divinity students, and is worth \$120 per year.

DR. COCHRANE has received intelligence of the resignation of Dr. Jardine, of Prince Albert. As, in all likelihood, the Home Mission Committee will be asked by the congregation to make another appointment, at the meeting in March, he will be glad to receive applications from brethren who think favourably of settling in this important field.

AT a meeting of the Brockville Presbytery held in Brockville on the 15th of January, a call was moderated in, from the congregation of Lyn and Caintown, vacant by the death of Rev. J. J. Richards, to Rev. J. J. Wright, B.A., a recent graduate of Queen's. The call was accepted and arrangements made for Mr. Wright's ordination and induction.

THE Rev. Dr. McTavish recently preached anniversary services in Chesley which were highly appreciated. It was the congregation in which the Doctor was brought up, and his services are as much valued there as elsewhere, a fact that leads the *Enterprise* to remark that the proverb about the prophet in his own country is in this instance an exception.

THE unostentatious but neat and commodious building for the South Side Presbyterian congregation, Toronto, is nearing completion. The opening services are arranged for Sabbaths, 16th and 23rd of this month. Professors Gregg, McLaren, Rev. Dr. McTavish, Rev. Messrs. S. Lyle, W. A. Hunter, W. T. Jeffery and Dr. Thomas are expected to take part. On the evening of the 20th a social will be held.

DR. REID has received from the executors of the estate of the late Hon. A. Morris \$6,199.49, being the amount held by him as trustee, the same being intended for the purpose of establishing a mission to the Jews in Palestine. Dr. Reid has also received from the Rev. P. M. Morrison, Halifax, the sum of \$2,562.91, being contributions from congregations in the Synod of the Maritime Provinces for Home Missions in the North West.

THE children of St. John's Church Sunday school, Brockville, held their winter entertainment on the 3rd of January. After tea a programme filled entirely by the children was presented, and it is only giving credit where credit is due to say that those who took part acquitted themselves well. Mr. J. J. Bell, the Superintendent, occupied the chair, and, in a few remarks, told of the prosperity of the school during the past year. A very pleasant evening was spent.

A MEETING was held in the manse, West Fort William, Presbytery of Winnipeg, on Tuesday evening, February 4, for the purpose of organizing a Woman's Home Missionary Society, its object being to support the Home Mission and Augmentation Schemes of our Church and increase a deeper interest in Christian work. A good number of ladies were present and the Society commenced with a considerable amount of enthusiasm. The office-bearers elected are: Mrs. J. L. Simpson, president; Mrs. C. J. McLennan, vice-president; Mrs. Esselmont, secretary; Mrs. Alex. Mackenzie, assistant-secretary; Miss Piper, treasurer.

THE anniversary of the opening of the handsome church occupied by the congregation of St. Andrew's, Carlton Place, two years ago, was celebrated on Sunday the 12th ult., when two able discourses suitable for the occasion were preached by Principal Grant of Kingston. On the following Tuesday evening an entertainment was held at which Dr. D. W. Campbell, a student of the Montreal College, who has been obliged to give up work for a time on account of his health, delivered a lecture on Paris, illustrated with lime light views. The ladies of the congregation have asked to be allowed to put a pipe organ in the church, which was, of course, readily granted.

THE annual social in connection with First Presbyterian Church, Truro, was held January 30th and was largely attended. The annual reports from the various societies in connection with the congregation as well as the congregational report show this historic congregation, now in its 120th year, to be in a prosperous condition and most thoroughly organized for efficient work. The church grounds which form a fine square in the centre of the town, have been laid out under the direction of a landscape gardener, and the building itself lighted with the incandescent light. The pastor, Rev. J. Robbins, has been presented with an appreciative address and a fur coat. We are glad to know his health is restored.

THE Chatham Presbyterial Woman's Foreign Missionary Society held their fifth annual meeting in Ridgetown, Friday, January 31. A morning session was held for the election of officers and other business. The officers for the ensuing year are: Mrs. Cooper, Chatham, president; Mrs. Walker, vice-president; Miss Storrs, secretary; I. McNaughton, assistant secretary; Mrs. Laughton, Bothwell, recording secretary; Miss Wilson, Ridgetown, treasurer. Mrs. Roger, London, spoke on certain changes in the constitution. Discussion was taken part in by Mrs. Roger, Mrs. Ball, Mrs. Cooper, Mrs. Walker, Mrs. Barr, Mrs. Currie. On motion being put, eighteen were in favour and ten against. Mrs. Forbes led in prayer, and the meeting adjourned. At the afternoon session, the president in the chair, the reports which were read from the twelve auxiliaries and five mission bands showed a gratifying increase. Contributions in clothing were sent to the North West valued at \$500. Amount to presbyterial treasurer, \$504. The address of welcome was read by Miss Smith, and responded to by Mrs. Gracy. On motion of Mrs. Macdonald, the reports were confirmed. Dedicatory prayer was offered by Mrs. Wilson. An address by the president was full of encouragement and hope. A very interesting paper on "Giving" was read by Miss Fairquharson, and a solo was rendered by Mrs. Taylor. The ladies then listened with great pleasure to Mrs. Ball, of Vanneck, who in her loving kind way urged the Society on to do greater things. An excellent paper on "Woman's Duty" was read by Miss Bruce. Greetings by sister societies, and a solo was given by Miss McKinlay. Mrs. Barr, of Windsor, full of enthusiasm, said the Society spent far too much money at home and sent far too little to

the foreign field. Mrs. McCulloch closed in prayer. An "At Home" was given in the basement of the church in the evening, after which a meeting was held, presided over by Rev. Mr. McRobbie. A very interesting lecture on "Women of India" was delivered by Rev. Mr. Smith, of Ahmednager.

THE Canadian McAll Auxiliary held its annual meeting recently in the Y.M.C.A. parlours, at which there was a large attendance. The chair was occupied by Rev. Dr. Parsons, who, after the opening ceremony, made an encouraging address. The treasurer announced that after paying all expenses they would be able to send \$1,535 to the mission in France for the support of their two halls. Dr. Aikins had given the auxiliary \$200 on condition that they support another hall. This the auxiliary accepted, and they were informed that the third hall would in all probability be in Toulon. They will in future have three halls under their care. The Secretary's report was a most encouraging one. It said that there were now 126 halls in France, and all in a flourishing condition and doing a good work, and several of them had a seating capacity of from 500 to 700 persons. One of these halls had lately been established at St. Quentin, and is the first building erected in the place where the Protestant worship has been carried on since the days of the Huguenots. A small band of Protestants assembled there once a year in a cave to worship. The auxiliary has increased in membership. They now have 300 regular and eleven life members. The average attendance at the meetings had been thirty-three, and there had been an increase of \$300 in donations during the year. Short but encouraging addresses were made by Revs. Dr. Johnston, Dr. Macvicar, G. M. Wrong and A. F. McGregor in moving and seconding the adoption of the report. These were the officers appointed for the ensuing year: Mrs. Edward Blake, president; Mrs. S. C. Duncan-Clark, Mrs. W. T. Atkins, Mrs. Macvicar, Mrs. Howitt, Mrs. Finch and Miss Copp, vice-presidents; Miss M. Carty, secretary; Miss Inglis, treasurer; Mrs. James Campbell, Jarvis Street; Mrs. John Kerr, Mrs. Litster, Mrs. James Gooderham, Mrs. Dalton, Mrs. Jos. Henderson, Miss M. Wilkes, Miss Caven, Miss Ogden, Miss McCallum, Miss Peithon, executive committee. It was unanimously decided to change the name from the Canadian McAll Auxiliary to the Canadian McAll Association, in order that they may extend their work throughout the Dominion by forming auxiliaries.

PRESBYTERY OF BARRIE.—The last regular meeting was held at Collingwood on January 28. There were only eight ministers and three elders present. The absence of some ministers was accounted for as being due to their suffering from the epidemic. There was little business of general interest. The Rev. J. Wilkie, of Indore, was invited to sit with the Presbytery. Dr. Campbell was elected Moderator for the next half year. It was agreed to recommend to the Home Mission Committee the appointment of the Rev. J. B. Duncan as ordained missionary at Larry Sound. Mr. Griffith, ordained missionary at Sudbury, was authorized to provide for the election of elders and to ordain them. An encouraging report of the work there since his recent appointment was received. The Presbyterial Woman's Foreign Missionary Society presented a report of their work for the year. Though there is no falling in interest, there has been a decrease in the membership and in the amount of contributions attributed to the disbanding of a children's mission band and the scarcity of money. The membership is 267, and the contributions \$597.71; the decrease, fifty-eight in number of members, and \$27.75 in the amount contributed. In the evening a public meeting was held in the Church, Dr. Campbell presiding. Rev. Mr. Wilkie delivered an interesting address on the condition of women in India. Mr. M. U. Bethune, of Gravenhurst, spoke forcibly on the Gospel as the only power for the salvation of men, and uttered emphatic dissent from the opinions of Canon Taylor and others of unsound views. The church choir, led by Mr. Copeland, provided admirable music. The solo—a missionary hymn—sung by Miss Duffy, was highly appreciated. Notice of motion was given to change the hour of meeting from eleven to ten o'clock a.m.—ROBERT MOODIE, Pres. Clerk

### ANNUAL CONGREGATIONAL MEETINGS.

The annual meetings of Cheltenham and Mount Pleasant congregations were held on the 11th and 16th ult. respectively. All the reports, from the session, Sabbath school, managers', and Auxiliary Woman's Foreign Missionary Society, were encouraging, showing progress in every department of the church work. Both congregations are practically out of debt. The meetings were held in the evening and were well attended.

The annual meeting of Geneva Church, Chesley, was held on the 22nd ult., the pastor, Rev. J. Ferguson, M.A., B.D., in the chair. Session reported 335 on the roll; twenty eight added and fifteen removed during the year with an increase of families from 180 to 185. A Young People's Society for Christian work and a branch of the Ladies' Foreign Mission Society were organized and have been doing good work during the year. The envelope system was unanimously adopted and steps were taken to pay off the Church debt during 1890. The contribution to the schemes were ahead of any previous year and the treasurer's report showed a considerable balance on the right side.

The annual meeting of the congregation of St. John's Church, Brockville, was held on Friday evening, January 17, at which there was a large attendance. The reports of managers, building committee, Sunday school, Woman's Foreign Missionary Society, Young People's Association, Mission Band and Session were presented, showing a satisfactory state of affairs. The sum of \$1,187 had been placed on the plate at a collection on one Sunday towards reducing the church debt of \$3,000, which it is expected will be paid off in three years. It was decided to make all the seats in the church absolutely free. A committee was appointed to consider the question of a new instrument for the choir. After the meeting the congregation was entertained to tea and music by the Young People's Association.

The annual meeting of the congregation of the First Presbyterian Church, Brantford, was held last week, Rev. J. C. Tolmie occupying the chair. The reports of the various committees and societies were received and adopted. The Session reported that during the year they had carefully gone over the roll, and struck off the names of those who had either left the city without certificate, or had ceased to attend the ordinances of the Church. The present membership is 293, of those seventy have joined since Mr. Tolmie's settlement. The managers reported that the increase in the ordinary revenues of the Church was \$517 over that of last year, and that at the close of the year they had a balance of \$232 on hand. The Sabbath school showed marked increase, there being seventy-one more pupils on the roll at the close of the year. The reports of the Ladies' Aid, Woman's Foreign Mission, and Christian Endeavour Society were also very encouraging. The last named has only been in existence a few months, and yet has an active membership of over fifty.

The annual meeting of the Caledonia congregation was held on Friday, 24th ult. There were present about 150, which considering the state of the roads and the ravages of "la grippe" was good. Most encouraging reports were presented from the session, Board of Management, Sabbath Schools, Society of Workers for Christ, Missionary organizations, etc. Fifty-eight new members have been added during the year and sixteen removed, leaving the actual present membership 285. The average attendance at the Sunday School has risen to 136, besides 19 teachers and officers—total on the roll, 220

including officers. The Society of Workers has a total membership of forty-two, equal numbers, and continues strong and vigorous and highly salutary in its influence. The Missionary Association reported the contribution of \$740 to missionary work, of which \$265 was for foreign missions, \$226 for home missions, and \$123 for the evangelization of Lower Canadian French. Total monies received and disbursed, over \$2000. Cash balance on hand, \$386. Messrs. S. Moore, J. Thorburn, J. Patterson and C. Moses were elected new managers. The managers were instructed to proceed with the erection of a manse, not to exceed in cost \$2,000 and the material on hand. The social which followed the hearing of reports was much enjoyed.

The annual meeting of the Midland congregation was held on the 15th ult., and was largely attended by members and adherents. Interesting reports were read showing the congregation to be in a flourishing condition. On Thursday evening the Sabbath school anniversary took place. After tea had been served in the basement, the children and their friends gathered in the church for the distribution of prizes. In this school a system of written examinations has been adopted and used with success for the past three years. They are held every three months in the school-room on Saturday afternoon in the presence of a number of the teachers, the subjects being the lessons, Shorter Catechism and pastor's Sabbath morning texts. Prizes are given to those attaining the highest number of marks for the year. After the distribution of prizes Miss Henderson, the organist of the church, was presented with a handsome piece of silver plate by the congregation in appreciation of her services, and Mr. James, the pastor, with a beautiful plush covered easy chair.

The annual congregational meeting of the Norwood Presbyterian Church was held on the evening of the 21st ult. in the basement of the church. Owing to the very unavourable weather the attendance was only fair. The report of the secretary treasurer, Mr. W. E. Roxburgh, was a most favourable one, and showed the following amounts to have been contributed for the different divisions of church work: Weekly collections, \$271.16; stipend fund, \$932.60; building fund including organ, \$568.21; missions, \$163.55; Sunday School, \$65.19; for Sunday School purposes, \$65.19. Total amount contributed, \$2,065.21. The report of the Session showed a goodly increase in the membership and the report of the managers was equally as gratifying. The report of the secretary-treasurer of the Sunday School, Mr. J. W. Clark, showed that the total receipts, including last year's balance, amounted to \$183.92, and that the total expenditure amounted to \$159.50, leaving the handsome surplus in hand of \$24.36. The retiring managers, Messrs. A. R. Anderson, Jas. Pengelly and G. Gardiner were re-elected and Dr. J. C. Moffat and Mr. J. A. Harper were appointed auditors. During the evening refreshments, consisting of tea, coffee and delicious sandwiches, were served by the ladies of the congregation.

The annual meeting of St. Andrew's Church, New Westminster, B.C., was held on the 30th ult., Rev. T. Sculei, the pastor, in the chair. Mr. R. F. Anderson acted as secretary. Attendance good. After praise and prayer the various reports were read. The session report showed an addition of seventy-two to the membership, twenty-four by profession and forty-eight by certificate: fourteen were certified to other congregations, seventeen had left the bounds without certificates, two members removed by death. The Sabbath school report showed 123 scholars on the roll. \$84 raised in school, \$39 of this amount was given to missions. Two branch schools had been organized during the year in connection with the congregation. The report of the Missionary Society and Mission Band was read by Miss McDougall, which was an admirable one. Raised for missions from all sources, \$345. The Young People's Society reported an average attendance of thirty. The managers' report showed the financial condition of the congregation to be good, the average collection per Sabbath being \$55. A debt remains on the new church which the congregation are taking steps to reduce gradually. The outlook for the congregation is bright. The city is growing rapidly, and many of those coming to the province are Presbyterians. The congregation of St. Andrew's had the great pleasure of hearing the Rev. D. J. Macdonnell, of Toronto, give a stirring address on missions during his recent visit to the province; such an address cannot fail to do lasting good.

The annual meeting of Mill Street congregation, Port Hope, was held in the church on Thursday evening, 23rd ult., the Rev. Wm. MacWilliam, pastor of the church, in the chair. Reports were presented by the various organizations engaged in church work in connection with the congregation. The Sabbath School has on the roll 113 scholars, and 16 teachers and officers. It contributed for various purposes, \$80, and made a respectable addition to its library. The Woman's Foreign Missionary Society held monthly meetings throughout the year, which were well attended, and were helpful in increasing kindly social interest among the members. The contributions for the year amount to \$63, together with clothing for the File Hills Indian school valued at \$40. The Young Women's Mission Band reports itself as being in a very encouraging condition, and its contributions amount to \$19.87. There is also a Children's Missionary Band, numbering twenty, to whom instruction is given on the needs of children in heathen lands. The Board of Managers congratulated the congregation on the fact that it was able to report a small balance on hand, after placing a furnace in the church, out of the year's ordinary revenue. The total income has been \$1,487.20, and the expenditure \$1,479.52. The collection for the schemes of the church, under the direction of the Session, amounted to \$184. The amount contributed for all purposes reaches the sum of \$1,879.20, a highly creditable exhibit for a small church such as Mill Street, and on which the Rev. Mr. MacWilliam and congregation are to be congratulated.

The annual meeting of Knox Church, Cornwall, was held on Wednesday evening, 29th January. There was a good attendance. The chair was taken by the pastor, the Rev. J. Haste, and after devotional exercises, the minutes of the last annual meeting were read. Reports were then presented by the various organizations, all of which were very gratifying. The Session's report was read by the pastor, which stated that after revising the roll, there remain 138 families and 290 communicants. Forty-five were received during the year, eighteen by certificate and twenty-seven on profession of faith, and of the latter twenty-two were from the Sunday School. Baptisms, twenty-eight; deaths, eight. Gratification was expressed at the marked increase in the Sunday School, both in attendance and contributions, and suitable reference was made to the unusual amount of sickness which had prevailed for some time. The report of the managing board was next read, from which it appeared there was an increase from pews and plate collections over the preceding year; also an increase of \$110 for schemes of the church; an increase from the mite society; an increase from the Woman's Foreign Missionary Society, and a total increase over the year 1888, of \$1217.43. The average per family for 1889 was \$32.32, as against \$24 in 1888. The total for the schemes was \$643.64, and for all purposes the total was \$4,488.04, as against \$3,270.61 in 1888. On recommendation of the board, the meeting agreed to adopt monthly payments for pews. The three managers elected were Mr. Wm. Hodge and Messrs. J. T. Kirkpatrick and P. E. Campbell, re-elected. Lady collectors for the ensuing year are Misses Adah Davis, Maggie Craig, Maggie Arthur, Gardner and Ferguson. On motions duly made, hearty votes of thanks were passed to the choir, and to the lady collectors for the building fund. Mr. Wm. Mack, M.P.P., was called to the chair, when on motion of Mr. Hill Campbell, seconded by Mr. J. T. Kirkpatrick, a special vote of thanks was passed to the pastor for his energetic and successful labours during the year.

The annual meeting of the congregation of Melville Church, Fergus, was held on Monday, January 27th. The pastor, the Rev. R. M. Craig, occupied the chair and Mr. Nairn acted as secretary. After devotional exercises the business of the meeting was proceeded with. The managers' report was presented by Mr. Nairn and showed the total receipts for the year to be \$1840.71, and expenditure \$1,678.87, leaving a balance of \$161.84 on hand. Mr. Argo presented the report of the Missionary Association which showed receipts for the year to be \$572.47, which added to all other contributions to the schemes of the Church gives a net amount of \$2,211 which has been divided as follows: Colleges, \$157; Home Missions, \$219; Augmentation, \$122; French Evangelization, \$1,173; Foreign Missions, \$440; Aged and Infirm Ministers, \$70; Widows and Orphans, \$50; and Assembly Fund, \$10. Mr. Forbes presented the report from the Woman's Aid which showed receipts to the amount of \$217.70, the greater part of which has been expended on missionary and charitable objects. Mr. Ferrier presented the report from the Woman's Foreign Missionary Society which showed receipts to the amount of \$230.74, and in addition, clothing to the value of \$150 has been sent to the Indians of the North West. The superintendent, Mr. Rennie, presented the Sabbath school report, which showed the school to be in a healthy condition, special interest being taken in missions; the financial report showing that \$159 of the \$193 contributed had been set apart for this object. All the reports were adopted and the thanks of the congregation given to the various organizations. The retiring managers, Messrs. Nairn, Barnett, Burn and McDonald, were re-elected, and it was decided to place a copy of the *Record* in every family of the congregation. The question of manse accommodation was discussed when it was unanimously agreed to build a manse. The managers were instructed to purchase the lots, consisting of one acre of land on Union Street, offered by Mr. Pennie. A large building committee was appointed and instructions given to proceed at once with the work. The long metre doxology was heartily sung and the Rev. Dr. Smellie closed the meeting with prayer.

The annual business meeting of the congregation of the Church of the Redeemer, Deseronto, was held a short time since. Mr. S. Russell was called to the chair, and the meeting was opened by devotional exercises conducted by Rev. R. J. Craig, M.A. The reports of the Kirk-Session, Board of Managers, Ladies' Missionary Association, Steady Gleaners, and Sabbath School were read and the various financial statements presented. These were found of a very interesting and encouraging character, showing that the past year had been one of unusual prosperity. The total amount of contributions by the congregation was \$2,400, of which \$407.20 had been raised by the Society of Steady Gleaners for the reduction of the church debt, and \$150.64 by the Ladies' Missionary Association for the different Schemes of the General Assembly of the Presbyterian Church in Canada. The number of families connected with the congregation is 115. The Sabbath school receipts during the year were \$259.11; there were twenty teachers and 190 scholars on the roll. The total congregational debt had been reduced during the year from \$321 to \$159. The Golden Rule Mission Band had been organized by members of the Ladies' Missionary Association for the purpose of interesting the young in missionary work. Heartly votes of thanks were tendered to the Steady Gleaners, the Ladies' Missionary Association, the ladies who had assisted at the annual tea-meeting, the choir, etc., for their active assistance. The committee appointed to prepare a suitable minute in reference to the removal of Mr. and Mrs. J. W. Dexter from Deseronto, presented their report showing that the minute had been properly engrossed and illuminated, and forwarded. Mr. F. H. Sims also read the affectionate reply of Mr. and Mrs. Dexter, in which they expressed their gratitude for this token of kind remembrance and their best wishes for the success of the congregation with which they had been for so many years connected. The action of the committee was sustained and the minute ordered to be entered upon the congregational records. Mr. William Stoddart introduced his motion for the increase of the membership of the Board of Managers from seven to twelve, five of the members to be ladies. After a brief discussion this motion was negatived on a division. The following gentlemen were elected managers for the coming year: James A. Davis, F. S. Rathbun, A. E. Gracey, Lewis Hoppins, James McCaw, Robert Anderson and Peter Lasher. Messrs. G. W. Wright and Robert Massie were chosen auditors. After the choir had rendered an anthem in excellent style, an adjournment was made to the lecture room where the ladies served cake and coffee, and where half an hour was pleasantly spent by all present at the meeting. The congregation was subsequently addressed by Rev. R. J. Craig and the chairman, and after the passage of a resolution ordering the publication of the different reports and statements in pamphlet form this extremely interesting meeting was brought to a close by the singing of the doxology, and the benediction by the pastor. The congregation feel greatly encouraged by the character of the report; and enter upon another year's work with increased zeal and helpfulness.

#### OBITUARY.

THE LATE REV. ROBERT NEILL, D.D.

On Friday, January 23rd, there was taken to "the rest that remaineth for the people of God" one of the most esteemed fathers of the Presbyterian Church in Canada, the Rev. Robert Neill, D.D., for nearly fifty years minister of the charge of Seymour East. Dr. Neill came to Canada about 1837, at a time when there were very few clergymen in Ontario, and when the Canadian Church had to depend entirely on Scotland for her ministers. He was one of a small but most estimable band of labourers, whose high culture, scholarly attainments and noble Christian spirit has left a lasting impression on our Canadian church. Only one survivor of this band still remains with us—the venerable Wm. Reid, D.D., so well known to us all.

Dr. Neill, on his arrival in this country, officiated for a time in St. Andrew's Church, Montreal, as a substitute for the late Rev. Alex. Mathieson, D.D. He then took the duty in St. Andrew's Church, Kingston, during the temporary absence of its pastor, the late Rev. John Machar, D.D. He was ordained over the charge of Seymour East, on January 29, 1840, and continued to exercise his faithful ministrations as pastor of that secluded country charge until a year or two ago, when he retired—being succeeded by the Rev. J. Steele, who recently married his third daughter. At the time of his ordination in Seymour it was a new backwoods settlement, with all the drawbacks that usually attend that stage of progress, such as bad roads, long and fatiguing drives, and small facilities for social intercourse. The minister shared the hardships of his people, and the attachment between them was proportionately strong. At one time his house—then a frame one—was burned down during the night, involving the loss, not only of his household possessions, but also of his much prized library. A substantial stone manse was built on the same site, and is a fitting companion to the stone church, which, in process of time, replaced the first wooden erection. The fortieth year of Dr. Neill's pastorate was marked by an interesting commemorative celebration, manifesting the esteem in which the pastor was held by his brethren as well as by the people that had grown up under his ministry.

Dr. Neill was married, about 1851, to the daughter of another esteemed father of the Church, the late Rev. Dr. Urquhart, long the revered pastor of Cornwall. He had a large family of ten children, all of whom, with their mother, survive him. Three of his daughters

were happily settled near the old home, one of them, as has been said, being the present mistress of the manse. Several of his sons are grown up—some of them being settled in the United States. On retiring from his charge, Dr. Neill went to reside in Campbellford, with the remainder of his family. He died in the 87th year of his age, and the day following that of the funeral was the fiftieth anniversary of his ordination. He was a man of earnest and thoughtful temperament, high culture, varied accomplishments, fine and sensitive nature, broad and genial Christian sympathies, and deeply spiritual in his religious views. As a young man, he had come in contact with the noble Christian spirit of John McLeod Campbell, and never lost the impress of his influence, or his veneration for him as a man and an author. He was an ardent lover of nature, as well as somewhat of a naturalist; and, on this account, as well as that of his quiet and retiring disposition, his secluded country charge was more congenial to him than a more prominent post for which his gifts and acquirements would well have fitted him. His mortal remains were interred on the site of his first pulpit to await that resurrection to which he had so often directed the hearts of his people.

REV. ROBERT EWING.

The Rev. Robert Ewing was called away by death on the 15th of January last. For a good many years he had been unequal to the regular duties of the pastorate because of the weakness of his lungs and a troublesome affection of the throat. These were troubles which attended him during his course as a student, and frequently compelled him for the time to give up his studies. During part of his student days he was a missionary in the city of Glasgow. His district embraced a street commonly called, because of the character of its inhabitants, "Botany Bay," in which many sad scenes of misery were beheld. The work here was greater than his strength could bear, so that after a short time he was forced to resign. While under disease and in much weakness he made a visit to the writer in the country, that he might have change of air. There he continued for a short time. A medical friend being in the neighbourhood, made a careful examination, and stated to the writer that Mr. Ewing could not live many months, because one of his lungs was greatly decayed. But his opinion did not discourage him. He took as much exercise in the open air as his strength would allow, and drank rich milk. So great was the change in a few days that he felt sufficiently strong to return to his work in the city. The writer had very intimate fellowship with Mr. Ewing from our first meeting in the courts of Glasgow University in 1848 until these few years when distance rendered intercourse less frequent. During sessions of our attendance at the U. P. Divinity Hall, Edinburgh, we roomed together, when the writer had opportunity to learn what were the religious sentiments of the companion he valued so highly.

After having come to this country as one of the missionaries sent by the home church, Mr. Ewing wrote enquiring about the climate of Ontario. The report given was such that he concluded the climate would be better adapted to his constitution than that of Scotland. He came to this country in the fall of 1860. The sea voyage was stormy, and tired him severely, so that when he got to land he found it needful to spend the winter in rest with relatives at West Port.

The following spring he came to our manse, where he continued the greater part of two years—often in such a feeble state that he had the impression he could not live many days. But he had a strong desire to live that he might preach the Gospel, and exerted himself by daily efforts to quicken circulation, drinking cod liver oil and cream alternately, so that in the course of some months he was able to preach occasionally, and gradually became so strong that the people of Georgetown and Limehouse called him to be their minister, where he laboured diligently for ten years.

During these years he had much pleasure in preaching the Word, and in having many sealed to his ministry, but had measured out to him severe trials in the loss of his dear partner in life and the return of throat disease, so that he was reluctantly compelled to resign that charge and take rest from public speaking. After consulting the best medical skill he could find, he felt that God in His providence was directing him to some other work for a time. He therefore entered the business of bookseller and stationer in the town of Collingwood, where he continued until removed by the hand of death.

During these years he got so much better in health that he was able to preach frequently and to take an interest in the congregation of which he was chosen an elder. He had a deep interest in all things tending to the spread of the Gospel of salvation, but he did not always approve of the methods adopted.

His standard of what the Church should be was very high, so that he often expressed himself disappointed because the degree attained was so low, and that there should be so many in the Church whose lives were so imperfect.

His views of the divine plan of salvation through faith in Jesus Christ were thoroughly evangelical, so that he had no sympathy with the vague speculations which now and again are propagated by learned dreamers that possibly there may be salvation for some in another way than by faith in Christ.

In the month of August last he was subjected to a very heavy trial in the sudden death by drowning of his highly-endowed and promising son, William Ewing, who by his gifts and diligence won a high place in the estimation of his fellow-students.

We cannot describe the severity of this trial better than in the touching language of a letter sent us: "I acknowledge receipt of your sympathetic and affectionate letter in respect to the decease of my—as you say—noble son, Willie. But I have been so used up, and my head swimming, as it were, that I have not been able to reply to nearly half the letters of sympathy we have gotten. These continue to come from all parts of the world till we have now a good many over a hundred, all full of truest sympathy and consolation.

"He was indeed a noble son in every sense of the term, and above all in elevated Christian principle and ardent devotion to the work on which he had set his heart. That his intellect expanded rapidly was apparent to all who knew him, but eternity only will show how he, especially during the last eighteen months, had grown in grace and developed in deep thoughtfulness far beyond his years, but he is gone so suddenly, so unexpectedly, unseen and unknown to us all. His removal has been a dreadful blow to me and to all in this house.

"Even now it seems hard just to think he who left us lately so buoyant and so full of hope is gone. He seems yet to walk by my side every day, and if only you knew what he was as a son to me, you would not wonder that we grieve. He had far more forethought than most men at fifty, and seemed for years to anticipate and know my every want. Now he is gone, and we must be still, for the Lord has done it. He has gone to a grander, higher and nobler service than he could have rendered here. We shall meet again."

The writer had not an opportunity of meeting Mr. Ewing since that great trial, but from information learns that, though he firmly believed his son was exalted, his weakened frame did not recover from the blow, but became an easy prey to the epidemic by which his life was suddenly closed.

Those who knew him will ever esteem him for his faith in Christ and zeal for the truth and readily express deep sympathy for his widow and surviving son John in losing such an affectionate husband and father. May God's promise to the widow and fatherless be their comfort now. R. H.

## Sabbath School Teacher

INTERNATIONAL LESSONS

Feb. 11, 1890.

THE TEMPTATION OF JESUS.

Luke 4: 1-13.

GOLDEN TEXT.—In that He Himself hath suffered, being tempted, He is able to succour them that are tempted. Heb. ii. 18.

INTRODUCTORY.

Immediately after His baptism and the manifestation of the divine approval by which it was accompanied, Jesus was called upon to go through a very trying experience. For a season He was exposed to the tempter's power. That He might be a merciful and faithful high priest it was necessary that as man He should be tried at all points like as men really are. The first Adam was exposed to the temptations of the evil one and fell; the second Adam was subjected to a greater strain and foiled the tempter at every turn. The prince of this world found nothing in Him.

I. The Tempter.—The scene of the temptation is not precisely stated. All that is said is that at first it was in the wilderness and then in Jerusalem. It is supposed that by the wilderness is meant the north-eastern part of Judea. Jesus did not voluntarily go into temptation. To do so is wrong in every case. He was led by the Spirit into the wilderness. To undergo this ordeal was a necessary preparation for His Messianic work. The trial took place with His Father's permission and under His control. It endured for a long time, forty days and forty nights, during which "He did eat no thing." The temptation of Christ was a reality, not an imaginary or symbolic contest with evil but a soul struggle with the suggestions presented to His mind by Satan. He who entered paradise and tempted our first parents was the same who at the commencement of His redemptive work assailed Jesus. Throughout Scripture Satan, the Devil, is spoken of as a personality. We are not to think of him as in pictures he is often represented. It is not the Satan of the Bible that is an imaginary being; it is the Satan often depicted by poets and painters that is to be regarded as unreal. Were the evil one to approach us in the guise of a hideous and repulsive monster, he might terrify but he would be powerless to tempt. He is spoken of as presenting himself as an angel of light. Only in such fashion could he have approached the sinless Jesus. The temptation of Jesus was an appeal to Him to exercise His divine power presumptuously.

II. The Temptation to Supply Bodily Need by Miraculous Means.—When the forty days were ended Jesus became conscious of hunger. So long abstinence from food would leave Him physically weak. It is always in times of weakness that the tempter comes. Possessed as Jesus was of divine power, He could easily transform the stones of the desert into bread. Therefore the devil suggests to Him this means of satisfying the cravings of nature. Christ went through that temptation as the Son of Man as man's representative. We do not get our daily bread by miraculous means, but by God's blessing on our daily toil, so He will not in this depart from the ordinary law that governs human life. So He answers Satan by an appeal to authority that even he dare not contradict, the authority of Scripture, "It is written." The quotation is from the Greek translation of the Old Testament, Deut. viii. 3. God is the giver of all that is necessary for the life of soul and body. The word of God is as necessary for the soul's life as daily bread is for our bodies. There are higher things than even bread for the hungry.

III. The Temptation to Found His Kingdom by Wrong Means.—Christ had come to found the only universal sovereignty possible, the kingdom of God. By some process Satan presents before His mind a panoramic view of "the kingdoms of the world." Then he says that he will give all these and all their glory to Christ. Thus He could enter on His great power and reign not by way of humiliation and the cross, but by the instant exercise of power. He could at once begin such a reign as the majority of Jewish people expected. Satan had the presumption to lie to Jesus. He claimed that all these powers were under his control; they were his, he said, to dispose of. There are kings and rulers who seem to believe Satan, and who gain thrones and rule kingdoms by Satanic means, but this is God's world, His kingdom ruleth over all. The gift of this world is not at Satan's disposal. For this Satan asks his price. "If thou, therefore, worship me, all shall be Thine." The daring nature of this proposal is evident at a glance. It was nothing less than that Jesus should forsake God and acknowledge the sovereignty of the devil. In answer the tempter is boldly confronted and named. He is spurned, and at the same time answered with the word that he cannot gainsay, "For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Worship belongs to no created being; only the uncreated God is the true object of worship. In the light of this rebuke Satan appears not only cunning but foolish, with his folly laid bare.

IV. The Temptation to Presume on His Father's Care.—Completely exposed and baffled as the tempter was, he does not yet give up his attempt on Jesus. The scene is changed. It is now at the temple in Jerusalem. It is supposed that both had ascended to the flat roof of the building and standing at the edge looking down over the great abyss in the valley of Hinnom Satan again suggests that He cast Himself down. Here the temptation suggested absolute and unquestioning trust in His heavenly Father's power and His watchful care over Him. It may be that the devil thought that by yielding to this temptation the life of Jesus would be destroyed. Here again the cunning of the devil is seen. By Scripture he had been rebuked, exposed and defeated. Now he, too, quotes Scripture to give countenance to his temptation. The passage is from Psa. xc. 1. From the same infallible Word Christ answers, "It is said, Thou shalt not tempt the Lord thy God." God's power is infinite, but to presume upon it for the sole purpose of testing its exercise is daring impiety. Christ had power over all things, but He never wrought miracles for the purpose of appealing to men's sense of wonder and curiosity. In this instance He teaches us that we are not to act in violation of the laws according to which God governs nature, in the expectation that the operation of these laws will be suspended if we transgress them. After all his efforts, Satan's failure was complete. He departs, but it is added, "for a season." Before He suffered on the cross Jesus said, "The prince of this world cometh, but hath nothing in Me." The agony in the Garden of Gethsemane when, in the depth of His unutterable sufferings, His prayer shows that He wrestled with temptation. "If it be possible let this cup pass from Me." The Saviour's triumph over temptation was as complete as was His triumph over sin and death.

PRACTICAL SUGGESTIONS.

It is at beginnings that the tempter comes at the beginning of the Christian life, at the commencement of great undertakings in Christ's service. But these are not the only times he makes his approaches.

We should neither run into temptation nor put ourselves in its way, but when it comes we must face it boldly.

The only weapon by which we can foil the tempter is the Word of God, and His grace. Christ has left an example that we should follow.

From the fact that Jesus Christ in His human nature endured temptation, and that He triumphed completely over every attack, we can be assured that if we appeal to Him for the aid of His grace, in the hour of temptation, we shall, through Him, be enabled to overcome.



the Charter Oak, the Guardian Life, the Continental Life, the Globe Life, the American Popular, the National Life and forty-five others? All passed into oblivion, through fraud or mismanagement. It may not be generally known that the reserves held by these companies could not be touched till the condition of their affairs rendered it necessary to go into liquidation. The reserves were then supposed to be available for the benefit of policy holders; but, alas! in many instances these reserves turned out to be like the Apples of Sodom. Now, sir, as a member of the Mutual Reserve, I rejoice to know that with it such a condition of things could not possibly occur. The Emergency Reserve Fund, if needed, is available at any moment, but up to the present not a cent has been required from it. Its expenses of management are necessarily paid out of the annual dues, and a misappropriation of its dues is impossible, as this fund, being held by the Central Trust Company of New York, cannot be distributed by the officers of the Association without the consent of the former.

I desire to draw attention to a few salient points in the reports now submitted, which it is well for the general public to know, namely The mortality of the Mutual Reserve was less than any of the other three largest companies doing business in the U. S., and is evidence that the class of risks accepted by the Association has never been better than during the present year. The mortality, although the business in force is \$12,000,000 greater than last year, has not increased. The assets have increased by the magnificent sum of \$641,000. The Reserve Emergency Fund has increased by \$507,831, and now amounts to \$2,304,509.35, with \$100,000 additional on hand to be apportioned by the Auditors. The Association has paid within the past year nearly \$2,000,000 in death claims to widows and orphans, making a total payment of more than \$7,600,000, which amount was paid to more than 2,000 widows and 10,000 orphans of deceased members. The Association has on hand in cash more than \$5,000 for each \$1,000 of death claims, approved and unapproved, on 31st December, 1889, with assets exceeding \$7,000 for each \$1,000 of death claims. These magnificent results have been attained while collecting from the members but \$17.14 upon the average, at all ages, for each \$1,000 insurance exposed, while the average sum collected by all of the old-system companies for 1888 was \$53.14 on each \$1,000 of insurance in force, or more than three times that collected by the Mutual Reserve. These facts have been established by repeated official examinations. Before closing my remarks I would refer to the recent action for slander, brought by the Association in England against one Reid, the agent of another insurance company, the result of which has been to more firmly establish the Association in English soil. The only crime of which the Mutual Reserve has been deemed guilty was the selling of life assurance at a cheaper rate than its opponents, and for this reason slanderous reports were circulated against it. The presiding judge at the trial, who is a trustee or director in the "Legal and General Life Assurance Society," occupied a somewhat exceptional position, when we bear in mind that the insurance society of which he is a trustee is diametrically opposed in its principles to those of the "Mutual Reserve," and that circumstance should have led him to refrain from being brought into contact with a case of this nature in the capacity of judge. Traditions have encircled the judicial bench of England with a halo that is more than kingly, and when his Lordship, unwittingly no doubt, dropped the judge and became the advocate by furnishing the defence with new points, it was something which produced surprise. His Lordship endeavoured to cast ridicule on certain questions relating to the family history of an applicant for insurance, forgetting that the same questions are asked by ninety-nine out of a hundred life insurance companies, and are considered absolutely necessary for a safe business, including the very company of which he himself was a trustee. The result, however, after a two days' trial, was a verdict for the Mutual Reserve, carrying costs amounting to £600 stg. In this trial an opportunity was given to the old-system insurance companies to drive the Mutual Reserve out of England by showing that its plan of low rates is fallacious, but the defence did not dare to raise that issue by putting a single insurance expert into the witness box. The gentlemen to whom the slander was uttered watched the progress of the case in court, and immediately on its termination sent in their applications for policies of one thousand pounds sterling each, at the same time expressing the fullest confidence in the association.

Freedom's battle once begun,  
Bequeathed from bleeding sire to son,  
Though baffled oft is ever won.

Coming from Canada as I do, it is a matter of pleasure and pride for me to learn from the report that under the able administration of Messrs. Wells and MacMurtry, general managers for the Dominion of Canada, their business for the year ending on the 31st of Dec., 1889, amounts to nearly \$4,000,000, or about one-tenth of the whole business of the com-

pany. When we remember that the population of Canada is only about five millions, as compared with sixty millions in the United States, to say nothing of Great Britain and the continent, the result is very remarkable, and speaks volumes for the energy of your Canadian agents and the good sense of the Canadian people. I therefore heartily congratulate Messrs. Wells and MacMurtry on their success and the Association on having secured in Canada such able administration.



To His Honor the Hon. Mr. Justice  
In my presence  
Adeline Patti Nicolini  
1889.

**A HINT FOR THE PRESERVATION OF THE COMPLEXION.**

If you desire Toilet Preparations that are pure, and that will remove all imperfections from the skin, and leave it as white and smooth as an infant's, insist upon having

**HARRIET HUBBARD AYER'S RECAMIER TOILET PREPARATIONS.**

They are endorsed by every woman on both continents who make the preservation of their beauty a study. Notably among them are

**MME. ADELINA PATTI-NICOLINI.**

GRAIG & NOS CASTLE, Oct. 13, 1887.

MY DEAR MRS. AYER,—There never has been anything equal in merit to the Recamier Preparations; my skin is so immensely improved by their use, I need not dread old age while these magic inventions of yours exist. I use Cream, Balm and Lotion every day of my life, and could not exist comfortably without them. Recamier Soap is also perfect. I shall never use any other. It far surpasses all toilet soaps. I hear that the Princess of Wales is delighted with the Recamier Preparations. I am convinced your Recamier Preparations are the greatest boon ever invented. I could not comfortably endure a day without them.

**ADELINA PATTI-NICOLINI.**

And equally strong endorsements from Clara Louise Kellogg, Sarah Bernhardt, Lillie Langtry, Fanny Davenport, Helen Modjeska, Mrs. James Brown-Potter and many others.

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Recamier Cream, which is first of these world-famous preparations, is made from the recipe used by Julie Recamier. It is not a cosmetic, but an emollient, to be applied at night, just before retiring, and to be removed in the morning by bathing freely. It will remove tan and sunburn, pimples, red spots or blotches, and make your face and hands as smooth, as white, and as soft as an infant's.

Recamier Balm is a beautifier, pure and simple. It is not a whitewash, and unlike most liquids, Recamier Balm is exceedingly beneficial, and is absolutely imperceptible except in the delicate freshness and youthfulness which it imparts to the skin.

Recamier Lotion will remove freckles and moth patches, is soothing and efficacious for any irritation of the cuticle, and is the most delightful of washes for removing the dust from the face after travelling, and is also invaluable to gentlemen to be used after shaving.

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Recamier Soap is a perfectly pure article, guaranteed free from animal fat. This soap contains many of the healing ingredients used in compounding Recamier Cream and Lotion.

The Recamier Toilet Preparations are positively free from all poisonous ingredients, and contain neither Lead, Bismuth, nor Arsenic, as attested to after a searching analysis by such eminent scientists as

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Member of the London, Paris, Berlin and American Chemical Societies.  
**THOS. B. STILLMAN, M.Sc., Ph.D.,**  
Professor of Chemistry of the Stevens Institute of Technology.  
**PETER T. AUSTEN, Ph.D., F.C.S.,**  
Professor of General and Applied Chemistry, Rutgers College and New Jersey State Scientific School.

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**MEETINGS OF PRESBYTERY.**

**BRANDON.**—Knox Church, Portage la Prairie, and Tuesday in March, at 7.30 p.m.

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

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

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

**GLENGARRY.**—In St. John's Church, Cornwall, March 11th, at 11.30 a.m.

**KINGSTON.**—In Cooke's Church, on the third Tuesday of March, at 3.30 p.m.

**LINDSAY.**—At Uxbridge, on last Tuesday of February, 1890, at 10.30 a.m.

**LONDON.**—First Presbyterian Church, on 2nd Tuesday in March, at 11 a.m.

**MAITLAND.**—At Wingham, Tuesday, March 11, 1890, at 11.15 a.m.

**ORAN B. LAK.**—At Orangeville, on Tuesday, March 11th, at 10.30 a.m.

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

**QUEBEC.**—Morris College Hall, Quebec, on 11th March.

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

**ROCK LAKE.**—At Manitou, on Wednesday, March 5th, at 10.30 a.m.

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

**STRATFORD.**—St. Andrew's Church, Stratford on 2nd Tuesday in March, at 10.30 a.m.

**WHITBY.**—At Oshawa, April 15, at 10.30 a.m.

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