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The Canada Presbyterian.

Vol. 19, No. 11.
Whole No. 943.

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McNab St. Church, Hamilton,
TUESDAY AND WEDNESDAY
5TH AND 6TH APRIL.

The ladies will meet on Tuesday at 10.30 a.m. and 2.30 p.m., and on Wednesday at 2.30 p.m. The Board of Management will meet in the school room on Wednesday morning at 10 o'clock, and at the same time a Devotional Meeting will be held in the church.
The usual Public Meeting of Dr. Wardrop, Convener of the General Assembly's Foreign Mission Committee, presiding, will be held on Tuesday evening at 8 o'clock.
The ladies of Hamilton send a cordial invitation to delegates from every Branch of the Society throughout the Western Division.
Ladies who expect to attend will kindly send names and addresses to Mrs. H. Grant, 57 Fernside street north of Hamilton, who will provide homes for them during the stay in the city. It is very desirable that all names should be forwarded by the first of April. Certificates to travel at reduced rates will this year be procured from the ticket agent at starting point, and signed by him. They will also require to be signed by Mrs. Shortreed, at Hamilton.

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TORONTO COLLEGE OF MUSIC Thorough musical education in all branches. F. H. TORRINGTON, Director.

MARBLE & GRANITE advertisement for monuments and tablets.

ASTHMA CURE FREE advertisement for Dr. Tarr's Blood Purifier.

SALESMEN WANTED advertisement for a product.

HIRST'S PAIN EXTERMINATOR advertisement with large bold text.

WILL CURE YOU OF Inflammatory Rheumatism, Neuralgia, Lumbago, Spinal Disease, Ear and Toothache, Beriberi and Sprains.



"Yes, dear, I am married now, and I live in the loveliest flat on 6th St. Well, yes, we did get married somewhat suddenly."

"THE DEY OF ALGIERS" advertisement for a medicinal product.

ELIAS ROGERS & CO.'S ROGERS COAL advertisement with a coal bucket illustration.

BRANCH OFFICES:—409 Yonge St., 793 Yonge St., Queen St. West, and 774 Queen St. East.

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251 Queen St. East, near Sherbourne.

Burdock BLOOD BITTERS advertisement for general debility.

HOLSOVER, ONT. I am 65 years old. Was all run down, losing strength very fast.

I CURE FITS! THOUSANDS OF BOTTLES GIVEN AWAY YEARLY. Advertisement for a seizure remedy.

Allen's Lung Balsam advertisement for coughs, colds, and croup.

CLEVELAND'S SUPERIOR Baking Powder ABSOLUTELY THE BEST. Advertisement with large text.

All the ingredients used in making this Powder are polished on every detail.

It does not contain ammonia, alum, lime or other adulterant. These are facts, vouched for by Government and State Chemists.

DR. J. CASKEY'S advertisement for throat and neck ailments.

MEMORIAL WINDOWS HOUSEHOLD GLASS advertisement.

Wistar's Balsam WILD CHERRY advertisement for coughs and throat issues.

W. BAKER & CO.'S Breakfast Cocoa advertisement featuring an illustration of a woman.

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SEED COOKIES.—One cupful of butter, three cupful of sugar, two eggs, one cupful of cream...

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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from its externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cures every form of skin and blood disease, from pimples to scrofula.

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PASTER, an instantaneous pain-subduing plaster etc.

POND'S EXTRACT advertisement listing ailments: Mosquito Bites, Sunburn, Piles, Burns, Inflammations, Hemorrhages, Soreness, Sprains, Lameness, Sore Eyes, Chafing, Wounds, Bruises, and ALL PAIN.

DEMAND POND'S EXTRACT. ACCEPT NO SUBSTITUTE FOR IT. Includes illustration of a bottle.

SEATTLE advertisement for heavy snow or cyclone.

VIRGINIA advertisement for arms and mill's sold.

CLINTON H. MENEELY BELL COMPANY TROY, N.Y. MANUFACTURERS OF Church, Chime and School Bells.

MESHANE BELL FOUNDRY advertisement for bells and chimes.

BUCKEYE BELL FOUNDRY advertisement for bells and chimes.

CINCINNATI BELL FOUNDRY CO advertisement for bells and chimes.

G. N. W. TEL. CO. advertisement with illustration of a messenger and text: MESSAGERS FURNISH INSTANTLY.

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, MARCH 12th, 1890.

No. 11.

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, Home Missions, by Rev. William C. H. Crane, 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' Colleges, 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.

PRESS 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.—*Windsor 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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5 JORDAN STREET, TORONTO.

Notes of the Week.

THE *Semeur* has been superseded by *La Citoyen Franco-Americain*, published weekly at Springfield, Mass. It is published in the interest of the French Canadian Protestants in the eastern States, is ably conducted; it deserves a cordial support and a wide circulation.

IT is stated that the Rev. William Anderson, of Old Calabar, who had attained his jubilee as a minister in the United Presbyterian Church, and is held in unusual honour in his denomination, is to be nominated as Moderator of the next Synod. Mr. Anderson is eminently worthy of any distinction which his brethren can confer on him.

THE *British Weekly* says: We understand that the Rev. James Stalker, M.A., of Glasgow, author of "Imago Christi," has received the high honour of being asked to deliver the Yale Lectures on Preaching. Dr. Dale, it will be remembered, was one of the lecturers—the only one from this country. Mr. Stalker has accepted the invitation.

THE Rev. Moses D. Hoge, D.D., last year completed the forty-fifth year of his service as pastor of the second Presbyterian Church of Richmond, Va. This is his first pastorate, and he is the only pastor that the church has ever had. It is seldom that any pastor or any church can show such a record. The record is creditable alike to both.

DR. WM. TAYLOR has given an admirable rule for preaching concerning the introduction of questions of the day into the pulpit. He says: Unless there is something on which I cannot hold my peace, I leave them alone. This would preserve congregations from a great deal of pulpit sensationalism, if universally observed. Let the question compel the preacher, and not the preacher the question.

AT the last Oriental Congress Professor Merx exhibited a Samaritan poem on the Messiah, which he had discovered in a manuscript at Gotha. Internal evidence indicates this poem to be as old as the first century of the Christian era. The theological importance of the document, therefore, is evident, especially in its bearing on chapter four of John's Gospel, and on the age of this Gospel itself. Its speedy publication is greatly to be desired.

THE Young Men's Christian Associations of Great Britain and Ireland have sent a memorial to the President of the International Anti-Slavery Conference at Brussels urging the restriction of the traffic in alcoholic liquors and firearms with the

native races of Africa. The memorial is signed by Mr. George Williams, Mr. J. H. Tritton, Lords Aberdeen, Harrowby, and Kinnaird, and Mr. W. H. Mills on behalf of 560 associations and 61,000 members.

THE St. John's Wood congregation, London, Dr. Munro Gibson's, have enjoyed a year of still more marked prosperity. The membership, both at the parent church and at the Kilburn mission is larger than ever, the former being 790 and the latter 245. The year's income amounted to no less a sum than \$26,370. The report makes mention of the recent visit of Dr. and Mrs. Gibson to America, and describes fully the many Christian agencies so vigorously carried on by the St. John's Wood friends. The contributions to the Sustentation Fund exceed \$2,500.

IT is said that the trial of the Bishop of Lincoln is coincident with an unusual number of secessions to the Church of Rome. Since its commencement nearly a dozen clergymen have been rec'ed—some by Cardinal Manning himself, others at the Brompton Oratory, and several in various parts of the country. Most of them are celibates, and are already studying with a view to entering the ranks of the priesthood. Among the laity there are two or three barristers, a former editor of a Ritualistic journal, and a number of members of the English Church Union, including an ex-organizing secretary.

AT the annual meeting of Camden Road Congregation, London, the Rev. R. M. Thornton, B.A., pastor, the report showed that ninety-two members had been received, fifty-three of whom were by profession of faith, so that the membership now stood at 471 as against 438, being a net increase of thirty-three. There are 615 Sunday school scholars and eighty-three teachers; five new elders and ten new deacons had been added to the staff of office-bearers. The debt on the church had been largely reduced. Special reference was made to a very successful series of ten days' mission, conducted by Mr. George Clarke.

THE New York *Independent* says: Dr. Charles S. Robinson, the able and successful hymn-book man, and Dr. Talmage each announce a newspaper to be edited by himself. We wish them success. Dr. Robinson could give all his time, and his prolific type-writer, to the work, while Dr. Talmage will have to divide his time with his pulpit. Dr. Talmage adds the inducement that the first hundred thousand subscriptions, at a dollar and a half, shall go to build his new Tabernacle. We think his numerous church members had better build their tabernacle themselves without trying patent methods or passing the hat.

A CURIOUS little correspondence has lately been published between Cardinal Manning and the chief Rabbi of England. The latter called the Cardinal's attention to the fact of the publication of a French book entitled "The Mystery of the Blood among the Jews," in which the monstrous fable is revived that the blood of Christian children is necessary for the performance of Jewish rites. The book professed to have received, through Cardinal Rampolla, the approval of the Pope. The Archbishop answered that he would communicate with Rome on the subject and that he had "neither sympathy nor credulity for such horrors." Later he received from Rome the information that no such approval had been given by the Pope, but simply the ordinary acknowledgment of the book when received.

THE Lutheran Church in Russia is about to be brought under the control of the State, as a part of the scheme for the more perfect Russification of the German elements of the Baltic provinces. The stubborn independence of the Lutheran pastors has been a great obstacle to the carrying out of this policy, therefore it is proposed that these pastors shall only be appointed or confirmed in their appointments after the consent of the secular authority at St. Petersburg has been obtained. A

similar rule applies to the Roman Catholic clergy in Russia. It is also proposed to remove the management of the Lutheran Church property from the pastor, and place it in the hands of a committee composed of parishioners and the Russian officials of the district.

A DEPUTATION from the Presbyterian Alliance met by an arrangement concluded between Lord Vivian, the British Minister, and Baron Lambert, to present a memorial from the Alliance praying for a certain action on the part of the Anti-Slavery Conference with regard to the slave trade and the reckless importation of firearms and alcoholic liquors into Africa. The deputation consisted of the Rev. W. S. Swanson, Chairman of the Missionary Committee; Count Lalaing; MM. Edouard Prisse and G. Brugmann; Pasteur Rochedieu, of Brussels; the Rev. Dr. G. D. Mathews, and others. The deputation was most courteously received by Baron Lambert, who expressed full sympathy with the prayer of the memorial, and the members expressed great satisfaction with the result of the interview.

A PRESBYTERIAN church is being formed at Pretoria, the capital of the Transvaal. The congregation which has been brought together by the action of the Presbytery of Natal, which deputed four of its ministers successively to preach there, has now called the Rev. James Gray, at present of Harrismith, Orange Free State, and formerly of Wooler, Northumberland, to be their first minister. Mr. Gray has accepted the call, and was to be inducted about the end of February. The cause has every prospect of success. Pretoria, which, during the British occupation, had only about 3,000 white inhabitants, has now about 10,000. It is not only the seat of government, but it stands in the centre of the gold-mining area of South Africa, and whatever the fluctuations of the mining industry may be, Pretoria is bound to prosper.

THE Free Presbytery of Dundee, after a long discussion, has resolved not to transmit an overture to the General Assembly expressing concern in regard to the writings of Dr. Dods. The resolution was carried by twenty votes against eighteen in favour of such an overture being transmitted. The Rev. John Jenkins said that no greater blow could be inflicted on the Free Church than to let it go forth that she was a Church that had no room for a man like Dr. Dods, one of the most distinguished and loyal of her sons. One of the saddest things about the controversy was the way in which the statements in Dr. Dods' writings had been distorted, torn, and dislocated from the context. No more unfounded charge had ever been brought against a minister in their own or any other Church than that which had been brought against Dr. Dods, that he was unfaithful to the creed of the Church.

IN speaking of a motion for the adoption of the report on Indian missions in Edinburgh Presbytery Dr. Scott declared that to be thoroughly successful an evangelistic mission must be an educational mission. To estimate the success of their missions by direct conversions merely was to proceed upon an entirely false assumption, for while no intelligent Christian would under-estimate the value of direct conversions to Christianity, the indirect influence of Christianity upon the world had been far more powerful than its direct influence. Socially, intellectually, and religiously India to-day presented a widely different spectacle from that which it presented fifty years ago. He did not say that change was entirely due to the Christian Churches, or to the educational system of missions, but he did say that a great deal of it was to be laid to their credit. Dr. Norman Macleod, in seconding the motion, said that whether the results of their educational missions were great or small, no other method ever tried had been more successful among the same class, and to give up the only means now at their disposal for reaching the Hindus simply meant that they abandoned those Hindus altogether, and handed their higher education over to the Roman Catholics, or to the Government, which recognized no religious teaching. Dr. Scott's motion was adopted.

Our Contributors.

CONCERNING SOME NATIONAL DANGERS.

BY KNOXIAN.

The Jesuits' Estates Bill? No. We are not going to say anything about the Jesuits or their Bill. There are quite enough of people blazing away about those people and that Bill. The Dual Language question? No. There is not half as much in that language question as many suppose. The Gaelic men of Glengarry, Thorah and Eldon, of Zorra, of Williams, of many townships in Huron and Bruce, scores of whom could not speak a word of English, were among the best citizens Canada ever possessed. The Germans of Waterloo are first-class citizens and many of them could not speak English for years after their settlement here. Are there any better citizens than these Germans? Unity of language is not essential to loyalty and patriotism. Are the Highlanders of Scotland, many of whom cannot speak a word of English, not as loyal and patriotic as Mr. O'Brien and other Parnellites who can speak nothing but English? English alone can do very little in the way of making men good citizens. We don't know the facts but we venture to say that every man in the Central prison and Penitentiary can speak English. So far as we recollect every man that has been hanged in Ontario for years spoke English. The trouble with many people is that they speak too much English.

There are dangers, however, which threaten the body politic that comparatively few people ever take any notice of. Some of these were admirably condensed in an article in the *Globe* the other day on the uses of universities. Among other dangers which assail society in Canada and the United States the writer puts

THE WORSHIP OF WEALTH
THE LOVE OF NOTORIETY
THE ADMIRATION FOR MERE BIGNESS
THE GROWTH OF SELF-ASSERTION.*

We don't hear much about the foregoing national dangers. Why? For several reasons. One is because comparatively few people see them. Anybody thinks he can see some of the dangers about which we have agitations but it takes a thoughtful man to look beneath the surface of society and see that the worship of wealth, the craving for notoriety, or open-mouthed admiration for mere bigness must speedily vulgarize and eventually demoralize any people. Another, and perhaps the principal reason why we hear so little from our own people of the dangers mentioned is because some of those who shout the loudest about other dangers may possibly worship wealth and love notoriety themselves. Between the worship of an image in Quebec or Rome and the worship of gold coined into a dollar in Ontario there is no difference that we can see.

THE WORSHIP OF WEALTH is alarmingly prevalent among our neighbours. One of the favourite ways of describing a marriage, or ball, or social gathering in some cities is to say so many millions were represented. We have seen comparisons made between the cabinets of Hayes, Garfield, Cleveland and Harrison on the basis of wealth,—so many millions being represented in each. Harrison's Government, if we rightly remember, comes out ahead, having more millions than any other ever had. It would go hard with some of our best public men if their worth were to be estimated by their millions. Congregations are not unfrequently described by the amount of wealth they possess and the almighty dollar is too often the measure of the man even in religious affairs.

How long can a nation last if the dollar is made the standard by which you measure everybody and everything. If a man's morals are of less importance than his money; if his soul is a trifling affair compared with his sovereigns; if culture, refinement, intelligence, moral worth and usefulness are of less importance than railroad and bank stock, morality and religion will soon go by the board. If, as wealth accumulates men decay, the nation must soon decay for nations are composed of men.

Heaven help clergymen and editors should money ever become the only standard by which men are judged.

Have we much worship of wealth in Canada? If we have any at all we have too much. There is a good deal, we believe, in a quiet sort of way but so far the worship is not particularly ostentatious in most places. Here and there you find a young man with a creeping spirit who is willing to feed on the crumbs that fall from any rich man's table, but he is usually in his proper place when among the puppies under the table. Now and then you do meet a girl willing to marry almost any kind of a man if he is rich, but to the everlasting honour of Canadian girls the number is small.

There are in most communities a few who creep and crawl before wealth but the number is always small.

Clergymen are more blamed than any other class for worshipping wealth and no doubt some of them are sorely given to tuft-hunting. The minister of Christ who makes money his standard is more than a sneak—he is a natural born idiot. The money test would press more heavily upon clergymen themselves than upon any other class in the community except perhaps editors.

The other sources of danger mentioned we must leave over for another time, gently reminding our readers that the worship of wealth may do our young nation quite as much harm as allowing small French boys to learn to read in their mother tongue. Eliminating morality, religion and every other good thing and making dollars the only or even the main standard in Church and State will ruin the country faster than printing by-laws in French for the half-breeds around Regina.

THE CLERGY AND REVIVALISTS.

MR. EDITOR,—It is a matter for sincere regret when serious differences arise between promoters of any good work, who, thereby, lose incalculably, in being unable to present an unbroken front to the opposition. In temperance work this is aptly exemplified by the ever-widening breach between the "prohibition or nothing" and the "high liquor tax" parties, both professedly labouring for the suppression of the liquor traffic, but disagreeing as to the means to be employed.

In religious matters it has found endless illustrations, and one, very recently, in the unconcealed opposition of many ministers to the class of preachers known as revivalists. Some thoughtless persons have attributed this opposition to ordinary jealousy, averring that the reverend gentlemen are annoyed at seeing the crowds which flock to hear the revivalists. But I should certainly hesitate to base the opposition of a section of "the cloth" to these services on any feeling so utterly unworthy, believing rather that they entertain certain opinions which lead them to disapprove of the manner in which the work is conducted. At the same time, I think any one—clerical or lay—should think twice, yea, often, before he undertakes to denounce the holding of any service which consists of the reading of God's Word, the preaching of His Gospel, the singing of His praises, and the lifting up of heart and voice in prayer to Him.

There may be very reasonable objections entertained to sensationalism pure and simple, but I cannot help thinking that many people (either from ignorance or misconception) impute sensationalism to those who are actually only earnest and enthusiastic. I know that earnestness and enthusiasm are often frowned down or sneered down. The world discourages in effort what it applauds in success, and just as surely as no great work or needed reform was ever inaugurated and carried to a successful issue without earnestness and enthusiasm. So no originator or promoter of any great work or reform ever failed to meet with any number of people ready to "wet blanket" these indispensable factors to his success.

But surely no minister of the Gospel can object to the display of either enthusiasm or earnestness in the furtherance of the sacred work which he is pledged, heart and soul, to forward! What, then, is the point of difference? One clergyman, I believe, objects to any attempts to make what he calls "sudden conversions," believing rather that a man should be brought by the sure workings of the calm mind to renounce the old and turn to the new way. Well, I must confess, I hardly see the force of this objection.

Provided the conversion is genuine, does it matter much whether the process be "sudden" or slow? I thought we were all agreed long ago that justification is an act—sanctification a work. Can a man turn from evil—turn to God—too suddenly?

"But," urges the objector, "these revivals are attended by a great deal of unnatural excitement, which passes, for the time being, for religious fervour, but dies away, leaving the supposed converts in a worse condition than previously."

This is a plea very frequently urged, but comes with questionable fitness from a minister, for the same might be said of a stirring sermon by the most orthodox divine. Moreover, how much fact and how much mere supposition is it based upon? Are there any statistics to show that the mass of "revival conversions" are not genuine? At the least, I do not see how any harm can come of these religious services. Do any of their opponents really believe that it could be detrimental to a man's mind to turn, for however short a space, to the contemplation of Christ's life on earth, His love for men and His death on Calvary? Surely some good must ensue. Even though he may only "appreciate all this moral and spiritual beauty, and be yet unable to step inside the circle of its influence; the hand, so to speak, withered by his side, which should seize the beautiful reward."*

There is no doubt that after a man has been partially aroused concerning religious matters, but not wholly convinced and converted, he does sometimes plunge deeper than ever into sinful excesses, but that is only a phase of the great world-wide struggle between right and wrong, and is by no means confined to results of revival services. The reformed drunkard will often slip back, and indulge in the worst "tear" he ever lived through, after a period of total abstinence, but no one will lay the blame for that at the doors of those who urged him to renounce the habit that was destroying him.

One clergyman recently dubbed certain of these lay preachers "strolling evangelists," concluding a denunciation of their methods by stating that their "conversion" is the greatest fraud of the nineteenth century. Where, oh where are all the deceptions of the day hiding! What about the elevation of the unworthy and immoral to positions of honour and influence, simply because though they may not be respectable themselves, their bank-accounts are extremely so—that "vile idolatry of material success which has characterized all times, but especially our own." Are bribery and corruption masquerading in saintly garments, that the greatest fraud of the day has to be looked for in the results of any evangelistic work?

"Strolling evangelists!" Doubtless the phrase was intended to be suggestive of strolling actors, acrobats or something of the kind, but it is also suggestive of something very different. Long ago, within the confines of an eastern village, a group of earnest, soulful men stood gathered around One who was their Master, and with that voice that had rung through all Judea, and whose words of agony in Gethsemane

and matchless prayer on Calvary were yet to sound to the uttermost parts of the earth, He commanded them to go about from place to place preaching "that men should repent."

The "strolling evangelist" holds his commission from One who Himself "went about all the cities and villages teaching in their synagogues and preaching the Gospel of the kingdom," and whose last word to the eleven was, "Go ye, therefore, and teach all nations. . . . And, lo, I am with you always, even unto the end of the world."

Of course all ministers are not opposed to revival services—far from it. Many of them recognize in the evangelists helpers and co-workers, and comport themselves accordingly.

It is hard to see how a fair and unprejudiced view could result otherwise.

HELEN FAIRBAIRN.

Montreal.

THE CHOIR.

T. TURNBULL, J.

It is our purpose in this paper to deal with the subject from an historical point of view. History is a record of facts, and those gleaned from writers of the first four centuries will be the most important, because they deal with a time when the Church was kept pure by persecution, and still carried with it the impress it had received at its inception.

It will also be necessary to consider two things in relation to the choir, that is, what they sang and how they sang it. In other words, the matter and manner.

The choir is, nowadays, a recognized aid in every well-constituted congregation. It had an important place in the house of God in ancient times, and the very fact of its antiquity gives it weight and influence in the church of the present day. Some have supposed the choir was only an essential part of the temple ritual, that it vanished when the shadows of good things to come were done away in Christ, and that its presence in churches at the present time is nothing short of an Israelitish innovation that must not be tolerated.

On the contrary, its history during this dispensation dates back to the post-apostolic age, if not further.

The description given by the apostle Paul leads us to believe that there was congregational singing—if not the employment of trained singers—in his time. In writing to the church at Corinth he says: "When ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation," showing that psalmody had a place in the service of Christian worship.

To the Church at Ephesus he says: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." In this he specifies both ways of offering praise, reciting and chanting.

To the Colossians he writes, exhorting them to be "teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace your hearts unto God."

The apostle James asks and answers questions about matters of vital importance to the Church. Among those occurs the one, "Is any merry? Let him sing psalms."

Evidently these apostles looked upon praise as a means of admonition and instruction.

The three kinds here mentioned are important. The explanation of Augustine is generally accepted. The psalms of David were intended to be sung with musical accompaniments, just as in the days of the great composer himself. A spiritual song, on the other hand, was an original composition in stanzas, and was intended for the voice alone. A hymn, or more irregular combination, after the style of the chorus in the Greek plays, was composed because of some special circumstance, and was always sung as direct praise or thanksgiving to God.

In answer to the question why there was such a diversity so early in the apostolic Church, we answer that it was doubtless occasioned by the mixed nature of the Lord's people. We can easily believe that the Gentile Christians, breaking away from their idolatrous worship, and unable to enter into all the sentiments of the Jewish psalmody, or the canticles taken from the Hebrew prophets, would desire some further medium by which to express their praise to God. Hymns and spiritual songs were thus introduced.

The first mention of hymns in the annals of the Christian Church is that sung by our Lord and His apostles immediately after the institution of the Eucharist. There is good ground for believing that this was a series of psalms called Hallel [the 113th to the 118th], because it was used in the second temple in their day, at all great festivals, and of course at the Passover they were then observing. Thus at first a hymn was any act of praise to God, provided only that the rendering of it was entirely vocal.

In the time of the apostolic writers the term became restricted; as we have just seen, and the psalm as inspired were given the prior place in Christian praise.

Leaving now the sacred record, all information regarding this part of divine worship must be gleaned from the early Christian fathers, and those of the highest antiquity will be of the greater value in this case.

It must be remembered that the apostle John lived till about the year 100 A.D., the only remaining link between the apostolic and the primitive Christian Church. It is true he does not mention the subject of praise in detail, not even the sacramental hymn alluded to above, yet he doubtless gave direction about the forms of worship best suited to the use of the saints as long as he was spared to be with them.

* A Layman's Views on Theological Questions. The *Week*, March 29, 1889

* 1 Cor. xiv. 26. † Eph. v. 19. ‡ Col. iii. 16. § same v.

Before the apostolic Church had passed away or the persecution of the Christians had begun, however, there lived in Alexandria in Egypt a philosopher named Philo. He was a highly connected Jew, about sixty-nine years of age when our Saviour was crucified, and lived for several years afterwards. Although not in constant fellowship with the apostles in Jewry, he is considered by many eminent men to have been a Christian.

Among his writings this passage, referring to the manner of social work at Alexandria, occurs: "After supper sacred songs began. When all were arisen they selected from the rest two choirs, one of men and one of women, in order to celebrate some great festival, and from each of them a person of majestic form, and well skilled in music, was chosen to lead the band. They then chanted hymns in honour of God composed in different measures and modulations, now singing together and now answering each other by turns."

Ignatius, the disciple and companion of the apostles, who was martyred between 106 A.D. and 116 A.D., writing to the Ephesian Church, used expressions that would lead the reader to infer that Christians employed music in their public praise. By the word music is meant something more than the ancient method of chanting the Hebrew psalter.

Justin Martyr wrote an Apology, or vindication of the Christian faith, to the emperor, Antoninus Pius, in the year 150 A.D., in which he speaks of the believers singing hymns. This faithful man of God was martyred in 167 A.D.

In the earliest notices we have occurring in any pagan writers of this second century, it is noteworthy that Christians are represented as beginning their services with praise, literally obeying the command, "Come before His presence with thanksgiving," "Enter into His gates with thanksgiving and into His courts with praise."

Pliny, for instance, wrote a letter to the emperor, Trajan, about the beginning of the second century accusing the Christians of neglecting to sacrifice, and that they met together before the rising of the sun to sing "hymns to Christ as to a God." Probably some of them would be Messianic psalms.

Tertullian was a seven-year-old lad when Justin Martyr was martyred, and about the year 200 A.D. wrote that the Christians sang compositions based on portions of the holy Scriptures. "Every one sung a hymn out of the Bible or of his own composing, approving ourselves grateful to God by celebrating His praises with hymns and other solemnities."

It is true that the music would be very incomplete. No new species of it was invented for the purpose of praising God, so far as history can show, and we are left to infer that while the psalms were still chanted, the tunes used by the Greeks in their songs were adapted to their hymns and spiritual compositions.

Origen (185-254) says: "The Greeks pray in Greek, the Romans in Latin, and other people in the language of their own country celebrate the praises of God to the utmost of their power." "We sing hymns to none but the supreme Being, and to His Son, in the same manner as they (pagans) sing to the sun, the moon, the stars, and all the heavenly host. All the congregation took part," he says, "in good tune and concert."

It would seem that while the most ancient melodies used in the church had been adopted from the pagan Greeks, no effort was made to transcribe them. They were retained by memory only, and handed down orally from one generation to another, for no fragments have been discovered either in the east or the west.

It is very probable that in Palestine and the adjacent countries, where the greater proportion of the church would be Jews, the chanting of psalms as the apostles and their immediate successors had done, would be retained.

There were different methods in use in the ancient church of performing psalmody, such as

1. To have the psalm executed by a single voice, while all the congregation listened.
2. To have the whole congregation chant it together.
3. To divide the congregation into two parts, or choirs, and sing alternate verses.
4. To have one person sing the first half of the verse, and the congregation to finish it.

Perhaps another method was for the precentor to recite a verse, and have the congregation repeat it after him.

Where paganism prevailed, however, and the converts had been brought up in the idolatrous praise of their gods without having been acquainted with the psalter of the Jewish Church, hymn music would be the most natural way of offering praise, and would in all probability resemble that which had for years before been used in the temple worship of both Greeks and Romans. When we consider the versification of the few that have been preserved, as different from that of the psalms, or any other Hebrew poetry, we have indisputable proof of it.

Coming down to the early part of the third century we find that hymns of human composition were used. One of them, a hymn to the Saviour, found in the writings of Clement of Alexandria, and composed by him, was likely sung by the Christians of this Egyptian capital. He also wrote about the way they conducted their service of praise.

"This chosen mountain of the Lord, unlike Cithæron which had furnished subjects to tragedy, it is dedicated to truth, a mountain of greater purity, overspread with chaste shades. It is inhabited by the daughters of God, the fair lambs, who celebrate together the venerable orgies, collecting the chosen choir. The singers are holy men, their song is the hymn of the Almighty King. Virgins chant, angels

glorify, prophets discourse while music sweetly sounding is heard."

During this century influential bishops sometimes introduced these hymns on their own authority, but the practice awakened suspicions, and was considered irregular by the Church. For instance, Paul of Samosata, was blamed before the Council at Antioch, in 269 A.D., for discontinuing the use of psalms, and for establishing a new and very objectionable hymnology.

Coming down to the fourth century we have greater details given, and find that considerable changes have taken place.

A great impulse was given to praise by three eminent men living apart from each other, namely, Ephraim at Edessa in Syria, Chrysostom at Constantinople, and Ambrose at Milan in Italy.

Choirs have been mentioned already as a part of the necessary equipment of public praise. Their origin dates back to apostolic times, for, as we noticed before, Philo of Alexandria writes that they were employed in his day.

The word choir comes from a Greek word meaning to dance, or to a company of dancers. The derivation is remarkable, as it certainly does not arise from some similarity of sound, or from fancy, as many of the ancient Hebrew words did.

Suidas, who wrote in the tenth century an historical and literary encyclopædia, defines the word as "a company of singers in a church," that is, a choir, and then explains it in a more local sense as dancers, and mentions the place where they danced. Homer uses the word in the latter sense: "They made smooth—or level—the place appointed for dancing."

Ephraim in Syria trained choirs in his time, during the fourth century. He had one composed of virgins alone, who sang the tunes he had selected and set to the hymns he had written.

These compositions were mainly historical, treating on the nativity, baptism, fasting, passion, resurrection and ascension of our Lord, and were quite suitable for public praise.

The choir attended the services held on the festivals of our Lord, of the martyrs, and on the Sabbath. Ephraim acted as leader, and while the singing was going on stood in the centre to guide them by his voice and action. From this time metrical hymnology became a fixed element in the worship of the Syriac-speaking churches.

A source of trouble began now to be felt that called for immediate action. Private individuals throughout the east had been in the habit of composing hymns for social worship that were sometimes used in their public assemblies. A number of these were at variance with the fundamental doctrines taught by the clergy, and were exceedingly dangerous in disseminating heterodox views among the ignorant laity. When the Church recognized this state of things, she took occasion at the Council of Laodicea, held about 360 A.D., to adopt the fifty-ninth Canon, which forbade the use of "private psalms" in public worship.

By this time a wonderful change had taken place in the outward affairs of the Christian Church. From being down-trodden and persecuted, she had become the recognized religion of the empire. She was no longer obliged to hold her assemblies by night in private dwellings, or dens and caves of the earth. Wealth and honour were showered upon her as she enjoyed the world's peace, and she established herself in splendid edifices where she could engage in the method of divine worship she desired.

We now read of chanters and canons being appointed to officiate daily in the church.

They were quite distinct from the readers, and were called *canonici* or *psalter*. It is impossible to tell when they originated. It is certain they existed previous to the Council of Laodicea mentioned above. They were probably established in the Holy Land and centres of Jewish influence in imitation of the ancient temple worship, and the pagan Christians would naturally adopt them as being in keeping with the service of praise rendered to their former gods. A *canonicus* (from *canto* to sing) was one who looked after the divine worship, and saw that it was rightly and regularly performed. So great had become the power and influence of these *canonici* that the Council of Laodicea forbade all persons singing in the church except this order, which had been established for this purpose.

The historian Eusebius, who died 340 A.D., writing of the consecration of churches in the time of the Emperor Constantine, says: "There was one common consent in chanting forth the praises of God; the performance of service was exact; the rites of the church decent and majestic; and there was a place appointed for those who sung psalms; youths and virgins, old men and young." He also tells us that a regular choir and a well-defined method of singing the public service of the sanctuary were first established at Antioch, the capital of Syria, during the reign of Constantine.

Jerome and Chrysostom both state that it was customary, on certain occasions at least, to stand during the service of praise, and some of the Egyptian clergy stood with outstretched hands pointing heavenward while it was being conducted. Cassian (351-448) further states that while the singers stood the congregation remained seated.

Socrates writes that at Constantinople the Arians used to go marching through the streets singing their hymns, and attracted the common people. Chrysostom, to counteract their efforts, ordered the Christians to do the same. This is the first mention of processional singing by the Church.

In the west during the fourth century, the subject of praise received a great impetus under Ambrose, Bishop of Milan (374-398). A decided *cantus* was used by him for the psalms. Eusebius tells us that he resided for a long time in Antioch in Syria, and from there carried his melodies to his western diocese. By him the Ambrosian chants—as they were called—were established, and the antiphonic style of singing first introduced into Milan.

During this century the psalms of David continued to be sung over the whole church in prescribed courses, or in their order. On special occasions particular psalms designated by the bishop were sung.

Augustine (354-430) in the year 384 A.D. went to Milan, an unprincipled, debauched, but popular teacher of rhetoric. While there he heard Ambrose preach, and under his teaching was converted in 387 A.D. Going into the church for the first time after he became a child of God, he writes: "The voices flowed in at my ears, truth was distilled in my heart, and the affection of piety overflowed in sweet tears of joy." On another occasion he writes that public praise was "with a joint harmony of voices and hearts." At this time it was first ordered that hymns and psalms should be sung after the manner of eastern churches.

(To be Continued.)

ABOUT DEGREES.

MR EDITOR,—I do not care to praise too much. This is not a song of degrees. But I do not wish to be understood as the "lean and hungry critic" to whom the grapes are sour. Having been opposed to the acquiring of the degree conferring power by theological seminaries, I have followed with some interest the exercise of that power, and I confess, with pleasure that it has been exercised with a reasonable amount of firmness and discretion. The trouble is that pre-eminent merit is rare, and so it comes to pass that many of the undubbed think they are as worthy as those who have got it. Our ecclesiastical titles, even our simple Rev., are conventional and historical rather than necessary and scriptural. Our academical titles are conventional and prudential so far as the conferring of them is concerned. Nobody expects *causa honoris* to invariably indicate scholarship or even conspicuous merit. Why should it?

The professions are not evenly balanced in the matter of degrees. The young medical man goes out to the world a doctor, and it would save some heartburning if a cheap and easy process could be discovered by which the young preacher could also go forth to his work a doctor. Then those who were passed by would not mourn for themselves or say sneering things about their more fortunate brethren. Then the Beechers and the Spurgeons and the smaller men who imitate them could not confer upon themselves the unique distinction of refusing a degree. It requires more self-centredness and general bumpiness to decline a degree than to accept it.

In my unwise youth I made war against such terms as Rev., D.D., etc., and such things as gowns and bands, etc. Now I look back upon the wasted energy, and say *Cui bono?* We may say of these titles and vestments what the old Scotch lady said a bout "total depravity,"—"It was a very good doctrine if it was only lived up to."

GUSTAVUS SCHWARTZ.

LEGISLATION ON SABBATH OBSERVANCE.

MR. EDITOR,—Allow me to call attention to the fact that a Bill has been introduced in Parliament to provide for the better observance of the Lord's Day. The provisions of this Bill will be in the line of the petitions passed by our General Assembly and the petitions circulated by the Lord's Day Alliance.

A good number of petitions in support of such a measure has been forwarded to me, and will be presented in due time, but many more should be sent in, and that just as soon as possible.

Let the petitions be laid before the congregations for signatures, and when sufficiently signed be forwarded at once to the member of the riding in which the signers reside, with the request that he present it to Parliament. Hundreds of such petitions might be showered into the House of Commons within a month—within a fortnight even.

Clerks of Presbyteries have been fully supplied with forms of petitions, but if any minister or person wishing to get up a petition desire a form, I will be glad to furnish one. The form of petition may be also copied from the Assembly's Minutes, Appendix 14, p. 111.

I trust that friends of the Sabbath will express their sentiments through these petitions or otherwise before the Bill comes up for a second reading. Now is the opportunity to let our legislators and our Government know our views on this subject.

Permit me to remind those addressing documents to members of Parliament that no postage is required thereon, as members send and receive postal matter free.

W. D. ARMSTRONG.

Convener of Assembly's Committee on Sabbath Observance.

THE *Ulster Echo* says that if Belfast is the headquarters of the whiskey trade in Ireland, it is also the headquarters of the chief organization in that country for coping with the manifold evils of the liquor traffic.

Pastor and People.

CROSS OF CHRIST.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. vi. 14.

Cross of Christ, in thee I glory !
Centres all my hope in thee ;
Sweet it is to bear thy story
Over land and swelling sea.
All my pride to sweet contrition
Melted in one glowing hour,
Swells my soul with high ambition
To proclaim thy wondrous power.

Cross of Christ in thee I glory !
Pile the fagot, feed the flame !
Daunts me not though systems hoary
Menace me for Jesus' name ;
On Mars' hill—in Cæsar's palace,
'Neath the haughty monarch's frown,
Scorning hell's relentless malice,
Let me win the martyr's crown.

Cross of Christ, in thee I glory !
Stretch thy hallowed arms abroad,
Till the nations bowed before thee
Rise to sing the praise of God.
All the lights of all the ages
Find their central orb in thee ;
Priests and prophets—kings and sages
Have rejoiced thy day to see.

—Mid-Continent.

THE MUSK IN THE BOX OF GOLD.

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

I have read of a grain of musk being placed in a golden casket, and so entering into the invisible interstices of the precious metal that the box retained the sweet perfume of the musk for hundreds of years thereafter. This fact I can readily believe, and I accept it as a beautiful and suggestive symbol of a great spiritual truth. The box of gold represents the heart of man and the grain of musk is the gracious act that has touched that heart and left its sweetness and tenderness as a priceless treasure there. Kind words never die, they live on and on, a perennial fountain of inspiration. Gracious acts have in them an aroma that refreshes the soul and ministers to it a marvellous invigoration. They are altogether unforgettable. A tender and loving spirit is a source of influence beyond all calculation. It makes itself felt continually. It is like the natural forces, ever silent, but ever active and ever potent. It sways the great mass of mankind like the force of attraction. It has no whizz in the air, no rumble in the earth, no turmoil in the sea, but it acts perpetually and effectively on every atom of matter. It lays its mighty spiritual force upon them all and they are obedient to its will. Ah, it is, after all, a will—the will of God. And it is this very thing that is the power hidden in a kind word or a gracious act or a tender loving spirit—it is the expression of a will. It is a willing of one soul toward another soul. And as such it abides in all its baleful or blissful energy throughout the future. This fact is full of the deepest significance to a thoughtful mind. How many illustrations of it may be given ! Ever and anon in our reading, and in our life, we come across them and they touch us deeply. They are quickening forces and memorable facts.

When the sainted Hedley Vicars was spending a few days at Beckenham he embraced every opportunity to speak to the railway men then working at the Crystal Palace grounds. To them he gave a Bible reading every Sunday evening. He also called upon, and prayed with, a Roman Catholic who was seriously ill. This he did repeatedly. When the news of Hedley Vicars' death had arrived at Beckenham, and had spread a general sorrow over the community in which he had interested himself, this man expressed a wish to attend one of the evening cottage meetings, Roman Catholic as he was. "I have thought so much of the Bible," he said, "since Captain Vicars told me what it was to him, and how those words about the blood of Christ gave him peace." With what unction did the saved soldier testify of the power of the blood of Jesus to cleanse from sin ! His words lived and wrought in human hearts long after he was dead. But of him it was true, as of all godly souls ; "He being dead yet speaketh."

Here is a gem from the life of the famous Michael Faraday ; it is found in a letter to a scientific friend, principally on scientific matters : "Do you remember one hot day," he writes to Mons De La Rive, "I cannot tell how many years ago, when I was hot and thirsty in Geneva, you took me to your house and gave me a glass of raspberry vinegar. That glass of drink is refreshing me still." Here is the fragrant musk in the box of gold. Fresh and sweet as ever !

Did John B. Gough ever forget the Christly interest taken in him by two of God's men—Joel Stratton and Jesse Goodrich—when he was sunk in the mire and fast losing every grain of self-respect he ever had ? Ragged, and broken in body by delirium tremens, he was walking the streets of Worcester, one Sabbath evening, absolutely homeless and hopeless. Nobody had spoken to him for months—he was drifting like a shattered spar on the ocean—anywhither ! when a hand was laid on his shoulder, startling him, and a voice greeted his ear as he turned round to see who had touched him : "Mr. Gough, I believe ?" said the stranger. "That is my name," he replied, and passed on. "You have been drinking to-day," said the kind and sympathetic voice. "Why do you not sign the pledge and protect yourself ?" And then the young man took his arm in a brotherly way and

asked if he would not like to be a sober man, go to church once more, and have friends once more. John Gough answered sadly : "I should like all these things first rate, such a change cannot be possible however." "If you will sign the pledge and follow my advice, I warrant that it shall be so. I will introduce you to good friends who will take a pleasure in helping you to keep good resolutions." After some pondering he determined to make the effort ; he said, "Well, I will sign it." "When ?" "I cannot do so to-night, for I must have some drink presently. But I certainly will to-morrow." That night he drank heavily, and the next day suffered sorely on account of it. But when night came he said : "If it should be the last act of my life I will keep my promise, even though I die in the attempt ; for I believe that man has placed confidence in me." And he did. He signed the pledge. The hand to hand grapple with the enemy had begun. After a sleepless, feverish night he went to his work, his craving for drink fierce as ever. His whole body trembled, his brain seemed on fire. It was the height of torture—of temptation. As night came on, he said, "I cannot fight this through. I will not yield, but I shall die." Just then, Jesse Goodrich, the lawyer came in and said ; "I saw you sign the pledge last night Mr. Gough—come in and see me. Keep up a brave heart. Goodbye ! God bless you." These good men forged the sheet anchor of Gough's life by reviving in him his self-respect and by raising his thoughts to God. The kind and gracious word was never forgotten. It became in due time the seed whence sprang a numerous offspring of words to the sore bestead and struggling sons of men. Out of his bitter experience he interpreted the heavy and sore temptations so many poor stricken souls endure, and sought to cheer and encourage them and arouse them to hope and faith in God. And blessed be God, he did not labour in vain.

How much lies beneath these words of Dr. Robert Moffatt in reference to his wife, uttered after her death. "For fifty three years I have had her to pray for me !"

Thomas Carlyle mourns after the loss of Jane Welsh, his devoted partner in life, saying the light of his life has gone out. How much more was this the case with Robert Moffatt. A praying wife ! How much is she to her husband ? Oh the kindness, love, tenderness, grace that lie conjoined in her ! Her price is far above rubies ! And her loss is one that cannot be made up. Her spirit is a memory sweet as the perfume of the musk in the box of gold !

Who has not a treasured memory of some inspiring, helpful act ? To what does that lead you ? God in his tender mercy and fatherly compassion employs every means to withdraw us from evil, and to bring us to the espousal of good. And such a memory of kindness or goodness or mercifulness is a band put around the heart to draw us almost unconsciously higher and heaven-ward and Godward.

Happy is he who has a rich store of such memories ! My friend, let them constrain thee to go to their source—the loving, all-gracious heart of Jesus Christ, the Saviour of sinful and lost men.

THE MINISTER'S MORNING HOURS.

The Philadelphia Presbyterian says : The minister is a thinker and a student. He requires time for reading and reflection. He must be alone with his God, and his Bible, and his books, and his pen. He must have a set period for improving mind and heart, and doing his best work in preparing for his public ministrations. Accordingly, he usually sets apart his forenoons for this special purpose. He is then fresher in body, more vigorous in body, and capable of brighter, clearer and better thinking and expression. He is jealous of every moment. He dislikes seeing it wasted. He dreads all intrusion upon it.

His family respects his study hours, and so should the congregation. He should be free from needless interruptions. Callers are out of place. They do not show regard for the fitness of things. They trespass upon another's time. They distract thought and unfit for work after they are gone. Often, through unnecessary calls, entire mornings are frittered away, and then with the demands made upon the minister in other lines of pastoral and ministerial work, the week passes and he is compelled to rely upon such moments for Sabbath preparations as he can seize at intervals, and go into the pulpit with a hastily prepared and illy-digested discourse, or else he has to sit up late at night to do justice to his reputation as an able and instructive preacher, and closes the day's labour nervous and prostrated.

It becomes his parishioners, both for his sake and theirs, to be regardful of his study hours. They should find out when he is most at leisure and then call and see him. Only necessity should take them to the personage during the morning. Social visits can wait. Ordinary inquiries or consultations can be postponed to a more convenient season. In cases of serious sickness, death, or urgency, the pastor will cheerfully inconvenience himself and forego his study claims ; but to ask him to relinquish them for a social chat, or for something that might be attended to just as well afterwards, is subjecting him to a personal hardship and taxing very severely his patience and politeness.

There are some persons who think that, while it is not right or proper for others to trouble the pastor and keep him out of the study, they are privileged characters and are so necessary to his comfort and success as counsellors, informants or friends, that it will be a sort of inspiration and help to him to see them at any time ; but often they stay the longest of all his visitors and prove the most trying. Be-

sides, they forget that there are many others in the congregation who also consider themselves his special confidants and guardians, and are quite sure that he will be benefited by their friendly presence and intercourse. Thus it frequently happens that whole mornings are wasted in conversations and consultations which could have waited his convenience.

In some cases this infringing upon study hours is the result of thoughtlessness, in others of indifference, in others from regard to their own convenience, and in others still, because they are then sure to find the minister in. But whatever the reason, their interest and his would be greatly advanced by regarding with jealous care that portion of the day when he is able to do his best in preparing for the Sabbath service. All want good sermons and complain if they are not forthcoming, and fair treatment demands that he who has to prepare them has a due and uninterrupted season for the mental and spiritual culture necessary for their production.

But it may be said that the minister belongs to the people and must be at their service. They pay him for his time, and so have a right to see him whenever it suits them. But he is also the servant of the Lord. He is called to preach the Gospel. He is supported, not as a slave to come and go at the beck of each parishioner, but as a herald of the cross and a minister of Jesus Christ. His first obligation is to God. The Bible commands him to give attention to reading and study. He must present the truth. This requires him to know it ; and that necessitates study-hours. These he must have. Both he and the people must deem them sacred—God's hours as well as his—time devoted to preparation for the Lord's work. They must be his best hours. He must not neglect them, neither must another rob him of them, or needlessly trespass upon them.

GROWING STRONG.

To see physical deformity is painful. How much worse is the distortion when it is the soul that has been allowed to become stunted ! Symmetrical development is impossible when growth in one direction has been delayed, and he who accepts Christ in his later years never will be what he might have been. True, one who has just given his heart to the Saviour is a Christian, and the disciple after long experience is nothing else. A child a week old is a human being, but it would be a great calamity if years brought no gain in powers of body and mind. Is there any the less a radical defect when progress in favour with God does not keep pace with progress in wisdom and stature ?

Even what is regarded as natural growth does not come of itself. Nourishment must be constantly supplied, and the follower of Christ daily needs the bread of life and the water of life. The muscles do not develop of themselves without use, and there must be exercise of the spiritual powers, that they may be in healthful condition. In obeying the command to rise and walk, many receive unexpected vigour. Nor is it any unimportant requirement that one be regular and not spasmodic in his habits, if he would make any advance.

The sterner climates produce the more rugged forms and the firmer sinews, and his conflicts with temptation and trial will enable the follower of Christ to win greater victories. But, whatever helps he may have, the Christian's power is never from himself. The mightiest man that ever trod the earth would lose all his strength if deprived of air. If the disciple is taken for one moment from his life-giving element, he fails ; and when he succeeds, other will see, as was noted in the triumphs won of old by feeble men, that all the Christian's strength comes from his Master.—*Golden Rule.*

THE GREAT ENGLISH PREACHERS.

In these days, says William Lewis Jones in the *New York Evangelist*, when one hears so much about creed-revising, liberal Christianity, the "down-grade," and other disturbing phenomena in the religious world, it is refreshing to be able to contemplate the conspicuous success of those who, in spite of all, continue to work along the old lines. It is a remarkable fact—and a nut which the advocates of the new theology will find hard to crack—that the most popular and powerful preachers of the Word in England to-day are unexceptionably orthodox ; nay, even subscribers to the much-reviled Calvinistic Creed. The three preachers who command the best and largest audiences in the great world of London, are Mr. Spurgeon, Canon Liddon and John McNeill—all three Calvinists of the old school. The most popular preacher in Manchester is Alexander Maclaren, a man as orthodox as any old-time Presbyterian could wish. In Birmingham, of all ministers Dr. R. W. Dale is *facile princeps*, a preacher who, except on one point, is noted for his advocacy of strong and uncompromising theological truth. In Edinburgh the greatest religious force of the city is Dr. Alexander Whyte, of Free St. George's, a man who has drunk deep of Gurnal, Owen, Goodwyn and Bunyan, and one of the greatest Puritans in the three kingdoms. Surely nothing could better evince the abiding power of the old faith and the old methods than the sight of these men leading the van of Christian work in the mighty cities where they are severally placed.

THE PRESBYTERIAN YEAR BOOK, says the *Christian-at-Work*, is a very handsome appearing and beautifully printed volume. No Presbyterian who wishes to be intelligently advised as to the movements and work of his Church can afford to do without it.

Our Young Folks.

THE VOICE WITHIN.

A little Quaker girl one day
Paused in her busy round of play
As her dear mother came that way.

"May I?" she said, as soft and clear
She whispered in her mother's ear,
So low that no one else could hear.

Her mother answered, as she smiled:
"By nothing wrong be thou beguiled;
What says the voice within thee, child?"

The little Quaker went her way;
Soon back she came. I heard her say:
"The little voice within says, 'Nay.'"

Oh, children, heed the voice within;
The little voice your hearts would win,
And keep your feet from paths of sin.

PAYING BACK.

"Please, mother, call Jessie in; we want to go down to the mill and home by the race, and we don't want to be bothered with Jessie.

Netta Wallace stood at her mother's open window holding the little five-year-old by the hand; Virginia waited at a little distance.

"But I want to go, too," sobbed the little one; "I has walked to the mill csten and osten, and I wants to go too."

"Why don't you take her, Netta?" asked her mother, stopping the whirr of her busy machine wheel to settle this little trouble.

"O, she is such a bother!" cried Netta fretfully; "she has to be lifted over the fences and led by the hand, and she is in the way."

"Come here, Virginia," called the mother turning away from the machine and leaning out of the window. "Sit down there on the grass, all of you, I want to tell you a little bit of a story, but it is a short one and won't keep you back long.

"Thirteen years ago there came into a certain house that I know of a wee little pink baby. She was a great joy to everybody in the house, but she was also a great deal of trouble. She was washed, and dressed, and fed, and put to sleep, and nursed and rocked and carried around, and nobody ever once complained of the trouble. In two years more another little baby came, and then, of course, the mother had her hands full. Then there were two little maids to be washed, and dressed, and fed, and put to sleep, and nursed, and carried round, and played with and sewed for. Still, nobody ever thought of complaining or once called them a trouble.

"When mother and father went to walk babies went too; their little hands were held, their little feet lifted over rough places, and everything was done to make them happy.

"As the years went by these two little maids grew tall and strong and independent, while other little ones took their places in the family to be cared for and helped. Now, if you had been those maids, my daughters, how would you have behaved to the little ones? Would you have said, 'Go away, children, and don't bother,' or would you have tried to pay back some of the care, and love and trouble?"

"O, mother," said Virginia, "were those little maids named Netta and Virginia?"

"It is strange, but I think they were," said mother, smiling.

"Come, Jess," interrupted Netta, taking this way to answer her mother's question; "it's time we were off on our walk."

And dear little Jessie, who had not been able to make head nor tail out of the story, sprang from the grass with a happy bound, clouds all gone, rain-drops, too, and her sun shining brightly.

ONE PAGE A DAY.

One page of good literature a day, thoughtfully read, must produce beneficial intellectual results, even though the reader find it difficult to recall at will the full thought of the author, or to reproduce a complete sentence in which that thought, or any part of it was expressed. Even slight effort at "giving attention" will increase power of concentration. The world opened by that single page, may awaken a new intellectual interest, quicken curiosity, sharpen appetite, and suggest thoughts of his own to the mind of the reader. The simple passing of well-expressed ideas across his mental horizon will enlarge his world, enrich his mind, refine his tastes, increase his vocabulary, and give him new interest in the topics which obtrude themselves upon him in these days, when everybody is thinking, and when great events are crowding into the wonderful history now being made. One page a day guarantees so much gain of knowledge and power to the attentive and interested reader.

Of course, the results of one page a day will be scarcely appreciable. One day's toil will build no temple. But seven days make a week, and four weeks make a month, and twelve months contain three hundred and sixty-five days. One page a day will therefore grow in one year into a volume of three hundred and sixty-five pages. Now, at three hundred pages to a book, one may read in ten years twelve stout volumes. He who in a decade reads with interested and inquiring atten-

tion twelve volumes is no mean student; and if the reading in five minutes of a single page should stimulate thought that keeps hammering or digging or singing in the reader's brain during the day when he is at work and his book is shut, at the end of ten years such reader and thinker will deserve some reputation as a "scholar." He may be, in some sense, a master of twelve big books. And if they be the right books, no master of a larger library can afford to overlook the claim upon his recognition of this man who reads well one page a day.

THE BEGINNING OF WEALTH

A writer in the *Treasure Trove* tells "How they Started;" that is, how some of America's millionaires began to get rich. And the lessons drawn from this chapter of humble beginnings are well worth repeating: Very likely some of these men did small things, and mean things, and disreputable things, that you would be ashamed to do, and I would be ashamed to have you do; probably some of these men haven't much of anything better to show for it than their money; and you and I know—as well as we know the earth turns—that all the dollars ever minted won't pay a decent man for just a little bit of his decency and honesty. But there is no need of any bargain with the devil; some of these men prove it, for they have been true to their principles as sunrise to the morning, and have kept that pure heart that is consoling beyond their money, and imparts a satisfaction which government coupons will not give.

But the point is just here: They, all of them—who have made a "pile,"—in whatever points they differed, have united on hard work, attention to business, and patience with small beginnings. Now, my boy, stick three pegs in right there. Begin where you are; do it well; make an honest nickel or two out of it, and then save; then if you see a good square, legitimate way to turn those nickels into dollars, go ahead and do it, but don't play policy, or lottery, or dark horse no, not at twenty for one. Whatever your business is, attend to it. Don't play with it, or it will play with you. And don't be afraid of work. I have been twenty years looking for an easy way to get rich, and I have come to the conclusion that there isn't any.

EYES OPEN OR SHUT.

Two boys one morning took a walk with a naturalist. "Do you notice anything peculiar in the movements of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except that they seem to come and go," replied one of the boys. The other was less prompt in his reply, but he had observed to some purpose.

"I notice that they fly away in pairs," he said. "One has a little pellet of mud, the other has nothing. Are there drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist.

"The one you thought a do-nothing had a mouthful of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. They then paddle it upon the nest, and fly away for more materials." And then, on the strength of this interesting incident, he gives this good advice: "Boys, be observant. Cultivate the faculty. Hear sharply—look keenly. Glance at a shop window as you pass it, and then try how many things you can recall that you noticed in it. Open your eyes wider when you stroll across the meadow, through the woods or along the brook. There are ten thousand interesting things to be seen, noted, wondered at and explained. Animals, birds, plants and insects, with their habits, intelligence and peculiarities, will command your admiration. You may not become great men through your observation, like Newton, Linnæus, Franklin, or Sir Humphrey Davy, but you will acquire information that will be of service to you, and make you wiser and quite probably better.

CHERISH YOUR GIRLHOOD.

Dear Girls, don't be so often wishing you were grown-up women that you will neglect your girlhood. In the rush and hurry of these fast times there is danger that you will reach and strain after "young ladyhood" too much.

Be girls a while yet; tender, joyous, loving, obedient and industrious. Womanhood, with its privileges and power, its burdens and its trials, will come soon enough. On this point one has said:

"Wait patiently, my children, through the whole limit of your girlhood. Go not after womanhood; let it come to you. Keep out of public view. Cultivate refinement and modesty.

The cares and responsibilities of life will come soon enough. When they come you will meet them, I trust, as true women should. But oh, be not so unwise as to throw away your girlhood. Rob not yourself of this beautiful season, which, wisely spent, will brighten all your future life."

THE Rev. Mr. Sutherland, of the Free Church, Turriff, who is applying for a colleague and successor on account of failing health after a ministry of over forty-five years, does not seek any retiring allowance, but only \$100 a year in lieu of the manse. He was for many years Presbytery Clerk, and is still Clerk of Aberdeen Synod.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 23, }
1890. }

CHRIST FORGIVING SIN.

{ Luke 5:
17-26 }

GOLDEN TEXT.—Who can forgive sins but God alone?—
Luke v. 21.

INTRODUCTORY.

After the miraculous draught of fishes near Capernaum, Jesus, accompanied by His disciples, went throughout Galilee preaching the Gospel of the kingdom. They had returned, after this missionary journey, to Capernaum, where He again speaks to the people so eager to hear him.

I. Christ Preaching in the House.—Jesus did not confine His ministry to the synagogue or the temple. Wherever opportunity presented itself He was ready to preach salvation to the people. From a fishing-boat, or a mountain-side it was all the same to Him. The ministry of Jesus Christ gives little countenance to the theory of consecrated places. He consecrated all places by His presence, and can do so still. In a private house at Capernaum He was teaching. The people were still deeply interested in the truth He presented. His audience was composed of different classes. The poor and the rich, the sick and the well, the ignorant and the learned were alike attracted by His ministry. The place was crowded; many people from a distance had come to hear Him. There were people there not only from remote parts of Galilee, but even from Judea and from the city of Jerusalem. Pharisees were there—the people who were exceedingly anxious to fulfil not only the strict letter of the sacred law, but even to comply with the traditions that had been handed down by successive generations of rabbis. In this observance of the outward form of religion, down to the most minute particulars, they thought that true religion consisted and that compliance with these requirements entitled them to salvation. There were also doctors of the law, most of them were also Pharisees. They are also called Scribes. It was part of their duty to make copies of the sacred books. In this they were exceedingly careful, and to their fidelity in this respect we are indebted for the correctness of the sacred text of the Old Testament that has come down to us. Being conversant with the law, they were the instructors of the people, and enjoyed to a large extent the popular confidence and respect. These hearers—the scribes and Pharisees—however, were not sympathetic listeners to Christ's teaching. His teaching was different from theirs. What at first they were chiefly concerned about was the retention of their own popularity, for if Jesus' preaching should be highly valued by the people, then their teaching would suffer in the general estimation. The teaching of Jesus was accompanied by miraculous power, for "The power of the Lord was present to heal them." The Gospel is in itself a healing power. It is saving health.

II. The Palsied Man brought to Jesus.—From the fact that Christ had on former occasions, while in that neighbourhood, healed the sick, many were no doubt anxious to go to Him for the cure of their bodily ailments. In this they were encouraged by their friends. At this time there was a man afflicted with palsy, or paralysis, unable himself to go to Jesus for healing, but four of his friends were willing to carry him. They got a bed, a light framework probably, on which a mattress or blanket was spread, and placed him upon it and brought him to the house where Jesus was. When they reached the place they found the crowd so great that there was no chance of gaining an entrance. They were not easily discouraged. They would not, without an effort, carry home the poor sick man without making at least an effort to bring him into Jesus' presence. "They sought means to bring him in, and to lay him before Him." The low flat-roofed houses of Palestine, and the outside stairway leading to the roof, afforded the opportunity the friends of the sick man sought. They ascended with their burden, and soon made an opening in the roof through which they lowered the couch whereon the man lay, and he was soon in Christ's presence. The whole action was prompted by faith. The sufferer himself and the men that brought him to Jesus were animated by faith in Christ's healing power. There is great encouragement as well as instruction in the expression, "When He saw their faith." Wherever there is faith Christ sees it, and wherever there is real faith in Christ there is salvation. He will not break the bruised reed nor quench the smoking flax. The Divine Healer saw at a glance the state of the man's soul as well as his great bodily need, and He says: "Man, thy sins are forgiven thee." There can be no salvation without the forgiveness of sin, therefore that is one of the soul's first necessities. Sin is not forgiven except it is repented of. To secure the forgiveness of sin was the object of Christ's coming, suffering and death. The announcement made to the palsied man by Jesus startled the scribes and Pharisees. Well it might. It does not follow that they spoke out their objections: it may be that they only thought them in their mind. He who saw the faith of the sick man and his friends also as plainly saw the unbelief of the scribes and Pharisees, and prepares to answer their cavils. In their minds they accuse Jesus of blasphemy—that is, speaking against God. In this instance it consisted in Christ's claiming a power that belonged to God alone. If Jesus has power to forgive sins then He is God. That alternative they did not see, and were unwilling to admit. Jesus places it before their minds in a way that they cannot gainsay. "Whether," he says, "is it easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?" The power that could do either was divine.

III. Healing and Forgiveness.—With that calm dignity which marked the ministry of Jesus, He says: "But that ye may know that the Son of Man hath power on earth to forgive sins (He said unto the sick of the palsy): 'I say unto thee, Arise, and take up thy couch and go unto thine house.'" These words not only brought joy and hope to that sufferer who first heard them, but they carry with them their power to bless and save whoever in faith receives them to the end of time. He is the Son of Man—man's complete representative, and God who possesses the power of bestowing forgiveness. That power is exercised on earth. It is present here and now. Christ is as willing as ever to forgive the sins of all who come to Him. The faith of the sick man was tried by the command given him, and it stood the test, for he who was helpless when carried there, was able to walk home, carrying the bed on which he had been brought. As he departs he makes it evident to all that he has learned the lesson Christ's words and work were fitted to teach. He ascribed the power by which his sins had been forgiven and his body healed to God. The impression produced was striking on all who witnessed this manifestation of the Saviour's divine power and authority. They were filled with reverential awe, and said, "We have seen strange things to-day." The man who was healed and the people generally were deeply impressed by what they had seen and heard. How the Scribes and Pharisees regarded what was done is not here told. It is not likely that they were convinced, for they did not wish to be. The great majority of them, though unable to explain the teaching and miracles of Christ, on any other theory than that He was the Son of God, continued in their unbelief and only became more determined in their hostility to Him.

PRACTICAL SUGGESTIONS.

Christ's teaching never loses its power to attract.

It is the privilege of all who believe in Christ, of all who are deeply interested in the welfare of others, to bring the sinful and the suffering to Him who can heal and forgive.

Sin is a disease from which all suffer, and which Christ alone can cure.

Christ's healing and saving work is self-evidencing.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 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 PRIEST in Quebec was fined \$200 the other day for using undue influence to prevent one of his parishioners from getting a license to sell liquor. That is one kind of priestly influence that many Protestants would not seriously object to. The priest has appealed and we hope his appeal will be successful.

IN one of our contributions last week the writer said of Spurgeon that in the early years of his ministry "the church people disliked him; the literati ridiculed him; hypocrites of all kinds hated him; formalists feared him." The types said journalists feared him. The types should have known that journalists never fear any preacher

IT is said that when the great Centennial Exposition was being held in Philadelphia every man in the American Union discovered he had a cousin or relation of some kind in that city. A few Canadians also discovered that they had friends in Philadelphia. It will soon be time for us to hunt up our friends in Chicago. The next world's fair will be held in that city.

THE Presbyterian Ministers' Association of Chicago discussed Home Rule at their last meeting. Just what connection there is between Home Rule in Ireland and a Presbyterian minister's work in Chicago we fail to see, but no doubt it is all right. Everybody seems anxious to take a hand in the government of Ireland. If we Canadians don't make less fuss about our family grievances we may soon hear of associations in Australia and New Zealand discussing the best way to govern Canada.

THE *Christian-at-Work* says:

In reply to a note in these columns the CANADA PRESBYTERIAN says Canada has a law against bigamy, and that is sufficient to reach Mormon polygamy. We certainly hope it is.

Well, if it is not, Parliament is passing a law now that can reach bigamy, trigamy, polygamy or any other unlawful married condition. It reaches the persons who marry too much and the persons that solemnized the marriages. In fact it is a good law, apparently drawn with great skill by our Minister of Justice and the Mormon who can drive a coach and four through it will need to have all his wits about him and a good deal of money.

DR. JOHN HALL attended a meeting in his son's church in Chicago not long ago. One of the speakers remarked that young Mr. Hall is a chip of the old block. The doctor with his usual wisdom and candour replied that it made no difference what block the young man was of if his congregation did not stand by him and help him in his work. There is a seedling truth there that might easily be expanded into a good article or speech. A young minister might be descended from Abraham, or Paul, or John Knox, or Chalmers, but if his lot were cast among a lot of unprogressive, quarrelsome, cranky people his family connection would do him little good. Some congregations could use up Dr. John Hall's son just as fast as the son of an ordinary man.

MR. JOHN CHARLTON has an admirable Sabbath Observance bill before the Commons which he introduced with all his old time energy and ability. It strikes at the root of many kinds of Sabbath desecration and should have the support of every patriotic member of the House. We shall soon see whether all the recent defenders of the Protestant religion are equally ready to defend the sanctity of the Protestant Sabbath. The Sabbath is the corner stone—or at least one of the corner stones of Protestantism and we hope the country will be spared any such humiliating spectacle as that of public men professing to defend the superstructure while they try to kick away the foundation. The testing time has come soon and in a way that few people expected.

WHAT strange inconsistencies even the best of men stumble into when they engage keenly in controversy. One of the Presbyterian journals across the line—the strongest if not the wisest advocate of Revision—is greatly exercised because so many ministers without pulpits—professors and probationers—are taking a prominent part against Revision. The journal thinks the discussion should be confined mainly to ministers who are pastors. And yet the editor of that journal is a minister who gives nearly all his time to editorial work, and the proprietor a minister who has given his life mainly to business! Both are taking a prominent part in favour of Revision. There is nothing like controversy for blinding people and making them do unconsciously the most absurdly inconsistent things. It would not be hard to point to a score of men in Canada at this moment who occupy positions just as peculiar as the position of the editor and publisher who say pastors alone should take part in the Revision movement, and then take a prominent part themselves.

THE *Christian Guardian* has this to say of clerical proselyters:—

There are some pastors, mostly of the "curate" class, who are great proselyters. They show far more zeal to induce members of other churches to leave their own church and join that of the proselyters, than to convert sinners from the error of their way. Not long ago, one of these gentlemen in this city sent round an appeal to the young people of other churches to join the choir of his church, holding out glowing advantages of instruction in music, etc., to those who would accept the offer. All this seems to us a very small business. It is neither courteous nor right for the minister of one denomination to ask people who are connected with another Christian church to forsake it and come to his church. It is certainly not according to the Golden Rule. The proselyter is generally a man who needs to be taught some lessons in Christian manhood and courtesy himself.

These are true and manly words and we hope they will be laid to heart by those Methodist preachers who allow their zeal to overcome their professional honour, especially when they are carrying on special services. A higher sense of professional honour would, on the part of some ministers of the "curate" and other classes, do more to bring about and maintain a friendly feeling among the denominations than any number of union conferences.

THE Board of Home Missions of the American Presbyterian Church have elected the Rev. Duncan J. MacMillan—good Scotch name—to the Secretaryship of that body. The *Interior* nominated Mr. McMillan for the position and has this to say of the way in which he began his work in the west:—

Dr. McMillan went out to Utah ten or twelve years ago as a self-sustaining missionary. He believed in getting at the Mormon children. In the course of his preaching he was warned to leave the country, and was advised by his friends that he would be killed. Among his other theological accomplishments he is a superb shot, either with the pistol or rifle. There is only one man in the Presbyterian Church who outranks him in 45-70 piety—plain sights, at 200 yards, and that is the editor of the *Interior* who jumped two deer at once, one day last fall, and got them both on the full bound. MacMillan can't beat that. But this is a digression. Mac's handiness with the pistol was well known among the people—and he made up his mind that when he was shot he would not be hit in the back. So he went to fill his appointment. A leading Mormon sat three or four benches back of the preacher's stand; and when the young preacher ascended the pulpit, the mob began to hoot outside, and he took out his revolver, laid it on the open Bible, and notified the Mormon that if there was any disturbance he would call him first. After that the missionary was allowed to preach free grace and the love of God without opposition.

We have heard some fairly good reports about the rough work done by some of our own pioneer preachers in the good old times but nothing quite up to the foregoing. If any Canadian preacher can parallel, or equal brother MacMillan's experiences, his story will find a ready place in these columns.

IT is not usual for THE CANADA PRESBYTERIAN to be called upon to act as referee in matters of amusement. If dense ignorance of sporting matters generally, and of indoor games of chance in particular, could by any possibility be considered as a qualification, then there might be some excuse for offering an opinion. It seems that in a certain ancient historic city in the East there is a Progressive Whist Club, whose members play for prizes. If we understand the statements of correspondents—for more than one has written on the subject—there is also in the same city a Curling Club, whose members also compete for certain prizes. What seems to be the perplexing thing to our eastern friends is the moral principle involved in the games of these respective clubs. Leaving out of sight for the moment the element of chance, which is generally believed to be inseparable from card-playing, and the temptation to encourage the gambling spirit it is supposed to offer,—to make the cases parallel, the prizes must be competed for fairly, and everything connected with the games must be open and above board. The one thing to be discouraged is the gambling practice. Whether at cards or curling, in the Stock Exchange, or church social, gambling is evil, and only evil, and those who encourage it incur responsibility.

THE Revisionists over the way are beginning to find that a man's worst foes are often those of his own household. A few reckless advocates of revision by their wild utterances may easily drive a large number of moderate revisionists and neutral men over to the side of the antis. 'Twas ever thus. The fools and fanatics that cling to every cause are far more dangerous than the avowed opponents of the cause. One or two reckless fanatics can do a temperance organization far more real injury than all the liquor dealers in the neighbourhood. One or two chronic troublers in a congregation can injure it more in a month than all the infidels in the neighbourhood can hurt it in a year. Two or three firebrands who want to burn everybody who does not belong to their own denomination can do the denomination a thousand fold more injury than all the other denominations combined could do even if they were wicked enough to try. Advocates of organic union conveniently forget that all the denominations and all the congregations suffer far more from within than from without. Strange that any minister who has suffered, as all ministers have, much more from lack of co-operation or active opposition in his own congregation, should look upon organic union as a remedy for almost every ill. Nine-tenths of the pastors in Canada have been hindered much more by insiders than by outsiders. Would organic union remedy that?

CONGREGATIONAL PROSPERITY.

IT is evident from the general tenor of the reports submitted at the annual congregational meetings throughout the Church that a calm and steady progress is being maintained. There is an increase in the reported membership. From changes of residence constantly taking place, congregations both gain and lose. In the larger centres congregations are receiving accessions from less populous districts, so that in these latter it is no sign of decay nor an evidence of waning fidelity if certain congregations are barely holding their own, or even suffering a slight numerical decrease. In almost all cases there have not only been accessions to membership by certificate, but encouraging numbers are reported as joining the fellowship of the Church on profession of their faith. In the matter of contributions also a gratifying general increase is also reported. The revival of interest in Foreign Missions and a deepening sense of responsibility are evidenced in the increased liberality in providing means for the maintenance and extension of this essential department of Christian endeavour. So far as a cursory view affords, the increase of contributions for Foreign Missions has not been at the expense of other and no less important branches of Christian work. A higher tide of liberality has been reached in providing means for the entire work of the Church. It is gratifying also to observe that a number of congregations have thoughtfully taken into account the temporal well-being of their pastors, and have cheerfully voted an increase to salaries, by no means exorbitant. Good work will not be less efficiently done because it is handsomely and generously recognized.

From the same sources of information it is apparent that Christian work in the various congregations is every year becoming more general and is being better systematized. This seems to be the

case especially in effort on behalf of the young. Instead of the Sabbath school being a failure, it is evident that never in the history of that most important movement was it in a better and more efficient condition than at the present time. No less suggestive has been the better organization of woman's work, especially as seen in the congregational and presbyterial missionary societies. Consecrated and enthusiastic efforts in this direction have shown stability and permanence. If the idea was ever entertained that when the novelty of the movement wore off there would be a diminution of zeal and earnestness, there is now no place for it, since each year a steady progress has been maintained, and, judging from the past and the indications of the present, results unimagined as yet will be achieved at no distant date.

Organized effort in church work has been carried to a high pitch, and so strong is the tendency in that direction that not a few, and some whose opinion is entitled to the highest respect, are beginning to think that it is just possible we have a little too much organization. To make systematic, mechanical effort supersede individual responsibility would not be a good thing. Organization without the living, active warmth of spiritual life animating and directing it, would be injurious rather than helpful. As it is, however, there is no existing congregational society or guild that need in the least interfere with individual activity in promoting the kingdom of Jesus Christ. Personal visitation of the sick or effort among the neglected, speaking a word of counsel and giving friendly help when needed, are always best when spontaneously offered. A sense of duty and the warm impulses of a kindly Christian heart ought to be sufficient to prompt to these and kindred personal efforts in Christ's name, without being directed by an honorary president, or recorded in the secretary's minute book.

Outward and visible religious work may be in many respects satisfactory and encouraging. The inference also is legitimate that much of the activity and increase is the outcome of a spirit of love and consecration to the Divine Lord and Master, and as such is proper cause for thanksgiving. There is, however, one other truth that should not be forgotten. In so far as external prosperity is the direct result of true spiritual life, it is well, but if in some respects it is traceable to mixed or sordid motives, there is danger. There is a permissible provocation to love and good works, but there are also worldly emulation and striving to excel neighbours, which have their rise in pride and ostentation, which the Gospel knows only to condemn. With all the outward prosperity enjoyed by the Church, is there a corresponding advancement in spiritual power, and a higher type of Christian living?

A PAPAL BENEDICTION.

THE Rome correspondent of the *New York Herald* has apparently free access to the Vatican. Judging from the tone of his despatches he is enabled to speak with a certain degree of authority. He is privileged to make statements and deny rumours in such a manner as to imply that he is in the inner confidence of the papal authorities. At all events he uses this formula, "The Vatican authorized your correspondent to say," etc. In this there is perhaps nothing unusual or extraordinary, but admitting all this, the anomaly of the long description of Buffalo Bill's reception at the Vatican gives rise to curious reflections. Did this Rome correspondent of a New York journal receive the Papal authority to dilate on the significant benediction of the Wild West enterprise as indicating the world-wide importance of the event, or did the said correspondent yield to the journalistic temptation to give the enterprising showman a good advertisement free or other as the case may be? Why does the scribe preface his highly ornate description of the striking scene with the statement of his personal relations with the Vatican? Whatever the Pope and his intimate friends may think of it, the Hon. William Cody and his business manager will no doubt be highly delighted with their brilliant reception at the Papal headquarters, and the no less glowing description cabled to New York.

Beyond an adroit scheme to entrap the Pope into standing godfather to the Wild West Show, has this unique reception any significance? In London and Paris the ex-scout was greatly pleased to have the fashionables, titled and untitled, accept his compliments and attendant hospitalities, but he did not approach the dignitaries of the Church with a view of securing their approval and blessing on his realistic delineations of prairie adventure. If he did make overtures to Anglican dignitaries or Parisian ecclesiastics they must have received them coldly,

for there is no mention of their special presence at the entertainments in connection with his exhibition, for if they had it may be inferred that the benefit for advertising purposes would not have been neglected. Seeing perhaps the readiness with which the magnates of the social world met his advances, the intrepid ex-warrior of the plains bethought himself of taking a rise out of the Pope, and that benevolent and venerable ecclesiastic readily, though possibly unwittingly, seconded the scheme of the astute showman.

With what unction the graphic correspondent dilates on the bewildering scene, as the vast Roman populace look on in delighted wonder at the red men in their war paint and picturesque trappings as they thread their way through the line of the Swiss guards. In due time "a princess invited Col. Cody to a place in the tribune of the Roman nobles." The tired imagination droops overpowered by the splendours of the scene. The historical surroundings, the vast array of Italian princes, princesses and miscellaneous nobles was sufficient to bewilder the boldest, and it is greatly to the credit of the hero of the day that he could look on with calm satisfaction on this magnificent pageant that united in one blaze of splendour the piety and fashion of modern Rome. With mingled feelings, serious and comic, the event will no doubt linger long in the memory of the Hon. William Cody and his skilful business manager. "The Pope looked at Colonel Cody intently as he passed, and the great scout bent low as he received the benediction."

What does it all mean? Is it a symbolical representation of the Papal conquest of the great western continent? Were the manager and the star athletes of the Wild West Show the representatives of the intelligence, culture and piety of the west, and the dusky tribes of the western plains symbolic of the subduing yet elevating power of Roman Catholicism over the vast territory bounded by the setting sun? Perchance it may mean that as the more potent forces of modern civilization are leaving the policy and ways of Rome behind them the Church looks with some measure of hope to the unsophisticated aborigines of the west, who can yet be dazzled with the pomp and circumstance of the decayed grandeur of mediæval times. If the correspondent had it in his mind to present the Papacy in an attractive and imposing light his success is somewhat indifferent; in supplying a sensational advertisement to the Wild West Show he has no doubt earned the perpetual gratitude of its proprietors. The Papal recognition of the Show adds no real dignity to the Roman Church, and besides it may lead to future embarrassment. What if Barnum should take it into his head to desire a similar benediction for "the greatest show on earth?" True, his Holiness may plead that Barnum has no claim to be reckoned among good Catholics: but then are Col. Cody's claims in this respect sufficiently well-founded to entitle him to exclusive prominence by receiving the Papal benediction for himself and his western braves? However it is a matter between the Pope and the showmen. The former's blessing of the Wild West combination, though perhaps amusing, is about as harmless as his maledictions on modern civilization.

Books and Magazines.

INTO ALL THE WORLD. A Sacred Cantata. Words by E. E. Hewitt. Music by John R. Sweeney. (Philadelphia: John J. Hood).—This is from beginning to end a missionary cantata, and in its performance must be very effective. It is clearly printed and published cheaply.

CANADA HEALTH JOURNAL. A Monthly Review and Record of Sanitary Progress. Edited by Edward Playter, M.D. (Ottawa).—By the diffusion of valuable information, theoretical and practical, this monthly seeks to promote "public health and national strength and wealth."

CULTURE AND PRACTICAL POWER. An address delivered at the opening of Lansdowne College, Portage la Prairie. Second Edition. By Nicholas Flood Davin, M.P. (Ottawa: W. T. Mason).—Mr. Davin's lecture is brilliant and suggestive, and will be read with pleasure by all into whose hands it may come.

THE ARENA. (Boston: The Arena Publishing Co.)—The *Arena* certainly affords a free field for the discussion of vitally important questions from all points of view. The leaders of religious thought, and the advocates of the most pronounced agnosticism write for its pages. The contents in consequence are of a varied character. The March number is one of decided interest.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The March number contains several valuable papers. Professor Charles Elliott, D.D., of Lafayette College, who translated the Minor Prophets for Lange's Commentary, writes a lucid introduction to the study of the Book of Jonah. Another able paper is by Rev. Henry Rogers, M.A., on "Alleged Pentateuchal Anachronism." The other contents of the number will greatly interest students of the sacred Scriptures.

OUGHT THE CONFESSION OF FAITH TO BE REVISED? (New York: Anson D. F. Randolph & Co.)—Anyone who wishes to understand the full bearings of the discussion of the Confessional Revision question will find the subject ably treated in this paper-covered little volume. Those who favour and those who oppose Revision will find able champions of their respective views in Drs. DeWitt, J. Van Dyke, Warfield and Shedd. The discussion is interesting as it is able.

WITCH WINNIE. The Story of a King's Daughter. By Elizabeth W. Champney. (Edinburgh: Oliphant, Anderson & Ferrer.)—Though this story may be chiefly interesting to girls, it will be no less interesting to all who can appreciate and admire genuine unselfish benevolence. Efforts for the uplifting of those who have fallen by the wayside of life always command respect and the special work of the King's Daughters is entitled to the highest commendation. Readers of this well-written story will gain a knowledge of the work and spirit of the movement that draws its inspiration from the heart of Christianity.

THE TREASURY FOR PASTOR AND PEOPLE. The pastor who occupies the place of honour in this month's issue is Dr. Harsha, of the First Presbyterian Church, Omaha, whose career is briefly sketched and from whose pen there is an excellent sermon on "Christ the True Interpreter of History." Bishop W. Stevens Perry, D.D., adduces "Proofs of an Historic Episcopate." There are a number of sermonic outlines by widely known and influential preachers, and varied collections of valuable and suggestive short papers that will be highly prized by Christian workers.

THE TEACHER REPRODUCED IN THE PUPIL. An address delivered before the Provincial Sunday School Convention, Montreal. By Principal D. H. MacVicar, D.D., LL.D. (Montreal: George Bishop).—Mr. Bishop, the superintendent of Mountain Street Church Wesleyan Sunday school, says in his prefatory note to the neat little pamphlet, "I have deemed the following address of such special value that I now place it in the present form within reach of Sunday school teachers and others." Whoever reads this vigorous, clear and common sense address will come to the conclusion he has discriminated rightly in the value he attaches to it.

FROM W. A. Wilde & Co., Bromfield Street, Boston, we have received copies of their admirable series of Peloubet's quarterlies. The object of these is to help in the study of the International lessons. There is the "Little Ones' Quarterly," by Miss Mary J. Capron, for infant departments; the "Children's School Quarterly," by Mrs. M. G. Kennedy; "Intermediate Sunday School Quarterly," by Rev. F. N. Peloubet, D.D., and "The Sunday School Quarterly," by Rev. F. N. Peloubet, D.D. In addition to several interesting features this last contains a selection of hymns with music suitable for each lesson.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin and Co.)—The opening article of the March number is a paper upon the "Trial, Opinions, and death of Giordano Bruno" by William R. Thayer; this is followed by a paper by Charles Worcester Clark on "Woman Suffrage, Pro and Con," George Parsons Lathrop shows us "The Value of the Corner," and there is an admirable paper called "Loitering through the Paris Exposition," which tells, among many other interesting things, of all the concerts given at the cafes of the Exposition by the various nationalities—Gypsies, Javanese, Hungarians, and many more. The whole paper is full of interesting sidelights on this great fair. Dr. Holmes is particularly amusing in "Over the Teacups," and seems to wish that people would write less poetry. He closes with some odd verses on the rage for scribbling. Mr. James' story and Mr. Bynner's serial are continued, and Mrs. Deland allows her hero, from conscientious scruples, to decline to save a drowning woman,—a novel position for a hero! A paper by John Trowbridge on "Dangers from Electricity," will be read with interest. The reviews, clever as usual, bring this well composed number of the magazine to an end.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALK OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XIV. (Continued.)

"My heart can break only once," was the quivering answer. "Do not look at aunt Monique, it is not she who gives me strength to speak. It is the thought of Henri. Whatever comes, I must die bravely, as becomes the sharer of his counsels, the mother of his child." She turned and hid her face in her pillow, and the emotion she could no longer restrain, shook her delicate frame.

Madame Chevalier, who had been sitting apart in a window, came forward.

"You had better leave her, her cup is full," she said, looking sadly at M. Laval, but misinterpreting the low, heart-breaking sobs, the banker had drawn back once more to the bed.

The docility with which the Chevaliers had submitted to Eglantine's marriage with Henri had agreeably disappointed him, and he had of late resumed something of his old friendly manner toward them. But he could never shake off the conviction that, in their secret hearts, they looked down upon him for his recantation, and in spite of Eglantine's denial, he was jealous of her aunt's influence at this moment.

"Do not cry so, my girl; I did not mean to be cruel," he said, touching the bowed head with a rough caress. "If I spoke plainly, it was only to rouse you to a sense of your situation, and save you from any such ordeals. You are the one joy and hope of my life, Eglantine. If this sorrow and disgrace are permitted to come upon you, I will go down before my time to the grave. Think of me when you decide this question." He paused as if for some reply. She made no answer, but her sobs were growing quieter, and he went on, encouraged. "Listen to me, my girl; you are making a sacrifice, which your husband, soldier and man of honour as he is, does not demand. Henri is by no means as indifferent to the considerations I have pressed upon you as your romantic pride would lead you to believe. M. Renau is convinced, from his last conversation with him, that he has begun to waver, and he has already obtained a respite of the sentence, and started for Paris."

"And Natalie will add her influence with Madame de Maintenon," added Louis Bertrand, eagerly. "My sister is in high favour with the lady who stands nearest the king; a letter, received to-day, assures me that with M. La Roche's recantation in her hands, she is positive she can have the sentence commuted to that of banishment. Madame de Maintenon has said as much."

But they had overreached their mark. Eglantine started up from her pillows, white and quivering.

"It is false! it is the basest, cruellest of slanders!" she cried. "You have been deceived, both of you; but you should have known better than to repeat the accusation to me. Henri waver, where peasants and children have stood firm! The thought is monstrous! What but the assurance of his fidelity, the endeavour to be worthy of his example, has kept me from going mad with my trouble, and given me strength to live and bear the thought of a life without him?"

Both men had recoiled in dismay. M. Laval was the first to rally.

"It is no slander," he said sturdily. "I saw Henri myself last night. He is by no means as resolute as you persuade yourself. When I left him he was sobbing like a child. Death has no terrors for a soul like his, but the suffering of a helpless wife and babe has moved the will of more than one strong man ere this. If you will add your entreaties to ours, Eglantine, the work is done. Your husband is already wavering."

An angry light flashed across the white face of Henri La Roche's wife.

"I do not believe it!" she retorted proudly, resisting her aunt's efforts to draw her back upon her pillows. "Why do you never let Rene see him? Why am I never permitted to write to him? If you are so confident of his yielding, why have you made this appeal to me? Ah, I see!" as he dropped his eyes, and did not answer. "You are deceiving me out of mistaken kindness; but if you only knew, it would be less cruel to kill me where I lie. If I could doubt Henri, I would doubt everything. There would be nothing left worth caring for, worth living and suffering for not of which I could feel sure. But you cannot shake my faith in him; you have wrung his noble soul with some ungenerous appeal; you have not moved his will one hair's breadth from its purpose."

Her voice, which had been growing fainter and more unsteady, failed suddenly. Pale as death and with closed eyes, she sank back into Monique Chevalier's arms.

"Send one of the servants quickly for Rene," commanded the foster-mother, as she bent anxiously over her, and almost as pale as the blanched face upon the bed, M. Laval hurried out of the room.

His worst enemy need have wished him no harsher companions than his own thoughts, for the next hour, as he wandered desolately up and down the large drawing room, listening to the sounds in the chamber above. He had been so proud to see Eglantine reign as mistress here, and to know it was the fortune he had gathered for her, which had enabled her to bring so much of luxury and beauty into the stately rooms. But what did it all matter now? What did it profit him that a stroke from his pen could shake the markets of the world, that his vaults yet groaned with treasure, and a hundred sails upon the sea were bearing home to him the spoils of as many successful speculations? He had failed to shield his darling's head from the woe he had most dreaded; he was powerless to win from the pale lips the word that could yet avert the blow; the wealth of the Indies could not quench one bitter tear, nor pluck one thorn from her pillow. The gold, to which he had devoted the best energies of his life, which he had held dearer even than his hopes of heaven, crumbled into nothingness in this hour of need. "He that saveth his life shall lose it," a voice sounded in his ears. A door had opened into the past. Once more he knelt in the murky dungeon beside the martyr's bed. Was this what Godfrey Chevalier had meant when he uttered that warning? Did he foresee the hour when his friend would stand grasping the empty chalice, with the subtle elixir spilt forever? Hurriedly M. Laval opened a window and stepped out upon the

sunny terrace; but he could not leave the thought behind him with the hush and shadows of the splendid room. Louis Bertrand had gone down to the hamlet to see the cure, and there was no voice to drown that of the long-silenced monitor. It was the path of his own choosing that had brought Eglantine to this. Side by side with his pursuit of wealth had gone another purpose, equally determined, though less openly acknowledged—to set his darling safely beyond the reach of these religious differences and persecutions. For this he had broken his solemn promise to the dead, and separated her from the Chevaliers, and surrounded her with an atmosphere of worldliness and gayety, which had made her turn instinctively from Rene's stern views of life to grasp at the cup Henri La Roche held out to her. With a proud sense of triumphing over circumstances, the banker had laid the girlish hand in that of the young sieur of Beaumont. M. Renau had been so confident that their love for each other, and the gay winter in Paris would obliterate from the young hearts all early prejudices and silence all doubtful scruples. But how differently it had turned out! Rene Chevalier still walked the earth a free man, and Henri La Roche lay in a dungeon under sentence of death. The crown of thorns M. Laval had vowed should never touch his darling's head, he had himself helped to plait. Bitter resentment against the hand that imposed the doom mingled in his breast with a secret terror of the power that could thus outrun and circumvent his plans.

Had he been successful in everything else, to be a loser here? Fool that he had been to measure his finite skill against the hand that made heaven and earth; to hug to his soul the fond delusion that he could outrun the purpose of God! Too late he saw that he had been, not an antagonist, but an unconscious instrument, and heard—or fancied that he heard—through his crumbling plans the derision of Him who "sitteth in the heavens," the awful laughter of the Most High.

"Eglantine is better," said a low voice at his side, and he started to see that the pastor's widow stood beside him. "I knew you would be anxious, and came as soon as I could leave her." She did not add how long and deathlike had been the swoon brought on by his exciting words, but he read the truth in her face.

"My pretty, laughing girl!" he muttered, turning away with a quivering lip. "It is hard she should be brought down to this when I have toiled all my life to make her happy. Beware how you encourage her to persist in her refusal to the proposition I have made to her. It is the one chance of saving her husband's life."

"Beware how you tempt that noble heart in its hour of weakness and suffering, monsieur! He that saveth his life shall lose it."

M. Laval shook off her hand. He was white to the lips. "We are not likely to agree on that point; let us drop it," he said hoarsely. "I see Jean bringing my horse into the court, Monique. There is business waiting for me in Nismes."

Godfrey Chevalier's widow was looking at him with sad, compassionate eyes.

"Eglantine would like to say good-bye to you before you go," was all she answered. "These are not times to part in anger, monsieur."

He hesitated a moment, and then without a word followed her up the stair. Eglantine was still too much exhausted to speak, and Rene, watching with the old nurse beside her bed, warned M. Laval by a glance to be careful. For one sad, full moment the old man and his grandchild looked into each other's eyes. Then the young wife's brimmed with tears, and the banker turned away to hide his writhing lip.

"I will do what I can," he said in a broken voice and followed Madame Chevalier from the room. The angel that withstood him in the way was forgotten once more, and the unequal contest was resumed. He must save her from the sorrow that would forever blast her life!

Before he knew what she was doing, Monique Chevalier had led him into the nursery beyond, and he stood beside the large carved cradle in which the heirs of Beaumont had been rocked for generations.

"You must not go without seeing your grand-daughter," she said softly. "She has been named Gabrielle, after Henri's mother; Eglantine wished it."

The infant was asleep. She was a fair, tiny creature, as unlike the rosy, dimpled babyhood of her mother, as a snow-drop is unlike an apple-bloom, yet with something in her face which reminded M. Laval of his little grand-daughter when he had first come up to see her in these Cevenol hills—a kind of spiritualized likeness, as though her soul had entered into her child—such a look, Rene had once said to his mother, as Eglantine's angel might wear, looking into "the face of her Father in heaven." Slowly, as M. Laval gazed, the bitterness vanished from his heart, the vague sense of injury he had cherished against the little intruder melted like icicles in the sun. She at least knew nothing of his sin; nothing of the sharp theological distinctions which were working such havoc in the world around them. Her innocence disarmed him, even while it made him afraid. With a strange sense of unworthiness he touched his lips to the little hand, soft and pink as a rose-petal, lying on the coverlet. When he looked up, Agnes Chevalier, who had been reading in a window near at hand, stood beside him. She was never far away from the cradle.

"Does M. Henri know about his little daughter?" she asked wistfully. She had never been able to call the young sieur by the name by which she had first known his father.

Pierre Laval nodded silently. He could not for worlds have spoken just then. The soft eyes saw the trouble in his face. Godfrey Chevalier's young daughter laid her hand upon his arm.

"My mother has told me how good you were to us when I was a little child, and my father was in prison. I never forget to pray for you, monsieur."

"Your mother would tell you that was time wasted," he returned shortly, but there was a suspicious tremor in his voice, and he avoided Monique Chevalier's glance as they went down-stairs.

"I wish you were all safely out of the country," he grumbled, as he stood in the sunny courtyard, with his hand on his horse's neck. "You have been a mother to my girl, Monique, and I would be sorry to have anything happen to you or yours. If you can make up your minds to leave France, you shall have all the help in my power."

"Thank you; I believe that," she answered gratefully. "But the risk is too great. We have decided to remain where we are, and trust God to take care of us here. I wish your

anxiety was for yourself, my friend," she added, with a quick, gentle glance.

But M. Laval uttered an impatient exclamation, and sprang into his saddle. He bent down the next moment, however, to whisper in her ear.

"M. Renau speaks of visiting the chateau in a few weeks; beware of him! He will do all he can for Eglantine, but he bears you no good-will. He has discovered Rene's professor, and will not scruple to use the information when it suits his purpose. Remember! you are warned."

Before the startled mother could reply, he had clapped spurs to his steed, and was gone.

It was several days before Eglantine recovered from the exciting effects of his visit. When she did, it was to convalesce rapidly, and to display a degree of courage and self-control that had hitherto been lacking. She no longer hesitated to utter her husband's name, but spoke of him even to the domestics that ministered about her couch, in proud, unfaltering tones encouraging them to strengthen their hearts, as she did hers, with the thought of his heroic example. If she wept, it was when no eye saw; no word passed her lips that could be construed into an accent of doubt or timidity; her dark, tender eyes burned with a quenchless flame. It was evident that her grandfather's appeal had not only failed of its purpose, but stirred all the latent forces of her nature, and welded them into one firm resolve—to show her unshaken confidence in Henri, and her anxiety that no look or words of hers should be interpreted as a weak wish that it were otherwise.

Monique Chevalier watched her with a might of speechless tenderness. Too well she knew the breaking heart would sooner or later feel the need of a more present help in its trouble than any human love—that the levees of wifely pride could not always keep back the floods of wifely anguish. But when she would have hinted this to Eglantine, and won her to the surer strength of a patient waiting upon God, Henri's wife turned upon her reproachfully.

"Surely you do not doubt him, aunt Monique—you, who know so well his high sense of honour, and all he has dared and suffered for the religion?"

"If I hope to see him stand faithful to the end, my child, it is because I trust he is leaning on God's grace, not because I think his courage above assault. Be patient with me, Eglantine; the best and bravest have failed without that support. Remember Peter. 'Though I die yet will I not deny Thee'—and do not stake your faith on anything less than God Himself."

"I have staked my faith on Henri's constancy," was the proud answer and the young wife turned away with a flush of resentment upon her cheek. "It is disloyal in me to permit it to be called in question, even by you, and I will not. Why do you try to make me think otherwise? It is because I can trust him so utterly that I have strength to live and suffer."

"It is her only gospel," said Rene, when the words were repeated to him that night. "Do not let us rob her of it, my mother, until God has shown her her need of something better. We can afford to be patient, if He can. She says truly, it is all that keeps her heart from breaking."

The conversation took place on the eve of their departure from the chateau. M. Renau was expected at Beaumont the next day, and Pierre Laval, in the letter conveying the information to his granddaughter, had repeated his warning to Rene. Eglantine, who had not before heard of it, insisted feverishly that they should run no risk on her account. She was now able to leave her chamber, and did not need such constant care; M. Renau's visit would be short, and she could easily send for them in case necessity arose; nothing would so embitter her full cup of sorrow as to have harm come to Rene through her.

The claims of his profession, and care for his mother and sister, left Rene no choice but to comply. His life was not his own to put in needless peril, and the day might come when Eglantine herself would need him more. From M. Renau she had certainly nothing worse to fear than attempts to undermine her faith, and these, the young surgeon felt sure, would prove futile as long as Henri remained steadfast. On the other hand, should the dragoons penetrate to the hills, during the courtier's visit, the presence of her powerful Catholic kinsman would afford Eglantine a protection he would be powerless to supply. Nevertheless it was a sad parting, and in spite of his clear conviction of right, a heavy foreboding fastened upon Rene's heart, as he closed the bocage gate behind him.

Had this parting, after all, been only for a few days? What would elapse before he would again hold that slender hand in his, and look into the depths of those sweet, mournful eyes? Well was it for him that he could not part the curtains of the future, and knew not what even "a day might bring forth"; well it is for us all that a pitying Father is mute to our questions of the way, and will not suffer us to increase to-day's burden by a glimpse of to-morrow's load!

Eglantine had parted from them very quietly. To her stricken heart the going and coming of other feet made little difference, since one foot would cross the threshold no more. The days of Henri's respite were nearly over. One last boon remained to be wrested from the hard hand of fate, and for this her heart was gathering all its strength. M. Renau could, and must, obtain an interview for her with her husband. He had done all he could to save his young kinsman; he would not refuse them this one grain of comfort, now that his last hope of shaking Henri's constancy had been relinquished. To pillow her head once more upon Henri's heart, to feel his arm for one brief hour enfold her!—it was all she asked; while with words of proud and passionate fondness she would gird up his soul for the last ordeal, and pour into his heart a balsam which would rob even pain of its sting. She grew impatient for M. Renau's arrival, as she dwelt upon the thought. The hours of the summer day seemed endless as she listened in vain for the sound of his horse's hoof upon the road. At last the sun stooped behind the hills, the purple twilight folded down upon the plain. Must she live through another long, lonely night without that certainty upon which to pillow her head? Hark! there was the sound of wheels at last. A coach was coming rapidly up the hill. It rolled in through the bocage gate, up under the avenue of stately elms, into the stone-paved court. She could hear M. Renau's cold, polished tones, and Louis Bertrand's gay, soft laugh. She was glad her cousin had come too: he would add his entreaties to hers. She laid her hand upon the bell; she would send word to them to come to her at once, as soon as they had shaken off the dust of their travel. But listen! One of them

had already turned in the direction of the turret-room. Had he tidings to communicate? As if in answer, slow, heavy feet could be heard ascending the stair. Who were they? Surely there was but one step in all the world to which her heart would answer with that swift, instinctive leap; had her brain given way beneath its weight of trouble? There was still light enough in this upper chamber to see about her; her eyes fastened upon the door. The footsteps hesitated for a moment without, and then, without a knock the latch was lifted. Pale as death, and haggard as if with years of suffering, Henri La Roche stood before his wife.

Eglantine neither screamed nor fainted. Speech and motion were as impossible to her as to one in the grasp of a horrible nightmare. But the look of shrinking terror in her eyes held Henri's feet.

"Has my wife no welcome for me?"

The low, muffled voice broke the spell that was upon Eglantine. She rose to her feet, with her slender figure drawn to its full height.

(To be continued.)

TO THE HEIGHTS

Sic itur ad - ten

As fair to the Hebrew leader
O'er the desert pathway dun,
The distant shadowy mountains
Loomed—soft in the morning sun,

Although on their radiant summits
His feet might never stand,
And, but from the Mount of Vision,
He might view the Promised Land!

So fair on our inner vision,
As on through life we go,
Loom the shadowy hills of promise,
Soft in the morning glow:

How long is the way to reach them,
But little we heed or care;
How hard and weary the climbing
To the summits so bright and rare!

Yet still they recede before us,
And ever their promise sweet,
Like a spell they have woven o'er us,
Lures on our wandering feet:

And though we may reach them never,
Till the cold dark stream is past,
For us they shall keep their promise,
And the heights shall be ours at last!

—Fidels, in *The Week*.

PROBLEMS OF GREATER BRITAIN.

The first and most important fact connected with Sir Charles Dilke's very able book is that it pricks the glittering bubble of Imperial Federation, and scatters to the winds the literary and political soapbuds of which it is compounded. That such a result is achieved will call up a feeling of devout thankfulness in the minds of all who are possessed by the wider rather than the narrower patriotism, and who are above all things anxious that the future of the whole English race shall be glorious and secure. Those who desire not to establish an *imperium* for these islands, but to see the English-speaking peoples bound together by the nobler and more lasting ties of a common kinship, had begun to fear lest some inopportune and ill-considered step might be taken on behalf of the Mother Country. They dreaded a rash experiment inspired by the desire of empire for a section of the race, rather than of brotherly union for the whole, which should end in blasting for all time the promise of a destiny more auspicious than has ever before been unfolded to any portion of mankind. Fortunately, the information carefully collected and set forth in "Problems of Greater Britain" shows that the public opinion of the Colonies, even if our own people were for a moment to lose sight of their true goal, and to pursue, instead, a will-o'-the-wisp, would sternly force us back into the right path. Australian and Canadian statesmen may be too friendly and too courteous to tell our politicians that they are in the wrong; but for all that, it is clear that the leaders of Greater Britain recognize "the authentic fire," and mean to follow it. But though we pick this out as the most significant result of Sir Charles Dilke's volumes, it must not be supposed that he draws any such direct conclusions. His attitude throughout is that of one who desires to place both sides of the question fairly before his readers. It is the irresistible logic of the facts stated in this book, rather than any attempt to argue against Imperial Federation, that hurls Lord Rosebery's idol from its pedestal.

The author of "Problems of Greater Britain" shows clearly by implication that there are only two alternatives as regards the future of the Empire,—Separation, and a system under which the Colonies shall practically stand to the mother country and to each other in the relation of autonomous States joined together by the bands of perpetual and unbreakable alliance. At first sight it may seem as if there was little or no distinction between these plans. In reality, there is a world of difference—at least for those who believe that the future belongs to the English. If in the coming ages civilized mankind is to

become English, as seems at least possible, let us do our best to prevent the repetition of the evils arising from war, and from the existence of the international hatreds and jealousies of the old system. But if this is to be brought about, then everything should be done to prevent the scattered portions of the English kin from assuming a political configuration tending towards the growth of national antagonisms. Let the Colonies become as independent as they desire, or as the abolition of every restriction, real or nominal, can make them, but let us never commit the mistake of encouraging them to drift into an attitude towards each other, or towards the mother country, at all resembling that in which, unfortunately, the United States now stand to Great Britain. Let Australia, Canada, and the Cape become Republics, or reflections of our Constitutional Monarchy, exactly as pleases them best, but let us and the whole world feel that hostilities between us and them would be civil war, and no more to be contemplated than civil war. If this is made the ideal of those who feel themselves members of the English-speaking world first, and only secondly inhabitants of a particular portion of it, it is certain that what we now call the Empire may become a belt of land and sea stretching across the globe and dedicated to a common prosperity and peace. Who knows, when such an alliance has transformed the British Empire, that the United States also may not be willing to range herself beside it, and that then the sisters Powers, may not be able to impose upon the whole earth, civilized and uncivilized, not the "might and majesty" of universal dominion, but of the Pax Anglicana?

The following quotation is from his chapter on "Colonial Democracy":—

"The Conservative and resisting forces of strong Upper Houses, difficult, indeed, to create except upon the federal and provincial system, seem, however, to be little needed by our Colonies, for there is in them no such sign as is to be seen in the Mother country of the growth of extreme views hostile to the institution of property and obnoxious to the richer classes. Revolutionary Socialism, as contrasted with State Socialism, is far stronger in Europe than in our Colonies; and if it be true that the Australian Colonies, and in a less degree Canada and portions of South Africa, present us with a picture of what England will become, we shall find reason to suppose that the changes of the next few years will be much less rapid and much less sweeping than many hope and most believe. It is in Great Britain of all the countries of the world that Revolutionary Socialistic views appear to be the most generally entertained among thoughtful people at the present time. The practical programmes put forward by moderate European Socialists are indeed, mostly law in the Australian Colonies, but the larger proposals which lie behind appear to have less chance of being entertained there than they have in the Old World. The programme of the Young Democrats of the democratic republic of Switzerland contains a large number of items most of which are already the subject of legislation in Australia: the railways to be in the hands of the State, stringent labour legislation to be adopted, the separation of Church and State, and so forth. But while Swiss Social Democrats put last in their programme the item which looms largest—the nationalisation of commerce and industry, and equality of the profits of labour—they doubtless give to it the greater portion of their thought. Now, in Australia, such ideas have little weight. Revolutionary or democratic Socialism, in short, in Australia, in Canada, and in the United States, is not popular with workmen, who largely own their houses and possess land and shares, but, on the other hand, State Socialism advances rapidly in Australia. While in Canada, as in the United States, the great body of small agricultural proprietors seem disinclined to try many of the experiments of State Socialism, in Australia the householding town democracy has no such fears. The Australian Colonists feel that their Governments are Governments of the whole people, and that the people should make full use of the capacity of Government to do all that can be done.—*Spectator*.

A GLIMPSE OF GEN. GORDON'S CHARACTER.

Some interesting matter on the subject of General Gordon appears in the *Contemporary Review*. The writer of the article, which is headed "A Voyage of General Gordon," has had access to the diary of a skipper who, in 1882, conveyed Gordon in a small trading schooner from Mauritius to the Cape. Gordon was very communicative on the voyage, when he was not prostrated with sea-sickness—which, by the way, he bore no better than Marius—and one evening he told his nautical host why he had resigned. He simply could not endure the manners and customs "of the high social circle in which he was expected to move. 'Dress for dinner, dress for evening parties, dress for balls, dress and decoration, decoration and dress! day after day. I could not,' said Gordon, 'stand the worry of it, and rather than do so I gave up the appointment.'" Gordon was firmly persuaded that the site of the Garden of Eden is one of the islands of the Seychelles, and that the *coco de mer* of that region is true Forbidden Tree. His reason for not marrying, as stated on the same occasion, was only less original than his reason for throwing up his appointment in India. "I never yet have met the woman who for my sake, and perhaps at a moment's notice, would be prepared to sacrifice the comforts of home and the sweet society of loved ones, and accompany me whithersoever the demand of duty might lead."

THE BACILLUS OF INFLUENZA.

One of the most serious mistakes in science is haste. The world is now told that the bacillus of influenza has been discovered by Drs. Maximilian and Adolphe Jolles, who have been at work on the subject for two months in the bacteriological laboratory of Professor Sacker, in Vienna. If they have really discovered the bacillus of epidemic influenza it may be said that their work is the most rapid of the kind on record, and if their discovery should finally turn out to be a substantial reality, it is as yet not proved. Robert Koch worked for some four years at the bacillus of tuberculosis before he convinced himself that he was right; his work on the bacillus anthracis was of almost equal duration, he worked for about two years on the comma bacillus of cholera before he made a public announcement, and when he finally gave the results of his experiments to the world there was not a stone wanting in the foundations and superstructures of his buildings. For at least six years the scientific world has waited for some one to find the microbe of epidemic influenza. Every one knew there must be such a microbe. In 1884, Seifert, of Wuerzburg, described in a German journal what he claimed was the bacillus of influenza. His description was unsatisfactory, however, because he did not prove his case; his announcement was thought to have been made upon insufficient evidence and experimentation. The mistakes of hasty bacteriologists fill a long and interesting chapter, and not the least interesting are those of the hasty workers that tried to upset Koch. That the hooded or Bishop bacillus of Jolles should be unlike the comma bacillus of cholera was to be expected. It has been many years since scientific men gave up all idea of any connection between influenza and cholera. A strong point in favour of the correctness of Jolles' discovery being real is the fact that the Bishop bacillus resembles the pneumonia coccus of Friedlaender, since there is certainly an analogy between epidemic influenza and pneumonia. Both pneumonia and Russian influenza are infectious, and one might almost say that influenza is pneumonia in miniature. The fact that the Bishop bacillus was found in well water brought to Vienna from a well a hundred miles away is, if anything, rather against the bacillus being that of influenza, since it is perfectly plain that water is not the vehicle of the infection in influenza. The germ of epidemic influenza is undoubtedly carried by the air; the cholera germ is carried in water for the most part. The rapidity with which epidemic influenza travels is positive proof that water is not its native element.—*Chicago Herald*.

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

COLD FEET.

AT LAST THE CAUSE OF THIS COMMON TROUBLE IS KNOWN.

"I am troubled with cold feet."

This was a remark recently made to one of the leading doctors of Ottawa, by the wife of a very wealthy gentleman. It is impossible to give the doctor's exact words in reply, but it was substantially this:

"Your feet and hands are cold because your blood does not circulate well. If you were to run or exercise, your feet and hands would soon be warm. When a stream stops running it becomes foul, and green scum gathers on the surface. When the blood stops flowing freely, it becomes foul and poisonous, and sickness is the result. Now the blood depends entirely for its circulating power upon the nervous system. If the nerves are strong, the blood circulates freely, healthily and there are no cold feet. If the nerves are weak or unstrung, the blood does not and cannot circulate. What then should we do? Keep the nerves in perfect condition and then the blood will flow freely, be kept pure and health will result. Many people try to purify the blood: It is sheer nonsense. What is the use of purifying the blood if it does not circulate freely and becomes poisonous the next day?"

Blood that flows freely does not become impure, for the impurities are thrown off every time it flows through the body. The best way therefore to stop cold feet and hands, is to strengthen the nerves so that the blood will circulate freely and hence become pure, keep the body warm and the health vigorous. I know of no way by which this can be so readily done, as by the use of that great discovery made by Professor Phelys, of Dartmouth College, known as Paine's Celery Compound. It is a food, a strengthener and a tonic for the nerves. It takes weak women, gives them health and hope and brings colour to their cheeks. It takes debilitated men and makes their constitutions strong, their muscles hard and their life vigorous. It takes puny children and converts them from sickness into rosy health. This is what I have found it to be and it is for this purpose that I cordially recommend it to you."

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The best line from Chicago, St. Louis or Peoria, to Kansas City, St. Joseph and Atchison. Vestibule trains, dining, sleeping and reclining chair cars, and direct connection for all points southwest. Tickets via the Burlington Route can be obtained of any ticket agent of its own or connecting lines.

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

Ministers and Churches.

THE First Presbyterian Church of Vancouver has extended a call to the Rev. T. Chalmers Jack, of Maitland, N. S.

THE Rev. P. A. MacLeod, a graduate of Queen's, has received a call to Sonya. In that district he has three warm personal friends, also in the ministry.

THE Rev. L. G. Macneill lectured to a good sized audience in St. Andrew's school room, St. John, N.B., recently, on "A month's Tour through Italy."

THE Rev. James B. Freeman, son of Mr. J. D. Freeman, of Dereham, has been installed pastor of the Arlington Hill Presbyterian Church at St. Paul, Minn.

MR. JOHN WATKINS, of Norval, was presented on Tuesday evening with a costly gold watch, by the choir of the Presbyterian church, of which he is leader.

THE regular half-yearly meeting of the Home Mission Committee will be held on Tuesday, March 25, at nine a.m., in the lecture room of St. Andrew's Church, Toronto.

THE Amherstburg Presbyterians have extended a call to Rev. Thos. Nattrass, B.A., who has accepted, and will be inducted as soon as the Presbytery makes the necessary arrangements.

THE congregation of Knox Church, Beaverton, recently presented the pastor, Rev. D. C. Johnson, with a purse containing upwards of \$120, together with an affectionately worded address to which Mr. Johnson replied in suitable terms.

THE *Orillia Times* says: The Rev. D. D. McLeod, of Barrie, conducted both services in the Presbyterian Church, Orillia, on Sabbath week, and also Bible class in the afternoon. His discourses were profound, eloquent and impressive. His subject in the morning was "God is love," and in the evening "Apprehended by Christ."

AN unknown aged lady in the neighbourhood of London who was amazed with the Rev. Dr. McKay's, of Blackstock, memory in quoting Scripture, fervent piety and earnestness in preaching, made him a handsome present in money. The Dr. has taken first-class honours in all the medical branches, and has reached the full number with some. He took medicine and theology together.

THE anniversary services of Knox Church, Glenallan, Rev. H. Morris, pastor, were held on January 12. The Rev. J. Ross, B.A., of Brussels, preached morning and evening to large and appreciative audiences. The sermons were rich in thought and eloquently delivered. Proceeds of anniversary tea, \$70. This congregation is in a healthy state and continues to enjoy peace and prosperity under the present pastorate.

THE election of officers for the Metaphysical and Literary Society of Knox College was held last Friday evening, and resulted as follows: T. M. Logie, president; Joseph Elliot, vice-president; F. O. Nicholl, second vice-president; William Gauld, critic; John McNair, recording secretary; A. D. Edgar, corresponding secretary; A. M. Davidson, treasurer; A. E. Harrimon, secretary committee; James Wilson, curator; T. S. Malchiff, James Muirson and Charles Chough, counsellors.

THE preparatory service in connection with Calvin Presbyterian Church, Montreal, of which Rev. Dr. Smyth is pastor, were held on Friday week, when twenty-six new members were added to the roll. The membership now stands \$31. A committee has been appointed to consider the best method of increasing the seating capacity of the church, which at present is insufficient for the needs of the congregation. On Sabbath, March 2, the largest number in the history of the church sat at the Lord's table.

THE lecture room of St. Andrew's Church, Montreal, was well filled last week to hear Rev. Professor J. Clark Murray, LL. D., lecture on "A Ramble Among Scotch Songs." Rev. J. Edgar Hill presided. The first part of the evening was taken up by a musical programme, given under the direction of Professor Couture, and included a number of well known Scotch songs, those taking part being Misses Agnew, Macpherson, Herbert, and Mr. Robertson. Professor Murray then delivered a most interesting lecture on Scotch songs.

THE pastor of the First Presbyterian Church, Brantford, the Rev. J. C. Tolmie, has made himself very popular in his congregation during his short residence in Brantford. Last week after the regular prayer meeting the reverend gentleman was given a tangible mark of the affection felt for him when the members of the Young People's Christian Endeavour and Bible Class waited upon him and presented him with an address accompanying which was a handsome set of black seal furs consisting of collar, gauntlets and cap. Mr. Linton read the address and Mr. Stewart made the presentation. Mr. Tolmie made a happy response to this pleasant surprise.

THE Presbyterian congregation of Souris (Plum Creek) have recently built a very comfortable manse, stables, etc., at a cost of over \$1,400. The congregation is largely indebted to Mr. Geo. McCulloch, of the Glenwood Koller Mills, for his well known practical ability and energy in superintending the construction of the building—when "Mack" puts his hand to the plough he never looks back until the work is well and thoroughly done. In addition to this some of the friends of the congregation of Plum Creek recently presented their pastor and his wife, Mrs. and Mrs. Omand, with a handsome oiled and varnished natural cherry bed-room suite costing \$50. This congregation is noted for its liberality.

THE opening services of the Presbyterian Church, Lynden, were continued on Sabbath week, when Rev. J. A. R. Dickson, B.D., of Galt, preached very fine sermons in the afternoon and evening, taking for his text in the afternoon Revelations iii. 20, and in the evening Luke xviii. 18-23, addressing his remarks principally to young men. There was a good audience in the afternoon, and in the evening the church was crowded, and the reverend gentleman was listened to with rapt attention. The ladies of the Presbyterian congregation have arranged for another social in the basement of the new church on Monday, March 10, to provide funds for defraying expenses in connection with furnishing the church.

LAST week in St. Andrew's Church a service of praise was held for the purpose of adding to the funds necessary for securing increased efficiency in the musical service of the church. Rev. D. J. Macdonell, presided, and the church was well filled. The programme consisted of anthems rendered by the choir, solos by Mr. George F. Taylor and Mrs. C. A. Bignell, and organ selections by Mr. Fisher, organist of St. Andrew's, and Mr. Guiseppe Dinelli, organist of the Church of the Redeemer. Mr. Fisher gave the favourite "Pilgrims' Chorus" of Wagner, with much effect, and the prelude to "Parsifal" was well rendered by Mr. Dinelli who also showed great skill in his rendering of Petrali's "Fantasia Concertante." The service as a whole was a most successful presentation of the highest class of sacred music.

EAST Presbyterian Church, Toronto, celebrated its twentieth anniversary last week by a tea-meeting. A large attendance was present and the preliminary part of the proceedings in the basement gave entire satisfaction. Part two of the programme consisted of a different kind of entertainment, the pastor, J. M. Cameron, presiding. Speeches were made by Revs. Jas. Grant, Dr. Stafford, Thos. Goldsmith, W. G. Wallace, Dr. Parsons and others, while the music was supplied by the choir under the leadership of Mr. James Stoddard. Mr. John Dickson's long and faithful services on the Board of Managers were recognized by the presentation of an illuminated address and a handsome Bible. The past year has been one of prosperity. The total income was \$7,795; the present church membership is 330 and the Sunday school roll numbers 600 scholars.

THE Peterborough *Examiner* says: The Rev. J. J. Wright, B.A., is to be inducted into the charges of the Presbyterian churches of Lyn and Mallorytown. Mr. Wright got a unanimous call to these places a short time ago at a salary of \$900 a year and a free manse. He is the eldest son of Mr. Stewart Wright, who has been a respected resident of Ashburnham for the past twenty-five years. During his arts and theological course at Queen's College, Kingston, covering a period of seven years, Mr. Wright won honours every year, receiving scholarships at the close of each. He is a young man of culture and high scholarly attainments. For a young man he has few equals as a speaker. Judging from his past record and his present attainments, the reverend gentleman has a bright future of usefulness to the congregation over which he will have charge, and to his church in general.

LAST week the school room of MacNab Street Presbyterian Church, Hamilton, was filled by an audience (mostly young people) who met to see the pictures exhibited by Rev. John Wilkie, M.A., missionary to Indore. Before commencing, Mr. Wilkie stated that if he had known there was to be such a general turnout he would have procured a larger instrument. Under the circumstances, he used the lantern he took with him in India; consequently, the people in the north end of the room did not see very well, the size of some of the views being only 4 x 4 feet. Nevertheless, a great many pictures of interesting persons, cities and places were presented, concluding with a copy of the hymn commencing "Jesus shall reign where'er the sun doth his successive journeys run," which the audience sung. After a silver collection had been taken for the benefit of the mission, Rev. Dr. Fletcher moved a vote of thanks to Rev. Mr. Wilkie for his interesting explanation of the views presented, and this was responded to by a hearty clapping of hands by the audience. Rev. Mr. Black then offered prayer for the success of Mr. Wilkie's labours in India, when the meeting dispersed.

THE monthly meeting of the Toronto branch of the McAll Mission was held last week in Association Hall. In the absence of the president, Mrs. Duncan Clark occupied the chair. The treasurer, Miss Caven, presented her report for the past month, showing a balance of \$35 63, which was adopted. Mrs. MacVicar gave an account of a recent visit paid by Mrs. Blake and herself to Port Hope to organize a branch in that town. A large meeting had been held, at which over seventy persons were present, and seventeen joined as members. A secretary and treasurer were appointed. Mrs. MacVicar also read a letter from a Baptist minister in Port Hope, in which he spoke encouragingly of the prospects of the mission. Mrs. Cowan read a portion of Scripture from the last chapter of Proverbs, setting forth the qualities of a perfect woman. A letter from a lady worker in Paris was read by Mrs. George Kerr, describing the work and the services conducted there. Miss Caven, treasurer, handed in her resignation, and a hearty vote of thanks was accorded her for her efficient services, which extend over four years' the lifetime of the mission in Toronto. Miss Inglis was appointed treasurer in her stead.

DR. WARDEN writes: Permit me to acknowledge receipt of the following additional contributions on behalf of the family of the minister laid aside on account of an affection of the brain—to February 27: Mrs. F. S. Haines, St. Lambert, \$10; W. E. W., \$1; A. T. C., \$10; Rev. W. G. Jordan, \$1; Rev. Mr. and Mrs. Shore, St. Stephen, \$5; Rev. W. P. Walker, Elfrida, \$1; Mrs. James Haldane, Montreal, \$5; J. C. Gibson, Paisley, \$2; Friend, \$5; Mrs. McMurrich, Toronto, \$5; Rev. T. Fenwick, Elders Mills, \$2; A Sympathizer, Chatsworth, \$3; Rev. Principal Caven, Toronto, \$5; William Anderson, St. Fulgence, \$5; Mrs. L. Crannell, Ottawa, \$10; A Friend, Cornwall, \$3; Mr. and Mrs. John Kerr, Toronto, \$20; Friend, \$2; J. O. Tait, Hollin, \$2; Rev. G. Cuthbertson, Wyoming, \$5; Rev. Dr. Torrance, Guelph, \$5; Mrs. McCurdy, Kirkton, \$1; D. Guthrie, M.P.P., Guelph, \$5; Rev. C. S. Lord, Grafton, \$5; Miss Ridler, Dundas, \$2; Rev. A. B. Cruchet, Montreal, \$10; Rev. R. Knowles, Liakenev, \$5; A Friend, \$2.50; Rev. J. R. S. Burnett, Allison, \$2; John McRuer, Ayr, \$2; A Brother (J. W.), \$5; Rev. John Turnbull, \$2; D. Morrice, Montreal, \$10. Others desiring to contribute will kindly oblige by doing so without delay.

THE Woodstock *Standard* says: On Sunday afternoon the Knox Church Sabbath school held its annual missionary meeting. The scholars and teachers with many of the members of the congregation assembled in the auditorium of the church, and listened to addresses and papers by the teachers and pupils of the school on the several missionary schemes of the church. The money too, contributed by the scholars at the regular Sunday meetings, was apportioned—the pupils themselves moving and seconding the resolutions for the disposal of the whole amount. The superintendent of the school, Mr. James Bell, presided and gave the opening address. The following departments of the work received aid: Home Missions \$60, address on this work by Principal Hunter, Foreign Missions \$35, paper by Mr. Robert Campbell; Pointe-aux-Trembles school, \$50, paper by Miss Mary Sim; Students' Missionary Society, of Knox College, \$20, paper by Mr. George W. Patterson; Mission ship, *Day-spring*, \$12, paper by Miss Maggie Bayne. In addition to the above the Bible Class contributed \$50, making in all from the collections of the Sunday school \$227. This school is in a most flourishing condition and the present accommodation is not sufficient for the large classes that assemble every Sunday afternoon.

A VERY pleasant social gathering recently assembled in the lecture room of Chalmers Church, Que. the occasion being an entertainment given by the members to welcome the Rev. Donald Tait, the new incumbent of that charge and his wife. The room was filled to the doors and was very artistically ornamented with evergreens and other decorations. The meeting was opened by the Rev. Dr. Clark leading in prayer. Mr. John McKay was then called upon to read the address of welcome to the reverend gentleman, of which a handsomely illuminated copy was presented to Mr. Tait by Mr. Millar. Mr. Tait made a very happy speech in response to his expressions of goodwill. He thanked them for their good feeling towards Mrs. Tait, and said that he was now more happy than he ever expected to be since leaving his flock in Berlin, and he attributed this to the friendly feeling of his congregation towards him. Addresses were also given by the Rev. Messrs. Bland, A. T. Love and others. Songs were given by the choir, Miss Rolph and Mr. Neill, all of whom were vigorously applauded. Miss Jackson also sang a very taking song. Refreshments were served during the evening. At the conclusion of the evening's entertainment the doxology was heartily joined in by the audience, after which the Rev. Professor McAdam, of Morris College, pronounced the benediction.

THE fifth annual meeting of the Guelph Presbyterian Society of the Woman's Foreign Mission Society was held in Galt on Thursday the 27th of February, a goodly number of representatives gathering from the twenty-two auxiliaries and fourteen mission bands of which the society is now composed. The increase during the year had been five auxiliaries and six mission bands, and the contributions amounted to \$1,630 as compared with \$1,259 the previous year. The president, Mrs. McCrae, was in the chair throughout the day and Mrs. Smellie, Mrs. Dickson, Mrs. White and Mrs. Cavers took part in the devotional exercises. Mrs. McMurrich, of Toronto, who had been specially invited to be present, gave much pleasure and encouragement by her remarks and greatly assisted in the discussion of different questions brought up by her clear and thoughtful expressions of opinion. A public meeting was held in the evening when addresses were delivered by the Rev. Dr. Wardrope, Rev. Alexander Jackson, and the chairman the Rev. J. A. R. Dickson, in whose church the meetings were held. The ladies of both Central and Knox Churches extended their kind hospitality to the delegates from the various branches of the society, and a comfortable and tempting luncheon was spread in the basement of Knox

Church where a pleasant hour of social intercourse was spent between the morning and afternoon sessions of the meeting. The officers elected for the ensuing year are: Mrs. D. McCrae, Guelph, President; Mrs. Smellie, Fergus, Mrs. Dickson, Galt, Mrs. Goldie, Guelph, Mrs. White, Guelph, vice-presidents; Miss Helen Cant, Galt, Treasurer; Miss Smellie, Fergus, secretary.

THE anniversary services and tea held by the Ladies' Aid Society of the First Presbyterian Church, St. Marys, on Sabbath and Monday week were seldom, if ever, surpassed as a season of spiritual benefit and social improvement. The sermons delivered by Rev. John Neil, of Toronto, says the *Argus*, were full of sound, practical common sense, and thorough expositions of the texts chosen. The tea on Monday evening week was well patronized, and every person present seemed to be enjoying themselves in the superlative degree. So far as we could judge, the tea meeting was socially, an unprecedented success. After the tables had been relieved of their burdens a programme of entertaining speeches and excellent music was rendered in the body of the church. The speakers were Rev. Messrs. M. P. Campbell, T. M. Campbell, J. Nell, Toronto, and Rev. Mr. Winchester, of Stratford. Their speeches were laden with valuable, interesting and practical thoughts on subjects of vital importance, interwoven with which was a vein of humour that made the evening pass very pleasantly indeed. The music furnished by the choir of the church under the leadership of Mr. Mennig, was well worthy of the hearty applause given each selection. Besides the choruses a very beautiful solo was rendered by Miss Maggie McGregor; a duet by the Misses Mennig, which was encored; and a solo by Miss Lillywhite, also received an encore. The financial result was \$107.30.

THE *Montreal Herald* says: The people of Erskine Presbyterian Church were treated to a little surprise on Sabbath week. At the close of the morning service the pastor, Rev. L. H. Jordan, informed the congregation that a letter would be read at the evening service, and gave them to understand that it would be of an unusual kind. The task of reading the letter was given to the assistant pastor, Mr. W. M. Rochester, who conducted the evening service. The letter stated that it was a copy of one sent to the Moderator of the Presbytery of Montreal on the previous Saturday, and asked that body to relieve him of his charge as pastor of Erskine Church. The letter went on to say that he had taken that deliberate step in view of the fact that he had made a similar request about two years ago, and at that time his own desires had to give way on account of the opposition such a step met with at the hands of the congregation. His desire to return to the scene of his student days in Germany had to be put aside for the time being and the pastorate remained in his hands for a time longer; but he now hoped the congregation would see fit to release him from his duties on May 1. The letter gave the congregation to understand that it is the pastor's desire to return to his studies in Germany, and the strong appeal which was made will not likely be refused. Rev. L. H. Jordan was inducted pastor of Erskine Church on May 7, 1885, and will have completed five years' pastorate at the time he asks to be relieved. Should he go to Germany to study, as he seems to have made up his mind to do, he will carry with him the good wishes of a large circle of friends for his success, and his congregation will lose a faithful and devoted pastor.

THE second annual meeting of the Bruce Presbytery of the Woman's Foreign Missionary Society was held in Knox Church, Walkerton, on Thursday, February 20. Owing to the severe storm of that day many of the delegates did not get forward. Four, however, braved the storm, and drove sixteen miles, and one had courage and zeal for a drive of thirty miles. About sixty ladies were present at the afternoon meeting. Mrs. Gourlay, of Port Elgin, presided, and was assisted in the opening exercises by Mrs. Norman Robertson, of Walkerton. Mrs. Robertson also gave the address of welcome to the delegates, to which Mrs. Malcolm, of Teeswater, replied. Mrs. Gourlay followed with a most interesting and effective address, in which she referred to the failing health of Mrs. Wardrope, their first president, and the pioneer of the Woman's Foreign Missionary Society in the Bruce Presbytery. The secretary's and treasurer's reports were read and confirmed. One auxiliary and one mission band were organized during the year, making a total of eight auxiliaries and three mission bands, with a membership of 317. Contributions for the year, including a donation from Glamis Aid Society of \$9, were \$515.49; value of clothing sent to North West, including freight, \$450.93. A considerable increase over last year. Are the heathen to be evangelized, if so, by whom? was the subject of a most interesting paper by Mrs. Johnstone, of Paisley, who, in a clear and conclusive manner, proved that the heathen are to be given to Christ for His inheritance, and the grave responsibility of bringing this to pass rests upon us—upon every individual member of the Christian Church. Delegates were present from the Baptist Woman's Foreign Missionary Society and the Ontario Christian Woman's Board of Missions, and conveyed to the meeting the Christian greeting of their respective societies. Resolutions of condolence with Mrs. Ferguson, of Chesley, in her sad and sudden bereavement, and of sympathy with Mrs. Wardrope, of Teeswater, in her severe bodily affliction, were passed with every mark of deep feeling. The following officers were elected for the ensuing year: Mrs. Wardrope, honorary president; Mrs. Gourlay, of Port Elgin, president; Mrs. Johnstone, of Paisley; Mrs. Little, of Underwood, and presidents of auxiliaries, vice-presidents; Miss James, Walkerton, secretary, and Mrs. Dr. McLaren Paisley, treasurer. A public meeting was held in the evening, Rev. Dr. James presiding. Rev. M. Johnstone, of Paisley, and Rev. Mr. Malcolm, of Teeswater, gave most interesting and instructive addresses. The choir rendered valuable service and enlivened the meeting with choice and suitable music.

The Rev. Alex. Henderson, of Hyde Park, presided at the annual meeting of the First Presbyterian Church, London, which was held lately in the schoolroom. Mr. Bapty submitted the report of the Board of Managers, which stated that there was a slight falling off in the revenue, due to the unsettled state of the congregation. The report recommended that a committee be appointed to consider the appointment of an organist, and the improvement of the church music. That Messrs. E. Hamilton, D. Mills, W. J. Lind and J. W. Ferguson be appointed to act as ushers and take up the collection. That the usual grant of \$50 be made to Sunday school and that the congregation stand while singing, instead of remaining sitting, as at present. The financial statement was also submitted, showing that the receipts amounted to \$3,008.47, and that a small balance was left. Messrs. J. I. Anderson, M. D. Fraser, Gibson, Bapty and Robert Reid were appointed to act with the Session in the matter of music. Mr. Anderson was re-appointed clerk. Mr. A. M. Hamilton, re-appointed treasurer. Auditors—Dr. Hotsca and Dr. Hodge. The report of the Ladies' Aid showed a balance on hand of \$468.10, a total amount raised since its inception of \$1,208.10. The surplus funds had been voted to assist in a grant to Dr. Proudfoot, and they also promised to do their best to assist in paying off the debt incurred. They acknowledged the bequest of Miss Smibert of \$500, as from one of their first and most useful members. The Sunday school report was read by Mr. John Anderson, showing seventeen classes and twenty-two officers and teachers on the roll, and 136 children. The contributions of the school to the various schemes of the church were very creditable. Mr. L. Gibson read the report of the Congregational Missionary Society. The amount raised for missions during the year was \$665.31, distributed as follows: Foreign Missions, \$239; Home Missions, \$167.31; Augmentation, \$80; French Evangelization, \$75; Aged and Infirm Ministers, \$36; Knox College, \$40; Manitoba College, \$15; Assembly Fund, \$8; Wellana Canal Mission, \$5. The report of the Woman's Foreign Mis-

sionary Society stated that \$104 had been raised by the society, but the membership had fallen off from twenty-eight to twenty-five. The report showed that help had been extended to the North West and in other directions. The Victoria Mission Band reported a membership of forty-three, while a legacy of \$500 from the late Miss Smibert and other collections made up a sum of \$605 for the work of the church. Mr. Reid was then moved into the chair, and a resolution was moved by M. D. Fraser, expressing their sense of the many obligations which Rev. Mr. Henderson had laid the congregation under in the past, as well as by his services this evening, and thanking him for it all. Mr. Lind seconded the motion, which was supported by Mr. J. H. Fraser and Mr. Robert Reid, and carried with a standing vote and great applause. Mr. Henderson made a suitable acknowledgment, and the meeting was adjourned.

ANNUAL CONGREGATIONAL MEETINGS.

The annual meeting of Chalmers Church, Hollin, was held on the 8th ult., Rev. H. Morris, pastor, in the chair. The meeting was well attended and the reports indicate prosperity in all departments of the church's work. Before adjournment a resolution was adopted expressive of the harmony that has characterized the intercourse between pastor and people during the past seven years. Also the high value in which his services are still held.

The anniversary of Knox Church, Walkerton, last week, was a pleasant and profitable occasion. The following figures gleaned from the reports indicate growth and prosperity. Last year the roll of communicants numbered over 320, an increase of sixty since the union of the two congregations. There were seventeen added on profession of faith last year, and last month thirteen more; besides additions by certificates. The revenue of the congregation amounted to \$3,242. Of this sum there was collected for missionary purposes \$788; the Woman's Foreign Missionary Society and the Sabbath school contributing towards this \$170 and \$62 respectively. It was also stated at the meeting that the managers were earnestly putting forth efforts to clean off the \$5,000 of debt, which has lain as an incubus upon the church ever since it was built, fourteen years ago; and that they had received the promise of subscriptions amounting to over \$4,000 already. May the Lord prosper them in their laudable effort.

The annual meeting of St. Andrew's Church, Beachburg, was held recently. There was a good attendance of the members and adherents. The various reports submitted were of an encouraging nature. Forty-one names were added to the membership last year, and, including the amount from Westmeath, over \$300 contributed to the schemes. The congregation finding their present church rather small and in need of repairs, decided to build a new church. In a few days about \$3,000 was subscribed. It is expected when the whole congregation is canvassed the subscriptions will amount to about \$4,500. On February 11 another meeting of the congregation was held, and a site chosen in a central part of the village. Trustees and building committee were appointed. The pastor, Rev. R. McNabb, entered on his seventh year in January. At the Sabbath school entertainment on New Year's night he was presented by his congregation with a gold watch and chain. This is but one of the many tokens of esteem shown both the pastor and his wife within the last year. It is not many months since Mrs. McNabb was presented with an address and a purse of \$42 in recognition of her services as organist. In commenting on the crowded state of the church at a communion service last fall, we ventured the opinion that the congregation should build a new church in a more central local city, rather than enlarge the old one. We are glad, therefore, to hear of the decision the congregation has come to.

The annual meeting of Tilbury East and Fletcher congregation was held lately in the church at Valetta, and notwithstanding untoward circumstances, was very fairly attended. Rev. A. C. Manson, pastor of the congregation, occupied the chair. Reports from the three Sabbath schools, the Woman's Foreign Missionary Society and the two Societies of Christian Endeavour were presented, and showed that a very great amount of effort had been put forth instructing and interesting the young. The statistical results of these efforts were brought out in the report of the Session, which was specially gratifying. Mr. Manson was ordained and inducted over the congregation on November 20, 1888, and the report embraces the intervening period, being a little over a year. During that time seventeen new members had been received by certificate and forty-eight by profession of faith, in all sixty-five, the largest annual addition to the membership that the congregation has had. Eight certificates of disjunction had been given, and one member had been removed by death. The communion roll at present contains the names of 223 members, a few of whom have left the bounds, but have not asked their certificate. Baptism was administered to eleven infants and two adults. On a vote of the congregation the organ has been used to assist in the service of praise. The financial report was then read by the secretary-treasurer, Mr. D. R. Farquharson, and it showed that the stipend of the pastor had been all paid, very fair contributions made to all the schemes of the Church, handsome and commodious shelter for teams provided at both churches, and considerable repairs made to the church at Valetta. Contributions from all sources mounted up to \$1,600. The congregation has recently built a new brick church at Fletcher and a new manse, and has virtually no debt. Mr. Manson, the pastor, is a recent graduate of Knox College, and has shown himself a workman that needeth not to be ashamed, rightly dividing the word of truth. His earnestness and indefatigable labours during the year have been much blessed, especially among the young, and are much appreciated by the congregation at large. Long may his bow abide in strength!

OBITUARY.

MR. JAMES WALLACE.

There died at his residence, Kemptville, Ont., on Sabbath morning, February 16, 1890, Mr. James Wallace who had served as an elder in the Presbyterian Church in Canada for about thirty years. He was born in Girvan, Ayrshire, Scotland, in August, 1800, and was consequently at the time of his death in his ninetieth year. He had a strong, healthy constitution, and an active, vigorous and well-cultured mind and was able to attend the House of God that he loved so much regularly to within a few weeks of his peaceful, triumphant departure.

He had been carefully trained according to the good custom of his native land, in the Bible and Shorter Catechism which made a fine foundation for his subsequent extensive reading and observation. His conversation was embellished with apt Scripture reference and his prayers replete with Scripture and heart pleadings.

He was a miller by calling. When he came to Canada in 1847 he was employed by the Messrs. Molson, of Montreal, when he sat under Rev. Donald, now Dr. Fraser, in Cote Street church. In 1851 he removed to L'Original and was employed by the late Sheriff Fredwell. It was, whilst here, under the pastoral care of Rev. Mr. Johnston that he was ordained to the office of elder; being subsequently elected into South Gower and Kemptville. He removed to South Gower in 1860 having purchased a farm of which he disposed in 1870. He removed to Kemptville in 1878 where in quiet retirement he spent the remaining twelve years of his eventful life. He

was deeply interested in the Church of Christ and gave freely time, money, and prayers for its advancement.

He was a man of sterling integrity and of devout piety. He was as humble as a little child and had great reverence for God and all that represented Him—for His word, His day, His house, His table, His servants and His people. May the mantle of the good old man fall upon very many on earth.

He left his aged enfeebled companion with their son and daughter to mourn what is to them here an irreparable loss, but "they sorrow not as others who have no hope." He was greatly beloved by all who knew him.

His venerable form, kindly face, cheery voice and holy life will be much missed in Kemptville. H. J. M. D.

REV. D. B. CAMERON.

The late Rev. D. B. Cameron, whose death took place on the 25th ult., was born near Fort William, Inverness shire, in the year 1817, so that at the time of his decease he had almost completed his seventy-third year. He was one of a family of twelve children, five of whom are boys and seven girls. His parents availing themselves of the opportunities afforded by the educational system which had long been adopted in Scotland, and which has contributed so largely to the scholarship and intelligence of its people, sent him early to school, which was situated near the famous battlefield of Culloden, on which it may be said that the overthrow of the royal family of Stuart was decided. He afterwards attended the high school in Fort William, and took a distinguished place among his school-mates, carrying off the highest prize in Latin. Having acquired the requisite scholarship, in early manhood he gave himself to teaching, and continued in the profession for some years. Not being satisfied however, with the attainments he had made, he went to Edinburgh University and entered himself as a student in the Arts Course, which he prosecuted for three sessions under professors whose names rendered the university famous for the time and have been handed down bearing the stamp of eminence in their particular subjects. From the university he returned to teaching for a short period, and then he resolved to leave his native land and come to Canada. Two of his brothers had gone to Australia, and so far as known one of them is still alive in that remote region, but the subject of our sketch sought the western continent, in all probability influenced in his choice by the fact that the Rev. Mr. McTavish, to whom he was attached, had exchanged Scotland for Canada as the field of his pastoral labours. After arriving in Canada he went to Mr. McTavish's, who was then settled at Woodville, and there is good reason to suppose that at first he applied himself again to study and resumed the work of teaching. Turning from this he engaged in mercantile pursuits, but very soon found that they were not congenial to his tastes, and they were completely abandoned. He now gave himself with fresh energy to study with the determination that he would qualify himself for the work of the ministry in the land of his adoption. In this course he had Mr. McTavish for his counsellor and helper, and after some time, part of which he laboured in the openings that presented themselves in the mission field, he was duly licensed by the Presbytery of London to preach the Gospel. It was not long till the congregation of Bradford was satisfied of his worth and talents, and the gifts for instruction and edification from the pulpit which he possessed, and he was accordingly called by them to take the oversight of their souls in the Lord. This call he accepted and he was regularly ordained and inducted into the pastoral charge of that congregation on December 15, 1869. He remained in this charge for six years, but the congregation of Knox Church, Acton, having become vacant by the translation of their pastor, the Rev. Lachlan Cameron, of Thamesford, Mr. D. B. Cameron was heard as a candidate, and chosen to fill the position. He regarded this as an intimation in providence that he was to change the scene of his official labours and having accepted the call he was inducted into the church at Acton, by the Presbytery of Guelph, on June 7, 1875. It may be mentioned at this point that Mr. Cameron was a good Gaelic scholar—in fact, it was his native tongue—and as there was a considerable Gaelic population connected with Acton congregation at the time, his fluency in this language was one of his qualifications for the position. He remained in the pastorate here for over ten years, when circumstances led to his tendering his resignation, which was accepted by the Presbytery, and his connection with the congregation was severed. He laboured afterwards as opportunities offered themselves—ever ready to declare the Gospel of the Grace of God whether in the way of helping a brother or as temporary supply in some station or congregation. A few Sabbaths before his death he had occupied one of the pulpits in Toronto, but as he had been labouring under an attack of influenza he was prostrated by his exertions and returned exhausted to his lodging. He next made his way to Mr. Peter Mann's, in the neighbourhood of Acton, one of the elders of Knox Church there. Here he was in the midst of an attached and godly family, each member of which, both parents and children, was disposed to do, and actually did, all in their power for his restoration to health. His medical adviser was most attentive and did whatever skill and experience could suggest to arrest the trouble, which had been aggravated by his journey from Toronto and now began to show symptoms of danger. Congestion of the left lung developed itself and in less than three weeks ended in death.

The funeral took place on the 27th ult. from the house of Mr. Mann and was very largely attended. The Rev. Mr. Strachan, Moderator of the Presbytery, who is well acquainted with the native place of Mr. Cameron, took charge of the services. These consisted of singing, prayer by Dr. Smellie, Fergus, the reading of the Word, with remarks, by Mr. Strachan, and prayer by Dr. Torrance, Guelph. The oldest ministers of the Presbytery present acted as pall-bearers, these being Rev. Dr. Smellie, Dr. Torrance, Dr. Middlemiss, with the Rev. Messrs. Strachan, Smith and Beattie. The body was conveyed to Fairview cemetery and laid in its last resting-place only a few rods from the manse which Mr. Cameron had occupied when in charge at Acton. Not a few of those present gave evidence of being deeply affected as they saw the coffin lowered and the grave filled in.

Mr. Cameron was a man of deep and fervent piety. His mind was clear and active. He was a faithful friend, and at all times ready to deny himself for the comfort and welfare of others. His pastoral duties engrossed the chief part of his concern and he gave himself to the prosecution of them in such a manner that it could be said of him that he was instant in season and out of season. He was conscientiously careful in his preparations for the pulpit. He was a good expounder of the Word, and his rule was to declare the whole counsel of God. He could rebuke the sinner, show him the evil of his ways and warn him of their consequence. He could enter into the feelings of the person broken and contrite in heart and passing through the pangs of conviction. He could encourage the timid, speak a word in season to the weary, exhort the tempted to hold fast his integrity, soothe the sorrowful under bereavement, and point the departing saint to the home in heaven, and the Saviour who had gone before him to prepare a place.

Shortly after the resignation of his charge in Acton, Mr. Cameron gave to the public a goodly and well-printed volume of discourses on the Epistle to the Ephesians. He had just issued from the press an exposition of the Epistle to the Hebrews in two volumes; both of these works were sold by subscription and have had a considerable circulation. At the time of his death he had in hand and ready for the printer, an exposition of the Song of Solomon. Mr. Cameron rests from his work and an appropriate inscription over his grave would be "in the sure and certain hope of a resurrection to everlasting glory."

British and Foreign.

THE Rev. Colin Gibb, M.A., has been called to Morebath U.P. Church.

A ROYAL CHARTER of Incorporation has been granted to the Institute of British Journalists.

THE Rev. John Picken, M.A., has been elected to Libberton Parish Church, Lanarkshire.

THE Victoria Infirmary, for the south side of Glasgow, was opened recently by the Duke of Argyll.

THE Prague Town Council have decided to shelve the motion to provide a suitable site for a monument to John Huss.

A GENTLEMAN in Victoria has given \$95,000 to the Melbourne and Sydney Young Men's Christian Associations.

THE Rev. Robert Nevin, of Londonderry, has received the degree of D.D. from the Reformed Presbyterian College, Geneva, U.S.A.

DR. LIDDELL, Dean of Christ Church, Oxford, has completed his eightieth year. He is joint author of the well known Greek Lexicon.

HER Majesty's warrant has been received appointing Dr. Hamilton, President of Queen's College, Belfast, a Senator of the Royal University.

A LEGACY of nearly \$30,000 falls to the foreign missions of the U.P. Church in consequence of the death of Mrs. Millar, of Kinnear House, Cupar.

THE annual meeting was held recently in Glasgow of the Auxiliary Association in aid of Miss Leigh's British and American Mission Homes in Paris.

THERE is a proposal that Rev. John McNeill should conduct services at least once on Sunday in the Holborn Circus, which is both large and central.

THE attack of influenza from which Dr. Donald Fraser was suffering proved much more severe than was at first expected. He has had to cancel quite a number of engagements.

EVIDENCE on the subject of theological texts has been given before the Scottish Universities Commission by the leading men of all the Scottish Churches, both lay and clerical.

THE Head Brahmin of the great Temple at Tripeti, near Aven, has been sentenced to three years' imprisonment for fraudulently appropriating the treasures of his own temple.

THE Rev. Robert Stewart, B.D., of Jedburgh, has been unanimously recommended by the Congregational Committee for election as pastor to New Greyfriars' Church, Edinburgh.

MRS. MARGARET ARNOT, of Kerr, who died on the 10th of February at Earlston, has left valuable bequests to several philanthropic institutions and the Mission Schemes of the Church of Scotland.

ON the motion of the Rev. Dr. Aird, ex-Moderator of the Free General Assembly, the Dornoch Presbytery unanimously adapted a motion calling on the College Committee to deal with Professor Dods.

MR. CAMPBELL-BANNERMAN'S Bill for enabling Roman Catholics to fill the offices of Lord-Chancellor of England and Lord-Lieutenant of Ireland has been backed by Mr. Gladstone, Mr. John Morley, Sir H. Davey and Mr. Asquith.

IT was announced on a recent Sunday in Anstruther Church that the plebiscite, as to whether the offer of an organ for the Chalmers Memorial Church, made by Mr. Williamson, M.P., should be accepted, showed complete unanimity for acceptance.

DR. JOSEPH BROWN, the venerable senior pastor of Kent Road Church, Glasgow, has given notice in the North Presbytery of that city of an overture to the Synod asking for a much-needed simplification of the forms of procedure in cases of appeal and protest.

ELAIN Free Church Presbytery have approved of the formation of a Choral Union, for the purpose of improving Church Psalmody, recognizing choirs as a distinct branch of Church service and organization, and for promoting their encouragement by Presbyteries.

SEVERAL candidates for the chair of Church History in Magee College, Derry, rendered vacant by the death of Dr. Witherow, are mentioned. Among others, the names of the Rev. J. D. C. Huston, B.D., of Belfast, and the Rev. Clarke H. Irwin, of Bray, are freely spoken of.

SPEAKING at a temperance demonstration held in South London, Sir Wilfrid Lawson remarked that the question for which he held a brief was coming to the front, as proved by the fact that no less than twelve Bills dealing with the liquor traffic were before the House of Commons.

PROFESSOR SIR W. THOMSON has been elected a member of the Board of Electors to the Cavendish Professorship of Experimental Physics at Cambridge University until 1898, and Mr. Justice Denman has been elected a member of the Board of Electors to the Downing Professorship of the Laws of England until the same date.

THE Rev. John Dunwoody Martin, who for more than half a century was the minister of Tullyallen, died at Market Hill on January 31, in the eighty-sixth year of his age. He was ordained in connection with the Secession Synod, but, with that body, united with the Synod of Ulster when the General Assembly was formed.

THE Anglo Indian Temperance Association, founded by Mr. W. S. Caine, M.P., and of which Mr. Samuel Smith, M.P., is president, continues to receive from its agents in India very satisfactory reports of the progress of the work. The object of the Association is to secure the ultimate prohibition of the sale of liquor throughout India.

AT the communion services held on the 29th of December last at the station of Anand, in India, in connection with the Irish Presbyterian Foreign Mission, there were present 500 persons, of whom eighty were communicants. One adult and five children were baptized, making a total of thirty-one during the year, twelve of whom were adults.

TWO overtures at least will most probably be before the next meeting of the U.P. Synod in favour of arranging an autumnal meeting of that court for the discussion of more general questions than come before the usual meeting in May. One of the overtures will be proposed in Kilmarnock Presbytery by Dr. Whitelaw, and the other in Aberdeen Presbytery by Rev. David Beatt.

THE Rev. Mr. Macaskill, of Dingwall, in intimating the collection for the college, said his conscience would not allow him to commend the scheme to the generosity of his congregation. Some of the wealthier members of the English-speaking portion of the congregation have, however, resolved to increase their subscriptions to the college, and reduce proportionally their contributions to the Sustentation Fund.

DR. RENTOUL, who a few years ago left the English Presbyterian Church for the Antipodes, where he was soon elected professor, recently lectured at Ormond College, Melbourne, on "Tennyson." Professor Rentoul has received a note from the Poet Laureate in which Lord Tennyson says that his son is delighted with the lecture, and thinks it the best, or one of the best, interpretations of his father.

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THE MISSIONARY WORLD.

JUBILEE NEW HEBRIDES MISSION.

(Concluded.)

By the time Mr. Inglis had settled on the opposite side of the island, the tide had turned in favour of Christianity at Mr. Geddie's station. Fifteen had been baptized, and the Lord's supper had been observed on the visit of the London Missionary Society's deputation that year in the *John Williams*. The two missionaries occupied different sides of the island, but laboured with equal zeal and great cordiality. They preached, taught in schools, translated Scriptures, composed, and Mr. Geddie printed a class-book, built premises, and exercised an influence for good all over the island. Young people were all taught to read and write, congregations were organized with elders and deacons, fifty day schools established, and over 2,000 persons admitted into the visible Church by baptism. The whole people were evangelized. It was a marvellous change in a degraded and cannibal people. At length the whole Scriptures were translated, and first the New, and ultimately the Old Testament were printed by the British and Foreign Bible Society in London, but paid for by the contributions of arrowroot from the Christian converts. After a visit to Nova Scotia in 1863, where he got the translation of the Book of Psalms printed, Mr. Geddie returned with the honorary degree of D. D., from Queen's University in Canada, to resume his labours. But he had to retire in 1872, prematurely aged by his toils and exposures. He died at Geelong in the end of that year, leaving a widow, one son and four daughters. Two of the latter were married to missionaries in the New Hebrides. He was a noble, self-denying pioneer, and led many into the fold of Christ. He had a happy way of dealing with the natives, and was also very handy in work. It was my privilege, by the kindness of a few friends, to place a wooden tablet to his memory on the wall of the stone church he had erected at Anelgahat, Aneityum. The record of his labours, inscribed on it in the native language, concludes with these words: "When he landed here in 1848 there were no Christians, and when he left here in 1872, there were no heathen." Since first published, this inscription has gone round the world, increasing in value, as it was retold, until the latest account makes the tablet marble and the letters gold!

Mr. Inglis continued at his station till 1877, and then retired to carry the Old Testament through the press in London. He also published his translation of the Shorter Catechism and Mr. Geddie's abridged translation of the first part of the "Pilgrim's Progress," and some hymns. He added a Dictionary of Aneityumese. He received the honorary degree of D.D. from the University of Glasgow, and in a green old age still served the mission both by speech and by books in Scotland. His patient toil, his wise management, his clear style of instruction, and his benevolent life, aided by his late excellent wife, did much for the Christianity of Aneityum. It is meet that both Dr. Geddie and Dr. Inglis should be held in grateful remembrance for their successful efforts in bringing a whole island of cannibal people into the peaceful fold of the Good Shepherd. Amidst a decreasing population the cause of Christ has flourished on the island, and the contributions of arrowroot from the Christian Church at Aneityum nearly supported their resident minister—the Rev. J. H. Lawrie. This church was the first of the Papuan race embraced within the visible kingdom of God, and it became the pioneer of others among the thirty islands of the New Hebrides.

AFFAIRS IN UGANDA.

Another chapter has been added to the romance of Christian Missions in Uganda. The letter of Mr. H. M. Stanley from Ugogo to Mr. A. L. Bruce (Livingstone's son-in-law), of Edinburgh, and the remarkable letters in the *Church Missionary Intelligencer* from Mr. A. M. Mackay and other Church Missionary Society's missionaries at the stations south of the Lake Victoria Nyanza, have lifted the curtain which for months has concealed the workings of God's providence in that region from our view. The missionaries who have so nobly maintained the advanced posts of the Church Missionary Society in the very heart of the

Dark Continent deserve to be named to our readers as men of the best type of missionary heroism. They are Mr. A. M. Mackay (a son of the Free Church Manse of Rhynie), who has been in Central Africa continuously since 1877; and the Rev. E. C. Gordon (the nephew of Bishop Hannington), who was with Hannington in the midst of his terrible sufferings south of the Nyanza in 1882—both at Usam-biro; and the Rev. R. H. Walker (who with Mr. Gordon had been at Mwangi's court, and had remained through the revolution dethroning Mwangi, till they were both expelled at the instance of the Arabs), and Mr. D. Deekes, both at Nassa on Speke Gulf. These stations are separated from Uganda by the breadth of the great lake, but they are really the nearest to the scene of action in that interesting land. Up to the time of writing they were busy among the Unyamwezi people, and Stanley's famous letter, dated September 2, from Usam-biro gives a generous notice of their labours. Referring to the work carried on in this quarter Stanley said:

"We arrived here on the 28th inst. and found the modern Livingstone, Mr. A. M. Mackay, safely and comfortably established at this mission station. I had always admired Mackay. He had never joined in the missionaries' attacks on me, and every fact I had heard about him indicated that I should find him an able and reliable man. When I saw him and some of his work about here, then I recognized the man I had pleaded in the name of Mtesa should be sent to him in 1875, the very type of man I had described as necessary to confirm Mtesa in his growing love for the white man's creed."

The letters from these devoted missionaries and from Mr. Stanley alike disclose a wonderful state of affairs. Our readers may be aware that, after the expulsion of Mwangi, whose cruelty and sensuality had alienated his nearest followers, Kiwewa, his brother, ascended the throne, and was at first favourable to the Christians of the kingdom. The Mohammedans, however, soon got him expelled, and he died of poison, Kalema, another son of Mtesa, then became king under Arab and Mohammedan influence. Meanwhile Mwangi had taken refuge with the Roman Catholic missionaries, south of the Nyanza Lake, and professing interest in Christianity he persuaded the Christian fugitives who had fled from Kalema's oppressive rule to the same neighbourhood to rejoin him in an effort to regain his lost kingdom. A deputation of the Church Missionary Society's converts had gone to Mr. Mackay to ask his counsel on the subject of joining in Mwangi's attempt, but on general grounds, and doubting Mwangi's sincerity, Mr. Mackay strongly dissuaded them from any co-operation. Before his counsel reached the main body of these converts, they had set out with the English trader, Mr. Stokes, a former missionary, and had encountered their opponents and been defeated. The Roman Catholic missionaries had not been so cautious and had supported Mwangi. But, though defeated, Mwangi and the Christians who had rallied to him were not broken. They had got possession of Sesse, a large island near the coast, opposite the capital of Uganda, and as they have possession of all the canoes, they are safe, and even in a good position for a further attack. This was practically how matters stood when these letters were written. Two or three points are of great interest: 1. It comes out in the letters that the Mohammedans have gained a very considerable portion of the Uganda population to the faith of the false prophet; (2) it appears that the nominal Christians are nevertheless numerous, the larger proportion being Roman Catholics, as the Roman Catholic missionaries are the preponderating body; (3) whilst in the battle that had been fought many of the notable persecutors of the Christians have been killed, not a few of the Church Missionary Society's converts have survived and have made no little progress in the knowledge and power of the Gospel; (4) Mr. Mackay eagerly pleads for more missionaries to guide the Baganda converts, to counteract Roman Catholic influence, and to be ready once more, it may be in the near future, to occupy the Uganda mission field. Meanwhile Mr. Gordon and Mr. Walker have gone to Sesse to visit the Christians there. We shall await the next development of events with interest. We add Mr. Stanley's panegyric, fully deserved, as we know from other accounts, of Mr. Mackay.

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"What would have pleased Livingstone so much is that a body of Christians can become in twelve years so numerous and formidable as to depose the most absolute and powerful king in Africa, and hold their own against any number of combinations hostile to them. What can a man wish better for a proof that Christianity is possible in Africa? I forgot to say that each member of the deputation (inviting Stanley's intervention) possessed a prayer-book and the Gospel of Matthew printed in Kiganda, and that as soon as they retired from my presence they went to study their prayer-books. Five of their following accompanied us for the purpose of pursuing their religious studies on the coast.

"I take this powerful body of native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These native Africans have endured the most deadly persecutions; the stake and the fire, the cord and the club, the sharp knife and the rifle-bullet have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point to these with a righteous pride as the results of their labours to the good kindly people at home who trusted in them.

I suppose you do not know Mackay personally. Well, he is a Scotsman—the toughest little fellow you could conceive; young too—probably thirty-two years or so (really forty), and bears the climate splendidly—even his complexion is unimpaired—not Africanized yet by any means, despite twelve years' continued residence. These mission societies certainly contrive to produce extraordinary men. Apropos of Scotsmen, can you tell me why they succeed oftener than other people? Take Moffat, Livingstone, Mackay—real Scotsmen, with the burr. They stand pre-eminent above all other missionaries, no matter of what nationality. It is not because they are Scotsmen that they succeed. It is not because they are better men in any one way or the other physically, mentally, or morally—of that we may rest assured, but it is because they have been more educated in one thing than all others. While I say this I review mentally all whom I know and have met, and I repeat the statement confidently. That one thing is duty. These missionaries—Moffat, Livingstone and Mackay—piously brought up, are taught among other things what duty is, what it means not to yield to anything but strict duty. Thus Moffat can persevere for fifty years in doing his duty among the heathen, and Livingstone, having given his promise to Sir Roderick that he will do his best, thinks it will be a breach of his duty to return home before he finishes his work; and Mackay plods on, despite every disadvantage, sees his house gutted and his flock scattered, and yet, with an awful fear of breach of duty, clings with hopefulness to a good time coming, when the natives of the country will be able to tell out to each other the good news of "peace and goodwill to men."—Church of Scotland Record.

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I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alternative, and honestly believe it to be the best blood medicine compounded. — W. F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

Cured

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results. — Geo. W. Fullerton, 32 W. Third St., Lowell, Mass.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength. — Taylor James, Versailles, Ind.

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sarsaparilla, furnish convincing evidence of its wonderful medicinal powers.

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Affections

Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. — Lucia Cass, 360 Washington Ave., Chelsea, Mass.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes—the result of inherited Scrofula.

By Taking

a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. — E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been. — Mrs. Celia Nichols, 8 Albion St., Boston, Mass.

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are speedy and permanent. It is the most economical blood purifier in the world.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

MARRIED. On Thursday, the 27th ult., at the residence of the bride's father, Bowmanville, Ont., by the Rev. R. D. Fraser, C. Maurice Clarke, of Regina, N. W. T., son of the late Major Clarke, 100th Regiment, Toronto, to Maie, eldest daughter of Col. Cubitt.

At the residence of the bride's father, 11 Isabella street, on Wednesday, March 5th, 1899, by the Rev. Geo. Sandwell, William T. Woodbridge, eldest son of Thomas Woodbridge, to Bessie Adelaide, eldest daughter of George Virtue, all of Toronto. No cards.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, March 18th, at 7 a.m. GERRISH. In Knox Church, Guelph, Tuesday, 18th March, at 10.30 a.m. HAMILTON.—In St. Paul's Church, Tuesday, 18th March, at 9.30 a.m. KINGSTON.—In Cooke's Church, on the third Tuesday of March, at 3.30 p.m. MONTREAL.—In Convocation Hall, Montreal, Tuesday, 18th March. OWEN SOUND.—In Division Street Hall, Owen Sound, Monday, March 17, at 7.30 p.m. OTTAWA.—In St. Andrew's Church, Ottawa, on the 18th March, at 2.30 p.m. PETERBORO.—In St. Paul's Church, Peterboro, 18th March, at 9.30 a.m. SARNIA.—St. Andrew's Church, Sarnia, on 3rd Tuesday in March, at 1 p.m. WHITBY.—At Oshawa, April 15, at 10.30 a.m.

MARRIAGE LICENSES S. J. REEVES

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