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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Sparkles.

"I AM about scared to death. I hear that the anarchists have sworn to kill me if they find me. What shall I do?" "Get a position in a bath house."

STOP that cough or it will terminate in consumption. After suffering for months from a cough which, after using many remedies without any relief, threatened to terminate seriously, we were entirely cured by the use of WISTAR'S BALSAM OF WILD CHERRY. J. G. WESTAFFER, editor of *Chronicle*, Elizabethtown, Pa.

WIFE: You look unusually tired to-night husband. Husband (a carpenter): Yes, the job was a hard one to-day. Wife: What were you at? Husband: Striking.

Minard's Liniment is the best. RECENT investigation tends to disprove the story of the grocer lad who was alleged to have eaten so much honey that he was attacked by the hives.

"I HAVE never sold a remedy that has given such entire satisfaction as Burdock Blood Bitters. I sell more of it than of any other dollar preparation," says J. E. McGarvin, druggist, Acton.

You can always tell a "rising young man" in a crowded car. He is the one who let's some one else do the rising.

How to fill Your Home with Sunshine. By imparting sweetness to the taste, health to the system, and sunshine to the heart. Done by using Imperial Cream Tartar Baking Powder.

COUNTRYMAN (in dime museum): Say, bub, what sort of curiosity be you? Freak: I'm the boy what never whistles.

A DUTY on hides—the application of the roty to the bad boy.

NEVER allude to a dressmaker as Miss Sew-and-sew.

If the stomach becomes weak and fails to perform its digestive functions, Dyspepsia with its long train of distressing symptoms will follow. Cure it with Burdock Blood Bitters.

GLADSTONE'S axes are in great demand. This is because he is such a good feller.

NOOSE-PAPERS. — Marriage certificates.

HOT-HOUSE grapes are invariably palatable, but forced jokes can never be popular.

Minard' Liniment Cures Colds, etc.

If the boys don't kiss the misses, then the girls will miss the kisses.

POPPING the question is simply preliminary to questioning the pop.

A HORSE has the advantage over a man in one thing. He's worth more after he's broke than he was before.

"I HAVE used Burdock Blood Bitters for attacks of bilious headache, and it always gives immediate relief," says J. White, flour and feed merchant, Riverside, Toronto.

LABOUR in vein.—Coal mining.

"WHATEVER you do, my, begin at the bottom and work up" "But, father, suppose I were going to dig a well?"

FASHIONABLE ladies are not fond of hard work, and yet they know what a toilet is to dress for dinner.

BROKEN down conditions of the system that require a prompt and permanent tonic to build up the blood and restore failing vitality will be benefited at once by Burdock Blood Bitters.

MERCY, Sidney! What makes you look so serious? I'm writing some verses on spring. Blank verse or rhyme? Blank, so far. I've only got one line.

"WHAT do you know of the character of this man?" was asked of a witness at a police court the other day. "I know it to be unbleachable," was the emphatic reply.

THE real elixir of life has at last been discovered. It is a sentence of death by electricity.

Herrford's Acid Phosphate A Nervous Food and Tonic The most effective yet discovered.

"MARION," said Henry, proud of his newly-acquired knowledge, "do you know that the earth turns round?" "Of tos it does!" answered Marion. "That's the reason I tumbles out of bed."

EDWARD BELLAMY has earned \$16,000 by Looking Backward. This is better than Lot's wife, who merely earned her salt.

Minard's Liniment for rheumatism.

HUMORS OF THE SKIN  
of the Blood & Cured by Cuticura

HUMORS OF THE BLOOD, SKIN, AND Scalp, whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. CUTICURA REMEDIES are the only infallible blood purifiers. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Backache, kidney pains, weakness and rheumatism relieved in one minute by the CUTICURA ANTI PAIN PASTER. 30c.

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CHICORA, NIAGARA RIVER, CIBOLA LINE

For Buffalo, New York, Niagara Falls, Boston, and all American points.

Special attention given to Church and Society Excursions. For full information apply to  
ROBINSON & HEATH,  
Custom House Brokers, 69 1/2 Yonge Street.

SURPRISE SOAP

EVERY WOMAN Can save half the hard wearing-out toil of wash day and be fresh and strong. Can have clothes sweet, snow-white, never yellow. Flannels not to shrink, cotton rot, nor hands chapped, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! READ THE DIRECTIONS ON THE WRAPPER.

St. Croix Soap Mfg. Co.  
St. Stephen, N. B.

Send us 25 SURPRISE wrappers and get one of our beautiful envelopes.

A BRIDE'S CONFESSION

"Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on 84th St. Well, yes, we did get married somewhat suddenly. My health, you know, had for some time been very poor, and Dr. Heavy-fee told mamma that he feared I would follow poor, dear sister Belle, who died three years ago from a wasting disease. Dear George was almost crazy when mamma told him what the doctor said, and I nearly cried my eyes out, but one day I overheard that 'hateful Nelly Parker' say to her mother, 'I think that George Blauvelt is just too lovely for anything, and when the girl he's engaged to dies, and they say she is dying of a galloping consumption, I'm going to step into her shoes and become Mrs. George Blauvelt; now just you wait and see.' This spring I noticed George seemed to be almost resigned to the idea that we should never be married, and the thought that that deceitful hussy might get him after all nearly drove me crazy. One day I read the testimony of Lawyers Howe and Hummel as to the wonderfully invigorating effect of Dr. CAMPBELL'S ARSENIC WAFERS, and I decided to try what they would do for me. I commenced their use on the 4th of July. George had just sailed for Europe on business for his firm. On Sept. 18 he returned. I was, from the use of the Wafers, by that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted we get married the very next day. I could not say him nay, and, as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget."

THE DEY OF ALGIERS!

THE SHAH OF PERSIA and the SULTANS of TURKEY and MOROCCO now FATTEN and BEAUTIFY their harems exclusively on DR. CAMPBELL'S ARSENIC COMPLEXION WAFERS. So great is the demand for these marvellous Wafers that their manufacture is continued day and night.

"The Shah found his harm in a state of disorder on his return to Persia."—N. Y. World, Oct. 12, 1889. Reason—Their supply of CAMPBELL'S WAFERS was exhausted.

ILLUSTRATIVE of the desirability of a certain amount of Plumpness, rumour has it that the above distinguished Oriental Potentates make it a practice to WEIGH their wives regularly once a month, precedence in rank and imperial favour being accorded to the wife possessed of the greatest number of pounds avoirdupois.

By Mail, \$1. Depot—220 6th ave., New York Drug-Gist.

GOLD MEDAL, PARIS, 1878.

W. BAKER & CO.'S  
Breakfast Cocoa

Is absolutely pure and it is soluble.  
No Chemicals

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

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

# THE CANADA PRESBYTERIAN.

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No. 22.

## Notes of the Week.

THE venerable Principal Brown, of Aberdeen, at the English Presbyterian Synod, congratulated them on the conclusion of their labours on the new Confession, and said he had great confidence that they would arrive at something more than they had done—a genuine attachment to the doctrines of faith on the one hand, and larger and more liberal interpretation of these doctrines.

THE Dods case came again before the Free Presbytery of Edinburgh lately. The question of further procedure, under the libel prosecuted by the Rev. M. Macaskill and others, formed the matter of consideration. By a majority of twenty-five votes to eleven the Presbytery agreed to receive the libel under reservation of all questions relating to it, and to refer the application, with the libel, to the General Assembly.

ONE of the most pleasing episodes, says a contemporary, at the meeting of the English Presbyterian Synod was the introduction of the successful candidate for the Hebrew chair, the Rev. John Skinner, by the defeated candidate, the Rev. W. A. Walton. Mr. Walton's speech was perfect, both in expression and feeling, nothing too much and nothing too little, and will serve to add to his already high claims on the confidence and respect of the Church.

THE Christian Life and Work Committee of the Established Church of Scotland, of which Professor Charteris, D.D., of Edinburgh, is Convener, has resolved to start a Deaconesses' Home in Glasgow. A house has been taken in the suburb of Dennistoun, and arrangements have been made with the governors of the Royal Infirmary to have the inmates trained in that hospital. The ladies are to be instructed not only in sick-nursing, but in the varied duties connected with district visiting and general Christian work. A Deaconesses' Home on these lines, and under the care of this committee, is already in existence in Edinburgh.

AT last week's meeting of the Toronto Ministerial Association a lengthy communication was read from the Single Tax Association presenting a number of arguments in favour of a tax on land values, and asking that the ministers endorse their views. Discussion on the question occupied nearly the whole of the meeting. The members were about equally divided as to whether the Church should aid in the settlement and the carrying out of the views, to some extent, of the society. A committee, composed of Rev. John Burton, Rev. Dr. Hunter and Rev. W. A. Hunter, was appointed to consider the matter and report at the next meeting.

THE Assembly opening sermon at Saratoga, preached by the retiring Moderator, Rev. W. C. Roberts, D.D., LL.D., from Luke xii. 48, was a full and clear exhibition of the privileges and consequent obligations of the Presbyterian Church. After a lucid statement of the principles contained in the text, Dr. Roberts advanced the position that amongst the privileges were a government more in keeping with the teachings of Scripture than that of any other branch of the Church; a clear-cut, strong and Scriptural creed; the Presbyterian Church has championed the cause of education, and is possessed of superior missionary appliances. The consequent obligations impose on the Church her fullest development in accordance with the principles she professes, and for this she will be held responsible.

THE new Moderator of the United Presbyterian Church in Scotland is the Rev. James Fleming, of Whithorn. Though according to the testimony of Dr. Andrew Thomson and Rev. Thomas Dobbie, his proposer and seconder, Mr. Fleming is in every way worthy of the honour conferred on him, and is well fitted to discharge the duties of the office, his election is in a sense a new departure. Hitherto the Moderators have usually been chosen because of the prominence of their charges or the activity they have displayed in church court proceedings. For some time the feeling has found expression that the ministers in smaller towns or country charges

should not be entirely overlooked when the highest honours at the disposal of the Synod are awarded. In deference to this feeling, Mr. Fleming, who has been forty-eight years in the ministry, has been unanimously chosen Moderator.

WE regret to see, says the *British Weekly*, the announcement of the death of Dr. Wylie, the well-known Protestant champion. He had reached the advanced age of eighty-two, and was still busy with literary work. Dr. Wylie was a native of Kirriemuir, and, although his anti-papal views may be called fanatical, he was one of the very few anti-papery lecturers who, through a long career, deservedly retained the esteem and confidence of the general Christian public. No one could bring the slightest imputation on Dr. Wylie's antecedents, or character, or life work, and he had far greater literary ability than he was usually credited with. Some of his essays were really eloquent. He was a man of wide reading, and on certain questions at least of a tolerant spirit. For example, he broke away from his friend, Dr. Begg, on the question of union between the Free and United Presbyterian Churches.

IN connection with the difficulties in the Theological College of the United Presbyterian Church, the following deliverance has been submitted for the consideration of the Synod: That the Synod, having heard the report of the College Committee, and the relevant portions of the report on supervision and tenure, and the overtures of Presbyteries with regard to the Hall, recognize the propriety of occasional review, and, if necessary, revision of its arrangements for theological training, and resolves, without in any way reflecting upon the able and learned men who now occupy the position of professors, to appoint a special committee to inquire and report, first, as to the range and distribution of instruction, with special reference to its adequacy as a means of preparation for the practical work of the ministry; second, as to the relation of the College Committee to the Synod, the Senatus, and the students; and, third, as to all matters affecting the work and discipline of the College. A committee composed of twelve ministers and twelve elders, none of them connected with either the College or Senate, was appointed to consider the whole subject and report to next Synod.

THE memorial drawn up by several prominent office-bearers and members of the Scottish United Presbyterian Church deprecating agitation of the Disestablishment question, to which reference was made recently, was thus disposed of by the Synod's Committee on Bills and Overtures: In presenting the report of the Committee, Dr. Blair stated that the Committee took up a memorial from members of the Church disapproving of the action of the Disestablishment and Disendowment Committee. It had been moved and seconded that the memorial be not transmitted, as it did not come through the recognized channels, and was contrary to the rules of the Church with regard to the transmission of documents. It had also been moved and seconded that, though the memorial has not been transmitted through the usual channel, it be transmitted to the Synod with an expression of the opinion of the Committee. On the vote being taken, it was found there was a majority not to transmit the memorial to the Synod, and the Committee decided accordingly.

THE annual meeting of the Toronto Humane Society was held last week, Mr. W. R. Brock presiding. Mr. J. J. Kelso, secretary, read the various reports, which showed that the objects for which the society was formed were meeting with success. The financial statement for the past year showed that the receipts amounted to \$2,506.78, while the expenditure was only \$933. This leaves a balance to the credit of the Society of \$1,573.78. The fines imposed for cruelty during the year amounted to \$800. The following officers for the year 1890-91 were elected: Mr. W. R. Brock, president; Mr. J. George Hodgins, LL.D., Mr. James H. Pearce, Mr. W. H. Howland and Rev. D. J. Macdonnell, vice-presidents; Mr. John I. Davidson, treasurer; Mr. J. J. Kelso, secretary; Rev. Canon Dumoulin, M.A., Rev. Joseph Wild, D.D., Miss E. A. Gwynne, Miss Dupont, Mr. Mervyn Mackenzie, Mrs. S. J. Brett,

Miss Leigh, Mrs. McMaster, Rev. A. H. Bahlwin, Mr. J. Kidston Macdonald, Mrs. C. B. Grasett, Mrs. S. G. Wood, Mr. T. McCausland, M.D., Mrs. J. C. Clapp, Miss M. C. Elliott, Miss Workman and Mr. A. G. Strathy, Advisory Committee; Messrs. Beverley Jones, F. M. Morson and C. W. R. Biggar, solicitors; Dr. Andrew Smith, veterinary surgeon; Inspector Archbold and Constable John Willis, prosecutors. Rev. Canon Dumoulin, in the course of a brief address, spoke in high terms of the good the Society had accomplished. Rev. D. J. Macdonnell was in thorough accord with the objects aimed at by the Society.

LAST week the twenty-sixth annual business meeting of the Toronto Young Men's Christian Association was held, at which there was a large attendance. The president, Mr. Robert Kilgour, was in the chair, and in his opening remarks referred to the growing popularity of the Association. The membership is constantly increasing, and the work is ever branching out in new channels. In conclusion he urged the young men to introduce new methods of working, no matter how original, and throw aside anything like form or conventionality. Secretary McCulloch read the annual report containing an exhaustive synopsis of the work during the past year. There has been an increase in membership fees of \$865, showing that young men are awaking to the advantages of the Association. In the physical department, under the care of Mr. H. C. Thompson, the gymnasium has never been better attended. Special classes for business men, ministers and students were in operation, and nearly two hundred examinations were made and detailed reports prepared of the condition of the men when they entered. Shorthand, drawing, elocution, political economy and penmanship classes were well attended, while 28,627 took advantage of the reading room. No less than seven Bible classes were held every week during the winter besides Hon. S. H. Blake's Sunday school teachers' class, which has had an average attendance of 200. Assistant Osborn undertook a special feature, that of looking after young men and dealing with them personally. Out of 200 whom he has spoken to, many were converted and have joined churches. The class for deaf mutes has been wonderfully successful and the mutes have sent in a donation of \$25 as an acknowledgment of their appreciation.

IN the report of the year's work of the Toronto Y. M. C. A. it is stated that an average attendance of ten has marked the work of the Chinese class, and an earnest band of devoted ladies have laboured faithfully for the spiritual welfare of the class. The Boarding House Committee has visited fire halls, police stations and livery stables, and has distributed 60,000 religious papers. Boarding houses were secured for 900 young men, and situations for 133. Over three thousand letters were written at the correspondence table, writing material being supplied by the Y. M. C. A. Over 9,000 visitors looked around the building during the year, and the total attendance at all meetings was 110,000. During the year 646 young men made application for membership, which totals now 1,427 in the central association. In the branches there are 314 members. The Northwestern Branch and the Rescue Brigade had also favourable reports. The financial statement was read by Dr. J. J. MacLaren. The report shows that \$4,324 had been received in membership fees, \$3,166 more came in as donations, not including \$187 for railway work alone. Incidentals such as rents, etc., bring the total receipts to \$13,583. The expenses amounted to \$7,391, and after paying interest, insurance, etc., there is still a balance on hand of \$139. The balance sheet shows that the assets in total amount to \$108,243. The liabilities, which consist chiefly of mortgage debts, are \$47,627, leaving capital of \$61,615. Mr. A. Weir, secretary of the West End Branch, reported that they expect to open their new building, Dovercourt Road and Queen Street, next September. Mr. Kilgour was unanimously re-elected president, and the following directors were appointed for three years: A. Kent, H. B. Gordon, T. Gibson, William Blackley, W. G. Matthews, F. B. Whittemore, J. C. Copp, J. Donagh. The auditors appointed were J. O. Anderson and A. Rose.

## Our Contributors.

### SHOULD WE START A PRESBYTERIAN MAGAZINE?

BY KNOXIAN.

Is there room for a Presbyterian magazine? Yes, most decidedly. College journalism has answered this question in the most practical way imaginable. The *Knox College Monthly* has grown into a magazine. The *Presbyterian Journal* of Montreal is growing rapidly into one. The real question is not, Shall we have a magazine? The question that must soon be asked is, *How many?*

It never was intended by the original promoters of these college journals that they should be anything more than good college organs representing in a respectable way the institutions with which they were connected. Circumstances and a live managing-editor made one of them a magazine in a few years; the other is fast following in its footsteps and what we contend is that the conditions that turn college journals into magazines in a few years, if taken advantage of by the right kind of man, would make a first-class Presbyterian magazine a pronounced success from the start.

It is no reflection on any one to say that the *Knox College Monthly* is not now the kind of journal its original promoters intended it to be. With the exception of a page or two at the end it has no more connection with Knox College than with any other college in the Church. It may be a better thing than its promoters ever dreamed of; it certainly is a bigger thing but it is a different thing. With some doubt as to its future the alumni association started a little college organ and have now on their hands a magazine with as distinct a tone as any magazine of its age can have. The *Monthly* must do one of two things and do that one thing soon. It must put on the brakes and back up on the original college track, or it must put on a little more steam and switch off on a track of its own. We doubt very much if it is possible for the present manager to go back again into mere college journalism. He has shown himself capable of much more important work and having been successful in a larger field it is scarcely to be expected that he would willingly go back where he began years ago.

If the *Monthly* is not brought back to its original relation to the college the name of the college should certainly be dropped from its title page. It would be unfair to the college and unfair to the magazine to keep it there. The name is no doubt an honoured one, but it connects the magazine with one college and one city. To be worth anything a magazine must be free from local influences. But there is another and perhaps stronger reason why the name should be changed. Knox College from the first day of its existence has had a distinct theological tone. For the past year the *Knox College Monthly* has also had a tone quite distinct enough to be easily recognized by anybody who is reasonably familiar with what is going on in the Free Church of Scotland at the present time. We do not now and here say anything about the comparative merits of these tones. All we say is that the tone of the *Monthly* is different from the historic tone of Knox College. As the Irishman said "One or both of them should part." Many friends of old Knox might not care to have a magazine carrying its name through every kind of theological scuffle, and the managing-editor might feel more comfortable without a name that so far has always represented a distinct type of Calvinistic theology.

It will not mend the matter to say on the title page that "Each author is solely responsible for the views contained in his article." Somebody must say whether the magazine should publish the views of "each author." The men who founded the college, who supported it through many a hard struggle, who erected the college building, who endowed the institution and who have in a hundred ways helped old Knox, may not want to see a journal bearing its honoured name, even in appearance, taking the side of the Dods school. Knox College reminds them of such names as Esson, Rentoul, Bayne, Willis and Burns, and to put the matter mildly these names suggest a different type of theology from that suggested by such names as Dods, Bruce and Smith. It is just possible that some old friends of Knox might not care to send their sons to the institution if a journal bearing its name and supposed to represent its theology became enthusiastic in its admiration of Messrs. Dods, Smith and Bruce. On the whole it would be vastly better for the magazine to be free from all college ties and for Knox College to have a journal that would give its attention mainly to college journalism.

What do we suggest? We respectfully suggest that the *Monthly* be made a magazine pure and simple, that its name be cut in two, the words *Knox College* dropped and the remaining part *Presbyterian Magazine* continued, that the constituency be enlarged so as to embrace the whole Church and that the present managing-editor be editor of the new magazine. Can this be done? Why not? The field is ample and inviting, the material for discussion abundant, and surely there is sufficient literary talent in the Church to fill the pages of the new venture to overflowing with good readable matter. To make the *Monthly* a first-class magazine is not so difficult a task as was the task of making the *Monthly* out of nothing. The man who did the one could certainly do the other if he got fair play and a reasonable amount of encouragement.

The new magazine would greatly help the weekly journalism of the Church by unloading the weekly papers of matter

unsuited for their columns. What a privilege it would be for the editor of a live weekly to be able to tell the three column writer that his valuable contribution was more suitable for the columns of the *Presbyterian Magazine*.

The only thing needed that we do not now possess is money. Perhaps someone can say how that needful thing can be obtained. With daily journals like the *Globe* paying liberally for articles that can be written at a dash and American journals ready and willing to pay handsomely for literary matter that suits them, it is absurd to expect that anybody able to write what people want to read will continue to write even for "our own magazine" for nothing and board himself.

### A MISSIONARY TOUR IN HONAN.

The following letter from Rev. D. McGillivray, dated House Boat, Chang Tien Village, on An Yang River, four miles north-east of Changte Fu, has been kindly forwarded for publication: On February 20 my colleague, Dr. McClure, arrived; that evening the Presbytery met and by five p.m., February 21, we were off for Honan. Two house-boats, four foreigners and five Chinese servants and assistants. Our boat was rather small as we hoped to pass under bridges right up to the walls of Changte Fu, but, as the heading indicates, we got up within three miles or so. Last year the boat was left at a place much farther away and the brethren went by cart to the city, staying at the time at the inn. This time we have the rest of the boat every night, going and returning by barrow morning and night, Dr. McClure on one side of a barrow and I on the other to keep the balance true. When we reached the first customs barrier we found that, owing to the neglect in not obtaining previously an exemption bill, the teachers must return to the city to get it that Friday night. It came late on Saturday morning. After considerable discussion with the underlings regarding a gratuity, we at length got away scot free, the great rope which stretches across the river at these barriers was let down and away we went. The river is very winding all the way, and the distance by water is generally twice as far as by land. There is a great deal of shipping constantly passing up and down. Only when there is a full, fair wind do the "trackers" come on board. These form part of our crew of four men with three women and one child cooped up in the little cabin at the stern. The cry of the trackers of large cargo boats is novel and interesting. The leader of the line gives the cue to the rest. The river is so shallow that the crew are constantly poling the boat along, marching from stern to midships with a measured stamping. Several times we were aground, but as we are flat-bottomed and there are no rocks, we are safe.

The cargoes we noticed are ready-made furniture, cooking pans, iron bars from Shansi, grain, coal, bamboo made-up goods. A large bamboo raft with mat huts on it passed down the river. No bridges impede navigation on the Wei river. Ferries of antediluvian build are frequent. In fact all the boats on this river remind one very strongly of the pictures of Noah's ark. Every day we walked a good deal along the bank. With a head wind or no wind we could easily leave the trackers far behind, especially if we cut across the bends. We were often asked if we were coming by steamer. I am told that last year a small steam launch passed up to Wei Hui. The banks are in most places very high, but the soil is crumbly and all of the same nature, so that there is nothing to determine the course of the river but its own sweet will. We passed one or two places where a breach was made by the high flood. In one spot we saw a coffin end projecting into the air, the river having worn a way into the grave. Flocks of wild geese flew at no distance above our heads. Wild ducks were equally tame. They do not fear man. The celestials can't afford the powder to shoot them even if guns were common.

We spent our first Sabbath at Chien Chuang, a village of 1,000 families, to whom two priests and three nuns minister (Buddhist). We went to the inn, treated sixty-two cases, preached and sold books all day with much success. The people were filled with curiosity. Old ladies brought their yarn and sat down in the inn yard to see the bustle. The preachers found a place of vantage in a shop door next the inn door, away from the noise and crush around the doctor's room. The Catholics are not far away. Nearly everywhere we met persons who knew of them as not being very far away. They are not in Changte Fu, but west of it, as we met a great many who took us for Catholics. Mohammedans are also pretty well scattered along the route. There are some in Changte Fu.

On Monday we had a splendid wind, and made forty li. In the afternoon the boatmen burnt papersilver and incense on the bow of the boat, making his kneeling and knocking head to the dragon king who gives his name to a large place where we stayed Tuesday night. As if to prove the uselessness of the idol worship we had scarcely any fair wind during the whole of the voyage. On Tuesday we passed a town which takes its name from the temple to Tai Shan Nainai, of which goddess and mountain I have written before at length. Not far away is a ruined temple on the edge of the river. The god has not been able to save his domicile from the wreck of time. In fact his godship may be seen sitting under the open sky in helpless wooden imbecility. On Tuesday we met an old Christian boatman from Tientsin. It was very refreshing, indeed, after two days boat-travel to meet a Christian Chinese. Tuesday evening we caught up to Goforth and Smith whose boat each day out-distanced ours, but

we always spent the night together, where we had English worship together. We learned that during the day a small sailor lad had fallen into the water, but had been rescued without difficulty. At Lung Wang Miao several cases were treated by the doctors and a good number of books sold. Last year the supply of books was limited; this year we have plenty and also a good variety. On Wednesday evening we passed two heads of criminals in cages on a pole by the river bank. They had robbed a coal merchant who called on us and bought some books. We also passed a dead body in the water which no Chinaman would dare to bury for fear of consequences, legal and ghostly. We now come to a region where four-wheeled carts are used by the farmers. The wheels are solid wood, about the size of locomotive small wheels, and are inclosed in a box-like frame which also reminds one of a rudimentary car wheel frame.

On Thursday, February 26, I first set foot on Honanese territory. We walked a good deal to-day. Although nothing is yet in full or even partial bloom we saw that this is indeed the promised land. Villages to the north have mud-houses and lime-roofs. Here with scarcely an exception all the houses are brick with tile-roofs. This can be taken as a clear proof of prosperity. Soon after crossing the boundary of Honan, a helper caught up to us on a donkey. He had been written for months before and as we had not heard a word of him we had given up hope of him. He comes from Dr. Nevins, and is with Goforth. Our helper is a reliable church member from near Pang Chuang. On Thursday about two o'clock both boats arrived at the parting of the way. We said good-bye and parted, they going south to Hsun Hsien and Wei Hui Fu, and we going up the An Yang river to Changte Fu. Our mast was lowered at once, for from this out bridges to the number of twelve or thirteen span the river, which indeed is much narrower than the Wei River, but the water is beautifully clear and is a great contrast to the muddy Wei. During all our progress up this river crowds thronged the shore. The news quickly spread from village to village. Last year the brethren excited no crowds. This year we spent the whole day nearly in walking among the people and selling books. All were anxious to see the doctor as he had fore-clothes. Frequently they said I was not a foreign devil, they do still here. Others said we were Coreans, the only foreigners they ever saw or heard of. They express great surprise "that they understand our language." Their jargon is execrable. If this is the Honan dialect, save me from it. The great majority of the people speak very indistinctly. We speak good mandarin, and they say they understand every word. Of our helper they say they do not understand some words, because they are peculiar to his district. On Friday morning we were roused from sleep by the people calling on us to come out, which we did, selling many books before taking our breakfast. This day we sold to over 500 separate purchasers. The people would congregate on the bridges and wait for our arrival.

Friday night we came to a bridge recently repaired. It had good stone piers; most other bridges had wooden supports and were very primitive affairs. According to the public economy of China, a bridge is repaired by subscription. Accordingly a stately old man approached us with a yellow bundle in his arms. Carefully unfolding the official wrapper he held forth a large book for our inspection. I sought to buy him off with the gift of a Sabbath calendar sheet, and left for other parts in the crowd. But he was not to be bribed. He returned the sheet and came to the side of the boat, while his satellites came on board. Dr. McClure flourished his passport and the helper in a bold tone enquired of the venerable sage his honourable name. This scared him. "Why do they ask my name?" said he in a dazed way to the bystanders. He smelt a rat and fled up the bank. Later we asked his whereabouts, and learned that he had been seen cutting for the village some li away! The rope which was stretched across was let down and we passed under. Ingenious people, to build a bridge to hinder navigation, and then levy on the boats to pay for it. But they don't do things on the British plan in China. On Saturday we passed the bridge before which the brethren were stopped last year. The water this year is much lower and we scraped through. But in the afternoon we came to one too low to pass through. After much parley, the boatmen promised to take down the little cabin behind on Monday. So we made up our minds to spend Sabbath here. But before night the helper and I went off to a county fair and preached and sold many nooks. On Sabbath the helper and I walked four miles to another county fair, a very large one, lasting for three days, and preached and sold books. My Chinese dress I pronounce a complete success in enabling me to move freely among the crowd. Dr. McClure has been called foreign devil ten times to my once. A man once asked me confidentially if there was a foreign devil over there, meaning Dr. McClure, who was at the other end of the village. There is, however, no concealment in the dress. I always freely avow my identity and the people express approval of my plan. On Sabbath evening I had a long and delightful talk in the moonlight with a Chinese countryman. I do not excite fear, and get along famously with the people. The active work of a doctor on the other hand rather requires the more handy foreign dress. On Monday we got up to shallow water and Dr. McClure and the helper set out for the city four miles away. We decided to occupy the same inn as last year in the south suburb and to go and come each day. We dine Chinese fashion at the inn, but Dr. McClure's cook, who remains on the boat, prepares breakfast and supper foreign style. Everything is quiet and clean here on the boat,

and after a day's work it feels like home to come back to the boat.

At the boat we saw a Chinaman fishing with cormorants, according to the plan of the southern Chinese. It was as great a curiosity to these northern Chinese as to us. The villages are much more numerous than in the Pang Chuang region. The goodness of the land has caused the survival of many who would die in less favoured regions and the early marriages of the Chinese over-populate the land. The wheat is artificially irrigated by canals from the river. Temples here are well built and evidently frequented more than in the north. Red bannerets with inscriptions are hung on the front wall the gilt or votive tablets of worshippers. The commonest inscription is, "Ask and ye shall receive." The more prosperous the country the greater the sin against God. Small shrines are exceedingly common. We daily pass a tree which is worshipped as the abode of a spirit. At first glance the exceeding religiousness of the people discourages, and yet this quality of mind is better than indifference which seems to be characteristic of the Shantung peasants. You will be anxious to know of our reception in Changte Fu. We were not greeted with the crowds of last year, but patients have steadily increased. Dr. McClure in seven days has treated 329 cases, among these a dozen operations on the eye. From the beginning there has been no shouting of abusive words, although no very positive friendliness. It seems evident that the people are gradually recovering from fear of foreigners. We have had calls from Yamen people without number, and from four military mandarins of the fifth rank. It is, however, too soon to pronounce on many matters and after our work is done we shall be better able to pronounce judgment. The China Inland Mission refuge man is away, another very bright Christian taking his place till the other returns. We have heard of a fine compound but have not moved yet. Opium-smoking is frightfully prevalent here, and will be a great hindrance. We have treated cases from Kaifeng, the capital of the province.

I will now give you some of the questions I have been asked by the people: Do you think the *Fengshui* of this place good for a grave? Do foreign countries give tribute to China? Can you read faces (physiognomy)? Can you read the lines on the hand? Can you calculate fortunes? Have foreigners reached the countries on the other side of the sun? How many wives have you? Have you an emperor and officials in foreign countries? A large map of the world hangs on one side of the inn, and very many receive their first lesson in elementary geography. Our passports have been inspected by the magistrate. Our boat is next a road much travelled by barrowmen and others, and during the day acts as a mission station. Up to arrival at this bridge we had sold 6,500 cash worth of books and calendars. At present the boat sales amount to 3,000, which represent sales of five cash books, chiefly catechisms and gospels. With the inn sales we now have more sold than the brethren sold last year in their entire tour. This is very encouraging. We have had a young man in from the Superintendent of Revenue for Honan's yamen in the capital of the province. He called last year and remembered Goforth and others. Our helper is a perfect model of zeal and faithfulness and gives us much comfort. At first the prospects were dull, but we kept on praying and the Lord is showing His faithfulness.

Those passages regarding Paul's delay at Philippi were of much comfort to us during the first two or three days. Our progress up the river being so triumphal did not prepare us for the few who greeted us here. But we shall reap in due season if we faint not. A good number have bought quantities of books and of them we hope something.

Countless persons have asked for opium habit cure. But we do not sell pills. If we had a hospital, we tell them, we would treat cases. Dr. Smith treated one of his boat crew for opium-smoking but the second day he ran away to smoke the drug and when we parted nothing had been heard of him. Opium pills are sold in Pang Chuang, but our doctors do not believe in it. A smoker must be imprisoned and under daily inspection or all labour is in vain. The statistics of one hospital go to show that those who do break off go back to the habit. The eighteen hells of Buddhism are too good for the sellers of opium to China. In our inn are three native tracts pasted on the wall, which I will get copied and translated at a later time. Dr. McClure saw the body of a newly-born child half-eaten by dogs not far from our boat. To-day, Tuesday, 11th March, we are on board, the snow and sleet preventing our going to the inn, or rather preventing the Chinese from venturing out, notwithstanding our offer of higher wages. Our fare to the city is strange to say five cents each, exactly what our street care fare would be at home, say from High Park to King Street east, Toronto. One pulls in front and one pushes. This is the Doctor's first experience but I am an experienced hand. The Lord has been very good unto us in our work, and we are not weary. We are very anxious to get a house so as to come to stay next fall.

March 14.—Our work in the city is drawing to a close for this trip. Saturday evening we retire after two weeks' stay. This is much shorter than we intended. A placard pasted by the gentry threatened to drive us out, appointing Thursday as the date. We thought it over and, commending ourselves to God, went as usual to work on Thursday, notifying the official and demanding protection. About noon the city magistrate came to the inn in his cart and desired us to leave next day. We refused but yielded so far as to say we would quit Saturday evening. We are going on Monday to a place

fifteen miles west of Changte Fu, where we may rent temporarily, so as to have a base to fight the Changte Fu gentry from, if we still keep at it, as is most likely. Last year in all the cities only 11,000 cash of literature was sold. We have already sold over 14,000 in Changte Fu and vicinity. It is likely that we shall return by Linching, instead of going *via* Hankow, owing to the illness of Donald Goforth from which, however, he is recovering. Dr. McClure has treated 661 cases with to-morrow to hear from. To-day he treated 140. To-day a courier came from Linching with home mail, two letters from you dated January 13 and Dec. 31.

March 19.—Shui Yeh, forty-five li west of Changte Fu. All passed off quietly at Changte Fu. We spent Sabbath on our boat, and on Monday we came by cart to this place, a walled town of large trade on the great road to Shansi. Up to present writing we have sold over 21,000 cash worth of books, a really splendid record. Here the Doctor has treated a hare-lip, which is the best operation of our tour. The other brethren have sold only 4,000 cash worth. Their reception, however, has been better than ours up to leaving of their courier, who got in to-night from Wei Hui Fu, and who goes north to Linching. Here we have met a China Inland Mission Christian from Lungan Fu, Shansi, where Studd is.

#### NOTES ON THE SYNOD OF TORONTO AND KINGSTON.

MR. EDITOR,—Presbyterians have a reputation for intelligence, which is no doubt well founded, and yet, one looking on at their proceedings in Synod cannot but wonder at the strange ways in which it shows itself. To see a church full of people sit listening to the calling of a roll of some 250 names of men, who are known not to be present, is one of the first incidents which strikes one as exhibiting an intelligence rather difficult to discover. If it was necessary as a matter of law, or beneficial as a religious exercise, it might be patiently borne with, but being wholly unnecessary and plainly unedifying it remains to a spectator an inscrutable proceeding. But the intense persistency with which ecclesiastics cling to an absurdity like this and calmly sacrifice things more essential is as natural a feature of modern ecclesiastical life as it was of church life in the days less distinguished by high intelligence. With this lumbering procedure the Synod gets started, and throughout its progress the spectacle is witnessed of a large body of earnest, experienced and able men striving by very unwieldy methods to push forward the Gospel chariot.

The spectator is left in a state of suspense after all is over as to whether there has been any progress made by the chariot. There is no question as to the earnestness of the members. Every one is ready to help. The spirit exhibited is admirable. The work is carefully laid out. But somehow there is always more on the programme than can be overtaken. On this occasion there was little beyond routine work to attend to. Items of no importance were very properly duly and fully attended to. There was time for two excursions kindly and generously provided by gentlemen of the Orillia congregation. Two reports out of four which were ready for discussion received considerable attention. It strikes an onlooker that a report printed plainly and fully might be held as read. That, of course, might be an innovation in a Synod but it certainly would conduce to saving time. Two reports and one excursion were practically left undiscussed. Probably no interest suffered thereby. The cause may even have been benefited thereby, still it looked as if the work provided had been left unfinished. There were other items of business rather summarily disposed of, but this was necessary in order to be in time for the train. Presbyteries and Synods at some points seem to be governed a good deal more by the timetable than by the Book of Forms. A remnant probably of those who could not get away stayed faithfully at the post of duty and wound up the proceedings in due form.

The four reports referred to were on the old familiar topics "State of Religion," and whether as being outside of religion or not one cannot say, "Temperance," "Sabbath Schools," and the "Sabbath." Taking these subjects out of the "State of Religion" leaves it a narrow field one would think. But this is not the case. An ingenious person looking for the "state of religion" in a church has still a wide field left to expatiate in. Indeed it is well that these subjects were left out this year as otherwise the conduct of the elders during the past year could not have been so fully set forth, and that lies at the foundation of the state of religion in a church. The yearly examination of the conduct of the elders is no doubt conducive to the growth of religion among them. This year the ministers conduct was also inquired into and so far as one could gather it was gratifying to note that every minister had been, on his own testimony, diligent and faithful. The establishment of this fact alone was an important piece of work for the Synod to have done. It would be well perhaps to push these inquiries a little further. The managers have no doubt a "state of religion" among them which could be discovered.

Also the choir and the female societies in our congregations might be enquired after. Certainly, in order to a fair induction, the field of inquiry should be widened. The questions also might be made more reaching and minute with great benefit, although a better course might be to appoint a few more committees. A committee on "Dancing and Card-Playing" would elicit useful information. Also one on "Covetousness" and one on Bible classes and other or-

ganizations might be appointed. A committee on the "State of Religion in Colleges" would also open up an interesting field. These subjects are not of course so distinct from the "State of Religion" as "Temperance," but they are nearly as much a part of the Church's work to inquire into. In this way useful work would be provided for a large number of brethren. In short, the intelligence of the Synod was more apparent to a spectator in the things it meant to do and wanted to do than in the way the work was gone about. To one not versed in these matters the question suggested itself, whether the work done by so large an assembly of good and wise men in three days was as much as might have been expected from so ponderous a body. One could not but understand how it has taken eighteen hundred years for the Church to get on so far as it has, after watching the proceedings of this Synod. Further notes suggested must lie over to a future occasion.

ONLOOKER.

P.S.—One of the best managed pieces of business at the Synod was the generous supper provided by the ladies of the Orillia Church, and the kind hospitality of the Orillia people made the Synod one of the pleasantest from a social aspect which has been held.

#### POINTE-AUX-TREMBLES SCHOOLS.

MR. EDITOR,—The accompanying letter from Mrs. Ross, of Brucefield, indicates the result thus far of the scheme proposed and so vigorously worked by her during the past winter. The list of contributions will be published in the Board's Annual Report to the General Assembly. There is now on hand for the extension of the girl's school about \$6,300. We have had plans prepared and are now calling for tenders. These will be in in a few days and the question of going on with the work this season must be decided by the 30th inst. The decision depends on the amount received before that date. The estimated cost is \$9,000 with an additional \$1,600 for furnishings, etc. It is earnestly hoped that all who intend to help in this work will forward their contributions before Friday, May 30.

ROBERT H. WARDEN.

To those who have kindly helped in working out the monthly letter scheme:—

MY DEAR FELLOW-WORKERS,—When word came that instead of the \$4,982 needed for the work we undertook only \$2,502 had been received, my heart fell, I think a good deal as the heart of Jairus fell when the messenger said, "Thy daughter is dead, trouble not the Master." Christ's word of the ruler has met that sinking of heart, "Fear not, believe only and she shall be made whole." The case has been committed to Him and His help never does come really too late. What He will do I do not know but I cannot believe that it is His will to delay the building of that house for another year. That it should be undertaken in face of a certain debt seems scarcely a preferable alternative. But the silver and the gold are His and He can give abundantly. "Make haste, O God—O Lord, make no tarrying." "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for Thine own sake, O my God."

And now I want to thank you all for the hearty and loving way in which you have co-operated with me in scattering our little leaflets. The work this winter has been heavy, but it has been brightened with so many touches of sweet Christian sympathy, beginnings of friendships that can never wither for there is something perennial in them. It has been an uncommonly happy winter. Thank you, every one, for the free will offerings of time and trouble which you have given to this cause. I had intended in this letter a hint of some further plan for future operations, but the failure this time of accomplishing only about one-half of what had been proposed has knocked any further planning clean out of my head for the present. I think prayer is better than plans just now. "My soul, wait thou only upon God, for my expectation is from Him." Yours in this precious work,

ANNA ROSS.

Brucefield, Ont., May 5, 1890.

#### RIPENESS AND GRACE.

I wish to correct the notion that ripeness in grace is the necessary result of age. It is not so at all. Little children have been ripe for glory; ay, there have been authentic cases of their ripeness for heaven even at three years of age. Strange things dying babies have said of Christ, and deeply experimental things, too. "Out of the mouth of babes and sucklings" the Lord not only brings child-like praise, but He has "perfect praise," or as David has it, "Thou hast ordained strength because of thine enemies." Many an aged Christian is not an experienced Christian; for his experience, though it may be the experience of a Christian, may not have been Christian experience of an advanced kind. An old soldier who never saw a battle is no veteran.

Remember, it is in the kingdom of God very much as it is with God Himself, one day may be as a thousand years. We do not ripen necessarily because our years fulfil their tale; gray hairs and great grace are not inseparable companions. Time may be wasted, as well as improved; we may be petrified rather than perfected by the flow of years. Here it may be well to note that there is no reason why a young Christian should not make great advance toward this maturity, even while young.—*Surgeon.*

## Pastor and People.

### EVERY DAY.

Every day my hope grows brighter,  
Every day the burdens lighter,  
And my weak faith grows more strong.  
And more cheerful is my song,  
And God's mercies seem more tender,  
As earth's pleasures I surrender ;  
With the bread of heaven He feeds me,  
By the hand He gently leads me  
O'er the blessed, blessed way.

### THE RELIGIOUS TRAINING OF THE YOUNG.

The following sermon preached before the Synod of Hamilton and London, at Windsor, April 21st, 1890, by Rev. Geo. Cuthbertson, retiring Moderator, is published by special request. Mr. Cuthbertson took for his text Psalm lxxviii. 5, 6, 7. "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children. That the generation to come might know them, even the children which should be born ; who would arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep His commandments."

My text contains and exhibits three root principles or springs of Christian life and activity, viz.: public religion, family religion, and personal or individual religion. I propose to discuss the second of these, and without introduction, ask your attention to my first position, viz.: That family duty in the religious up-bringing of children has its foundation in nature.

By nature we do not mean any law or process in the material creation around us, separate from or independent of God. Between Atheism on the one hand and Pantheism on the other, we believe in a one-ruling, organizing, creative mind ; one living universal mind and will and Providence, which works through all with sympathy, with unerring wisdom. In this sense, then, and by the benevolent arrangement of an all-wise Creator, we recognize the arrangement of family relations as having its foundation in nature.

The bonds of affection that bind parents to offspring, and these to one another, are close, essential and endearing. Even the instinct of the brute creation points to this. With what care the feathered tribe, from the little bird of the gentle beak, up to the lordly eagle, hatch and feed their young, and with a love as tender and true as poetical ; how these in their little nests agree, every successive season furnishes a proof. "She spreadeth abroad her wings, taketh them, beareth them on her wings." With what fond affection the brute creation rear and guard their young. The forest's wilds as well as the fold and stall give abundant evidence, and the universal attachment of these is exemplified, from the play of the little lambkin, to the rough, boisterous gambols of the monsters that inhabit the forests and wastes of tropical climes ! "Even the sea-monsters draw out the breasts, they give suck to their young ones." And when for the excitement of the chase or for sale, the lioness is robbed of her whelps, hear her outraged affection tell the tale of rapine and violence as she makes the forest around her lair reverberate with the proclamation of her wrongs.

The swarthy Hindoo, the black children of Africa, the aborigines of our continent, in common with the parentage of advanced educated civilization, all animated by affection and love, cherish and toil and make ungrudging sacrifices and self-denials, in provision for, and defence of, the fruit of their bodies, as evidenced in David after the insurrection had been quelled, going up to his chamber weeping as he goes "Oh, Absalom my son, my son, would God I had died for thee ; Oh Absalom, my son, my son."

The flocks of birds and herds of beasts are set in families but for a little brief season, thus to propagate and perpetuate themselves, and in a few months become estranged from one another, and bound together only by the ties of species. But in the human family, time strengthens this bond of affection ; distance and separation intensify the loves that pine and hunger for reunion, and only death can still and chill the mutual interests that connect and bind heart to heart. See the aged mother fingering the counterpane with thin white hands, as in the delirium of death she consumes herself in maternal cares of long years ago. "Cuddle doon close by me bairnies, bairnies cuddle doon." While the graves of these are "severed far and wide, by mountain, stream and sea." Even threescore, fourscore years proclaim "soon, too soon the speed of parting-day." With the drawbacks, the interruptions, the necessary separations of this short life, the wail is drawn from us. "Alas for love if this were all and nought beyond an earth." Hope and longing are only appeased and satisfied by looking and preparing for an assured new earth, where these loves can be renewed and continued in endless enjoyment.

This leads to my second position, viz.: That the religious up-bringing of children has its foundation in repeated and oft-expressed Scripture injunction, "Train up a child in the way he should go." "Take this child and nurse it for me and I will give thee thy wages." We have thus put into our charge vast temporal and eternal interests—a child, with the possibilities within him of infinite inexpressible enjoyments, or of endless unutterable suffering. Thus put into our charge an "immortal" born in sin and brought forth in iniquity, "prone to do evil and backward to that which is good," whose heart is a cage full of unclean beasts, with propensities to be studied

and developed ; with tempers to-be checked and chastened ; with habits to be formed ; to be guided in the selection of ways and companionship ; to be trained in self-government and to exercise self-restraints and denial, and everywhere and at all times to throw on their path the glare of the red light of warning against pit falls and quicksands and rapids, that falling into any of which they will find a sure and swift destruction. In short, to develop in their lives "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." How universally suitable the enquiry of Manoaah : "How shall we order the child, and how shall we do unto him."

Parental prudence may be reduced to two appliances : governmental restraint, and instruction and oversight. Today, more than at any former period, go when we will and where we will, we are confronted by unblushing disobedience and contempt for authority. The signs of the last days are upon us. As a rule to-day youth chafes under restraint and does what seemeth good in its own eyes. It would be interesting amid the appalling disasters by which modern communities are shocked to ascertain the original cause of the calamity. It would startle us to know how many of these spring from defective training in early childhood ; from loud, boisterous commands seldom enforced, and punishment actually inflicted small in proportion to the magnitude of the threat specified. "I'll break every bone in your body," means nothing—not a scratch ! The culpable official's excuse, "I forgot," was not acquired yesterday.

More than that, modern, refined civilization has dared to be wise above that which is written, and setting aside the Divine Directory as senile and brutal, has issued its fiat that corporal punishment shall be discarded, and training and correction conducted on the benign principle of moral suasion.

Well, the change has been put upon its trial, and the general aspect of modern society, especially the alarming proportion of youthful criminals in jail and penitentiary, utters its opinion. With moral elements you can deal on the principle of moral suasion, but when and where there is nothing to operate upon, but the cuticle the welfare of the child and the safety of society demand that you change the instrument.

Wisdom prescribes a rod for the back of such, old or young—a community or a nation. "He that spareth his rod, hateth his son, but he that loveth him, chasteneth him betimes." To adopt a course like this we must be prepared to draw down on us the merciless sneer and be caricatured in the garb of a stern Covenanter or canting Puritan. But heed not, bide your time, results will tell. Had the loveable, talented minister of Plymouth Tabernacle not departed from the ways of the old Beechers, and adopted instead a freer, looser code, he would not have aroused a scandal that made the church hang its head for shame ; would not have fallen into the toils of men "whose teeth are as swords, and their jaw-teeth as knives that they might drive him from among men ;" would not have passed away from us under shadow of a dark cloud that time will never lift from his memory. Companions of fools shall be destroyed.

Instruction and oversight. The sacred historian exhibits to our view a lovely and interesting domestic scene : A happy group of eager and attentive youth is gathered around the loved and venerated head, asking and listening to the answers to their questions, all gladdened by instruction concerning the design and use of customs and observances, which otherwise would be imperfectly understood. Amongst the Jews every fitting opportunity was to be taken advantage of to familiarize their children with ordinances commemorative of the goodness of God to their nation in days gone by. Morning and night, in the house and by the way the father was to be on the alert to instil truth into the youthful mind. Oh, when will we see in all our homes a faithful parentage teaching and explaining doctrine, church polity, the activities and undertakings of the church, that with intelligence and interest and faithfulness they may take their place in advancing the work in which they feel a deepening and growing interest ?

Scotland's immortal bard holds proudly up to view a wider exhibition of a model family scene. Play, laughter, conversation, courtship all under oversight. "Everything mingled with admonition due."

Their master's and their mistress' commands  
The youngers a' were counselled to obey,  
To mind their labours with an eydent hand,  
And ne'er tho' out o' sight ta' jauk or play,  
And Oh be sure to fear the Lord alway,  
And mind your duty, duly morn and nicht,  
Lest in temptation's path ye gang astray.  
Implore His counsel and assisting might,  
They never sought in vain that sought the Lord aright.]

Then to clinch and rivet all, at the hour of evening oblation, the saint, the father and the husband prays. Burns, with his keen eye and wide grasp, was quick to discern that training like that was the source of the Church's strength, and formed a wall of fire for a nation's defence.

I come now to a third position, viz.: That the religious up-bringing of children has its foundation in the Divine Covenant relations and engagements. "Like as a father pitieth his children, the Lord pitieth them that fear him." Though entitled to demand and enforce duty on cold, bare terms, He likes to bargain with us, and give marks of favour and approval to such as are faithful. In all ages He has dealt thus with His people. Fear not Abraham, etc. "That the Lord may bring upon Abraham all that He had spoken to Him of." Let me summarize in two typical examples—these Covenant fulfillments. We find Jacob in the land of Goshen under

the careful oversight of his son Joseph, and in the enjoyment of the presence of his entire family. Again and again has he bewailed the exhibition of temper as distrusting Providence, with evident emotion he sent away his sons to procure corn for his hungry household, exclaiming at the tent door, "Me ye have bereaved of my children, Joseph is not, and Simeon is not, and now ye would take Benjamin from me ; and all these things are against me." But now he is in the land of Egypt, surrounded by his family, and Joseph and his two sons, who have been summoned, for the expected end is drawing near. Hear his last confession : "God Almighty appeared to me in the land of Luz and blessed me, and said He would make me fruitful and multiply me, and make of me a multitude of people. Instead whereof I sent thee out on a message of love to thy brethren and thou didst not return, Joseph I had not thought to see thy face, and lo ! God has shewed me also thy seed." He is a Covenant-keeping God. "The angel which redeemed me from all evil" hath guided me all the way, and giving up the ghost Joseph closed down the eyelids and made and completed arrangements for the brothers to convey the loved remains up to the Cave in the field of Macphelah, where they buried Abraham and Sarah his wife, where they buried Isaac and Rebecca his wife, where he buried Leah, here they buried him, in terms of Covenanted charge regarding his bones. His end was peace.

But a Covenant is verified as much by carrying out its threats as in fulfilling its promises. "If they break My laws and not keep My commandments, I'll visit them, their faults with rods, their sins with chastisement." Let us look at the household of the Royal minstrel, time and again evidencing polygamous results. In different homes with divided interests, with jealousies and ever recurring animosities, wonder ye at incest, murder, insurrection and revolt ? When the King's death is expected, see Solomon looking after his own interest. Adonijah and Haggith and Joab preparing them horses and chariots, while Bathsheba and Nathan have taken possession of the dying man and guide his hand as he signs his abdication and the succession. But amid it all maintaining his confidences in Covenant assurance : "Though my house be not so with God, He hath made with me an everlasting Covenant, ordered in all things and sure, and this is all my salvation and all my desire, although he made it not to grow."

Yet I'll not take my love from him,  
Nor false my promise make,  
My Covenant I'll not break or change,  
What with my mouth I spake.

"Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember, and I will remember the land."

My fourth position is that the religious up-bringing of children has its foundation in divine promise. At the risk of offending homiletic taste by breaking homiletic rule, I must, from the vast importance of the subject, give attention to a feature of family life that ought or might have been treated in my second position. I refer to the claims of The Domestic : in family life. "He will command his children and his household" etc. Have you not been pained and ashamed at the miserable discussion invited by the press in which appear charges by the mistress, of inefficiency and faithlessness on the part of the domestic, and virulent recrimination by her, charging her mistress with heartlessness, neglect and oppression. Capital against labour, and the poor against the well-to-do ?

Have you not looked with dismay at the failure to bring forth a remedy, though we have Knights of Labour, Unions, Arbitrations, Commissions of Enquiry, Lectures and, last of all, the Young Emperor's Rescript. And yet the wound gangrenes. Have you never when enjoying the hospitality of a home of luxury and wealth, when music over, conversation over, and all are about to separate have to propose worship ? You ask to have the children brought in. Could I see the servants ? Yes. When maid and cook and message boy appear, have you not noticed his wonderment as his eyes roam from object to object never witnessed by him before, though long under that roof ? Though a nominally Christian boy, under a nominally Christian roof, with a nominally Christian master, is as strange and unfamiliar with worship as a young "Zulu," or child of the dark continent. You sing, you read, you pray, and when all have risen from a common Father's feet have you not seen the look of satisfaction, the kindly touch on the baby's cheek and the modest satisfied good night as they retire to their place to sleep and dream ?

Can't you tell your host and hostess that that is the cure ? The Gospel can heal that or anything, and if thus applied instead of riots and strikes, the scene in the field of Doaz would be of frequent occurrence, as master salutes his men with "the Lord be with you" and in turn receives the response, "The Lord bless thee." "Let there be no strife between thee and me for we are brethren."

I have thus endeavoured to show : That the religious up-bringing of children has its foundation in nature ; that the religious up-bringing of children has its foundation in repeated oft-expressed injunctions ; that religious instruction has its foundation in the Divine Covenant relation and engagement ; and that the religious up-bringing of children has its foundation in the Divine Promise. I am not done. The text intimates that the religious up-bringing of children has its foundation and encouragement in that it is God's plan for the preservation and perpetuation in this world of His Church. "All God's works are done in verity." "In wisdom He hath made and done every thing."

Human ambition has devised and schemed and laid plans vast enough and magnificent enough, but how many come to

## Sabbath School Teacher.

## INTERNATIONAL LESSONS.

June 8  
1890.

## TEACHING TO PRAY.

[ Luke 11 :  
1-13.

GOLDEN TEXT. — Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.— Luke xi. 9.

## INTRODUCTORY.

The circumstances in which the Lord's Prayer was again taught to the disciples were different from those in which it was first given. The prayer is substantially the same, with the exception that the concluding ascription given in Matthew's Gospel is here omitted, where in the Revised Version it is also omitted. The occasion was different. The first time it is given it forms a part of the Sermon on the Mount, in which the Saviour defines the character of true prayer. Here it is given to the disciples during the last journey to Jerusalem before Christ suffered.

**I. Jesus Teaches us to Pray.**—By His example Jesus has taught us to pray. He, the Holy One, often spent whole nights in prayer. His example produced a deep impression on the disciples who thus were the witnesses of the frequency and fervency of his devotion. So now on the occasion mentioned in the lesson when He ended His prayer, one of the disciples said, "Lord, teach us to pray," and as a reason for preferring the request he instances the fact that John the Baptist had taught his disciples how to pray. This request does not mean that the disciple merely desired a form of prayer, forms were very plentiful among the Jews. What this disciple wanted to know was how to pray in the true spirit and with acceptance, also what things to pray for. It is easy to learn, and easier still to repeat a set form of words, but mere mechanical repetition of forms, however excellent in themselves, is not prayer. Prayer implies the outgoing of the soul in fervent devotion to God, the Hearer and the Answerer of prayer. In the exercise of prayer as in all else Jesus is the best teacher. He graciously complied with the disciple's request and He is ready and willing to respond to the sincere desire of every soul that seeks to learn of Him.

**II. The Prayer which Christ Taught.**—While this model prayer has been reverently cherished all through the centuries since the time it was first spoken, and while the words are those that Jesus spoke, there is no intimation that the mere form is ever and always to be adhered to, for although here Christ says, "When ye pray, say," in Matthew He says, "After this manner, therefore, pray ye." The Lord's prayer is the most complete and comprehensive form of prayer that exists. "It expresses and combines," says a distinguished Christian scholar, "in the best order, every divine promise, every human sorrow, and want, and every Christian aspiration for the good of others." It has been noted that in this model prayer the word "our" not "my" is used. The individual life is dependent on God, but Christ teaches us to include others in our supplications at a throne of grace. The truly Christian soul is unselfish. God is the Father of all men in that they are His creatures. He is the reconciled Father of all who are adopted into His family through faith in Jesus Christ. He is in heaven, supreme in power, wisdom and glory and having all power on earth. His name—that by which He makes Himself known to us—is to be held in deepest reverence and respect. The next petition is the expression of the devout heart for the coming of God's kingdom on the earth, when truth and righteousness shall universally prevail. The next is closely connected with it, "Thy will be done." God's will is the rule of our obedience. In heaven that will is done, and this petition voices the desire that all on this earth may be as faithful and as loving in their voluntary obedience to the divine will as the angels are in heaven. The first part of the prayer, like the first part of the moral law, relates to the duties we owe directly to God. Now we come to the part that deals with our deepest needs here on earth. Bread is a necessity for the sustenance of our bodily life. It is God that gives it to us. His bounty in nature can be seen by every eye. He wants us to ask it from Him, and we should ask it from day to day, that we might realize our dependence upon Him and express our gratitude for His daily gifts. Daily bread includes all that is needful for the maintenance of our health and strength. It includes also the supplies of all needed grace for the soul's health and prosperity. For this reason Jesus says, "I am the Bread of Life, which came down from heaven." No less deep is the need of forgiveness of sin. For this also we must constantly pray. If we are to be forgiven we must also forgive those who have injured us. In certain moods this may seem hard, but how can injuries inflicted upon us by fellow-mortals be compared to our sins against God? The conclusion of the prayer as here given is a request for preservation from temptation and deliverance from evil. If we pray that God would not lead us into temptation, we must not run into it ourselves. If we are in God's providence exposed to temptation we can look to Him for the strength and grace necessary to overcome. The Revised Version renders the last petition of the Lord's Prayer "deliver us from the Evil One," teaching us that we are exposed to the adverse power of the Adversary of Souls and are in need of the Divine protection that we may be kept from the wiles and snares of the devil.

**III. God Answers Prayer.**—There is another lesson in connection with prayer which the Saviour here teaches. Prayer must be persevering. It must be that we mean it. This importunity in prayer is illustrated by the case of a man who goes to his friend's house at midnight to ask the loan of bread to set before a hungry guest who has just arrived at that unreasonable hour. At first the friend from whom the favour is sought does not wish to be disturbed and makes excuses for refusal. The other perseveres until to escape from his pertinacity the man rises from his bed and gives him what he asks. If a selfish man will give when he is importuned how much more willingly will the Giver of every good and perfect gift answer the prayers of His people. Then as if to remove every doubt the Saviour adds: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." God answers every true prayer, but He answers it in His own time and way. He will only give us what is good for us. This is brought out in the next illustration used. No rational father will give his son a stone when he asks for bread, a serpent when he asks a fish, or a scorpion instead of an egg. So then if imperfect earthly parents will not knowingly give their children what is hurtful, even though they ask for it, the Infinite Father will give the best of all gifts, the Holy Spirit to them that ask Him. So strong are the assurances in Scriptures that God hears and answers prayer, so numerous are the encouragements and persuasions to fervent believing daily prayer, that to neglect its exercises is directly to disobey the Saviour's teaching, and condemn His example.

## PRACTICAL SUGGESTIONS.

Prayer forms a part of every Christian life. The true soul cannot live without prayer.

Jesus can best teach us how to pray.

God has given us His own word for it that He will answer believing prayer.

God knows best how and when to answer our prayers.

confusion like the baseless fabric of a vision because they have dealt in matters too great and things too high for them. But God's plans never transcend Him. "Whatsoever the Lord pleased, that did He in heaven and in the earth, in the seas and in all deep places." Of his Church, its existence, its preservation, its perpetuity, He speaks unhesitatingly and unmistakably. "It shall come to pass that the mountain of the Lord's House shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow into it." And "on this rock shall I build my Church and the gates of hell shall not prevail against it." How this is to be accomplished and carried out my text gives some indication. "That the generation to come might know them, even the children which should be born and shall arise and declare them to their children—That they might set their hope in God, and not forget the works of God but keep His commandments." This with the preceding lines of action indicated throughout by me seems to be God's means and method of building up his Church. But, through revolving years, human sagacity and ingenuity have invented and put into operation additional and varied appliances.

By some, seasons are set apart and times appointed with shrewd calculations upon favourable skies; with men singers and women singers, a skilled cunning craftsman is secured to come in the fulness of the blessing of the Gospel of Christ, and on the terms mentioned in the agreement to revive and refresh and secure a large ingathering. To this, with hopeful expectancy, managing committees look, and on such occasions a careless or neglectful parentage largely depend for the conversion and ingathering of the children for whom they have made no provision of a religious home atmosphere in which emotions and excitements and impressions made, be cherished and matured. In the days of the good old revivalists, who, for the love of it, went from place to place, "Fear came upon every soul, and there was great joy in that city?" etc. But it is a matter of wonderment, how deftly and accurately modern professional adepts can confine and curtail and restrain and straiten "showers of blessings" to the bounds for the interest of the congregation that furnish the purse or handsome cheque.

Our Church has all along held and acted on the principle that largely her growth and increase like a tree comes from within, and with branches and foliage imparting beneficent influences on climate and temperature around and without. We depend mainly and largely on family development. God's method is "Instead of the fathers shall be thy children." His ways are simple and plain—but in the Church anywhere, everywhere, we are confronted with methods in galore till the alphabet is puzzled to find initial letters for them. Never was there such bustle, such activity. Never was denominational contest keener in the use of old, or devising or testing new schemes for the building up of the Church. We are bewildered by machinery. With a young family, I would not to-day be a door-keeper in the house of the Lord for money. With such batteries charged with gregariousness, you may have numbers, and I will grant you finances—but at what expense? Among many disastrous consequences I single out family life. Maintain these, and family arrangement for reading and meditation is an impossibility, and when that is gone all is gone! I think there is a more excellent though simpler way. There is an old weapon in the armoury, laid aside, but not superseded by a better, but rusting from disuse. With it the apostles did yeoman service. Compared with it, the jaw-bone in Samson's hand was but as a school-boy's toy. "Believe on the Lord Jesus Christ and thou shalt be saved and all thy house." Amid all this restless activity and wealth of means, the thought not only disturbs us, but passes from lip to lip in the Church, and is put by the world and entitled to an explanation. Why and how, with so many undoubtedly Christian parents, do so few of our children openly connect themselves by profession with the Church? I venture a solution. In seeking and finding peace let McCheyne speak:—

Tho' friends spoke in rapture of Christ on the tree,  
Jehovah Tsid-kenu was nothing to me.  
When free grace awoke me with light from on high,  
Then guilty fears shook me, I trembled to die,  
No refuge, no safety, in self could I see.  
Jehovah Tsid-kenu my Saviour must be.

Nothing but Christ. Nothing but Christ! There is a law in the material world that a body or weight, unassisted, can raise an equal weight no higher than itself, so in the spiritual, yet we ignore it. We use our best influence to put our children under the best means, and, in our folly, expect saving results for them, we could not by any and all means secure for ourselves. Let us go by the exercise of importunate faith and plead for them, as we did plead for ourselves, and we have His pledge that He will deal with and bestow supernatural blessings upon our house.

Then with untiring watchfulness praying with and for our children, with instruction and counsel and oversight "fill them up to the brim," that when the Holy Spirit draws out there may appear fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

Going forth thus, each holds aloft the torch of light and illuminates the darkness as Eleazar did when beside the converging flock he prayed to the Lord God of his far away master Abraham;—as did Joseph when though a slave, he scorned to take freedom and favour and preferment at the price of "doing this great wickedness, and sinning against God;"—as did the little captive maid, when in the tent of her mistress, she modestly spoke of what the prophet in the land of Israel could do and wished her master were there.

A simple, well-timed speech that affected nations. Let us equip our children that wherever they may be, instead of it-

ing for the platform, they may, in the workshop or at the desk, amid the minglings and comminglings of their fellow men, by pureness, by knowledge, by long suffering, by much patience, by love unfeigned, by consistent uprightness, hold up a banner and display it because of the Truth.

Then shall the wilderness be like Eden, and the desert like the garden of the Lord, from which, on the air laden with the echoes of the voice of melody within, we hear words and snatch echoes like these:—

Thus far Thy power hath kept me, sure it still  
Will lead me on,  
O'er moor, o'er fen, o'er crag and torrent till the night is gone.

Mingling and commingling with other echoes, further up and on:—

Beyond the rising and the setting,  
I shall be soon.  
Beyond the sowing and the reaping,  
Beyond the smiling and the weeping,  
I shall be soon.  
Love, rest and home,  
Lord tarry not, but come.

Nevertheless, willing and ready to wait all the days of my appointed time here with patience till my change come.

Down on our east rock-bound coast a noble steamship in the darkness of midnight, looking in vain for the guiding lighthouse, changed its course, and crashing on the rocks not a soul was left to tell the tale. Silence long and sullenly brooded o'er the scene, disturbed only by the breaking waves or the seagull's scream. At the end of years, in the lone chamber of the dying lighthouse man, he beckoned a watcher to his pillow. In his ear he whispered: Do you remember the wreck of the *Hungarian*? The captain's course was all right, his calculations faultlessly correct, but I neglected to light up!

Parents and guardians, light up! With burning brain and glowing heart have altars reared where altars there are none. Gather together the scattered stones and re-build where these have been neglected and deserted, and "Light up, and keep alive the flame to show the path," lest missing the way any of our loved ones stumble and reel and stagger and fall and perish in an endless destruction.

## AN UPLIFT FROM DEPRESSION.

There is a physical depression of disease departing only with the return of health, or from indolence dissipated only by exercise, or of fatigue remedied only by rest.

There is a depression of spirit which may exist, for a time at least, with perfect health of body and soundness of mind; its source is sin, which poisons love, sharpens a thousand stings within the breast, drugs hope, shatters confidence, and scatters faith; its only cure is the bitter water of repentance, the medicine for guilt, and afterward the water of life.

But even he whose iniquity is purged may often be in heaviness, as when the soul staggers under responsibility; or the heart is overwhelmed by the return of tides of sorrow which had long since ebbed: or a father fears that poverty may yet force an entrance into his home; or the mother sinks in dread lest her boy is taking the downward path; or as when the pastor trembles because the sheaves are few, or the harvest delays to ripen till the winter's blast uproots the seed sown in his tears. Anon it comes in the reaction of a good deed, or the protracted strain in the Master's work; it waits upon lonely hours; it darkens the spirit when "the snow that never melts" first falls upon the brow; the lines upon the face of a friend, the tears in his eyes, or his voice at parting or when he whispers his sorrow, may lower a leaden weight upon the heart.

There be many that say, Is there relief for such depression?

There is! Simple, sweet, sufficient. Turn from the outward to the inward, and thence look upward. "Who is among you that feareth the Lord, . . . that walketh in darkness and hath no light? let him trust in the name of the Lord and stay upon his God." Let him look not at the things that are seen, but at the things that are not seen. Seek silence and solitude for one hour; wait before the Lord; let thoughts come and go as they list; look and listen. Thou shalt hear the still small voice; thou shalt see the star of Bethlehem; the heart will lighten; the uplift may be swift or slow, but it will be sure, and thou shalt say:

A presence melted through my mood,  
A warmth, a light, a sense of good,  
Like sunshine through a winter's wood.

—N.Y. Christian Advocate.

## BE TRUE TO YOUR OWN CHURCH.

Don't run down either its pastor or its members; either its doctrine or its policy; either its ordinances or its usages. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is part of your religious life; that in and by it you are being trained for usefulness here and immortality hereafter; that its honour is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that people who have faith in your word will look upon it largely according to your representation; that you have promised to advance its interests; and that with its good name and prosperity are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good, or to mar its peace and fellowship.—Presbyterian.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 28th, 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.),  
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THE correspondent of the *Christian-at-Work* writes from the General Assembly at Saratoga that the Home and Foreign Mission Boards "stagger up to the Assembly, each with a heavy load of debt." The correspondent thinks that "the churches have been so busy arguing about revision that they haven't done much giving." There may be a good deal more truth than poetry in this explanation of the deficit. When Presbyterian people take to arguing they too often give their whole time and attention to the business.

THE opening sermon at Saratoga was on the text, "Unto whomsoever much is given, of him shall much be required." It was a good strong sermon and sent the truth right home in every paragraph. The special privileges Presbyterians possess were said to be (1) a Government more in keeping with the teaching of Scripture than that of any other branch of the Church, (2) a clear-cut, strong and scriptural creed, (3) championship in the cause of education, and (4) superior missionary appliances. The Moderator did not claim that Presbyterians have a monopoly of these privileges but contended that they enjoyed them in a higher degree than any of the sister churches and therefore incurred a higher degree of responsibility. We ask our readers to examine these "points" and keep on examining them until they begin to feel increased responsibility.

THE *Interior* gives this pen and ink portrait of the Moderator of the American Assembly:—

Dr. Moore is physically big, intellectually round, morally square, verberatically perpendicular, habitually quiet, and by temperament pllegmatic, kindly and gentle. He is *par excellence* the ecclesiastical lawyer of the Presbyterian Church. He is the author of the successive "Digests," and the leading committee man in making the new Book of Discipline—so that when he makes a ruling it will be known first, that it is law; and second, that it is applied with perfect impartiality. He has been permanent Clerk of the Assembly since 1884, and knows the ropes. That was an uncommonly sensible thing for the Assembly to do in this exigency—an instance of uncommon common sense.

Looking at this portrait all round we should say that Dr. Moore will probably make a good Moderator. But by the way is it an uncommon thing for the American Assembly to display a little common sense? It is discouraging to think that five hundred ministers and elders, among whom are many professors, judges, lawyers, governors and other distinguished people should ever display anything else.

THE American Assembly elected Dr. Moore, of Columbus, Moderator by a unanimous vote. He was proposed by Dr. Herrick Johnson a pronounced revisionist and the motion was seconded by Dr. Agnew, of Philadelphia, an equally pronounced anti-revisionist. We hope the Ottawa Assembly will follow suit and elect a Moderator unanimously. Voting for two or three candidates for the chair may be harmless enough but it has not a good effect outside. It gives people a chance to say, "These ministers preach to us about the vanity of earthly honours but when they meet in Synod or Assembly they contend keenly for honours themselves. They condemn politicians for fighting to get place and power but there they are scrambling for the Moderator's chair." No minister deeply anxious to promote the spiritual interests of his people will willingly give them an opportunity to

speak in that way. One of the few strong arguments in favour of a college of Moderators is that it takes away the appearance of an annual scramble for the Moderatorship. There should be no such scramble.

ONCE upon a time a Roman Catholic priest was riding home from the first service conducted in his new parish. Passing a group of his parishioners he addressed them thus: "My friends, I suppose you are asking one another, What do you think of the new priest. There is a more important question than that—What does the new priest think of you?" One of the questions we heard rather frequently asked a few days ago was, "What does the Synod think of Orillia?" There is another and equally important question which might be asked now—What did Orillia think of the Synod? In a few days the question will be asked, What does the General Assembly think of Ottawa, but alongside of that question, or perhaps a little after it will come another—What does Ottawa think of the General Assembly? A church court cannot meet and do business in any place without making a distinct impression on the community and more particularly upon the families that opened their doors to its members. The quality of that impression should always be a matter of deep concern to the court. We believe the impression made at Orillia was unusually good and hope it may be equally good at Ottawa.

COMMON unfortunately as the gambling habit is, there are signs that a healthy reaction is about to set in. The great gambling centres of Europe are now restricted to Monaco and Monte Carlo. On this continent the New Orleans Lottery is happily not likely to prove a permanent institution. Its efforts to secure a new base of operations has been unsuccessful, and its efforts to obtain a new charter in New Orleans are tolerably certain to end in failure. From Canada to New Orleans is a long way, but distance did not prevent a constant stream of good Canadian money finding its way steadily into the coffers of the Louisiana Lottery. Canadian cupidity was steadily appealed to by cunningly-constructed advertisements that certain journals continued to publish until the law asserted its authority to restrain this method of giving publicity to the doings of the demoralizing institution. The men who profit by the lottery are making desperate efforts to prolong its existence, and are lavish in their promises. They are also active, it is alleged, in efforts to bribe the members of the Legislature and thereby add to the demoralization which the existence of gambling institutions so directly fosters. The man who invests in a lottery ticket is foolish, for the odds are largely against his chance of a prize. He thus throws away his money for nothing. That is if it is his own money he invests; if it is not his own he is acting criminally. If he should be one of the rare few who here and there obtain a prize, then the money he receives is dishonestly abstracted from the pockets of others. Gambling is a wicked, dishonest and ruinous pastime.

WE clip the following from the opening sermon at Saratoga, and ask our friends to read it and pause, and ask themselves if they see anything like the 'looseness' and "unlimited license" around home:—

There is evident looseness not only in admitting men into our ministry, but also in giving Church Sessions an unlimited license to supply their own pulpits. This has tended to strengthen the vicious system of stated supplies. In many congregations Christ's ministers are hired by the year like a clerk or a field labourer. For this reason the people have learned to look upon them in the light of hirelings and not of honoured shepherds. In a few cases they have accepted this situation and fallen into the habit of caring more for their pay than for the souls of the people. The community in which they live regard them not as permanent factors in their social or religious life. In this way they are deprived of the power which is derived from being able to call the congregation "their people;" and the congregation is also deprived of the welding effect of the talismanic expression "our pastor." The value of the permanent pastorate is beyond all computation.

The permanent pastorate gave way to the short pastorate, and the short pastorate gave way to the "stated supply," and the stated supply brought in the "hired man" theory, and the hired man theory sometimes produces a minister who accepts the situation and looks more to the fleece than to the flock. This is the Presbyterian down-grade. There never will be any improvement as long as fifty candidates scramble for every vacant pulpit, and congregations apply no better test than two sermons, and use no better means than a chance vote at a small congregational meeting.

IF there is only one man in Canada that deserves well of Canadian Methodism, that one is Dr. Dewart, editor of the *Christian Guardian*. For nearly four years he has stood manfully by the cause of law and order in his church, and by so doing has brought down upon himself the antagonism, perhaps we should say abuse, of a disloyal clique that began to plot against the deliverance of the General Conference before the ink on the minutes was dry. There were three courses the editor of the *Guardian* might have pursued. He might have adopted a milk-and-water policy, and allowed the question to drift until the next General Conference. He might have joined the disloyal party, and used the organ of the Conference to defeat the educational policy of the Conference. Or he might stand loyally by his Church and try to carry out the decision of the Supreme Court. Had he pursued the first course he would have been a journalistic mollusk; had he taken the second he would have been a journalistic Judas. Dr. Dewart is a strong, manly Methodist—all Methodists are not manly any more than all Presbyterians—and he took the third and only honourable course. The head and front of his offending is that he did not use the organ of the Conference—the property of the Conference—to thwart the deliverance of the Conference. If the Methodist Church is capable of self-government—if Methodism is anything more than a pious mob—the next General Conference will sustain Dr. Dewart and lay a firm hand on the disloyalty that seriously threatens law and order in Canadian Methodism. With the internal affairs of the Methodist Church we have nothing to do. Whether they leave their college in Cobourg, bring it to Toronto, or remove it to North Bay is their own business. The question of obedience to constituted authority is not a denominational question. Disloyalty is contagious, and if not checked may soon pass from one denomination to another. It is the turn of the Methodist Church now; it might be ours very soon. It is Dr. Dewart's turn to-day; it might be Dr. Reid's to-morrow. Every order-loving man, no matter what his denomination, will admit that anarchy in church as well as in state should be put down. There is grim humour in the fact that some of the leading agitators who have for four years been fomenting rebellion in their own church consider themselves too pious to vote with either of the two great political parties of this country.

## THE UPPER CANADA BIBLE SOCIETY.

THE fiftieth annual meeting of the Upper Canada Bible Society was held in Knox Church last Wednesday evening, the president of the Society, Hon. G. W. Allan, in the chair. The various churches in the city were well represented both on the platform and in the pews. The chairman in opening the proceedings referred to the great amount of good work done through the agency of the Society. The parent institution in London had during the year issued 3,700,000 copies of the Scriptures. The following officers were elected:—

His Excellency, Lord Stanley, G.C.B., Governor-General, patron; Hon. George W. Allan, president; Revs. Alexander Sanson, J. H. Robinson, T. S. Ellerby, Hon. Oliver Mowat, Q.C., Rev. W. Jeffers, Sir Daniel Wilson, LL.D., President University College; Revs. Wm. Reid, D.D., J. G. Manly, Right Rev. Bishop Hellmuth, D.D., Mr. M. Sweetnam, Rev. John Potts, D.D., Mr. George Hague, Revs. John Gemley, Professor Gregg, D.D., Professor McLaren, D.D., Hon. S. H. Blake, Q.C., Revs. E. H. Dewart, D.D., William Caven, D.D., Principal of Knox College; Right Rev. A. Sweetman, D.D., Bishop of Toronto; Revs. Samuel Rose, D.D., John H. Castle, D.D., Right Rev. Edward Sullivan, D.D., Bishop of Algoma; Rev. J. P. Sheraton, D.D., Principal of Wycliffe College; Mr. Walter B. Geikie, M.D., Mr. Ignatius Cockshutt, Right Rev. Maurice Baldwin, D.D., Bishop of Huron; Rev. J. M. Cameron, Mr. Herbert Mortimer, Mr. Samuel Alcorn, vice-presidents; Mr. J. K. Macdonald, treasurer; Mr. Waring Kennedy, Rev. J. Burton, M.A., B.D., honorary secretaries; Mr. David Higgins, minute secretary; Mr. John Harvie, permanent secretary. Revs. W. S. Blackstock, A. Gilray, R. Wallace, A. F. McGregor, B.A., H. Grasett Baldwin, B.A., Manly Benson, B. D. Thomas, D.D., Charles Duff, M.A., John Neil, B.A., Bernard Bryan, F. H. DuVernet, D. McTavish, LL.D., T. R. O'Meara, B.A., James Grant, James J. Hill, M.A., E. C. Stunders, B.D., James G. Stuart, B.A., W. J. Hunter, D.D., Hugh Johnston, D.D., A. M. Phillips, B.D., clerical directors. Messrs. James Brown, A. T. Crombie, Thomas Kirkland, M.A., J. C. Copp, George E. Gillespie, N. W. Hoyles, Thomas McCracken, George M. Evans, Elias Rogers, J. G. Scott, Q.C., James McNab, C. S. Elliot, M.D., Emerson Coatsworth, jr., W. Bridgeman Simpson, John Donogh, C. J. Page, Henry J. Matthews, J. Heighington, Fred W. Walker, R. J. Tackaberry, lay.

The Rev. J. G. Manly presented the annual report, from which the following interesting particulars are gleaned:—

The society is to be congratulated on the fact, that notwithstanding the depression in business, the partial failure of crops in some districts, and the low prices realized for produce of the farm; also the epidemic which prevailed for a

time throughout the whole country, we are able to report that the returns show a considerable advance. The total receipts for the year amount to \$33,444.41, being an increase of \$825.85 over the previous year, and is the largest annual revenue ever attained in the history of the society.

It has to report the removal by death during the year of two of its vice-presidents, viz., Rev. John A. Williams, D.D., and Hon. John Macdonald. Both were liberal supporters to the new Bible house, and Mr. Gooderham bequeathed \$10,000 to the funds of the society. Reference is also made to the death of a valued colporteur, Mr. John E. Taylor. During the year the total issues from the Toronto depository were 43,703, as against 42,613 for the preceding twelve months. Issues in foreign languages (included in above total): 579 German, 483 French, 159 Chinese, 113 Hebrew, 101 Italian, 100 Finnish, sixty-six Latin, fifty-five Greek, fifty-one Ojibway, forty-nine Swedish, thirty-seven Gaelic, fourteen Spanish, fourteen Polish, thirteen Danish, twelve Icelandic, four Norwegian, four Portuguese, four Cree, three Hungarian, two Russian, two Dutch, two Japanese, one Welsh, one Arabic. Increase of issues over those of previous year, 1,090. Total issues of the society since its commencement, 1,485,292. Stock on hand at beginning of year: 4,754 Bibles, 2,777 Testaments, 2,131 Portions, value \$5,315.42. Received during the year: 23,699 Bibles, 19,790 Testaments, 1,266 Portions, value \$11,087.85. Stock on hand at close of year:—4,900 Bibles, 3,889 Testaments, 1,835 Portions, value \$4,519.62.

For a number of years the Society has been in the habit of bringing some distinguished divine from a distance to preach the annual sermon and to address the meeting. This time the visitor was the Rev. Professor Little, D.D., of Syracuse, New York. On Tuesday evening he preached an able and eloquent sermon on the progress of Christianity, a discourse that was greatly relished by those present in the Broadway Tabernacle where it was delivered. At the Wednesday evening meeting Dr. Little's speech was the speech of the occasion. The resolution he was called on to move reads: That the Bible is the charter of religious liberty and the guarantee of human progress; that courageously applied, its principles are a sufficient remedy for the evils, and, faithfully interpreted, are the keys to all the problems of our time. In support of the principles thus expressed Dr. Little made a noble and forcible plea. He showed that all true progress, all human welfare, was dependent on the possession of an open Bible. In view of the drift of certain tendencies of the present time it was the special duty of all who valued civil and religious freedom to help in the circulation of the Scriptures throughout the world. He spoke in commendatory terms of the manner in which the Sabbath is observed in Toronto, and what is true of Toronto is generally true of other places. He urged the people to stand fast in resisting all encroachments on the sacred day of rest.

For over half a century the Upper Canada Bible Society has been engaged in the excellent work for which it was instituted. Its sphere of operation has increased with the expanding requirements of the country. That work has been carried on with a large measure of devotedness and without ostentation. From its unsectarian character and from the fact that it has the warm approval of the leading men in all branches of the Evangelical Church it is fully entitled to the cordial and liberal support of the entire Christian community.

### ITALY'S OUTLOOK.

THE present condition of the Italian kingdom is critical. Interest in the state of affairs in that country is not confined to Italians alone. Events of great importance depend on the solution of the pressing difficulties with which that oldest of states but youngest of nations is now beset. The experiment in constitutional government, complicated as it is with the ambitions of the papacy, renders the subject one of general interest. The Italian people after long years of hope and disappointment at length in 1870 saw the end of Austrian rule, and the last vestige of the papal temporal sovereignty swept away. The new national life sprang up with surprising vigour. Law and order, hitherto trampled underfoot—with the exception of a lingering brigandage in some places—were generally respected. Rome emerged from the mediæval twilight in which it had so long slumbered into the full light of a nineteenth century progressive city. Agriculture, commerce and industry gave wonderful indications of expansion. The educational and social condition of the people was greatly improved and all was hailed as a signal exemplification of the triumph of free institutions.

For sometime past, however, the condition of affairs in Italy has occasioned the gravest anxiety to her statesmen and people, and dark clouds obscure her future. The strength of the nation has been strained to the utmost by the exigencies of the relations she holds to other European States. Her part in the triple alliance has been to her a source

of weakness. There is a certain moral prestige in being allied with Germany and Austria, and no doubt the compact has helped to avert war by keeping both France and Russia in check, but the strain has almost exhausted the strength of Italy. The army and navy she has been compelled to maintain has far outrun her financial resources, and has led to the imposition of taxation that is crushing out the life and hope of many of her people. Add to this the collapse of the speculative movements to which emancipation from papal rule gave rise, and it is seen at a glance that the gravity of the situation is greatly intensified. Miles on miles of new streets have been added to Rome; vast public works were undertaken, money was lavishly spent, but now the reaction has come. The municipal authorities of the capital can no longer carry on its affairs, the treasury is empty and the city bankrupt. It is rumoured that it is the intention of the government to withdraw the privilege of self-government from the municipality and place it under the control of a commission headed by Menotti Garibaldi. Employment is everywhere becoming difficult to obtain, misery and suffering are extending, feelings of apprehension and dread are taking hold of the popular mind.

In these circumstances it might be supposed that, eager as it is for the return of the temporal power, the papacy would be anxious to seize the opportunity that popular discontent occasions to regain that sovereignty whose loss it has never ceased to bewail. This, however, is not one of the evils dreaded. The Italian people have never regretted the withdrawal of the Vatican from the list of earthly powers, and its re-entrance as a mundane ruler is among the last things they desire. This the papacy is astute enough to perceive. King Humbert and Premier Crispi are men of ability and have done much to promote the welfare of the country, but republicanism has been gaining ground and any change would only increase its strength. However much the papacy may affect to admire republicanism on this continent it is strongly averse to its establishment in the Italian peninsula. A constitutional monarchy has been intensely disliked by the Curia, but an antagonistic republic would be regarded with positive aversion. It is the impression, therefore, of those most intimately conversant with the situation that in the crisis that the approaching elections will inevitably bring, the Roman Catholic Church will for the first time throw what influence it possesses, in favour of the government of Premier Crispi.

Another cause of anxiety for those interested in the stability of the Italian commonwealth is the irrepressible irridentist movement. According to those patriots who have kept this movement alive, the Italian kingdom is still territorially incomplete. They hold that the north-east border of the Adriatic should be theirs. Trieste and Istria, they claim, should be Italian not Austrian. That movement for territorial aggrandisement has grown stronger despite all effort to extinguish it. Of course its success is impossible while the triple alliance lasts. As it is, Austrian susceptibilities are sorely tried, and as the irridentists are numerous and influential their movement is one not easy to be repressed. It is claimed that many members of this party belong to prominent and wealthy families. The movement is by no means confined to the discontented and turbulent element of the population. Neither is it one of those temporary schemes that takes possession of the popular imagination and after a time speedily gives place to a new attraction. It is a settled purpose on the part of no inconsiderable portion of the Italian people, and will in time have to be dealt with.

The social disturbances more or less felt in all countries at present are at work throughout Italy. There, as elsewhere, industrial troubles are acute. The long season of material prosperity has developed that recklessness of moral principle which materialism seems invariably to foster. High-minded and unselfish men have been prominent in public affairs, but all have not been such. Of late in many quarters unblushing rascalities have been rife, and many of them, having come to light, confidence in the integrity of public men has been greatly shaken. The immediate future of the Italian kingdom is one of uncertainty, but its actual condition affords another illustration of the old but imperishable truth that righteousness exalteth a nation, while sin is a reproach to any people. What Italy, like every other country needs, is the living power of practical Christianity. Christian patriotism is the highest form of that virtue the world has yet seen.

In twelve months 20,000 people paid for admission to Shakespeare's house at Stratford-on-Avon.

## Books and Magazines.

THE progress made in Canadian literature may be seen by comparing the humorous publications of to-day with the attempts made a quarter of a century ago. The latest edition to this class of weekly is a Montreal venture, *Sunbeams*, which makes a very creditable appearance.

THE SANITARIAN. Edited by A. N. Bell, A.M., M.D. (New York: The American News Co.)—The object of this ably conducted monthly is to give the latest reliable information on all matters relating to sanitation as applicable to the home or the community. Men of professional eminence are regular contributors to its pages.

AT Harvard University a Canadian Club has been formed. It has issued a neat pamphlet setting forth the objects contemplated in instituting the club. The principal one being "to afford a means of reunion for Canadian students in the University, and to facilitate the acquisition of information by students in Canada, desirous of pursuing advanced courses in this University." There is a list of the Canadian students who have attended Harvard during the century and it is a surprisingly long one.

MYSTERY OF SUFFERING. By J. H. Brookes, D.D., (Chicago: Gospel Publishing Co.) In this little volume the author treats of the mystery of suffering from the Christian standpoint. "The following pages," he informs the reader, "have been written with a desire to help sick and suffering saints to a better understanding of God's purpose in the afflictions they are called to endure." Though the book is designed to minister comfort to the afflicted it is, nevertheless, largely polemical. In this regard the writer has evidently had a two-fold object in view, the exposure of the delusions of so-called "Christian Science" and the no less mistaken views of the "faith-healers"; and the other the advancement of the premillennial theory of which Dr. Brookes is a most ardent advocate.

NOTES OF A TRIP ACROSS THE ATLANTIC. By R. D. Warren (Georgetown, Ont.: The Herald office.) At first sight it might be thought that a transatlantic trip can hardly present much novelty, and that it has already formed a theme for descriptive writing to thousands who have given their impressions of what they had seen and experienced. This little pamphlet will convince anyone who reads it that an intelligent and observant man can still write interestingly and with freshness on a subject that can never be exhausted. Mr. Warren has made his narrative minute enough to give the reader a personal interest in the little party of Canadian tourists, whose wanderings he follows with interest as the various scenes visited are described. There are deep touches of pathos in all that relates to one of the party who died on ship-board during the return voyage.

THE THUMB BIBLE. By J. Taylor. (New York: Anson D. F. Randolph & Co.)—John Taylor, the Water Poet, lived in the stormy times of the English Commonwealth and in the turbulent years that preceded its establishment. He espoused the royalist cause and during the civil war found shelter at Oxford until it surrendered to the parliamentary forces. He versified in narrow compass the leading points in the Old Testament, and in the stately style of his time named his little volume, which he dedicated to Charles I., *Verbum Semper æternum*. Afterwards the New Testament was treated in like manner under the title of *Salvator Mundi*. This most interesting little relic is reproduced in a neat and quaint little volume, reproducing in style and form the original work. It is clearly and beautifully printed and is so small that it can be conveniently carried in a vest pocket.

SELECTED SERMONS AND LECTURES. By the late Rev. Wm. Stephenson. (Toronto: William Briggs.)—Mr. Stephenson was for a number of years a Methodist minister in Canada. He afterwards joined the Presbyterian Church, and the preface of this handsome little volume states that "in 1880 he moved to New York city, and after a time was called to the pastorate of Rutgers Presbyterian Church, on Madison Avenue. After preaching three years, owing to failing health, he retired from active work and spent the remainder of his life at Flushing, Long Island, where he died on October 17th, 1889." The preface concludes with the statement that "these lectures and short sermons, collected from his manuscripts by his daughters, in loving memory of a dear and honoured father, are meant as a souvenir to those who knew him best, of one who was kind and gentle to friends and enemies alike, and whose life was spent in trying to do good." Besides being a memorial volume it has intrinsic merits of its own that render it worthy of perusal. The sermons are clear presentations of Gospel truth and the three lectures it contains are interesting and instructive. They are on "Martin Luther," "Woman: her position and influence," and "Curiosity and Curious People." For a frontispiece the volume has an excellent likeness of the author.

LIGHT ON LIFE'S HIGHWAY. By Wayland Hoyt, D.D. (Philadelphia and St. Louis: John Y. Huber Company.)—It has evidently been the aim of the publishers of this handsome volume to make it as attractive as possible. The type is clear, large and legible; the illustrations are numerous and highly artistic, and in their endeavours they have been successful. The work is one it is a pleasure to look upon. A closer inspection leads to the conclusion that its intrinsic merits are also most commendable. It is from the pen of Dr. Wayland Hoyt, whose literary capabilities are widely recognized, and whose high character is so fully respected. It has been his purpose in preparing the volume to shed "Light on Life's Highway" for the despondent and the cheerful; the tried and the toiling; the doubting and the believing; for those under bright skies or grey. "This," he says in his preface, "is what I have tried to do in this book which greets the reader. Incident, experience, literature, poetry, Scripture—I have made call on all, if by any means I might fling light on the wisest way for any pilgrim. Sedulously I have sought to make Him evident who is the Divinely given Light of Life. For, utterly do I believe, that the truest guidance for every traveller, along this highway of life is in those words which fell long ago from the lips of the God-Man, and which are as close and practical at this moment as when He first uttered them: 'I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.'"

## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

## CHAPTER XX.—(Continued).

"I fear your whereabouts in the hills is suspected, and that you are liable to be surprised," wrote the unhappy banker. "You must at once find another hiding-place, and take greater precautions."

"Monique was right. The nun under whose care Agnes was placed at St. Veronique proves to be no other than my unfortunate Aimee's eldest child—whom I long since believed to be in a better world—and she has contrived to make her escape from the convent with one of the Huguenot converts. Father Ambrose no longer attempts to conceal her parentage, but boldly taxes me with having been aware of it ever since his conversation with Madame Chevalier. The matter is kept quiet for the honour of the Church, but he vows he will move heaven and earth but that he will discover the fugitive and bring her back. He is a terrible man, Eglantine. I can extort from him not a syllable about Agnes; the news of Rene's escape has added fuel to his resentment. Nothing could convince him that your hapless sister was not under my roof but a search of the house, and now he is himself organizing and directing the search in the hills. If any of you fall into his clutches, you are lost; he will show no mercy. If your sister has succeeded in reaching you, which I can scarcely believe, hide her in the depths of the earth, and watch your opportunity to escape across the border. It is your only hope. Sometimes I wish we were all in a happier and better world, but I suppose in your opinion a poor turn-coat has nothing to say about that. I feel certain my motions are watched; I do not dare to send the basket of provisions, but enclose money which you can use instead. If you can make your way over to England, you will find all you need deposited to your credit in the London Bank. Adieu, my poor child, and God have mercy on us all."

The month that followed was one of peril and hardship. Pierre Laval had not over-estimated the relentless energy with which Father Ambrose would pursue his search. Day after day the dragoons scoured the hills, and the refugees, driven from one hiding-place to another, soon found themselves too large a household to travel with the secrecy and swiftness that were necessary. Sadly, the friends who had so long shared danger and privation resolved to part. Pepin, who had lately received a letter from a brother artisan who had made his way over into England, turned his face to the western coast. The needs of his young family and the thought of the good wages to be earned in the Manchester looms, had begun to outweigh in his mind the penalties attached to emigration. But Rene was too well aware how closely he would be watched for at every door of egress, to venture for some time at least beyond the shelter of the hills, and bidding his friend God-speed, led his little band southward, from one covert to another, always travelling by night, never venturing to tarry long anywhere, often in danger of being betrayed by timid or false brethren sometimes so nearly within the reach of their pursuers that they dared not kindle a fire or venture out to purchase food. Once or twice they even heard the dragoons pass the cave where they lay hidden, and the young mother, in fear, had hushed the laughter of her babe, lest the tender music should bring down sorrow and death upon them all. Little Gabrielle was now a plump, rosy babe of nine months, upon whose sturdy health and sunny spirit the dark homes and strange cradles in which she found herself seemed to leave no shadow.

"She has Henri's happy temper," Eglantine whispered one day, when some baby-wife had drawn a smile from them all; but Rene understood why his mother, in answer, only stooped and kissed her. Not once, through all that trying time, had Henri's wife ever lost heart, or her words of hope been lacking.

With Marguerite it was different.

She had been very happy at first over Agnes' bible, but the joy, whose "clear shining" had been so beautiful to them all, had slowly faded. Some indefinable trouble had begun to cloud her tender eyes. She uttered no complaint, but she was evidently ill at ease. In their family councils she sat silent. More than once Eglantine found her weeping over little Gabrielle.

"We must make allowances for her lonely life, and be patient until she gives us her confidence," Rene said to his mother; but he was, in truth, seriously alarmed.

They had now reached a lonely part of the hills, and had ventured for a day or two to take shelter in a shepherd's deserted hut. Marguerite had been sitting silent for some time in the doorway, her eyes fixed, not on the bible that lay open upon her lap, but on the blue reach of sky visible above the mountain peaks. Suddenly she closed the book, and came and stood before Madame Chevalier.

"I must go back to the convent! Say that I may go back," she pleaded, in an abrupt, trembling voice.

"Marguerite!" exclaimed the mother, horror-struck.

Rene and Eglantine, standing by, could only look on in mute amazement.

"Do not be angry with me: Do not make it harder for me," hurried on the quivering voice. "I would never have come away but to bring you the tidings about Agnes; and now that is done, it is home in on me that I ought to go back. You have all been very good to me, but you have my sister, you do not really need me, and I have brought you only sorrow and trouble."

"Marguerite!" repeated Monique Chevalier once more, this time in a tone of keen reproach. But she was relieved of her first fear, that the girl's brain was failing.

A darker dread had, however, laid hold upon Rene.

"Have our privations been too severe for you," he asked sternly. "Is the truth worth less than it costs, Marguerite?"

She turned and looked at him—such a look of grave, gentle reproach that Eglantine burst into tears.

"Did I leave a soft couch and a plentiful board to come to you? Will I go back to anything but stripes and revilings and imprisonment?" asked the elder sister, and then she sank at Monique Chevalier's feet, and covered the mother's hand with her tears. "Do not think me ungrateful. Do not think I have not been happy with you!" she entreated.

"What are these outside discomforts to the love and light I have found with you? Ah! you do not know what it has cost me to make up my mind to go back. But it is burnt into me night and day that I came away without witnessing for the light, that I turned my back upon the Cross. You have had nothing but sorrow and trouble since I came to you; God will not let us rest until I go back, and give His message to the darkened souls I left behind me."

They understood her at last. With a low cry Madame Chevalier folded her in her arms, and looked up at her son.

"It is a remnant of her old Romish bondage," he said harshly. "A relic of their superstitious 'will-worship and voluntary humility.' Marguerite! if you are trying to atone for the past, you discredit your Lord's perfect work. If you think to make yourself more pleasing in His sight, you are untrue to the liberty wherewith He has made you free. Voluntary martyrdom is only another form of penance, and penance is slavery! To go back to St. Veronique to the death from which He saved you, is to go back to your old yoke, not to His cross nor the honour of His name."

"Softly, Rene!" whispered his mother, for Marguerite was trembling visibly.

"You do not understand," said the nun in a broken voice.

"It is not to add to His work, nor to win favour in His sight. I know better than that. It is His love that constrains me. I have done nothing for Him all my life, and there is nothing for me to do out here. I could at least tell them what the light has done for me; if only one heard me before I was silenced, it would be worth dying for. I cannot help feeling that God has left me without the claims of other work, that I might be free to go back and bear my witness." She had lifted her head, and was looking at him deprecatingly, but Rene's cloudy brow did not clear.

"Have we no claims upon you?" he asked reproachfully.

"Is it nothing that my mother looks to you, and leans upon you as a daughter—that your love has poured a stream of sunshine upon a path that has known many a sorrow, and your lips speak to her a comfort no others can—nothing that your coming has been to us all like the dawn of a new day, that you look at you, and remember the darkness out of which you have been brought, is to understand the preciousness of the truth and the power of God's grace as we never did before? It may look like a lowly vocation to you, in contrast with a martyr's crown, but I cannot think it unnoticed in the sight of Him, who Himself came to 'comfort all that mourn.' To be a light in a dark place, a song in the night to three bruised and bleeding hearts, is that nothing, Marguerite?"

Marguerite's eyes were fastened upon his mother's face.

"Is this so?" she asked.

"It would be the crowning sorrow of my life to give you up," was the answer.

Marguerite burst into tears. "Oh, forgive me, forgive me! I did not think it could matter to any one but me. How could I know I had come to be so much to you—how could I understand?"

Eglantine drew her sister's head to her shoulder. There was a sunny gleam on the dark lashes still glistening with tears.

"There is plenty of work for you," she whispered, "but for one most of all, my darling; I told you that our mother said she hoped I would make up to her father for all he had missed in her, but I have been so full of myself, I knew so little of God, I have never done it. It must be your work, Marguerite; you are so much better than I, you look so much like our mother, he will listen to you as he has never done to any one else. And you can tell him what the truth has done for you. Oh, my dear, I have felt from the first that this was to be your ministry. I believe God will bring you together some day."

"You will not have to be angry with me again," Marguerite said presently, looking up at Rene. But Rene had gone.

That night, as he sat a little apart in the shadow, a timid hand touched his arm.

"You were displeased with me this morning—you thought it was very wicked to wish to go back to the convent?" said Marguerite's low voice.

"I was disappointed," was the grave answer. "I am very jealous for your growth in grace, and I cannot bear that any root of bitterness from the old life should spring up and trouble you. It pained me too, Marguerite, that you should find your life with us, hard as it has been, so easy to resign."

"Ah, you do not know! I could not let you know them," she interposed quickly. "I have had to struggle with myself for days and days. Every time I thought I had made up my mind, the first touch of little Gabrielle's hand would take all my strength from me. I am ashamed I should have found it so hard to do anything that I felt was right."

"It was because it was not right that you found it so hard. If God had called you to the sacrifice, He would have given you the strength. Marguerite, promise me, once for all, that you will never again think of laying down your life."

"Never, unless God asks for it in a way I cannot mistake," she replied. "Then even you would not wish to hold me back."

"Then—I will not hold you back," he answered. But something in his face made Eglantine remember the night when he had led Agnes up to Fulcrand Key.

The next morning he startled them by proposing to make the little chalet their permanent resting-place.

"The search has evidently been abandoned," he said, "and we have all lived too long without the sunshine. The hut is too far removed from the road, too much hidden by the pines to catch the eye of any passing travellers."

"But provisions—how are we to obtain food?" asked Eglantine.

Rene led her to the doorway and showed her through an opening in the trees the chimneys of a farm-house in the valley below.

"The inmates are brethren who have been forced to abjure, but are still attached to the truth," he explained. "I was there before daybreak this morning, Eglantine; they loaded me with all I could bring away, and will let us have provisions whenever we need—though they ask no questions for their own sakes."

"That is well," she answered joyfully, and when he came in that afternoon with a string of trout he had caught in a neighbouring brook, he found a cheery fire blazing on the hearth, the evening meal set out on a rustic table which Eglantine and Marguerite had fashioned with their delicate hands, and little Gabrielle taking her first steps on the boarded floor.

"It is more like a home than anything we have known for a long time," he said in a low voice.

"Than anything I have ever known," smiled Marguerite. There were no longer any clouds in her sky. More than once in the quiet days that followed, Madame Chevalier, watching the fair, happy face, wondered whether Father Ambrose would recognize his old pupil even if he should meet her. Time was now well advanced, and the milder weather added not a little to the increased comforts of their condition, but as yet there had come no opportunity of communicating with M. Laval, and the secret hope which Eglantine had nursed through all their wanderings remained ungratified.

At last, one May evening, Rene came to his foster-sister. "Jean is down at the brook. He has sought you of his own accord, and asks to speak with you alone. I hardly know whether you ought to go, Eglantine; he has a strange look."

"I have nothing to fear from Henri's valet," she answered, starting to her feet. A private interview with Jean was what she herself had hoped and planned for. Rene followed her to the edge of the wood.

"I will be within call if you want me," he whispered. "There is something in the poor fellow's manner which makes me fear for his reason."

She scarcely heeded him as she hurried away, but the gaunt, emaciated figure that came forward to meet her, made her falter for a moment. Could this be Jean—stalwart, comely Jean?

"Madame does not recognize me," said the valet, pushing the gray locks from his brow and fixing his sunken eyes upon her.

With a pitiful cry, Henri's wife extended her hands. Jean raised them to his lips, but prevented the consolation that trembled upon her tongue.

"Do not speak to me of them, madame! Do not allude to my trouble if you would not have me go mad again! I have come out of my prison with nothing but my religion and love for my master left. Only as my young sieur needs them is there sense in my brain or strength in my right arm."

"I knew that; I felt sure I could depend on you!" cried Eglantine, laying her hand on his sleeve. "Jean, listen to me. You have loved him longer than I, more unselfishly; you will help me to get a message to him; will you not, Jean? You were always so brave and clever. I want to ask his forgiveness, and to let him know that we are thinking of, and praying for him out here. Can you not think of some way?"

Jean regarded her with an unmoved countenance.

"I have seen him," he said stolidly.

"Seen him—my husband!" Eglantine could scarcely tell whether it was her brain or Jean's that was failing.

"Ay, seen him!" repeated the valet, fixing his eyes on the brook that babbled at their feet. "Master Chevalier said to me: 'Jean, he is alive; he is in the fortress of Aigues-Mortes. If we could only let him know that his wife and child are with us! And then I knew what my work was to be.'"

"Jean!" exclaimed the wife once more, "have you actually obtained entrance to my husband's prison, and had speech with him?"

But the half-crazed man continued in the same monotonous tone, without taking any notice of the interruption:

"And then I knew what my work was, why my miserable life had been spared. I will go, I said to myself; I will do the one service that remains for my master, or I will perish in the attempt. My life is nothing that I should fear to lose it, and if I succeed, I will look into his face and hear his voice once more. So I went, and they told me he was not there."

"You asked at the fortress?" Eglantine was very quiet now. "That was very brave of you, Jean, but it was too great a risk. The police are still looking for you and Rene."

"I had nothing to lose," returned Jean indifferently.

"They told me he was not there, so I saw I must wait the Lord's pleasure to open the door, and I hired a boat and turned fisherman, and sold my fish at the fortress, and got acquainted with some of the keepers. I had thought I was going mad before that, but my cunning came back when my sieur needed it. At last I managed to worm out of them that he was indeed in the tower, but allowed to see no one not even the turnkey, who thrust his food in through a hole in the wall."

A low moan escaped the wrung heart of his listener. Jean paused for a moment, and regarded his mother's wife with a look of dumb, dog-like affection; then once more forgot her in his story.

(To be continued.)

## ABOUT PEARLINE.

Everybody knows about Pearline, almost every one uses Pearline, but we wonder if all the housekeepers who use it know half that can be done with it. We wonder if they all know what some of the bright ones have discovered, that those mountains of dishwashing—the greasy pan and kettle—may be reduced to mole hills of the smallest size by the judicious use of Pearline. Fill the roasting pan, as soon as the gravy is poured from it, with cold water, shake in a little Pearline and set on the stove. By the time the rest of the dishes are washed, all the grease is dissolved and the pan can be washed as easily as a plate. Treat the kettle in which anything greasy has been boiled in the same way, and beside clean utensils you will have a clean sink, the use of the Pearline rendering it safe to pour such dishwater into it. Sinks regularly treated to a bath of Pearline and scalding water will seldom need the services of a plumber.

## BURLINGTON ROUTE.

But One Night Chicago to Denver.

"The Burlington's Number One" daily vestibule express leaves Chicago at 1:00 p.m., and arrives at Denver at 6:30 p.m. the next day. Quicker time than by any other route. Direct connection with this train from Peoria. Additional express trains, making as quick time as those of any other road, from Chicago, St. Louis and Peoria, to St. Paul, Minneapolis, Council Bluffs, Omaha, Cheyenne, Denver, Atchison, Kansas City, Houston, and all points West, Northwest and Southwest.

## A PRAYER.

If love of me doth drag him down,  
Narrow and cramp his soul,  
Rob him of life's intended crown,  
Make part serve for the whole—

Hold back from that high destiny  
That means all great endeavour,—  
Let him from that weak love be free,  
And cast me forth forever!

—Matthew Richey Knight, in *The Week*.

## INDIAN HUMOUR.

The Indian has a keen appreciation of humour, and is like a child in his mirthfulness. No orator can see the weak spots in his adversary's armour or silence a foolish speaker more quickly. Old Shah bah skong, the head chief of Mille Lac, brought all his warriors to defend Fort Ripley in 1862. The Secretary of the Interior, and the Governor and Legislature of Minnesota, promised these Indians that for this act of bravery they should have the special care of the government and never be removed. A few years later, a special agent was sent from Washington to ask the Ojibways to cede their lands and remove to a country north of Leech Lake. The agent asked my help. I said: "I know that country. I have camped on it. It is the most worthless strip of land in Minnesota. The Indians are not fools. Don't attempt this folly. You will surely come to grief." He called the Indians in council, and said: "My red brothers, your great father has heard how you have been wronged. He said, 'I will send them an honest man.' He looked to the North, the South, the East, and the West. When he saw me, he said, 'This is the honest man whom I will send to my red children.' Brothers, look at me! The winds of fifty-five years have blown over my head and silvered it over with grey, and in all that time I have never done wrong to any man. As your friend, I ask you to sign this treaty." Old Shah-bah skong sprang to his feet and said: "My friend, look at me! The winds of more than fifty winters have blown over my head and silvered it over with grey; but they have not blown my brains away." That counsel was ended.—*Bishop Whipple in North American Review for April.*

## COLOUR IN THE ANIMAL KINGDOM.

Colour in the animal kingdom is due to two causes—either to the presence of colouring matters, or pigments, or to the presence of fine sculpturing, which produces an optical effect of a certain colour. What we term metallic colours in birds—humming-birds, for example—and in butterflies, are not caused by pigments of that tint, but by fine grooves upon the feathers or scales, and thin laminae of horny substance. Very often these two causes are combined; they are, for example, in the peacock. An albino peacock is by no means a rarity; and if the tail-feathers of one be closely examined they will be seen to show a pattern like that of a damask tablecloth. This pattern is due to the fine grooves ruled upon the feathers, which are differently disposed in the rings which form the "eye"; but the blackish-brown pigment is absent, and so the grooves produce no effect of colour. Very often the colour of an animal is due to two pigments combined; for instance, the beautiful green of the iguana lizard is due to a distinct yellow and a blue pigment. But these colours can not be washed out by water, though they soon fade after death—at least the yellow does—leaving the animal of a grayish-blue colour, which is the prevailing hue of stuffed lizards. Among butterflies "mechanical colours" appear to be the rule; but the "brimstone" is an exception, for from its wings a yellow pigment can be extracted. The questions relating to the colour of animals were once only the theme of poets, but are now the property of scientists, who have built up most interesting theories to account for the nature and distribution of colour. But these theories have, for the most part, dealt with the question in reference to such intelligent groups of creatures as birds and insects, and have rather ignored worms and starfishes and crabs, and such like beings of a limited intellect, whose aesthetic sense, even of the most ardent followers of Darwin, must appear somewhat doubtful. A congregation of blue, purple, and red invertebrates living four miles below the surface of the sea can not reap much advantage from being impressed by their neighbour's gaudy attire, even if they could see it; but they can not see, for the very good reason that, for the most part, they have no eyes, and, if they had, it is too dark to see. On the other hand, even among insects and birds, the greater number are plainly coloured, and show no great difference of sex; and we must assume, therefore, that even between closely-allied species belonging, in some cases, to the same family—or it may be genus—there is an enormous gap in intellectual development if we are to accept a theory of "sexual selection." It is in reality probably necessary to disentangle, from their very intimate relationship, the two classes of colours mentioned above, before we can arrive at any useful hypothesis as to their meaning.

## A MODERN RAILWAY.

The Burlington Route, C., B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track and efficient service it has no equal. The Burlington gains new patrons, but loses none.

## THE MISSIONARY WORLD.

## A MESSAGE FROM CHINA.

The following letter, condensed translation, is addressed by Chinese Christians to the churches of Great Britain:

The Christian churches of Canton respectfully address the Christian churches of England. . . . This year when holding our annual New Year's meetings we were favoured with a visit from a western evangelist (Alfred S. Dyer), who told us how the Christians in India, to the number of several thousands, had improved the opportunity afforded this year, before the time fixed for the revision of the commercial treaty in reference to opium expires, to appeal to the Executive Council and to the Emperor of China, to co-operate with your Government in abolishing the opium traffic. Having been told this, we were incited thereby to prepare this letter, signed by representatives of all our churches, beseeching your churches, pastors and teachers to combine your strength in devising some efficient means to remove this curse of opium. . . . The introduction and sale of opium extends to all the cities and villages of the land, the Chinese expending upon it more than \$50,000,000 (£8,000,000) approximately on foreign opium alone. By this means the rich are made poor, and the poor are led to sell their children, and its curse appears in the dissipation of the wealth of the land. . . . While these evils are preying upon the people of China the obstacles they present to Christian work are not a few. Your people come to preach the doctrines of the Gospel, which are indeed the truth, and your real desire is to lead many to believe; but those who hear them say that opium and the Gospel come together from England, and the doubt arises and finds expression in words that the Gospel is false. Your missionaries come with the real desire to benefit the people, but those who see them maliciously declare that opium and missionaries are alike English productions, and they suspect the missionaries of secretly doing evil. Moreover, the Church opens free schools, and, although they are meant to benefit the youth, yet it is impossible to stop the mouths of those who are not taught, while opium remains unforbidden. The Church has opened hospitals, but, although they are saving men from disease, it is impossible to influence the hearts of those who have not been healed while opium remains unforbidden. Your Christians with singleness of heart are zealous in many good works, but while opium remains they are all like so much water poured out. . . . An opportunity having now been providentially afforded by our friends in India, etc., to renew the agitation of the matter in the memorial they have presented to the throne of China for consultation and prohibition, our hope is that your Christians will, with one heart, exert themselves, without regard to profit or loss, and be enabled to abolish opium, that the Chinese may be released from this yoke of bondage and the obstacles to the preaching of the Gospel be removed. We have but little strength, but night and day we pray the Lord above to reveal Himself and help England and China to abolish this great evil. May this exceeding blessing come to us and to China. For this we reverently wait.

Signed on behalf of London Mission (300 communicants), Leung To, An Fung-Shi, Yeung Wing Chi. English Wesleyan Mission (700 native communicants), Chau Hok Shue Mak Kang Nim. Berlin Mission (350 native communicants) U Pin Om, Wong Kwong Fuk. Baptist Mission (470 native communicants), Fung, Fung Tsun Tuk. Presbyterian Mission (600 native communicants), Kwan Hin Sham, Eu Mung Ling, Tsu Tau Shan. American Scandinavian Mission (ten native communicants), No Uen Li.

## AN UNPUBLISHED LETTER OF DR. LIVINGSTONE.

The letter was addressed to a friend in Scotland, and is dated Kuruman, January 14, 1851.

MY DEAR SIR,—The reason why I now address you is the total inability of your brother, Mr. Hamilton, to do so himself. On arriving here more than a month ago, I found him in a very weak state of health, and as he had been so for twelve months previously, you could not of course hear from him. His bodily powers were completely prostrate, and during that time he was never at church. He has, however, rallied a little, and has on the last two Sundays been able to move on crutches as far as the house of God. He desires me to say that during the whole period of his illness Mr. and Mrs. Moffat have bestowed upon him the most unwearied care and attention; they have been more kind to him than if he had been their only son. Mr. Moffat sat up at night with him, and supplied every want with affectionate tenderness; indeed, no missionary in South Africa would have done the half that he has done both by day and by night. They were his devoted nurses during a period of many months; and as he can never repay them, he prays that God may abundantly bless and reward them; and make all their bed for them in their time of sickness.

Mr. Hamilton will take it kind of you if you let his other brothers and friends know that his extreme debility prevents him from writing to them. His eyesight is so far impaired he cannot see even to read. But his friends may write to him, as he will always be glad to hear of their welfare so long as he continues in the land of the living. He sends affectionate remembrances and salutations to all his friends and relations.

I may mention that the work in which your brother has been so long engaged does not seem to have made much progress during the last year; there exists a peculiar deadness in

all the mission churches; there are few candidates and no conversions. We need the outpouring of the influence of the Holy Spirit to awaken the dry bones to life. Let your prayers ascend to heaven in behalf of these heathen, that the dwellers in the wilderness may soon come and bow down before Him, who is King of kings and Lord of lords. The translation of the whole Bible into the language of the people is the only work on which we can at present look with unmixed satisfaction. It proceeds in the hands of Mr. Moffat with great briskness; and when he has finished that he will be able to say he has not lived in vain.

A number of men of Dutch extraction, called Boers or Boors, prove great plagues to the natives of the regions beyond this, and they are hindrances to the progress of the Gospel. As they possess guns and horses, and look upon the natives as so many baboons, which may be shot without guilt, their deeds are horrible. A French missionary lately attempted to go to the natives who are living in subjection to these Boers, but they compelled him to return whence he came. They forbid us to speak unto the Gentiles, that they may be saved. And yet these Boers are very religious in their own way. Each one has his Bible, and many of them conceive they are the peculiar favourites of heaven. Indeed, not a few of them imagine that they are in the same position as the children of Israel were when led by Moses. They left the colony because the British Government would not allow them to keep slaves. They hate the English most devoutly. The Scotch have rather more favour in their eyes, but they would as soon meet the devil as a missionary. They frequently murder the native chieftains, steal cattle and children. Their deeds often prevent the natives from thinking on better things, for when the native mind is pre-occupied by rumours of attacks, they cannot attend to our instructions. The worst feature in the case of these Boers is their belief that they are Christians; this belief is fostered by their ministers, who, to the disgrace of our country, are generally Scotchmen. I saw two of these worthies, called R— and F—, baptizing their children by hundreds; they received into fellowship many whom I knew to be murderers, and then they returned to the colony and told what a godly set of people they had visited, and as a proof of their goodness, they added, we baptized 450 children. The secret was they were paid so much for each child, and they seemed afraid to refuse any one who came to them. How confounded some men will appear in the day of judgment! May we be kept pure and preserved safely to the heavenly kingdom of Christ.

We do not know how we shall succeed in the new region opened up in the north. The Portuguese slave trade extends as far up into the centre of the continent as the river Tamunakle. The Lake Ngami is at certain seasons of the year unhealthy, but probably there is high land beyond that. The population is said to be large; the people are very black. One tribe has the peculiar custom of knocking out the upper front teeth when they attain their fourteenth or fifteenth year.

One chief, called Sebitoane, has attained to great power. He was one of the large swarm of Mantatees who were in former years defeated at Moruo, and when driven back went away into his present position, and by plundering others made himself a great man. May the Gospel of the blessed God soon penetrate into these dark regions, and dispel the shadow of death by the beams of the Sun of Righteousness.

## MISSION WORK AMONG THE ZULUS.

The Rev. J. Scott, a Free Church missionary, writing to the *Monthly Record*, thus describes his visit to the up-country stations:—

"At Hlatikulu, Saturday, 22nd February, was spent in the examination of candidates for baptism; but as some had to come long distances, the examination had to be continued on Sabbath morning, and was only completed when the last bell rang for service. The little church can comfortably hold about eighty persons, and the number of candidates for baptism was 110, old and young. Probably another hundred were inside, while three or four hundred listened at the windows. I was assisted by our faithful Petros Muyalie, and also by Absalom Duba and Luke Kunene, two elders who joined us some years ago. Fifty adults and sixty children were admitted by baptism to the visible Church of Christ. The majority of the adults were women, many of them bringing two and three children with them. In two cases mothers brought twins, and also another child, the older child carrying one of the twins on its back. The very presence of the twins is a testimony to the power of the Gospel, as the Zulu custom is to smother one twin, it being, as they say, impossible for the mother to do her work and care for both. In the afternoon, with visitors from other churches and our own people, about two hundred sat down to the Lord's table—not in the church, for that would have been impossible, but in nature's great temple. We remembered our Lord and Saviour Jesus Christ. The services of a busy day were brought to a close at nine p.m. by the baptism of a little one whose mother had been unable to come in time for the morning service. I felt a little weary, having been continually at work from before seven a.m., with short intervals for meals; but I could scarcely rest for very joy and rejoicing. My heart was full of praise, and praise only, to God the Father for His great goodness in allowing me to see such wonders—to see such a number worshipping God through Christ Jesus, where but a few years ago there was nothing in the shape of worship save the superstitious mummeries of the witch doctor."

## Ministers and Churches.

THE Rev. Mr. Stewart, Newington, has accepted the call of White Lake and Burnstown Presbyterian Churches.

THE Rev. W. T. Herridge, B.D., of St. Andrew's Church, Ottawa, preached an able and thoughtful discourse in St. Andrew's Church West, Toronto, last Sabbath, from Rev. xii. 16.

THE Rev. W. Patterson, of Cook's Church, lectured recently in Oak Street Presbyterian Church, under the auspices of the Young People's Association. The subject of the lecture was "How to Succeed." There was a good attendance.

THE young ladies of the Collingwood Presbyterian congregation are supporting a missionary in Manitoba, and the Sabbath school is supporting a pupil at Pointe-aux-Trembles. This indicates the vital energy of the young people of the church, which must be very gratifying to Dr. Campbell who is in his fourth year's pastorate.

A MISSIONARY society with about twenty members has been organized in connection with the King St. Presbyterian Church, London, under the name of the "Golden Link Mission Band," with the following officers: President, Miss Jessie Green; Vice President, Miss Frances Mutch; Secretary, Miss Alice Roger; Treasurer, Miss Rose McClure.

THE congregation of the First Presbyterian Church, London, Ont., which Church Rev. Dr. Proudfoot lately resigned the pastorate, at a meeting held on Friday evening 23rd inst., unanimously called Rev. W. J. Clark at a salary of \$1,500 and a manse. Messrs. J. I. Anderson, A. M. Hamilton, H. Baply and Dr. Hodge were appointed commissioners to prosecute the call at the special meeting of Presbytery, which Rev. A. Henderson announced would take place on June 3rd. The induction will be held as soon thereafter as possible.

THE Presbyterians of Nelson, Man., have lately been called upon to say farewell to their pastor, the Rev. S. Polson. For four years he has laboured in this mission field. During last year two new churches were built, one in each of the stations Miami and Clegg. In Nelson, a heavy debt on their church had to be battled with; now they rejoice in the success of their undertaking. On the evening of the 10th inst., in the hall at Nelson, a large gathering of the Presbyterians of Nelson and Clegg met with their pastor and presented him with an address containing warm expressions of personal regard and esteem for himself and Mrs. Polson. The address was accompanied by a well-filled purse. Mr. Polson made a suitable acknowledgment.

THE opening of the new Bank Street Sunday school, Ottawa, was celebrated on Sunday week by three special services, Rev. James Fleck having been invited from Montreal for the occasion. In the morning at eleven o'clock Rev. Dr. Moore officiated in the church itself, conducting the usual services, and in the sermon voiced on behalf of the congregation their thanksgiving for the successful completion of the new Sunday school. At three in the afternoon the Rev. James Fleck spoke in the new building, the scholars occupying the body of the hall, and the parents and general public being seated in the gallery. Again at seven in the evening the reverend visitor addressed an unusually large congregation in the church on "The duties of children to their parents and of parents to children." He pointed out in eloquent, logical terms that these duties were reciprocal, that the filial devotion of the child was the measure very largely of the care and education bestowed upon it by the parent. He reminded his young hearers of the promise of magnificent reward that was given through the Scriptures to those who faithfully observed the fifth commandment. The speaker was listened to throughout with the closest attention by the large congregation, which filled the church to the very doors.

THE will of the late Mrs. Nicholls, Peterborough, is very liberal in the matter of bequests for public purposes. The Presbyterian Church is a favoured beneficiary, the total amount bequeathed to schemes of the church being \$117,000, including \$15,000 and \$5,000 to St. Andrew's and St. Paul's Churches, Peterborough, respectively. The Aged and Infirm Ministers' Fund gets \$20,000; Widows and Orphans, \$20,000; Home Missions, \$10,000; North-West Missions, \$10,000; Foreign Missions, \$10,000; French Evangelization, \$5,000; Queen's College, \$23,000; Knox College, \$20,000. Local institutions receive, Peterborough Protestant Home, \$20,000; Young Men's Christian Association, \$20,000; Mechanics' Institute, \$10,000; St. Andrew's Church, \$15,000; St. Paul's Church, \$5,000; Nicholl's Hospital, \$40,000; to each Protestant Sunday school in town, \$500—say nine, \$4,500; Collegiate Institute, to found scholarships, \$2,000; for public parks, \$60,000. The amount of bequests to private persons, relatives, at present is nearly \$260,000. In addition to the above, Mrs. Nicholls has distributed between \$200,000 and \$300,000 in gifts to charitable and other purposes, making her total donations over \$1,000,000.

THE Acton Free Press says: On Sunday and Monday week anniversary services were held in the Presbyterian Church, Oakville. The pulpit on Sabbath was occupied by the Rev. Neil Shaw, B.A., of Toronto. On Monday evening a tea-meeting was held; after tea was served an excellent programme, consisting of music and speeches, was given. All joined heartily in singing the 263rd hymn after which Rev. Mr. Hunter, of Toronto, led in prayer and followed with a short address. He spoke about the unity which should exist among church members and referred to the fact that the closer people were joined together the harder it seemed for them to agree. As an illustration he told a story about a man and his wife who had had some little quarrel resulting in the two not speaking for half a day. At evening as they sat around the fire, the wife at one end of the stove and the husband at the other, the wife—for the women are generally first to give in—noticed that the cat and dog were lying together on the rug and she said to her husband, "John we ought to be ashamed of ourselves, the cat and dog can agree and why can't we, should they not teach us a lesson?" The husband looked up from the paper he was reading and coolly remarked, "yes, but tie that cat and dog together and see how long they will agree." Thus Mr. Hunter said that the reason of so much strife among church members, was the fact that they were joined so closely together. Mrs. Caldwell then rendered a sacred song in her usual charming manner. Rev. Neil Shaw, B.A., was now called upon to deliver an address. He spoke upon six subjects: "Purpose" without which life is a failure. "Prayer" the seat of meditation which brings peace to our souls and rest to our cares. "Pluck" without which we are liable to get plucked. "Perseverance" enabling us to accomplish all our purposes and designs. Then comes "Progress" helping us to mount the last step of the ladder "Success." Another song by Mrs. Caldwell and an Italian song by Mr. Culverwell, of Toronto; and Mr. Waldie, M.P., arose and gave a few remarks. Judging from what he said, he no doubt thinks that the Presbyterians would increase in number and in zeal if they were a little more like the Methodists. Rev. Mr. Kettlewell followed with a fifteen minute address. He said he felt highly esteemed in once more being able to speak to a Presbyterian audience, in which there was a good sprinkling of Methodists, and I am sure those who helped to make the sprinkling felt proud of their pastor, for had a medal been given for the best speaker he would have won it. Another song by Mrs. Caldwell and the meeting closed with the benediction.

THE Presbytery of Winnipeg met recently in the North Church of that city for the purpose of inducting Rev. John Hogg into the pastorate of the congregation. There were present Rev. Joseph Hogg, Moderator; Revs. Dr. King, Dr. Duval, Dr. Robertson, Dr. Bryce, James Douglas, David Anderson and A. B. Baird and Robert MacBeth, members of Presbytery, and a large audience, completely filling the church. Rev. David Anderson, of Springfield, preached an appropriate sermon from the words of Peter in the Acts of the Apostles, "We cannot but speak the things we have seen and heard." Rev. Joseph Hogg then narrated the steps that had been

taken in the call, offered the induction prayer, and then formally inducted Rev. John Hogg into the pastoral charge of the congregation, the members of the Presbytery coming forward and giving him the right hand of fellowship. Rev. Dr. Duval addressed the minister in regard to his duties, dwelling upon the duty of preaching the Word and preaching it faithfully and in the right spirit, leaving the result of his labours in God's hands. Rev. A. B. Baird addressed the people, speaking of the necessity of preparation in order that they might hear the proclamation of God's truth acceptably; and showing that the growth of the congregation would depend no less upon the type of Christianity which they exhibited than upon the preaching and work of their minister. Mr. John Fraser stepped forward at the conclusion of the singing of a selection by the choir, and read an address of welcome to the newly-inducted pastor, accompanying the presentation to him of a handsome easy chair and a combined secretary and book-case, which were at the moment unveiled. Mr. Hogg replied, alluding to the circumstances in which he had come to take charge as a missionary of the congregation about a year ago, and stating that he had not expected at that time ever to become pledged as pastor of a congregation again. By an amusing analogy a log set temporarily in a hole in the ground, but having still life enough to take root, he represented his relation to the congregation, which he had at first expected to be temporary, but which had developed ties he found it impossible to break. He declared the presentation was a complete surprise to him, and thanked the people for the kindness shown him. A doxology having been sung and the benediction pronounced, the congregation remained seated, and the ladies and their assistants passed round coffee, tea sandwiches, cakes, etc., and during the social entertainment many shook hands with the new pastor, and assured him of their good wishes.

IN our issue for April 30 appeared a portion of the Toronto list of subscribers to the Injore College Building Fund; another part of the list is now appended, and the remaining part will appear soon. In his communication the Rev. John Wilkie asks: Are there not also some of your readers who would like to assist our work by giving the spare volumes from their libraries? A good library is very much needed if we are to use to best advantage the many precious opportunities for doing good that the college will afford, especially works bearing on the current objections to Christianity. But we shall require works of reference for all the students, and especially theological works for our native Christian students. Principals Caven, Grant, MacVicar and McKnight have all kindly agreed to give the spare duplicate volumes from the college libraries, and some private friends have also promised to do the same, yet I hope there are others who can thus take part in the very important work that we as representatives of the Church in Canada are trying to do in poor needy Central India. The total amount received for the College Building Fund—in addition to the scholarship fund—is about \$10,700, but when the expenses are deducted about \$600 more will be needed to complete the amount sanctioned by the Committee. This amount I hope will come in without any canvass on my part, as we hope to leave for India (D.V.) in July. In conclusion I can only thank you, Mr. Editor, for so kindly helping on the work and for the free use of your columns whenever I desire to present the claims of the work and also through you the many kind friends who have so warmly supported me in the work. There is room for improvement even in Christian Canada, but there is a warmer sympathy with our work than I previously had any conception of, and for this I am grateful.

**Indore College Building Fund—Toronto (continued).**—Previously acknowledged, \$3,149.03; Parkdale Congregation, \$404.90; Central Church collection, \$132.72; Ladies in Old St. Andrew's, \$100; John Leys, jr., \$100; F. N. Tennant, \$25; John Muldrew, \$25; Davidson & Hay, \$25; Thomas Alison, \$10; Mrs. Brimer, \$10; H. Cassels, \$10; A. B. McColl, \$10; Andrew Smith, \$10; W. B., \$5; Jessie Dunnet, \$5; Miss Irving, \$4; A Friend, \$4; A Friend in the Lord, \$3; George Leslie, \$5; W. J. Douglas, \$5; total for Toronto to date, \$4,042.65. **Montreal**—Colin McArthur, \$100; Warden King, \$100; R. B. Angus, \$100; D. A. S., \$100; Jane Redpath, \$75; Robert H. Warden, D.D., \$25; Rev. James Barclay, \$20; Professor Boyce, \$20; John McDonald, \$25; J. Murray Smith, \$25; J. A. Cantelo, \$25; Andrew Allan, \$20; R. N. McCollum, \$25; George Hague, \$20; H. Graham \$25; E. B. Greenshields, \$20; C. H. \$25; A. S. Ewing, \$20; Thomas A. Dawes, \$25; St. Gabriel's collection, \$36.05; A Friend, American Presbyterian Church, \$20; Erskine Church Bible Class, \$40; Erskine Church Bible Class, \$25; Mrs. Johnston, \$10; Henry Newman, \$10; W. Doig, \$10; J. Tasker, \$10; Alexander Ewan, \$10; William Johnston, \$10; A. Macpherson, \$10; J. L. Morris, \$10; Robert Meeghen, \$10; Mrs. James Hartne, \$10; A Friend, \$10; Sir William Dawson, \$10; A Friend, \$10; Mrs. James Fairie, \$10; W. McLachlan, \$10; Kenneth Campbell, \$10; A. Younger, \$10; R. Stewart, \$10; R. Cunnis, \$10; Henry Morton, \$15; Mrs. Newman, \$10; St. Matthew's Society Christian Endeavour, \$10.73; Hector Burie, \$5; J. Hunter, \$5; Mrs. Aitkin, \$5; Walter Paul, \$5; Jane P. Campbell, \$5; John McTavish, \$5; H. McLaren, \$5; George Wilson, \$5; P. S. Ross, \$5; Ch. Boyd, \$5; Mrs. McKenzie, \$5; Mrs. Kinloch, \$5; Mr. George and Mrs. D. Kinloch, \$5; A Friend, \$5; A Lily, \$4.86; Frank Newman, \$1; David Rankin, \$2; Mrs. Taylor, \$1; L. Z. Saw (a girl of six), \$1; Mrs. Hood, \$1; Mr. Giles, \$1; A Little Boy, 50 cents; Catharine Thompson, 50 cents; Wm. Darling, \$2; Mrs. Kinloch, \$2; A Friend, \$1; Mrs. M'chew, \$2; Mr. and Mrs. A. Brown, \$2.50; Miss Currie, of Calvin Church, \$1; total for Montreal, \$1,235.14. **Ottawa**—George Hay, \$100; Mrs. H. F. Bronson, \$100; W. G. Bronson, \$100; James M. Russell, \$50; J. Durie, \$50; George R. Blyth, \$50; E. H. Bronson, \$50; James Gibson, \$20; R. B. Ackburn, \$25; Mrs. F. B. Bronson, \$20; F. B. Bronson, \$35; J. W. McRae, \$20; L. Crannell, \$20; Jennie Crannell and Elith Crannell, \$2; St. Paul's collection \$23; Union meeting, \$46.37; St. Andrew's S.S., \$25; Robert Dale, William McGiverty, Knox Church, Miss Harmon, A. M. Burgess, E. Miall, T. J. Gillelan, Robert Cissels, James Cunningham, Wm. Scott, \$10 each, \$100; A. Mason, Niel McKinnon, John M. Garland, W. Borthwick, J. L. McDougall, M. P. McElhinney, Mrs. Stewart, George Logan, Miss Gibson, P. Larmouth, \$5 each, \$50; F. M., \$4; Mr. Porter, J. Macmillan, E. King, \$2 each, \$6; W. Scott, Anonymous, D. Scott, \$1 each, \$3; Total for Ottawa, \$919.37. **From other places east of Kingston**—Halifax, Fort Massey S.S., \$50; St. John's S.S., \$50; Beauha-nois, per Rev. Mr. Boyd, \$30; Valleyfield, \$25; Martintown, St. Andrew's S.S., \$10; Cornwall, Knox S.S., \$20; St. John's S.S., \$14; Westport and Newboro', \$17; Lachute, First Church, \$20; Dr. Christie, \$5; L'Orignal, Rev. J. Bennett, \$10; Buckingham, James McLaren \$100; Bristol, \$44; Pembroke, \$42.25; Admaston, \$75; Renfrew, \$154; Arnprior, \$161.50; Pakenim, \$6.50; Blakeney, \$8.92; Almonte, St. John's, \$45.45; Two Friends, \$2; Appleton, \$9.77; Carleton Place, \$97.49; Smith Falls, \$82.4; Perth, Knox Church, \$60.70; St. Andrew's, \$14.50; Some Friends, \$3.40. **Kingston**—Rev. Principal Grant, \$30; J. B. Carruthers, \$25; W. L. McRae, \$10; G. F. Fenwick, \$10; Rev. Dr. Ross, \$10; St. Andrew's collection, \$57.75; Cook's Church, \$26; Jas. Reddin, \$5; A. M. Rose, \$5; Mrs. M. Neilson, \$5; M. Neilson, \$5; A Friend, \$5; Chalmers Church Mission Band, per Mrs. Ross, \$5; Mr. and Mrs. Brough, \$3; Kate McFarlane, \$2.50; Mrs. McCrae, \$2; Mrs. Mair and daughter, \$1.50; A Friend in Jesus, \$1; Chalmers Church S.S., \$1; Mr. Reddin (student), \$1; total for Kingston, \$210.75. **Belleville**—Mr. and Mrs. Tannahill, \$21.50; John Bell, \$30; Collections, \$10.10; J. Forin, \$10; Dr. Farley, \$5; Mr. and Mrs. Northrup, \$11.50; Mr. R. Templeton, \$10; Mr. Stewart, \$2; Judge Lazier, \$1; Friend, \$1; Mrs. Wall, 50 cents; Total for Belleville, \$102.60. Trenton collection, \$2.56; Misses Brodie, \$10; Pictou, \$11; Madoc collection, \$45; Mrs. Sinclair, \$5; Mrs. Wis-

hart, \$5; Centreville, \$6.03; Cobourg, Miss Cochrane, \$10; Keene, \$26.52; Newtonville, \$11.60; Enniskillen and Cartwright, \$14.42; Ashburn and Utica, \$11.25; Bowmanville, St. Paul's, \$38; St. Paul's S.S., \$8.90. **Oshawa**, collection at union meeting, \$21; Young People's Society of Christian Endeavour, \$38.72; Whitby, collection, \$52.15; Brooklin, \$30; Columbus, \$28; Markham collection, \$13.80; Cedar Grove collection, \$4.80; Unionville collection \$8.68; Rev. D. Macintosh, \$2.

**PRESBYTERY OF HAMILTON.**—This Presbytery met on the 20th May. Rev. W. P. Walker, in place of Rev. J. Wells, resigned; and Messrs. J. A. Young, Jas. McKnight, and John Ross in place of Messrs. Charlton, McCalla, and McLellan were appointed commissioners to the General Assembly. Special committees were appointed to visit Port Robinson, and North Pelham and Wellandport. A congregation has been organized at Waterford with twenty-three communicants and a Board of Managers. Mr. Day is appointed Moderator of Session and Messrs. McKnight and Heron form the interim session. Sites for churches were approved at Delhi and Waterford. Mr. Mordy's resignation of St. Andrew's Church, Niagara Falls, was accepted; Mr. Young is Moderator of Session with power to moderate in a call. The congregation has greatly prospered under Mr. Mordy's energetic and faithful ministry. Steps were taken for paying up the \$183 deficit in augmentation grants to the charges within the bounds. A call from St. John's, Hamilton, to the Rev. and Hon. R. Moreton was accepted and the induction takes place on June 3rd. A call was sustained to Rev. J. A. Morrison from Cayuga and Mount Hecal. Another from Nelson and Dundas Street to Mr. Geo. Needham, licentiate, was sustained. A committee was appointed to see what can be done in the interests of the Aged and Infirm Ministers' Fund. Messrs. R. M. Hamilton and J. N. Clarke were duly licensed. The remit on the constitution of Assembly was approved. That regarding a Sabbath school secretary was not approved; nor the proposal to make connection with the Aged and Infirm Ministers' Fund obligatory. A committee was appointed to consider the formation of young men's societies for the Home Mission work.—JOHN LAING, Pres. Clerk.

**PRESBYTERY OF OTTAWA.**—The Presbytery of Ottawa met in St. Paul's Church on Tuesday, the 6th inst. There were present twenty ministers and fourteen elders. The Rev. Mr. Gourlay, of the American Presbyterian Church, and the Rev. Mr. Moge, of the Presbyterian Church of Ireland, were invited to sit as corresponding members. The report of the committee to visit Bearbrook, South Indian and Navan reported, and received their instruction with respect to the readjustment of the mission field with a view to the union of Bearbrook and Navan and South Indian and Casselman, these fields being supplied with student missionaries during the summer. The Rev. T. S. Glassford, B.A., formerly minister of Richmond, having received an appointment from the Assembly's Home Mission Committee, to British Columbia, was loosed from his pastoral charge, and the Rev. Mr. Whillans, M.A., of Nepean and Bell's Corners, appointed interim Moderator of the Session of Richmond. The Rev. G. M. Clarke was appointed Moderator of Presbytery in the room of Mr. Glassford and also commissioner to the General Assembly in his stead. The Rev. John E. Duclos was reappointed to Lower Litchfield. The congregation of Chelsea and Cantley request the Presbytery to secure for them the services of the Rev. Robert Hughes as missionary for one year. Mr. Hughes requested time to consider the offer. The Home Mission Committee were authorized to secure a student for Lochaber for the summer months. The application of Messrs. Courtney and Bremner to enter upon a course of study with a view to the holy ministry was received. A call from the congregation of Bristol, P.Q., to Mr. S. D. Angel, promising \$800 per annum as stipend, together with a manse, was sustained, and his ordination was fixed for the 20th of May. Dr. Moore and Messrs. Farries, White and Beatt were appointed a committee to consider the Augmentation Scheme to ascertain whether any change can be effected for the more efficient working of the scheme. A meeting of the Presbyterians of Stewerton and vicinity is to be held at an early date to ascertain what they are prepared to do to sustain gospel ordinances in that locality. A committee has been appointed to give effect to this resolution, consisting of Rev. R. Whillans, Convener, Messrs. Keane, Porter, F. P. Bronson and Wm. Whillans. The Rev. I. A. Berrill, formerly of the Presbytery of Edinburgh, Scotland, made application to be received into the Presbyterian Church in Canada. His application was received and circular letters ordered to be issued in connection therewith. Presbytery adjourned to meet in St. Andrew's Church, Ottawa, on Monday, 19th inst.

**PRESBYTERY OF HURON.**—This Presbytery held a regular meeting in Blyth on May 13. Rev. D. B. McRae, of Cranbrook, being present was invited to sit as a corresponding member. A tabulated statement of the financial returns of congregations for the past year, showing the average contributions per family, was submitted and ordered to be printed for the use of congregations. Mr. Fletcher was appointed Convener of the Home Mission Committee. The following deliverance was adopted respecting Mr. Musgrave's bereavement in the loss of his wife: "The Presbytery, having learned of the severe affliction of Mr. Musgrave in the death of his wife, would put on record their sincere and deep sympathy with him, and would pray that the God of consolation would comfort him and his sorrowing family in this hour of trial; they would commend them to Him who alone is able to make all things work together for good and cause even the afflictions of His people to work out a far more exceeding weight of glory." Rev. Robert Henderson having accepted the call to Bayfield, his ordination was appointed to take place on the 27th inst., Mr. McConnell in the absence of the Moderator to preside, Mr. Henderson, of Hensill, to preach, Dr. Ure to address the minister, and Mr. Simpson the people. A report on Systematic Benevolence was read and adopted. Circular letters in re the reception of ministers were read. A call from the congregation of Egmondville to Mr. George Needham, B.A., probationer, was sustained and ordered to be transmitted to that gentleman. The following deliverance was adopted respecting the death of the late Mr. Jameson: "The Presbytery desire to place on record its sympathy with the relatives, and high appreciation of the late Rev. George Jameson. For some years past he occasionally sat in the Presbytery as a corresponding member. During these years he occupied with marked acceptance a number of the pulpits within the bounds of the Presbytery, and the fruit of his earnest seed-sowing is being seen, and itsfulness will doubtless come after many days. Bayfield and Bethany received his special care and attention, in which places he did good work for the Presbytery and the cause of the Master. We miss him from among us, but hope that our loss is his gain, therefore do submissively say, 'Thy will be done, O Lord.'"—A. MCLEAN, Pres. Clerk.

**PRESBYTERY OF WINNIPEG.**—This Presbytery met on the 13th inst. There were present twelve ministers and five elders. The Presbytery of St. John, N.B., gave notice that it would apply for leave to receive on trial for license several students of Princeton and New York. In reply the Clerk was instructed to write to the Presbytery of St. John and ask in accordance with what part of the law of the Church this application is made. An application on behalf of Selkirk East and West was presented for moderation in a call and the same was granted, Rev. John Hogg being appointed Moderator of the session to conduct the necessary proceedings connected with the call. Mr. R. G. MacBeth appeared before the Presbytery asking that application be made to the Synod in his behalf to be taken on trial for license as a preacher. It was agreed that Mr. MacBeth retire with the Presbytery's committee on examination of students, in order that a report could be presented on his case during the present sederunt. Later in the evening the committee reported that the examination was highly satisfactory, and Mr. MacBeth's request was

granted. Mr. N. H. Russell, another graduating student of Manitoba College, having been summoned to Toronto to appear before the Foreign Mission Committee, the Presbytery agreed to waive the irregularity of his non-appearance, and decided to make similar application on his behalf. The Moderator and Clerk were appointed to assign subjects for discourse to Messrs. MacBeth and Russell. Rev. Dr. King presented the following overture in regard to the moral training of school teachers:—Whereas the moral training and education of the youth of the country is a matter of the greatest importance both to the Church and to the state; whereas the reverent and frequent use of the holy scriptures in the public schools of the Dominion is a valuable and, indeed, indispensable element in such training; whereas the moral and religious character of the teachers is of great moment in this connection, and whereas there is reason to believe that sufficient weight is not attached to these considerations, the Presbytery of Winnipeg humbly overtureth the General Assembly to take the premises into its consideration and to take such action as may lead the members of this Church, along with their Christian fellow-citizens belonging to other churches, to have large regard to Christian character in their choice of teachers and to cooperate in securing such use of the Bible in the public schools as the laws in operation in the several provinces allow. The Rev. John Hogg, was inducted into the pastoral charge of the North Church, Winnipeg, on the 12th inst. The Rev. David Anderson preached, the Rev. Dr. Duval addressed the minister, and the Rev. A. B. Baird the people. The congregation presented Mr. Hogg with an easy chair and a combined secretary and book-case. After considerable discussion it was resolved on motion of Prof. Hart, seconded by Dr. Duval, that the overture be adopted and transmitted to the Synod with a view to its being sent to the General Assembly. Dr. King and Prof. Hart were delegated to support it before the Synod. Rev. Robt. Nairn, of Rat Portage, who had been appointed a commissioner to the General Assembly, resigned his commission and Rev. A. B. Baird was appointed in his stead. Mr. Duncan McArthur, of Emerson, also resigned his position as elder and Mr. Jas. Gibson, of Ottawa, was appointed as a substitute. The Clerk read a report on Sunday schools which had been prepared by Rev. John Pringle, of Port Arthur. It showed that although a less number of schools than usual had reported this year much good had been done. The report also advocated that the method of collecting statistics from Sunday schools should be simplified, and that less attention should be devoted to the memorizing of detached verses of scripture and more given to memorizing of consecutive passages. Dr. Bryce presented a statement respecting the theological fund of Manitoba College, showing that more than \$1,200 of the \$1,400 assigned to this Presbytery had already been paid, and that several congregations which had promised contributions had not yet sent in their gifts. The attention of the Presbytery was called to a notification from the General Assembly's augmentation committee that the grant to Blythfield is to be reduced from \$250 to \$200 next October. It was decided to represent to the Assembly's committee that Blythfield is a new district, and that the contributions of the congregation have been exceptionally large, and to ask that the reduction be not made. A communication was read from Dean Grisdale, secretary of the Synod of Rupert's Land, asking for cooperation in taking better care of rural cemeteries. The communication was referred to the Synod's committee on bills and overtures. ANDREW B. BAIRD, Pres. Clerk.

HIGHER RELIGIOUS INSTRUCTION.

LIST OF SUCCESSFUL CANDIDATES IN THE DOCTRINAL DEPARTMENT—JUNIOR GRADE.

Acheson, Eliza J., Westport, Ont.; Anderson, Henry W., Brucefield; Babbit, Maggie S., Cobourg; Black, Bessie, Fergus; Brebner, Geo. A., Sarnia; Crane, Clara C., Toronto; Crombie, Alice, Toronto; Curle, Jane M., Winnipeg; Curle, Isabel, Winnipeg; Currie, Tressie, Chesley, Ont.; Drainie, Stella, Fergus; Findlay, Nellie, A. (P.), Caledonia, Ont.; Fleming, Hanna (P.), Mono Mills, Ont.; Fogarty, Edith J., Cobourg; Harvey, Charles, Indian Head, Ass.; Hickok, Lena, Toronto; Humphries, Mabel, Hastings; Knechtel, Lloyd, Toronto; McDonald, William, Brucefield; McRae, Edith, Moose Creek, Ont.; McRae, Elis. J., Cobourg; Muirhead, Nellie, Brockville; Nairn, Nellie, Fergus; Russell, Naomi M., Matane, Que.; Shaw, Gertrude (P.), Hastings; Towers, Robert J., Sarnia; Trebilcock, Henry W., Cobourg.

SUMMARY OF CANDIDATES AND RESULTS.

DEPARTMENT AND GRADE.	Entered.	Examined.	Obtained			Total
			75-100 p.c.	75 p.c.	50-74 p.c.	
<i>Historical:</i>						
Junior	175	242	0	11	89	100
Intermediate	164	58	1	12	50	61
Senior	95	55	3	10	57	17
<i>Doctrinal:</i>						
Junior	211	116	0	3	74	27
Intermediate	101	36	1	4	14	19
Senior	47	19	0	4	9	15
<i>Historical:</i>						
Junior	30	17	1	5	8	14
Intermediate	29	21	2	6	11	19
Senior	21	8	0	0	4	4
<i>Essays:</i>						
Junior	4		0	1	1	2
Intermediate	7		2	1	1	6
Senior	11		4	3	5	11
Totals	1,108	598	13	59	245	317

POINTE-AUX-TREMBLES MISSION SCHOOLS.

The following circular by Mr. J. Bourgoin, principal of the institution has been issued:—As our schools are about to close again for the summer months we take the liberty of presenting our numerous friends with a brief account of the measure of success with which the Lord has been pleased to bless the work at our hands. One hundred and forty-three pupils coming from the various parts of the country have this session been in attendance at our schools. Ninety-six were boys, and forty-seven girls, most of them between fifteen and eighteen years of age. About one-third of them never before had the advantage of going to a school, and seventy of them belong to parents who still adhere to the errors of the Church of Rome. In the case of many of them, their bigotry and prejudices were equal to their ignorance.

Some of them knew nothing about God, Jesus or the Bible; and religion for them consisted simply in attending mass, reciting their beads and going to confession. For these the form is all and the heart or the mind have nothing to do with religion, the priest being the only one they consider responsible in matters of faith.

They enter in our schools as in a new world, and when they have passed six months under the daily training in the Holy Scriptures they have generally made such progress that their friends are surprised and feel proud at the great change which has taken place in their children.

The conduct of the pupils has been good and nothing could surpass their desire to make progress, many of them complaining that they had not enough time for studying, though they rise at half-past five in the morning and retire only at nine at night.

We would like very much to send to all the supporters of pupils specimens of their progress in the form of a letter, but some of those who did not know their alphabet last fall do not feel yet prepared to express their gratitude to their benefactors in a letter of their own, and they request me to present you with the expression of their deep thankfulness.

Besides the ordinary branches of study the pupils have received every day a Bible lesson bearing on the Sacred History, the life of

Jesus, the Shorter Catechism in French, and the main points of controversy with the Church of Rome.

Fifteen of our young men and women, after a consistent profession of faith, have recently been admitted into the fellowship of the Church, so that now there are sixty of this session's pupils who are communicants.

Twelve of our older pupils have asked for missionary work for the summer, and nine of these are going to be employed as colporteurs and teachers. Twelve of our young men are studying with a view to the ministry of the Church, and several young girls to become missionary teachers.

To all these encouragements the Lord has just added another, the good news that our Girls' school is going to be enlarged and repaired for the coming session. This fills our hearts with gratitude towards God and the generous and indefatigable friends of this good cause. Though the money required for this is not yet all received, we have faith to believe that it will all be got before the work is completed.

The progress of the work, the increasing interest of the Church and the improvement in the dispositions of our Roman Catholic countrymen strengthen our hope that the light of a glorious day will soon shine upon this province and will gladden the heart of many a servant of the Master.

P.S.—Contributions and scholarships should be forwarded to Rev. Dr. Warden, 198 St. James Street, Montreal.

Pointe-aux-Trembles, April 30, 1890.

OBITUARY.

JONATHAN HOLMES.

At Dunbarton, on the 12th inst., Mr. Jonathan Holmes, in the sixty-third year of his age. For more than thirty years he taught the public school in the section in which Dunbarton is situate. Having held such an important and responsible office for such an unusually long period is highly creditable to him and to the inhabitants of the section. He was a native of the North of England. With the view of becoming a teacher, he studied in a college of educational institution located, the writer believes, in the city of Durham, and taught for some time in England. But while yet a young man he emigrated to Canada, and soon after was chosen school teacher at Dunbarton. There he faithfully discharged the duties of his office for the long period above named without a break till some two or three years ago, when he retired on a small but well-earned pension granted by the educational department of the Ontario Government.

Mr. Holmes was blessed in youth with pious parental training; and, it is believed, he early became a subject of divine grace, as evidenced by his blameless Christian walk. Not long after being located at Dunbarton, he connected himself with the Presbyterian Church there, then in its infancy, and proved an exemplary member and an efficient teacher in the Sunday school. Some years ago he was elected an elder, a worthy associate of worthy brethren. During the present prolonged vacancy he took charge of the Bible Class, and in other ways was a zealous worker for the spiritual interests of the Church. He was highly esteemed and will be greatly missed. Believers die, but the Saviour lives and calls and qualifies others for His work. SENEX.

WILLIAM COLE, ELDER.

On the 20th of April, in Detroit, Elder Cole, of Burns' Church, Sarnia Presbytery, passed away to his reward. Cancer in the throat set in about four months previously but was scarcely noticed for the first three months, but latterly it grew so rapidly that an operation was necessary as the only hope of preserving his life and even this was a doubtful hope to himself. He seemed conscious that his time was short and made every disposition therefore, but holding it to be a Christian duty to use every means of preserving life he faced the trials of a severe operation and bore it unflinchingly, yet unavailingly; for he survived it only a week.

For a few months over a quarter of a century he has been an elder of Burns' Church, and consequently is widely known throughout the Church. Many of the brethren who have shared the generous hospitalities of his home, or enjoyed his genial companionship, will join with his pastor and people in sincerely mourning his loss.

For the same period of time he has been superintendent of the Sabbath school and teacher of the Bible class so that the young of the congregation have been largely moulded by him and hold his memory very dear. They will greatly miss his wise counsels and hearty encouragement.

His life was bright, happy and energetic; full of faith and zeal, and the grace which sustained him in so living did not fail him in dying, for he fully realized the promise of Isaiah xvi. 3: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." We would fain have kept him longer, but we bow submissively to the will of Him who called him to the

Sleep, that no pain shall wake,  
Night that no moon shall break  
Fill joy shall overtake  
Her perfect calm.

JOHN FISKEN, DEER PARK.

On Monday afternoon, 19th inst., Mr. John Fiske, one of the oldest, most highly respected and wealthiest citizens of Toronto, died at his residence, Lawton Park, Deer Park. Mr. Fiske for six years had not been actively engaged in business. His retirement was owing to a stroke of paralysis, but he rallied and after a time was able to go about again. He was a regular attendant at the services in the Deer Park Presbyterian Church, the existence of which to a large extent was owing to his bounty. Mr. Fiske's kind heart and generosity endeared him to his friends, and he was no less a favourite amongst the children. Rev. G. E. Freeman, the minister of the church, has been away in Florida for the benefit of his health, and was to preach Sunday week for the first time after his return. Mr. Fiske had looked forward to the occasion. During the early hours of Sunday morning, however, he experienced a severe attack of paralysis, which rendered him unconscious to the last. Dr. Grasset, the family physician, was in attendance, and other medical aid was called in, but all efforts were ineffectual. Death occurred at four o'clock on Monday afternoon.

Mr. Fiske's native place was on the banks of the Earn, near Abernethy, in Perthshire, Scotland. After leaving home he went to Glasgow, where his uncle was in business. At the age of twenty he left Glasgow for Montreal, taking passage in one of the sailing ships which in those days crossed the Atlantic and spent a long time on the ocean. The ship on which he took passage made her last trip then, for she was wrecked on the coast of Nova Scotia. Mr. Fiske was appointed on the suggestion of the captain by the underwriters to superintend the sale of the salvage, and this commission he discharged with success, realizing on it for remuneration the nucleus of his subsequent wealth. With this money he went to Montreal, but did not remain long in that city. In the year 1830 he first came to Toronto, and joined the dry goods firm of Koss, Mitchell & Co., in which he soon became a partner. While he was connected with that firm he purchased the site of the present property at Deer Park where the family have since lived, now for forty years or more. He married about the year 1856, taking for his wife a Glasgow lady. Their life-long devotion to each other is broken now only by the death of the husband. In business, Mr. Fiske was as upright as he was successful. Since Mr. Fiske had the stroke of paralysis the business has been managed by his son. He leaves three children, who are all married. He was in his seventy-second year.

British and Foreign.

THE opening services of the Dublin Road Reformed Presbyterian Church, Belfast, realized \$1,250.

FOR the various schemes of the Church of Scotland, \$777,345 has been contributed during the past year.

THE Rev. Dr. A. C. Murphy, of Glenwood Church, Belfast, is at present away from home on account of ill-health.

A UNANIMOUS call has been given to Rev. John H. Murphy, M.A., of Cavin, by the congregation of Trinity Church, Cork.

THE Rev. Dr. Jackson Smyth, of First Armagh Presbyterian Church, owing to his failing health, asks for an assistant and successor.

THE Rev. S. G. McLennan, assistant in St. Luke's, Broughty Ferry, has been unanimously elected to the Free Church at Stonehaven.

THERE was a Roman Catholic pilgrimage to the Tower of London, the scene of the execution of Sir Thomas More and others recently beheaded by the Pope.

At a meeting of Glasgow Presbytery, held in Free St. James' Church in that city, Mr. George Steele was ordained as a medical missionary to Livingstonia.

At Grosvenor House, London, over 100 ladies, ranging from countesses downwards, were presented with rewards for proficiency in hygienic and ambulance work.

THE Rev. D. A. Dickson, of Lochlee, has intimated his resignation, and Rev. W. Fairweather, of Maryton, has been appointed Moderator during the vacancy.

THE Rev. A. C. MacDonald, of Queen Street Free Church, Inverness, was the preacher at the bi-monthly Gaelic service in Crown Court Church, Covent Garden.

A DELEGATION from the Belfast Presbytery waited lately on the City Council to urge their support to a memorial in favour of the complete abolition of Sunday labour in the local post-office.

A VOLUME of the records of the general sessions of Edinburgh Presbytery, from 1700 to 1704, has been presented to that court by Mr. J. H. Stevenson, whose father purchased it at a bookstall.

At a congregational meeting in Bell Street U. P. Church Dundee, it was agreed to elect Rev. J. G. Walton, B.D., of South Shields, in succession to Rev. Thomas S. Dickson, now of Edinburgh.

IN the handsome church at Algiers, erected by the late Sir Peter Coats, on a recent Sunday, an Arab and Mussulman, and a student of medicine, was publicly baptised by Rev. J. Boyd, of Wemyss Bay.

PROFESSOR STORY preached in Lenzie Church on a recent Sunday, and paid a warm tribute to the memory of the late Rev. W. L. Macfarlane. The evening service was conducted by Professor Menzies.

THE month of services, under the auspices of the North London Presbytery, in the Great Central Hall, Holborn, has been so successful that Mr. McNeill has determined to keep them on for at least a Sunday or two longer.

A DISTRESSING occurrence is reported from Batriphine, Banffshire. The wife of the Free Church minister, during the temporary absence of the nurse, dashed her infant against the iron bedstead, killing it on the spot.

THE Rev. B. F. Kepnart, a missionary in Liberia, gives the following as a part of the cargo of the steamer that carried him: 10,000 casks of rum, eleven cases of gin, 460 tons of gunpowder, and fourteen missionaries—all on their way to Africa.

THE Rev. Gavin Lang, of the West Charge, Inverness, informed his kirk-session recently that he intends to insist on the ministers of Inverness and Bona reverting to the collegiate system of interchange or alternation of services in the different churches.

THE Russian Empress received Miss Kate Marsden, one of the five English sisters who went to Bulgaria to attend the Russian sick and wounded. Miss Marsden is now visiting all the hospitals in Russia, and will organize proper treatment for the lepers.

THERE are 8,000 licensed cabsmen actually employed in London. During the past twelve months 25,000 articles left in cabs were deposited at Scotland Yard by drivers, without any promise of reward. In five years \$500,000 worth of property had been left in London cabs.

FOR the past eleven months the contributions to the Free Church Sustentation Fund have amounted to \$721,655, showing a decrease of \$5,525 on the amount subscribed during the same period last year. About half the decrease is on the contributions from the associations.

THE Rev. John Macphail, formerly of Banbecula, has been inducted to the parish of Uig in the Long Island. 617 persons signed the call, and there was a very large attendance at the induction services, although the weather was very stormy, and many had to travel long distances.

THE Archbishop of Canterbury, presiding over the twenty-eighth annual gathering of the Church Society, declared that if we did not make headway against the drinking system it mattered little what we did. For the welfare of the Society, he urged that non-abstainers should be associated in its management.

THE Hon. Duncan Gillies has informed the other Colonies that Victoria is ready to join them in accepting Mr. Goschen's proposals for the reduction of the colonial postage-rate. The New Zealand Government has decided to decline Mr. Goschen's proposals, owing to the loss of revenue which such a measure would involve.

THE death of Rev. John Parker, of Sunderland, which occurred on Sunday, in the 82nd year of his age and fifty-fifth of his ministry, is announced. Deceased, owing to advancing years, resigned his charge in Sunderland nine years ago. Mr. Parker was a life-long abstinence, and was one of the pioneers of Temperance reform in the North of England.

A BEAUTIFUL stained-glass window has been placed in the church at Rosneath, to the memory of Mr. John Macleod Campbell, who died at sea near Ailen in 1888. The window is close to that erected seventeen years ago to the memory of Mr. Campbell's father, Rev. John Macleod Campbell, D.D., who was the subject of the memorable Row Hecesy case.

THE Rev. A. Galbraith, of Kaasay, has declined the call to the Free Church congregation at Ferintosh, which was signed by about 1,200 members and adherents. Skye Presbytery have resolved to proceed no further in the matter, but the Ferintosh people are so set on having Mr. Galbraith that it is likely they will appeal to the General Assembly.

A CIRCULAR has been issued, signed by ten ministers and ten elders, calling a meeting in Edinburgh of those who are opposed to the prevailing defection in the Church. The circular affirms that many are deeply concerned as to the issue of the present crisis in the Free Church. It is proposed to consider the situation, compare notes, and secure unity of action in the Assembly.

ST. MATTHEW'S CHURCH, Edinburgh, the foundation-stone of which was laid by the Earl of Hopetoun, was opened for public worship lately, the term in being preached by Dr. J. Marshall Lang, of Glasgow. The building will seat 1,000 persons, and upwards of \$50,000 has already been spent upon it. Rev. George Milligan, B.D., son of Professor Milligan, of Aberdeen, is minister of the congregation.

*4/5/2*

# Good morning

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**PEARS' SOAP?**

**MENIER CHOCOLATE**  
*Paris Exposition, 1889* 3 GRAND PRIZES. 5 GOLD MEDALS. *2/4/26*  
**LARGEST CHOCOLATE MANUFACTURERS IN THE WORLD**  
 YEARLY SALE EXCEEDS 30,000,000 POUNDS.  
**PUREST, HEALTHIEST AND BEST.**  
 Ask for **YELLOW WRAPPER** Menier Chocolates and take no others.  
*For Sale Everywhere.*  
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THE GREAT ENGLISH REMEDY!  
 OF PURELY VEGETABLE INGREDIENTS  
 AND WITHOUT MERCURY, USED  
 BY THE ENGLISH PEOPLE FOR  
 OVER 120 YEARS. IS

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# Cockle's

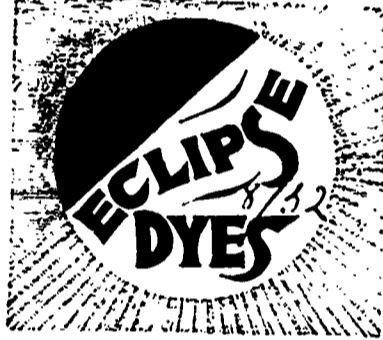
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ANTIBILIOUS  
**Pills**

These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chastity. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpidity of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

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**COTTINGHAM, ROBERTSON & CO. MONTREAL.**

**ELECTORS!**

Grits, Tories, Equal Righters and Gentlemen.

You are greatly concerned just now about the Provincial Elections, and about the prospects of your favorite candidates; but in the political scramble do not forget that while you are fretting and fuming about the elections, your house can be kept in sweet and clean condition in every department by the use of that unequalled article—

**"SUNLIGHT" SOAP.**

No home should be without "SUNLIGHT."

**CONSUMPTION SURELY CURED**

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. BLOCUM, M.C., 106 West Adelaide St., TORONTO, ONTARIO.

HEALTH HINTS.

THE old-fashioned idea that burning sulphur is a disinfectant is pronounced by physicians of the present day to apply only to the rooms and closets of a house, but will not answer for clothing and blankets, which should be washed in a solution of carbolic acid and left in the air for several days.

FOR BEE STINGS.—The following is a cure for bee stings: Take a pinch in the fingers of common salt, put on the place stung and dissolve with water, and rub with the finger. If not relieved in one minute, wet the place with liquid ammonia. For bites and stings, apply instantly, with a soft rag, moist freely, spirits of hartshorn. A lump of wet saleratus applied to the spot stung by a wasp will afford instant relief. The alkaline properties neutralize the poison. A bruised leaf of common poppy applied to stings will give immediate relief.

WORTH REMEMBERING.—From *The Household* we take the following items: Eating or drinking very cold or very hot substances is very injurious, both to teeth and stomach. Keep the body scrupulously clean; change clothing often, worn next the skin, and do not economize in wash bills. Never sleep in clothing worn during the day. Ventilation cannot be accomplished by simply letting the pure air in, the bad must be let out. If rooms, especially sleeping rooms, are not constructed on this plan, a little contriving will find a way. It does not follow that sick persons are asleep because their eyes are shut; they may be acutely conscious of all that is passing in the room, though unable or unwilling to make any sign; and nothing can be more nerve-provoking than hushing and whispering around and creaking about on the tips of their toes. As far as can be done, children should have separate beds, even if two are in the same room. It is both better for health and conducive to sound, refreshing sleep, which is much the same thing. Parents, as they regard the lives of the young under their care, should see to it that they do not suffer during the important period of early life that is given to sleep.

EXERCISE AND REST. There is no better preventive of nervous exhaustion than regular, un-turried, muscular exercise. If we could moderate our hurry, lessen our worry, and increase our open air exercise, a large proportion of nervous diseases would be abolished. For those who can not get a sufficient holiday, the best substitute is an occasional day in bed. Many whose nerves are constantly strained in their daily vocation have discovered this for themselves. A Spanish merchant in Barcelona told his medical man that he always went to bed for two or three days whenever he could be spared from his business, and he laughed at those who spent their holidays on toilsome mountains. One of the hardest-worked women in England, who has for many years conducted a large wholesale business, retains excellent nerves at an advanced age, owing, it is believed, to her habit of taking one day a week in bed. If we cannot avoid frequent agitation, we ought, if possible, to give the nervous system time to recover itself between the shocks. Even an hour's seclusion after a good lunch will deprive a hurried, anxious day of much of its injury. The nerves can often be overcome by stratagem when they refuse to be controlled by strength of will.

HOUSEHOLD HINTS.

COLD LEMON PUDDING.—One-half box of gelatine soaked in four tablespoonsful of water for ten minutes; add a pint of boiling water, juice of two lemons, one cupful of sugar. Strain and set away to cool. When cold stir in the whites of three well-beaten eggs. A thin boiled custard or thick cream may be used to pour over the pudding.

WHITE LAYER CAKE.—Beat to a cream one-half a cupful of butter and two cupful of pulverized sugar, add one-half cupful of sweet milk, two and one-half cupful of flour sifted with two and one-half cupful of baking powder, the whites of eight eggs; bake in layers, and put together with thin icing; boil a half teacupful of water and three teacupful of sugar till thick; pour this slowly over the well beaten whites of three eggs, and beat before putting on each layer; sprinkle each layer thickly with grated cocoanut.

RICH APPLE PUDDING.—Four pounds of good flavoured apples, one-quarter of a pound of good butter, one cupful of cream, four eggs; sugar to taste; rind of one lemon; some grated nutmeg. Boil the apples to a pulp, and while hot stir in the butter, and set aside. When cold, add the eggs, well beaten; the lemon rind grated; the grated nutmeg and sugar to taste, and stir all thoroughly together. Have a deep pie-dish lined with good pastry, put in the mixture and bake half an hour in a good oven. Serve with cream sauce or custard.

CREAM CAKES. Put into a saucepan two cups of water and one cup of butter. Boil these together one moment, and then stir in two scanty cups of flour, slowly and gradually. Stir very briskly, and when smooth remove from the fire, when nearly cold stir in five eggs at one time; stirring constantly. Drop on tins in spoonful, in small round cakes, and bake in a quick oven. They will puff up greatly. When cool split open at one side and fill with cream, made of two cups of boiling milk, into which is stirred one-half a cup of flour, three eggs, one cup of sugar, and lemon or vanilla flavouring.

TENDER CHICKENS cooked in the following way are as good as if they were broiled: Open them in the back, season and put them in a baking-pan, with a little water in it. Turn another pan over it, and bake for an hour and a half or two hours according to the size. If they are not brown enough when nearly done take off the upper pan. Cut off the neck before putting in the oven, and boil it along with the giblets in half a pint of water. Take the bones out of the neck; cut that, the gizzard and heart, into fine pieces. Mash the liver with a spoon, and add them all, with the water in which they were boiled, to the gravy.

HOW TO MAKE AND COOK A CAKE.—Sweet milk should always be used with baking powder, and makes firm, white cake; sour milk, used with soda, makes light, spongy cake. If fruit is to be used, it should be prepared the day before; currants should be washed through several waters, and dried on a coarse towel, and raisins should be picked from the stems, washed, dried and seeded, citron sliced and floured, almonds blanched and chopped. The materials all having been prepared, the butter and sugar should be creamed together, the milk added, the yolks of the eggs with the flour and baking powder; lastly the whites of the eggs and flavouring should be mixed in. There is great art in beating cake; it should not be stirred, but beaten; bring the batter from the bottom of the bowl at every stroke, thus driving the air into the cells of the batter instead of out of them. A wooden spoon should be used, and the mixing done in stoneware; the cake pan should be greased and lined with thin brown paper well greased. Too much care cannot be given to the oven, as therein lies the secret of good cake. The oven may be tested by holding the hands inside for twenty or twenty-five seconds; if the heat can be borne that length of time the oven is in proper order. Care should be taken not to remove the cake from the oven till done; test with a clean broom straw or a knitting needle; if the dough does not adhere, it is done. When removed set the cake, while in the pan, on an inverted sifter to cool. It should be allowed to remain in the pan fifteen minutes after taking from the oven, when it can be carefully removed and set right side up. A tin cake box or a large stone jar is best to keep cake in.

An Old Friend in a New Dress.



Absolutely the Best.

All the ingredients used are pure and wholesome, and are published on every label. One Trial Proves its Superiority.

**CAMPHORIC ACID.**—Camphoric acid is a substance that has been introduced very recently into medicine. It is a crystalline body, forming colourless, needle-like crystals; it is difficultly soluble in water, but dissolves freely in alcohol and ether. It is recommended for external application in the treatment of chronic diseases of the larynx, throat and nose, and is administered in solutions of one per cent. or more in weak spirit.

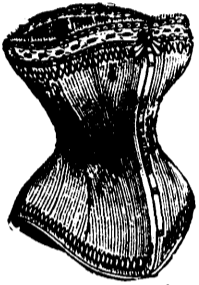
**POISON HAS ITS USES.**

Although ammonia is a corrosive poison it has its uses. It is one of the best of remedies as an application in bites of dogs and serpents, and the stinging of bees and other insects. When promptly applied it destroys the poison, and also the tissue which has been impregnated with the poison, very much as a red hot iron would do the same thing.

Ammonia is used in smelling bottles, for headache; it gets up a counter irritation in the nasal passages that tends to draw the pain from where it was located. Ammonia is also much used for removing grease spots from garments. By its caustic action it converts the grease into soap, which can be washed out with water.

It should be kept beyond the reach of children, if it is to be kept on hand at all, as fatal accidents have occurred to children and others who have used it carelessly and in ignorance of its dangerous properties.

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ELECTRIC CORSETS AND BELTS**

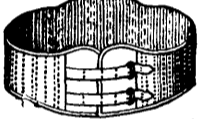


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**RÉCAMIER SARSAPARILLA.**



The safety of human life depends upon a proper observance of all natural laws, and the use in cases of sickness of only such medicines as are known to be of greatest value. In this unusual Spring season, after a winter remarkable for the sickness which prevailed, a Blood Purifier and Tonic is needed to expel from the life current every trace of impure matter, and to stimulate, strengthen and build up the system and prepare it for the warmer weather of Summer. To accomplish this:

**RÉCAMIER SARSAPARILLA**

should be freely used, as a Blood Purifier of the highest value. It acts with quick yet pleasant potency upon the Stomach, Liver, Kidneys and Bowels. Is cleansing, soothing and invigorating, reconstructs the wasted tissues, restoring to the entire system perfect health. By its use Catarrh can be cured by the expulsion of the scrofulous taint from which the disease arises, neutralizing the acidity of the blood. To sufferers from Rheumatism there is nothing like it in the world. It will effect a cure where cure is possible.

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overcomes "that tired feeling," and gives a serene and satisfactory feeling of physical improvement which is comforting. It is an excellent promoter of strength, and a general health rejuvenator after Scarlet Fever, Pneumonia, Diphtheria and other Diseases that are prostrating. Do not lose sight of the fact that the vitiated blood, contaminated either through heredity or by careless neglect of proper precaution, gives early notice of danger by the unmistakable "danger signals" which soon begin to make their appearance. It is indicated in many ways; among them are inflamed and purulent eyelids, disgusting eruptions on the scalp and other parts of the body, irregular appetite, irregular bowels. It affects all parts of the body. The sufferers from any of the many diseases, disorders or enfeebled secretions enumerated above may rest assured that in this preparation they have the best remedy that science has to offer.

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is a Spring Medicine, pre-eminently superior to all others. A medicine pure and simple, not a beverage. Success beyond all comparison has attended its presentation wherever it has been introduced, placing it above and beyond all others of like description in the world.

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ALWAYS RELIABLE PILLS  
PURELY VEGETABLE.**

For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

**DYSPEPSIA.**

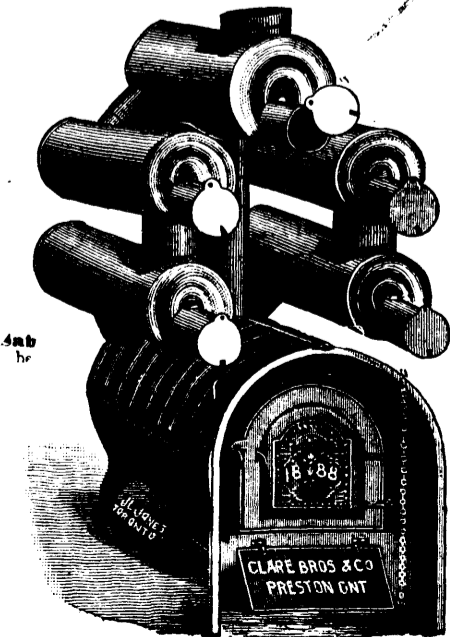
RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

**PERFECT DIGESTION.**

Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

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

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**GEO. NICHOLSON**, Zephyr, Ont., rheumatism 18 years, after 70 days resumed work in the harvest field. **HENRY WHITE**, Markham, Ont., rheumatism, shoulders and knees, cured after doctoring ten years. **WM. DRINKWATER**, V.S., Dutton, Ont., a martyr to rheumatism, cured in three weeks. **MRS. MCKAY**, Allas Craig, Ont., sciatica 15 years, no pain from the first day. **JAS. MANSFIELD**, Saskatchewan, N.W.T., piles and complete prostration completely cured. **JAS. STORY**, Fitzroy, Ont., after wearing Butterfly Belt one night, attended a fair; saw walking advertisement for us—70 years old. **W. J. GOULD**, Bathurst St., City, after laying off 3 weeks went to work, wore Butterfly Belt 4 days—sciatica. **GEO. H. BAILEY**, Yarmouth, Ont., a cripple from rheumatism, liver and kidney, completely cured in one month. **MRS. WALTER LUNN**, Port Talbot, Ont., not able to work for two years, cured in one month, lame back and liver complaint. **JOSIAH FENNELL**, 287 Queen St. East, for 6 weeks could not write a letter, went to work on the sixth day—neuralgia. **S. FLOYD**, 119 1/2 Portland St., cured against his will, liver and kidney trouble. **FLORENCE O'NEILL**, Pakenham, neuralgia, cured in four days, doctors could do nothing more for her. **MISS FLORIE McDONALD**, 21 Wilton Ave., reports a lump drawn from her wrist. **RICHARD FLOOD**, 40 Stewart St., tried everything for catarrh, Actina cured him. **L. D. GOOD**, Berlin, Ont., cheerfully recommends Actina for catarrh. **J. R. JOHNSON**, Solgirth, Man., tried a hundred remedies, nothing effective, Butterfly Belt cured biliousness and dyspepsia. **SENATOR A. E. BOTSFORD**, Sackville, N.B., says Actina is good for defective eye-sight. **THOMAS GUTHRIE**, Argyle, Man., received more good from our Butterfly Belt and Suspensory than from the medicine he paid for in twelve years.

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Actina will cure all diseases of the eye.

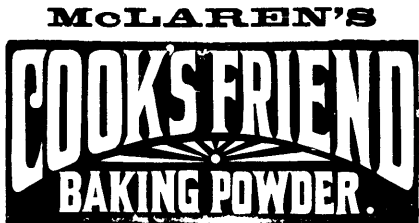
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NO VINEGAR OR ACID USED.

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DIED.

At his residence, Lawton Park, on Monday, 19th inst., John Fiskin, in the 72nd year of his age.

MEETINGS OF PRESBYTERY.

BRUCE.—In Knox Church, Tara, on the 2nd Tuesday in July, at 1 p.m. PARIS.—In St. Paul's Church, Ingersoll, on the last Tuesday in May, at 12 m. PETERBORO.—In Port Hope, on the 8th July, at 9:30 a.m. REGINA.—At Moosomin, on the 2nd Tuesday in July. SARNIA.—In St. Andrew's Church, Sarnia, on the 1st Tuesday in July, at 8 p.m. SAUGEN.—In Knox Church, Harriston, on the 8th July, at 10 a.m. TORONTO.—In St. Andrew's Church west, on 1st Tuesday in June, at 10.00 a.m.

ENTERTAINMENTS FOR CHURCHES, ETC. MR. FREDERICK ABBOTT, ELOCUTIONIST, Open for Engagements. Highest References. Address, LONDON, ONT.

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An Initiatory Department will be commenced in the above Institute at the opening of next session, for girls of ten years and upwards. An examination for entrance into the Initiatory Department and Upper School will be held in the Institute on 27th May and on 3rd and 4th September. Candidates from a distance can be examined at or near their residences. Five Scholarships for Resident Pupils, of the value of \$150 each, will be open for competition at the September Examination, to daughters of clergymen or of widows.

For subjects of examination and other particulars, apply to A. F. RIDDELL, Secretary, 22 St. John St., Montreal.

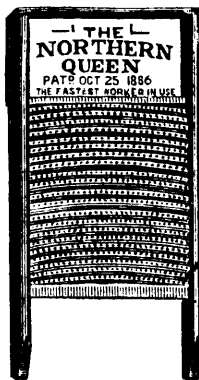
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Bloor St. Presbyterian Church COR BLOOR AND HURON STS. Pastor, Rev. W. G. Wallace, M.A., B.D.

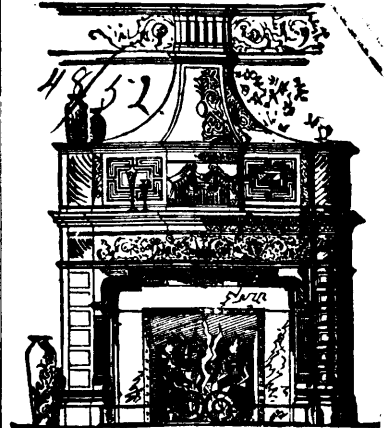
The DEDICATION AND OPENING SERVICES of the NEW CHURCH will be held on the 9th and 15th DAYS OF JUNE. On Sabbath, the 9th of June, the services will be conducted as follows:— At 11 a.m. and 7 p.m. by the Rev. W. M. Paxton, D.D., of Princeton College, New Jersey.

On Sabbath, the 15th June, the services will be conducted as follows:— At 11 a.m. by Rev. H. M. Parsons, D.D., Pastor Knox Church, Toronto. At 7 p.m. by Rev. John Potts, D.D., General Education Secretary of the Methodist Church. At 3 p.m. there will be a gathering of young people and Sabbath School children, when addresses will be delivered by Hon. S. H. Blake, Q.C., and John L. Blaikie, Esq.

In connection with the above services, on MONDAY, the 9th June, at 8 p.m., under the auspices of the Young People's Association, a LECTURE will be delivered by the Rev. Prof. Clark, D.D., of Trinity College, Toronto. Subject: "Savonarola." Admission 25 cents.

On the evening of Monday, the 16th day of June, under the auspices of the Women's Association, a Social Gathering will be held. Refreshments will be served from 6.30 to 8 p.m., after which addresses will be delivered by Rev. Septimus Jones, M.A., Hugh Johnston, T.D., Elmore Harris, B.A., G. Robertson, B.A., D. W. Campbell, B.A., W. Patterson and others. Music will be furnished by the Choir. Admission 25 cents.

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