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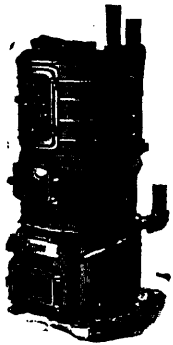
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NEAR Tacoma there is said to be a sign which reads: This road is not passable; not even jackassable; and those who wish to travel it should turn out and gravel it.

We quote from a letter recently received from Miss Eleanor Pope, Port Haney, B. C. "For sore throat, coughs, croup, bruises, etc., Hagyard's Yellow Oil is the best thing I have ever used."

"WHY, Mr. B.," said a tall youth to a little person in company with half-a-dozen huge men, "I protest you are so small I did not see you before." "Very likely," replied the little gentleman; "I am like a sixpence among six copper pennies—not readily perceived, but worth the whole of them."

J. B. MASON, Providence, R. I., suffered with pneumonia, accompanied with a dry cough, hoarseness and entire loss of voice. Physicians afforded him no relief. WESTAR'S BALSAM OF WILD CHERRY cured him, and he says it saved his life.

SMALL student: Pa, what's a proverb? Pa: Something that contains a great deal of truth in a small space. Like "Barking dogs never bite." Small student: Is it true that barking dogs never bite? Pa: Um! Folks regard it as true until they are brought face to face with a barking dog, then they have their doubts.

THOSE who have used it praise it! Mrs. George Ward writes from Josephine, Ont., concerning Hagyard's Yellow Oil: "As a sure cure for chapped hands, swellings, sore throat, etc., I recommend Hagyard's Yellow Oil to all."

MISS MAGUIRE: Any letter for me? Postmaster: What name, please? Miss Maguire: Must I tell? Postmaster: Certainly. Miss Maguire: Well, if I must, Tom Dolan.

IRATE German (to stranger who stepped on his toe): Mine frent, I know mine feet vas ment to pe walked on, but dot brivileged belongs to me.

ALL skin diseases of whatsoever name or nature are caused by impure blood. Burdock Blood Bitters is a natural foe to impure blood, removing all foul humors from a common principle to the worst scrofulous sore.

"I'd have you know I was well brought up!" exclaimed the small man to the large disputant. "That may be," replied the latter, "but you were not brought up far."

PEDAGOGUE: Can you give a sentence illustrating the difference between mind and matter? Tommie: Yes, sir! When I don't mind, pretty soon they's suthin' th' matter.

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INFANTILE SKIN SCALP AND DISEASES CURED BY Cuticura
EVERY HUMOR OF THE SKIN AND Scalp of infancy and childhood, whether tettering, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically 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. Parents, save your children years of mental and physical suffering by using CUTICURA. Price, CUTICURA, 75c.; Soap, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases."
Baby's skin and scalp purified and beautified by CUTICURA SOAP.
Kidney pains, backache and muscular rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 30c.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE
ARE NOT a Pale Color. Give Me Dr. Williams' Pink Pills for Pale People. They are a Blood Building Tonic and Restorative, and they supply in a condensed form the substance actually needed to enrich the blood, cure all diseases coming from poor or impure BLOOD, or from VITIATED HUMORS in the BLOOD, and invigorate and build up the BLOOD SYSTEM, when broken down by overwork, mental worry, nervous excesses and indulgence. They have a SPECIFIC ACTION ON THE SEXUAL SYSTEM, restoring lost vigor to both men and women, and correcting all IRREGULARITIES and SUPPRESSIONS.
EVERY MAN Who finds his mental faculties dull or falling, and whose physical powers flagging, should take these PILLS. They will restore his lost energies, both physical and mental.
EVERY WOMAN should take them. They cure all nervous prostrations and irregularities, which inevitably entail sickness when neglected.
YOUNG MEN should take these PILLS. They will cure the results of youthful bad habits, and strengthen the system.
YOUNG WOMEN should take these PILLS. They will make them regular.
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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, MAY 6th, 1891.

No. 18.

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IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

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Notes of the Week.

NINETY-FIVE young people in the English Presbyterian Church have just been awarded Oxford Bibles for repeating the Shorter Catechism with not more than five mistakes. Not fewer than thirty-three made no errors in repetition, whilst fourteen made only one mistake. The Bibles are the gift of the Synod, which thus shows its zeal for doctrinal knowledge.

A DEPUTATION recently left Belfast to visit the various stations of the Irish Presbyterian Mission in Spain. It consists of Rev. D. A. Taylor, Comber, Convener of the Continental Mission, Dr. Barkley, joint Convener of the Foreign Mission, and Mr. Crawford, of Mount Randal. Their visit will greatly cheer the hearts of the agents of the mission, and will, doubtless, result in good.

THE representative meeting of the Society of Friends has addressed a memorial to Lord Salisbury, asking the Government to advise the Queen to invite a congress of the European powers, seriously to consider the whole question of the early simultaneous reduction of their military and naval establishments. The International Arbitration and Peace Society have sent a similar petition.

MR. ROBERTSON, of Portobello, at the annual social meeting of his congregation, said that he for one bade General Booth Godspeed in his efforts to reach and raise the submerged tenth. But was not the Church of Knox, Chalmers and Guthrie a great Salvation Army? Their country was small enough to enable them to solve the problem of raising the masses and clearing out the slums. It was a satire on the religion they professed to permit colonies of drunkards and savages to be harboured in their cities, towns and villages.

SEVEN years ago the Jews in Jerusalem were estimated at 19,000. The British consul thinks they have now increased to 40,000, while some local authorities believe that they reach 60,000. The trade of the city is passing rapidly into their hands, so that little business is done in Jerusalem on Saturday, and when Mr. Wells, of Glasgow, recently visited the city he was told that about two thousand new houses are to be built soon for the Jews. The population includes about 20,000 or 25,000 Mohammedans and about as many Christians.

THE directors of the Protestant Institute of Scotland have determined that the lectureship, instead of being a life appointment, as in the exceptional case of Dr. Wylie, shall be henceforth for a brief term of years. Rev. C. A. Salmond, M.A., who conducted the classes during the past session, was requested to undertake the lectureship for another winter, but in view of his pastoral duties he does not see his way to comply. Another selection will therefore have to be made. The emolument is to be \$750 per annum for two years, and the lecturer may be either a minister or a layman of any Protestant denomination.

THE *Indian Witness*, referring to the fact that every week missionaries are going home, some permanently and others for a longer or shorter furlough, expresses the conviction that missionaries of the present day do not hold their service so loyally and so sacredly as those of the last generation. "The number of veterans in the field," it says, "is becoming very small," and it adds the expression

of a fear that the mental equipment and training of the present generation of missionaries is a little below that of their predecessors, more particularly in the matter of linguistic attainments. Comparatively few at the present time thoroughly master the vernaculars in which they preach.

DR. TAYLOR, of Thurso, in the Free Church Synod of Sutherland and Caithness, proposed an overture asking the Assembly to formally declare that the views of Professors Dods and Bruce respecting Inspiration are at variance with the teaching of the Confession. It was adopted by a majority of one against the previous question, moved by Mr Renny, of Wick. An overture by Mr. Ross, of Dunbeath, asking the Assembly to reaffirm the doctrine of the Confession with regard to Inspiration was unanimously adopted.

AT the annual congregational soiree of St. Columba Parish Church, Glasgow, Rev. John MacLean, D.D., pastor, said that the Church in the past had neglected its work, and did not attempt to bring the religious and temporal life into unison and seek to make them go hand in hand, and they had now to pay the penalty. It was wonderful the progress that had been made during the last twenty years, especially in the musical service of the Church and in Sunday observance. He also stated that when he came to the Church two years ago there was a membership of 1,486, while now it had increased to 1,500. Dr. Donald MacLeod, in addressing the meeting, declared that he felt that the Church of Scotland had not done its duty to the Highlanders in Glasgow, for while the Free Church had four or five Gaelic Churches in that city, the Established Church had only one.

PROFESSOR LUTHARDT, of Leipzig, in a recent article, confesses that he does not share the anxiety some feel on account of the changes in Biblical, more particularly in Old Testament, criticism. "We have had too many experiences in this respect, have seen too many hypotheses come and go. Who knows what gravediggers already stand at the door? We older ones had experience in Baur's criticism of the New Testament, and some of us took an active part in opposing it. Where is that school now? What a stir D. F. Strauss made in his day! All who understand the matter now have abandoned the theory that the life of Jesus consists of myths. How many in Germany, even in scientific circles, compromised themselves by their attitude towards Renan's 'Life of Jesus!' Who ever speaks seriously of this French romance now?"

THE *Christian World* says: A beautifully-printed little booklet, oblong in shape, and bearing the inscription, "Are they not safe with Him?" by Henry Drummond, has been issued by a New York publisher. The booklet contains about a dozen pages, half of which are blank. On the remaining pages four verses, each of four lines, are printed, and the price asked for this remarkably brief poem is the modest one of 25 cents! Doubtless the many readers of Professor Henry Drummond's books would not object to giving a shilling even for a four-verse poem of his, and it is in their interests we want to make the fact known that he is not the author of the lines in question. As American admirers of Mr. Drummond are most in danger of buying this pamphlet under the mistaken notion that it is from his pen, we may with some reason add the familiar words: "American papers please copy."

THE baccalaureate sermon at Queen's University by the Rev. James Barclay, Montreal, was able and impressive. It was upon Christian unity. He said, after pointing out the suggestions of various sects, what the Church needs and what the world asks is a genuine kindred sympathy, oneness of heart, binding Christians together, leading others to see they are members of one brotherhood, that they are bound as men whose hearts God has touched. The harmony they sought is the maintaining and blending of the various sympathies and the mingling of thoughts. This would make the Church a practical

power for good. Their aim should be to reach the hearts and souls of men about them, and they should work and pray to save those who were living without God in the world. In order to bring about Christian unity all Christians must seek to live nearer to Christ. Think more of Him and His work and glory, and the spirit of sect will vanish away, divisions will disappear, and creed and dogma will be of little consequence.

THE *Belfast Witness* says: The Irish Sunday Closing Bill passed the second reading, and as Mr. Balfour, on the part of the Government, gave a promise in the event of its leaving the Grand Committee in a satisfactory state, that he would help its passage through the House we may take it for granted that it will be carried. The consensus of opinion in favour of the measure was so strong that the opposition to the Bill was heartless and hopeless. Mr. Parnell threw in his lot with the publicans, and opposed the Bill, and so did some of his followers, but the Nationalists did not divide on the question on Parnellite lines. The measure proposes to make permanent the Sunday-closing of public-houses in Ireland, where it is now in operation in a temporary form, and also to include the exempted cities and towns—including Dublin, Belfast and Londonderry. It also proposes to extend the walk of the *bona fide* traveller from three miles to six, and to include in its scope the closing on Saturday night at nine o'clock instead of eleven. The Bill in all its parts has our entire sympathy.

THE death of Rev. Dr. Symington, of Birkenhead, which occurred in his fifty-ninth year, after a prolonged illness following an attack of typhoid fever, was recently announced. Rev. A. M. Symington, D.D., was well known in Liverpool, and though he seldom preached in London he was a familiar figure at the meetings of Synod and committees. He was a son of the manse, being a native of Stranraer. He commenced his ministerial life as pastor of a Reformed Presbyterian Church in Dumfries, and in 1867 accepted a call to Conway Street Church, Birkenhead, where he succeeded Dr. Lundie, who had removed to Fairfield. Here Dr. Symington ministered to an attached people to the close of his life. In addition to preaching he was a prolific writer, contributions from his pen frequently appearing in the magazines. He was the author of several books, including "The Apostles of our Lord," "The Story of Esther the Queen," "The Last First," "The Life of John the Baptist," "The Story of Joseph." Dr. Symington leaves a widow, three sons and six daughters, one of the latter being connected with the Mildmay Mission, and another went out as a missionary to India, where she subsequently married a Baptist missionary.

AT the opening of the annual session of the Toronto Woman's Medical College last week at the building in Sumach Street, Dr. R. B. Nevitt, the dean, delivered his annual address. He referred to the satisfactory progress that had been made since it was established upwards of ten years ago, and said it had now secured a good foothold. The prejudice against women entering the profession was disappearing even in Edinburgh, where it was most strongly marked. The dean presented diplomas to the following lady graduates: Dr. Meade, Nassagaweya, Ont., Dr. Graham, Toronto, and Dr. Gifford, Meaford. Dr. Graham also received a special prize for general proficiency in the fourth year. A special prize in therapeutics for the third year was presented to Miss Jennie Grey by Dr. Temple. Miss Brander received a special prize in the second year in anatomy. Miss Shirra was awarded a prize for anatomy in the first year. The following ladies passed the examination in the first year, in accordance with the Council of the Ontario College of Physicians and Surgeons: Miss Pringle, Miss Shirra, Miss Macklem and Miss Murray. Short addresses were given by Sir Daniel Wilson and the Rev. Dr. Parsons. James Beaty, Q.C., gave the financial statement, which showed the revenue for the past year to have been \$3,475.32. There was a balance on hand of \$27. Since 1887 the amount subscribed was \$3,008.50.

Our Contributors.

CONCERNING MEN WHO RIPEN SLOWLY.

BY KNOXIAN.

Not long ago we heard an eminent member of the Toronto Bar say of a brother barrister who stands at the head of his profession that he had "ripened slowly." In early life his attainments were respectable, in middle life he was considered high legal authority, at sixty he stood on the very highest rung, took what business suited him and earned his hundred dollars a day. He ripened slowly but so surely that he is one of the acknowledged leaders of his profession, with rivals perhaps in certain lines, but still an eminent and acknowledged leader.

Did any man ever get upon the top rung in anything and stay there who hadn't ripened slowly? If so, how many? Spurgeon is the only exception we can think of. He was a prodigy from the first. But in a very important sense it may be said of even Spurgeon that he ripened slowly. It is quite true that he got the public ear in a marked manner from the first but drawing a crowd is not the main thing in preaching. In the matter of culture Spurgeon has perhaps ripened more than any living preacher. As he ripened he lopped off a good many things that were more or less offensive to many readers and though his theology fortunately never changed his mode of presenting truth distinctly improved.

But supposing it could be shown that Spurgeon came to the height of his magnificent power before he was twenty-five what of it? There is only one Spurgeon in the world. It would be a strange thing if a world as large as ours could not produce one prodigy. The point is that, as a rule, men eminent for usefulness and influence ripen slowly and are an apparent or even real exception to that rule proves nothing more than that any rule may have exceptions if it proves even that.

We doubt very much if there is one minister in the Presbyterian Church in Canada to-day, with influence extending beyond his own parish or his own professorial chair who did not ripen slowly. How many of the men who, humanly speaking, control the destinies of "this great Church" (the General Assembly is coming on and this phrase should be brought out again and warmed up) were prodigies in their youth? We can think of but one exception and perhaps that exception is more apparent than real. No doubt the majority of our most useful men were good little boys though possibly some of them were not conspicuously so. No doubt they were fine young men, good students and all that, but not one in twenty of them was a youthful prodigy. They grew, they ripened slowly. Their attainments and influence increased year by year until they became what they are. The same is true of every Church in the world. Chalmers grew from Kilmarnock, Guthrie from Arbirlot, and Norman McLeod from London. It is a grim commentary on popular election that Dr. Marcus Dods had some difficulty in finding a place to grow in. Dr. Candlish came very near being planted in Dundas. What the great Free Church leader would have ripened into had he come to Dundas is a nice question. Probably he would have spent his days in that beautiful village. Perhaps he would have become Principal of Knox College. No doubt he would have ripened into something decidedly useful and influential but at this time of day there is not much use in guessing at that something.

If the most useful men in every line ripen slowly why do we attach so much importance to juvenile precocity in this country? Why do we do a thousand other foolish things? What is the use in asking why people do foolish things? Don't we all do foolish things every day? The most foolish man in the human family is the man who stoutly maintains he never did a foolish thing. The parents of a man like that owe the world an apology.

What becomes of all the youthful prodigies? In every class in every school and college there are a number of young people who are certain to take the world by the ears the moment they get out. Where do they all go? If all or nearly all the really eminent men have ripened slowly what becomes of the distinguished people who ripened at school? Some of them may have died young but the great majority perhaps remained pretty much what they were when they left school. They ripened quickly for a time and stopped ripening suddenly. This, we venture to say, is the history of many a youthful prodigy who started out to startle the world in some line but never startled more than a few people on one of the back concessions.

May it not be true that as a rule the best Christians ripen slowly. Robert Murray McCheyne may be quoted as an exception just as Spurgeon was quoted in another connection. But there is seldom more than one McCheyne in a generation. Even McCheyne ripened as everyone knows who remembers some of the youthful incidents recorded in his biography. Of course divine power could make a convert with a love like John's, a zeal like Paul's, a patience like Job's and a faith even stronger than Abraham's. Omnipotent power could create loaves, and full grown trees, and men six feet high with full-grown beards on their faces, but that is not the usual way in which the power works. What the power could do and what the power usually does do are two different things. Generally we think it will be found that the most useful, most influential and most trustworthy Christians are the men that ripened slowly. They fought many a hard battle with sin, resisted

many a fierce temptation, subdued many a doubt, were purified by passing many times through the furnace and the result was a slow but a glorious ripening.

Of course it is possible for a Christian to ripen too slowly. No good man will be glad because the ripening is slow either in himself or others. A little experience, however, with some of the people who profess to have ripened into Abrahams in one night will convince any reasonable man that it is a great thing to ripen even slowly.

CONCERNING THE PENTATEUCH—IS IT A COMPOSITE PRODUCT?

BY REV. S. HOUSTON, M.A.

The subject just announced is much too large to allow us to go into details. Happily it is not needful to do that. The brethren present may be assumed to be familiar with the theories put forward on this subject. The word Pentateuch has been of late discarded, inasmuch as Joshua is made a continuation of the five books of Moses. The fashionable word in these days is Hexateuch.

A word or two will suffice as to the history of the discussion about the middle of the eighteenth century. A writer put forward a theory as to documents inserted, especially in Genesis. These documents were marked in various ways. There is, for instance, the phrase: "These are the generations," which occurs a number of times and which stands at the beginning of a fresh document, or it may be of a subject. Then again there is the use of names of the Supreme Deity. In some the word Elohim is used either exclusively or predominantly, in others the word Jehovah, or, as modern scholars are fond of saying, Jahveh, and in still others a combination of the words just referred to. The marking of the Masoretic text shows that long ago the Jewish critics were not wholly ignorant of such points. To return, however, for at least a century and a half past there has been a discussion going on over the composition and authorship of the early books of the Bible. There was the fragmentary theory and then the document theory. When once the analytic process was entered on as might be expected it was by some run into the earth. Letters of the alphabet were used by the various critics to designate the various authors and it seemed at one time as if letters might fail, there were so many traces of different writers. At first there was the Elohist, and then the Jehovist, and then the final Redactor, but when a difficulty arose about any verse or part of a verse the solution was found in bringing in a new writer. Hence there was the Elder Elohist and the Younger Elohist, the Deuteronomist and I don't know how many more, with the Redactor, who gave the final touching up, working all in with more or less skill or with more or less clumsiness. Some of these were dry annalists, some were priestly in their lives, some were prophetic, and some had a hankering after king-worship. Of late years there has been a tendency towards greater simplicity, and it may be that ere long the view that is now regarded with contempt, what is styled traditional may reassert its authority with general consent. Just now one is almost ashamed to be known as orthodox; the fashion is all on the other side. None of us likes to be sneered at as destitute of scholarship, as slaves of tradition, as in bondage to creeds, as objects of pity by the combined and unanimous scholarship of the age to which we belong. However, to be called contemptuous names or to be sneered at need not hurt us so very much.

There is a lamentable lack of uniformity among the critics themselves both as to methods and results. In laying down dates there are variations, and the order in which the alleged writers stand to one another there is wide differences. Moreover there are men like Kuenen and Wellhausen on whom the doctrine of inspiration sits very lightly, who do not hesitate to speak of pious frauds, and there are men like Robertson Smith and others who in principles and methods go as far as the men just named, but who claim to be loyal to the Confessional standards of their Churches so far as inspiration is concerned. How to reconcile their processes and results with their professions is a problem to many, as great a problem in its way as the Pentateuchal problem is, and that is saying not a little. A word will show how things vary at different times and in different quarters. At one time we find the earlier books to be assigned to a comparatively old date, if not to the time of Moses at least a few hundred years later, while Deuteronomy is put down as late as the exile, or perhaps later. At another time Deuteronomy, or at all events the substratum of it, is made to be the earliest of all in the field.

Now we may go on to examine some of the grounds on which the alleged theory rests, some of the main buttresses that support such an elaborate structure.

Some of the popular objections to the Moasic authorship of the Pentateuch need not detain us long. There is nothing new in them; they are stale *ad nauseam*. They are not new or original, they are not even striking except to children or raw boys from the country. We are told forsooth that Moses could not have written the account of his own death as we have it in the last chapter of Deuteronomy. A great deal is made of the objection respecting the praise given to himself on the traditional assumption that Moses was the writer. The statement is made that he was the meekest man, and that no such man had risen as he was either before or since. Observe what the question is that is raised here. The truth is not ques-

tioned of what is said; what is questioned is that a man would say this of himself, that a man with any self-respect could say such a thing of himself. Now, in the first place the critics that make so much of this objection are ever crying out that we must not expect men of the olden time to conform to the canons that prevail now. When we say that when a man living centuries after another writes a book or works over a book with a good deal of new matter in it and gives it to the world under the man's name who for centuries has been in his grave we are grievously staggered at calling such a book inspired. We are told that our notions of what makes honest authorship are very different from the notions that prevailed two or three thousand years ago, and we are not to judge of authorship by the canons of our day, but by those of those days. Very well, why not apply the same rule to what is proper or improper for a man to say of himself? If such a principle holds good in the one case may it not hold good in the other case? In an age characterized by simplicity in its true sense, by candour, by transparency, when men spoke out what was in their thoughts, when they used language not to conceal thought as is sometimes done in these days, may it not have been perfectly proper for a man to speak so of himself when it was the truth? I know that men in these days would go about it in another way, but they would go about it just as effectually and they do. It is not the fashion nowadays for a man to say: Now Sir A. B. is the most exalted, most far-seeing statesman of the age or of any age that has preceded, or that C. D., speaking of himself, is the only scholar of weight in the country, or he is one of the few first-class men, but if they do not say it in the candid open way that Moses did, they say it in another way. They say what they say with an *ex cathedra* air that means all that and more, they say it in depreciating all that do not see as they see, and that will not swear by their theories. Then we are told of names found in the Pentateuch, and these names are of later origin than the time at which Moses lived. Then we are told that the legislation in the Books of Exodus and Leviticus does not harmonize in all particulars with that found in Deuteronomy. And yet again we are told that the history of the succeeding centuries bears the clearest evidence of practices that were in opposition to the legislation found in the Pentateuch, hence it is clear that such legislation could not have been penned in the days of Moses, but at a date subsequent to such practices. Here, for instance, is the ground that is taken. The legislation of the Pentateuch provides for but one place where the worship of the true God may be carried on, one place and one alone where sacrifices could be offered, while all along in the history there are altars through the land and high places and yet these are not condemned. It is inferred that such a law requiring one centre of worship could not have been in existence during the time of the kingdoms; it must have been the product of the age at or about the time of the exile or later. It is held that the book of the law found in the time of Josiah is our Deuteronomy, and so published in the seventh century before Christ, while the priestly code came out in the form we now have it in the fifth century before Christ—that is to say in their full form they were published then, not before. Now let us look at this argument for a moment and see the consequences involved. The history of every country shows cases of legislation which is not faithfully carried out. Nay, the History of Christianity itself is crowded with instances of an analogous kind. A familiar instance will suffice as an illustration. Suppose a writer a thousand years hence comes to study the social condition of the age in which we live. He finds, let us say, Christianity in one form or another dominant in Great Britain, Canada and the United States, with copies of the sacred books widely diffused in the hands of the people generally. He finds in these sacred books denunciations against unchastity, he finds drunkenness condemned in the strongest possible terms, such a statement among others that no drunkard shall inherit the kingdom of God. And when he studies closely the social state of our times he finds that houses of ill-fame are winked at, in some cases licensed, and he finds houses for the sale of drink licensed. Nay, more, he finds in our sacred books legislation against the use of images in worship, yet he reads of millions of people that call themselves Christians and they have images and pictures in their churches and defend the use of them, nay, more, than that, they affirm that they and they alone are the only true Christians in the land. What will a writer in the year 2900 infer from this? Will he not infer that the sacred books that condemn such practices were composed after this age of ours? Why not? If the arguments that many higher critics lay so much stress on are worth anything they will warrant such conclusions as those I have indicated.

Now we come to look for a little at the literary canons that buttress the elaborate theory. If in one thing the critics are confident above another it is in literary matters. And yet if we are to lay any stress on what the history of our own language sets plainly before us the advocates of a late date for the completion of the Pentateuch as we now have it do not stand on a firm foundation. From the days of Moses to the exile was as long a period as it was from the days of King Alfred until now. There is a vast difference between the language that was in use in the days of Alfred and the language we use now. There must have been a corresponding difference between the language of the days of Moses and that in the days of the exile and still greater if we pass on to the time of the Restoration, and the days of Ezra and Nehemiah. This is not a speculative question; we know there is a great

difference. Let any one make himself familiar with the Hebrew of the Pentateuch and then pass on to the books of Ezra and Nehemiah and he will find in many cases as great a change as we find between the tongue that was written by Alfred and the tongue that we write now. We might as well say that a writer of the present day could compose a work in the language of a thousand years ago and palm it off as written by Alfred as say that Ezra wrote or compiled the Pentateuch in its present form. Imagine if you can a literary man of the present day taking a work of Alfred's time, another of the days of William the Conqueror, and a third of the age of Chaucer, and working all up into one book and putting all into the style that was common in Alfred's day. Is the thing possible? The language is an uniform language throughout and of the period to which it professes to belong. It is not the language of the period of the exile; no part of the language of the Pentateuch will fit in with that period.

Attention may very pertinently be called to the Samaritan Pentateuch and the question may be asked: When did it take origin? Can we conceive the possibility of the Samaritans at any time after their settlement in the land of Israel by the sovereign of Assyria accepting of a new version enlarged and improved, newly wrought over from the hands of the Jews? It was towards the close of the eighth century before Christ that the history of the Samaritans begins, and their version of the books of Moses must correspond to the Hebrew version of the same books as we have them now, but critics tell us that the version we now have was not completed and published until at least two centuries later. We maintain that on such a ground as that the theory will not stand.

Again, the writer of the Pentateuch as a whole, not the writer merely of some portions of it, or of an early work which may have been wrought into the larger work, shows a familiarity such as was not possible at a later date, with Egyptian life, with manners and customs and manufacture and laws and education of the Egypt of the days of Moses. It is not the Egypt of a later age, it was the Egypt of the days of Moses. All the ancient records that have been brought to light within the past few years bear testimony in the same direction. These ancient records are every day being brought before us; since I began to write this paper some additional ones have come under my notice, and all swell the volume of evidence that speaks in the same tones. It is not credible that Hebrew writers from eight to ten centuries after the time of Moses had the knowledge of Egypt of the olden time such as is shown in every chapter and verse of the latter part of Genesis and the whole of Exodus.

Here I might rest, but it may be expected of me to indicate in a rough way what my theory is of the composition of the books under discussion; in other words, that I may show, however imperfectly, what can be done by way of construction after a somewhat destructive criticism of some of the theories of high criticism so-called. I have no objection to say a word or two on that line, not as if I had reached final results, but rather of the nature of a tentative working plan, until something better presents itself. We have no desire to shut our eyes to the light that further and honest investigations may shed on a problem that is complicated enough as we all confess. Let us suppose that Moses wrote the Pentateuch substantially as we have it, wholly with very trifling exceptions as it has been handed down to us. As to the part that deals with the thousands of years that preceded his own time he is, let us say, a compiler, but in his compiling he is acting under the inspiration of the Holy Ghost. He incorporates documents or selections of documents in his narrative, but in the selection he makes he is inspired. That he uses documents does not imply that these documents before he used them were inspired. When the apostle Paul in his speeches or letters made a quotation from a Greek writer nobody supposes that that writing from which the quotation was taken was an inspired production. No more are we to infer that quotations found in the Pentateuch were necessarily inspired before Moses made use of them. In the generations that followed other inspired writings were made, each age adding to those that were already in existence. For a time however there was no collected edition of these sacred books, perhaps down to the time of Ezra they were not gathered into one volume. Then Ezra was raised up by God; a man as much inspired as Moses was. He, i. may be assisted by others—there may have been a school of literary men of that day—gathered all the writings that were so far in a sort of way fugitive into one volume or one collection. As an inspired man he may have touched up the books that passed through his hands. Why should he not change archaic expressions for more modern ones, names of places for example? I have within a very recent period met with names of places current in the Anglo-Saxon period and I had to search long and earnestly before I found the modern names of these places. Why should not Ezra popularize under the direction of the Holy Spirit the books he was editing? If any one says "Put all this is speculation on your part, is there any evidence of such a work being done?" I reply that there are traditions of such a work, and in these traditions there is in all likelihood a sediment of truth. On the other hand there is not a particle of historical evidence, not even a solitary tradition in favour of the late authorship laid down so dogmatically by men like Kuener and Wellhausen and popularized by their disciple, Robertson Smith. There are grave objections, as we have seen, to the hypothesis of the late authorship and to the composite theory; there are not the same objections—at

least so far as I know there are not the same objections, to the theory so roughly outlined here. And I think that on the ground the unity of the Scriptures as a whole and their inspiration are more easily maintained. I do not claim, of course, that all difficulties are disposed of in this way, but very many are.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D. SC., OF KNOX CHURCH, OWEN SOUND.

EDINBURGH CONTINUED—INTEMPERANCE—JOHN KNOX—THE PEOPLE'S WILLIAM—UNIVERSITY—GRANGE CEMETERY—OLD GREY FRIARS—A VISIT TO HOLYROOD, ETC.

THE UNIVERSITY.

It is three hundred years since the University of Edinburgh started on its eventful career. It was founded in 1582 by a royal charter, granted by King James VI., and on October 24 in the following year the practical work of teaching was begun by Robert Rollock, the first regent. Considering the reputed age of some seats of learning, three centuries do not indicate exceptional vitality—scarcely, in fact, constitute a claim to the honours of antiquity. Indeed the University of Edinburgh, though now the largest, the most flourishing and in some respects the most famous, is also the youngest of the Scottish Universities. Age and success, however, do not always go together. St. Andrew's is the oldest university in Scotland. It is one hundred and seventy-two years older than that of Edinburgh; but it is so small an institution and has so many difficulties to contend with that quite recently its very existence seemed to be endangered. The University of Edinburgh, on the other hand, never was more vigorous or more prosperous than it is at the present time. During recent years its prosperity has advanced by leaps and bounds. In 1870 it had 1,698 matriculated students and 161 graduates in all its faculties. In 1881, the year we were there, it had 3,340 matriculated students, and its graduates numbered 522. And in 1890 it has had upward of 4,000 matriculated students, and its graduates have numbered 825. An academic institution which has nearly tripled its students in twenty years, and which has in the same time multiplied its graduates more than fivefold, has evidently no reason to complain of its treatment by the public, and no cause to believe that it has failed to meet the requirements of the time.

A STATE ESTABLISHMENT.

The University of Edinburgh differs from the other universities of Scotland in this important particular—that while the three older universities were founded by papal bull, it was established by royal charter, was a civic institution from its commencement, and has been popularly managed throughout the whole period of its existence. The others were pre-Reformation and ecclesiastical corporations. Edinburgh had a post-Reformation origin and has been distinctively a lay institution from first to last. Nevertheless, its first projector was a zealous Churchman—Robert Reid, Bishop of Orkney. In 1558 Reid bequeathed to the municipality of Edinburgh the sum of 8,000 marks Scots for the establishment of a college. His executor, the Abbot of Kinloss, kept possession of the money for twenty-four years after his death.

THE KIRK O' FIELD.

The civic authorities, however, discounted their expectations, for in 1563 they purchased for £1,000 Scots a portion of the Kirk o' Field—the land on which the University now stands. Three years later Queen Mary bestowed on the proposed university certain confiscated church properties. The scheme, however, was not yet ripe for being launched. Another sixteen years elapsed before the citizens made up their minds that the work should be begun, and even then difficulties were interposed by the jealousy of the older universities of St. Andrew's and Aberdeen. At length, in 1581, the municipal authorities made a determined start. They obtained from the Crown the vacant house of the Hamilton family, which formed part of the confiscated estates of that noble house, and which stood near the Kirk o' Field. The work of repairing and adapting Hamilton House and the houses on the Kirk o' Field lands was at once begun, and these buildings formed for the next two centuries the home of the College of Edinburgh. While this work was in progress King James VI. was induced to grant a royal charter to the new institution. The date of the charter, as has been said, is 1582, and in 1621 it was confirmed by an act of the Scottish Parliament. Four years previously the king bestowed on it a fresh mark of royal favour by authorizing it to style itself "The College of King James."

THE GRANGE CEMETERY.

The Grange Cemetery is well worth a visit. You take the train from Princes Street, which runs out to a beautiful genteel suburb to the west. Grange, commencing to the west side of Newington, and extending westward to Morningside, is also a genteel suburb, and takes its name from occupying ground which was the farm or grange of the Collegiate Church of St. Giles. Chalmers Memorial Free Church, in Grange Road, was built in 1866, and Robertson's Memorial Established Church, in Kilgraston Road, was built in 1871, are both very costly edifices. In the vicinity of these two churches is a modern ornamental burying-ground, and contains the ashes of Dr. Chalmers, Dr. Guthrie, Dr. William Arnot, Dr. Hanna and many other eminent Scotch ministers. This is also the burying-place of many of the distinguished

men and *literati*, of whom Scotland, and especially Edinburgh, can boast such a long roll. Here we lingered at the tombs of Hugh Miller, Sir Andrew Agnew, Sir Thomas Dick Lauder, the second Lord Dunfermline and Dr. Robert Lee. We noticed with deepest interest the grave of David Kennedy, the Scottish vocalist. Remembering with pleasure his visits to Chatham, N. B., and also to Stratford, Ont., where, during one of their visits, his family led the psalmody for us in St. Andrew's Church there. The inscription on the plain marble slab, let into the west wall, states that "he died at Stratford, Canada." And at the foot of the slab are these words:—

We'll meet and aye be faim
In the land o' the leal.

As we visited old old Grey Friars and saw the monument to eighteen thousand Covenanters who died for the faith, as we read that marvellous inscription we felt beating in every line the pulse of men who knew that the Lord was on their side, of men resolute to wrestle against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. One hundred of these Covenanters were noblemen of the city of Edinburgh. The passages of Scripture quoted are Rev. vi. 9, 10, 11; Rev. vii. 14; Rev. ii. 10. The very soul that attaches to Scottish history is its religious aspect—more so than in any country save Judea of old. The course of events has been determined by the irrepressible religious spirit of the people. In proof I might quote the most eminent historians of our age. In constitutional liberty men in Scotland three hundred years ago were fully abreast of these days. One cannot wander among the tombs of Grey Friars without calling to remembrance that long and eventful struggle which lasted from 1572 to 1688. The Cathedral Church has been restored, and become a duality; like twin sisters, standing together, divided only by the middle wall of partition which separates them.

A DAY AT HOLYROOD.

We spent a day at Holyrood. It was a lovely day in the early autumn. We enjoyed the mellow radiance of the autumnal sun and drank in the beauty of the autumnal tints and the harvest fulness. Holyrood Abbey adjoins the eastern part of the north side of the palace, was founded in 1128 for Augustinian canons by David I., comprised in its palmiest period a quadrangle of cloisters, a suite of royal apartments and a magnificent cruciform church, of cathedral size and aspect, with two western towers and a grand central tower; was dilapidated by Edward II. in 1322, burnt by Richard II. in 1385, restored by Abbot Crawford about the end of the fifteenth century, and extensively demolished by the English in 1547; suffered loss of its royal apartments to give place to extension of the palace in the latter part of the sixteenth century; was, in what remained of it, ransacked by a mob in 1688, and restored in 1758; fell suddenly to ruin, and was cleared from rubbish and put into orderly condition, simply as a ruin in 1816; it consists now of only the remains of its church's nave, and of a wall with coarse, large window-arch across the quondam east end of the nave; retains, throughout most of the church's west front, the masonry and sculpture which originally belonged to it, exhibits there an exquisite specimen of the mixed Norman and early pointed architecture; was the coronation place of Charles I. and the marriage place of James II., James III., James IV. and Queen Mary and Lord Darnley, and contains the remains of David II., James II., the Queen of James II., Mary of Gueldres, the third son of James V., the Duke of Albany, Lord Darnley and many other notable persons.

Holyrood Palace, as distinguished from the royal apartments connected with the Abbey, was founded in 1501, enlarged in 1528, and completed in 1671-9. It comprised, at one time, so many as five courts, was so modified, in the course of completion, as to take eventually the form of one quadrangle, enclosing an open square court of ninety-four feet each way; underwent exterior renovation in 1826 and interior improvement in 1842; has a west front of centre and wings—the centre a two-storey architectural screen, pierced with the entrance door way, and surmounted by a balustrade and a small clock lantern with an open cupola in the form of an imperial crown—the wings projecting about forty feet, rising to the height of three storeys and flanked by round towers with conical roofs, rises, all round the south, the east and the north sides, in a uniform three-storey elevation, in plain Italian style; presents, in its inner court, an arcade piazza basement, and upper ranges of fluted pilasters, successively Doric, Ionic and Corinthian shows there, in the centre of the west front, a pediment charged with a large sculpture of the Royal Arms, contains royal private apartments, a picture gallery and Queen Mary's apartments, and was occupied by James VII. when Duke of York, by Prince Charles Edward in 1745, by Louis XVIII. and Charles X. of France, and by Queen Victoria and the Prince Consort in most of the years of their visits to Scotland. The royal private apartments occupy the south and the east sides of the pile, are reached by a grand staircase from the south-east angle of the court; were formed on a conjoint model of all the older royal residences in Scotland, and, preparatory to Queen Victoria's visit to them, were entirely refitted under direction of D. R. Hay in a manner of much elegance. The picture gallery is on the north side, measures 150 feet in length, twenty-seven feet in breadth and about twenty feet in height; is hung with about a hundred imaginary portraits of Scottish kings, all painted in 1684-6 by the Flemish De Witt, and all in barbarous style. It was used by Prince Charles Edward in 1745 for his receptions and balls, and is now used for the periodical election of the representative Scottish peers, and for the annual levees of the commissioners to the General Assembly of the Church of Scotland. Queen Mary's apartments are in the north-western projection or oldest part of the entire pile; are reached by a stair from the north-west angle of the court; continue in nearly the same condition as when Queen Mary inhabited them, and include a vestibule with some dark stains, fabled to have been made by the blood of Rizzio, an audience chamber hung with ancient tapestry, and containing some richly-embroidered old chairs, and Queen Mary's bed-chamber, containing Queen Mary's bed and portrait, and portraits of Henry VIII. and Queen Elizabeth.

(To be continued.)

Pastor and People.

GONE TO THY RICH REWARD.

In affectionate remembrance of the Rev. Thomas MacPherson, Stratford, Ontario, Canada. Died April 12th, 1891.

Gone to thy rich reward, who here long-while
Preached, and when still 'twas forest wilderness,
Here built a church when wealth came not to bless,
Where now fair fields and peace and plenty smile.
Thou wert a brave and tireless pioneer,
Ne'er didst from principle or duty swerve,
Thy glory was the Master thou didst serve,
And in thy work wert thorough and sincere.
Beloved pastor, and ne'er failing friend,
When years ago dire fever laid me low;
No kin were near, but o'er me thou didst bend,
And nursed, and prayed till back came health's true glow.
Now with thy loved ones Heaven's joys thou sharest,
And in thy crown Heaven's garnered jewels wearest.

DUNCAN MACGREGOR CRERAR.

April 20, 1891.

UNACKNOWLEDGED OBLIGATIONS OF THE WORLD TO THE BIBLE.

BY REV. FERGUS FERGUSON, D.D., MINISTER OF QUEEN'S PARK CHURCH, GLASGOW.

Since the beginning of the present century, and especially during the last fifty years, a new phase of thought and a new form of enquiry has arisen, the object of which is to investigate all the actually existing religions of the world in a thoroughly scientific way. Mere histories of the religious rites, ceremonies and customs of the whole world had existed before that time, but they made no pretence to a scientific treatment of the subject. They did not classify religions according to any scientific principle, nor did they deal with the sacred books, so called, of other nations, as it is now proposed to deal with them. It is now proposed to enquire into the whole matter in a much more searching and critical way. This enquiry is part of the general movement of the time. scientific spirit is abroad, and it is brought to bear upon everything. With the scientific spirit, properly so called, it is not possible to have any just or serious quarrel. The science of religion, we are told, will for the first time assign to Christianity its right place among the religions of the world. But is it only now that Christianity is to be put into its proper place? It is argued that because there are many good things in other religions, hitherto thought to be peculiar to Revelation, the specific claim of Christianity and the Bible to the monopoly they have hitherto enjoyed can no longer be maintained. One can see that the practical result of this whole trend of thought is to rob Christianity of its distinctive and exclusive merit as the one religion of the world. We are obliged therefore to ask, in view of this new form of research, Where do we stand? Have we no such thing as a science of religion already? Is not theology the science of God and of man's relation to God? Can any better definition of religion be found than this: The life of God in the soul of man? The question therefore occurs: Under what conditions is the life possible, and under what forms is it able most fully to manifest itself? We do not beg the question surely by defining the term with which we start. Having got our general conception of the field we have to explore, as we require a general conception of what astronomy or geology is before setting about the study of either, we are in a position to deal with all the so-called religions that claim our attention. If it can be proved that one book, one revelation, one idea of God is absolute and complete; and one basis of acceptance with Him, the only foundation upon which we can be said to have salvation; and one form of life as resulting from all that, the only complete, universal, and true life of man,—that revelation is entitled to be regarded as the one true religion of the world; and it ought not, even tentatively, to be put on a level with other developments which at their best come immeasurably, not to say fatally, short of everything deserving to be called a religion. We have no reason to doubt that the Bible embracing Judaism, Christianity, and Christ, contains a whole of religious truth, undervalued from anything but its own centre and fount of inspiration, which has not been supplemented and cannot be made more perfect by accretions from any other source, being from the very nature of the case an absolute religion; and, on the other hand, that the truth in every other form of religion has been derived directly or indirectly from it. The obligations of other religions to the revealed Word are spoken of as unacknowledged obligations, because while it has long been held by many that the best things in other religions have had their source in the will of God as directly revealed to man from the beginning, such obligations are still to a large extent unacknowledged. Our hope is that the researches now made into the books and other records of ancient systems will ultimately bring this more fully out, so that, if some of our modern seers, like Balaam, would not be sorry to detract from the exclusive glory of the divine Word in the Scriptures of truth, they shall be obliged to bless and not to ban. We cannot divide religions into natural and supernatural, for the very sufficient reason that no religion ever has existed, or ever can exist, that is not at once natural and supernatural. A religion that does not take hold of the infinite and the unseen is simply a misnomer. Man is never found in a condition where he has nothing but the light of nature to guide him. There is an intermingling of the earliest traditions of the world, every one of which dates from the point of an actual revelation—traditions of a golden age, of a

degeneration from a higher and purer time, of the need of sacrifice to expiate the guilt of sin, of the giants that lived in the first age of the world, of Noah and the Ark, and the flood—such traditions are to be found in all lands intermingling with the light of nature and the imaginations of men. The Greek and Latin classics are full of them. We take our stand upon the Biblical history from the beginning of the world to the separation of the nations in the time of Noah. There was here a great deposit of divine revelation, such as the light of nature could never have supplied, in the possession of Noah and his family at the time when the nations were divided. The great classification of languages and religions into Semitic, Aryan, and African corresponds with the division of the human family under the heads Shem, Japheth, and Ham. All the deepest and truest instincts of the human race in the matter of religion are to be traced to this source. As another has said: "If we believe in the substantial soundness of the Sacred Word, and in the substantial truth of its history, we must then also believe that the Hamitic and Japhetic races, as they in their successive branches set out upon their long migrations, brought with them from the early home which they had shared with the sons of Shem the common religious traditions. How was it even possible that they could leave behind them their religious traditions upon the occasion of their first local separation from the parent stock? They did not surely, like the souls in transmigration, drink of the river of forgetfulness, and raze out from the tablets of the brain, as a preparation for their journey, all they had ever known or heard or felt." When we claim for the revelation given to us in the Bible that it is the source of all that is good and true in the other faiths of the world, we do not mean to say that men who had still little more than the light of nature to guide them derived no quickening or expansion of thought therefrom, nor do we mean to assert that the spirit of the living, omnipresent God was not, to some extent, in touch with the minds of all men. The Scriptures themselves give abundant testimony to the fact that God has never left Himself without a witness in any land. But while broadly and fully recognizing this fact, the Bible none the less clearly indicates a certain exclusive claim in behalf of Divine revelation, and we have only to consider for a moment the chief characteristics of Brahmanism, Buddhism, Confucianism, Zoroastrianism, and Mohammedanism in order to see how immensely and fatally they come short of Christianity, and, indeed, of everything deserving to be called a religion. Well, it is in view of all these things that we are told to-day by an eminent authority that these religions contain all that is necessary for salvation, and that in all the fundamentals of religion we are neither better nor worse than our heathen neighbours; that the idea of God arises by necessity in the human mind, and is not, as so many theologians will have it, the result of one special disclosure granted only to Jews and Christians. There we see the practical result of the whole matter. It means not perhaps intentionally, but none the less really, a blow at Christianity and the Bible, and the logical effect of it is unquestionably to cut the ground away from Christian missions. These things constitute a call to every thoughtful Christian to consider what the history of the world has already made out in the matter of religion, what it has proved in behalf of Christianity, and what it has shown with sufficient clearness in regard to the religions of the world. Those who know what Christianity, as a practical, enlightening, saving power, is in their own lives, do not require to be disturbed in regard to speculations that fatally detract from Christianity while apparently respecting it as the highest religion that has yet appeared; but there are many who are not so fully established, in the truth, and a new generation is always rising up. There are always waverers and there are unbelievers. It is for those who know the truth to maintain their ground, and to claim for the Bible that it is the one all-comprehending and therefore exclusive revelation of the will of God to man, in so far as our salvation is concerned; to claim for Christ that His name is not to be put in a line between Buddha and Mahomet, as if He were not infinitely and eternally to be distinguished from every other prophet, priest, and king, not to speak of every false prophet, and to claim for Christianity that it is the one true and universal religion.—*Christian Leader.*

THE AMERICAN REVISION OF THE BIBLE.

It will be remembered that when the revision of the Bible was in progress in the hands of the joint English and American committee, there were some differences of judgment as to the rendering of certain words and passages, and where this occurred the suggestions of the English committee were incorporated in the text and those of the American committee were given in the appendix. This method was not entirely satisfactory to the American revisers, but it was accepted by them. One of the conditions of the publication of the revised version was that no revised American edition under the auspices of the American committee should be issued for fourteen years. This period is now drawing to a close, and Dr. Philip Schaff, President of the American committee, now states that the committee has been at work during the interval preparing an American revision that will be ready for publication when the time-limit has been reached. This edition will differ from the authorized Oxford and Cambridge editions as follows: (1) The American appendix is to be incorporated in the text, and a corresponding appendix to be substituted, in which the preferences of the British edition are indicated. (2) Chapter headings to be taken from the words of the text. (3) The references to the quotations from

the Old Testament in the New. The work on the New Testament is about half done, and will be ready for publication by 1895. There are two embarrassments in the work. One is that the ranks of the revisers are being thinned by death; the other that they have no funds to draw upon for their expenses. To meet the latter difficulty Dr. Schaff urges that the American Bible Society be authorized to publish and sell the revised version along with the old, according to the option of the purchaser. He adds: "That is all the revisers ever contemplated or desired. They ask that the work which has cost them fourteen years of earnest and disinterested labour, and in which the scholarship of all the leading denominations is represented, should have a fair chance. It is not for them, but for the Christian public or the Churches, to decide the question whether the revision shall be authorized for optional use or for exclusive use in the place of King James' version."

SUGGESTIVE.

The weakness of the Church in this land is strong enough to compel outward respect for God and His laws. No political party, no liquor interests, no combination of clubs, no association of money kings could put the Church down if she would only be true to her Lord, and present a solid front against the world. I have said this many times, and been as often challenged for it. But I have never uttered words with more consideration. I am absolutely sure that I speak the truth. And the Church ought to be ashamed of herself for doubting it. At the present time she cannot exert her legitimate power over the kingdom of Satan, because she is herself worldly. She ought to feel that she is enlisted under Christ, to follow His orders and fight the battles of her Lord. Too long and too much the world has shaped the life and ways of the professing Church, and too long the Church has consulted the world's ideas. It is her worldliness that gives the kingdom of Satan its strongest hold on earth to-day. And its prince laughs at professors in thousands of cases when he hears them pray Thy kingdom come. There is no doubt of this and we ought to think of it in connection with this prayer. It is worse than a worthless form of words, it is an insult to God to offer it unless our hearts are with it, and we are living in sympathy with it in direct opposition to what is known in the Scriptures as the course of this world.—*Rev. David Cole, D.D.*

THE ÆSTHETICS OF GIVING.

The fact is that all the mathematics of giving are sadly, radically misleading. The tithe system may answer for the minimum but never for the maximum of our gifts. It is obvious that one hundred dollars from a man whose income is a thousand is a very much larger proportion than is one thousand for him who gets ten thousand, or ten thousand for him who has one hundred thousand a year. In one case the man has \$900, in the next \$9,000, and in the last \$90,000 left for his own expenses. The ethics of giving reach higher, but we need some higher plane than either. Shall we call it the æsthetics of giving.

We need to apprehend the beauty of giving. It is the highest of the fine arts. We ought to be enamoured of it as of the most æsthetic productions of the artist, the sculptor, the architect, the musician. Then giving will not need to be urged; there will be rather need of restraining the people from bringing gifts, as Moses did.

The man or woman who learns to give in the right spirit forgets all about the duty in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.—*Dr. A. T. Pierson.*

A WORD OF CHEER.

The pastor was discouraged. His heart was heavy and sore. He had preached the morning sermon on the Sabbath of the communion, and then sat on the door-step alone like Elijah, sorely distressed. Why did he enter the ministry, for which he seemed so poorly and in which headpated, saw such poor results? Then came to him one who seemed a stranger, but whom he slowly recalled as having for a short time lived withing his congregation. After a most cordial greeting the stranger said: "For a long time I have been wishing to see you. Do you remember the visit you made me?" The fact of such a visit was dimly recalled. "Well, I could not forget what you said, and resolved to do my duty. I have been living a Christian life ever since, and I have been so happy. I heard that you were to be here to-day, and I came over to see you and to tell you." How bright the sunlight in the minister's heart! The two sat down at the table and praised God. The Lord sent His angel to the sad heart that day.—*United Presbyterian.*

THE FAMILY.

The family is the true social unit. When God began to unfold the ideal human society, He began with the family, calling Abraham out of Ur of the Chaldees. In the family are the rudiments of all social institutions. The Church is the family spiritualized, the State the family enlarged. The family is sacramental, and reveals earthly and heavenly relationships. In marriage there is the union that completes character; in parentage and childhood appear the co-relative responsibilities of government and obedience; in the connection of blood are found the inalienable ties of brotherhood. The family is a school of righteousness, the one place where character is best formed. It represents, in the simplest types, the laws of dependence and trust, of authority and obedience, of obligation and helpfulness, by which all the activities of life are regulated. The Christ of God came into the world through the family, and through the family the supreme blessings must ever come to the race.

Our Young Folks.

STRIVE WITH A PURPOSE.

Strive with an earnest purpose,
In every task to excel ;
That which is worth the doing,
Is worth the doing well.
Where there's the will for winning,
Surely the way will come ;
That which is worth beginning
Is well worth being done.

Think that however humble
Tasks which around you lie,
Half-hearted work will ever
Yield but a poor reply :
Then let us strive with fervour,
Toil with whole-hearted zest ;
That which is worth the doing
Is worth our very best.

—Mary L. Warner.

MAGNANIMITY.

That is a very big word for little people but it has a very simple meaning. It means largeness of mind, soul-greatness, loftiness of purpose. A magnanimous person is above every thing little, low, and mean. He is above doing an unkind act because somebody has mistreated him. Such a man takes no notice of small offences. He does not bear a grudge against anybody, and never tries to take revenge. A man with a big soul is always quiet in a storm of trouble. He never gets discouraged because people misunderstand him and he keeps calm when men try to harm him. A great hearted man does good to those who do him wrong. Shall I tell you about a little boy who had a big heart? Henry Gray was his name. He lived in a large city and was every day thrown into the society of a great many other boys. He was high tempered, but he had a strong will and whenever he was insulted he would say to himself: "Now, that is a little thing and I will lose control of my temper on account of it. I will not stoop to return angry words for angry words but I will try soft answers and see if they will not turn away wrath. I will not allow myself to hate anybody and I will never do a mean thing because another boy has been mean to me." Henry's school-mates respected him but they thought he was unmanly. They told lies about him, but he took no notice of them. He would not say unkind things about those who talked unkindly about him but he would say and do good things about his enemies. It took people a long time to learn all about his noble nature, but he did not mind that. He would say when abused and insulted that he must have peace with his own conscience even if every body turned against him. It shows a little soul to be always fretting and writhing under trouble. Great minds are too busy with great thoughts and deeds to be annoyed much by small insults. The great men of the world have always been misrepresented and misunderstood, but they have lived grandly notwithstanding. Small, vulgar minds are always full of anxiety and trouble, and are afraid they will be misunderstood; but the great soul always has a brave heart. He keeps right on his way when everybody turns against him. He never worries about what people in the street will say about him. He just leaves everything in the hands of God, who never lets anything but good come to any of his children who love and trust in Him. A large-minded person knows that nothing evil can last long. He cares but little for a great name. He walks with uprightness of heart, and looks ahead for his reward. Such was the life of Henry Gray. Such too was the life of the Saviour of men, who has set us the best example of magnanimity.

MOTHER NOT TO BLAME.

Tom had been an idle, careless, mischievous boy in school. He did not mean to be a bad boy, but he wanted to do about as he liked, without seeming to care how much he troubled others by it. He had a seatmate who was quite unlike him, in that he was careful to try to please his teachers.

One day Tom heard the teachers talking about some of their pupils; he heard his own name mentioned, and then that of his seat-mate.

"Jamie must have a very lovely mother, I think," said one; "for he is always so polite and agreeable, and tries very hard to please all who are around him."

"I have heard that Tom Dunn's mother is a good woman," said another, "but I don't see how it is that she has such an unpleasant boy. I think he has a generous nature, and when he likes can show fine manners. It is my opinion his mother tries to teach him just what is right, but he will not listen to her teaching. You know there is many a boy that will go on to destruction in spite of his mother."

Tom had heard enough to make him a miserable boy for the rest of the day; and he had not put conscience away so far but that he could hear a whisper: "You've been a mean boy, and they've laid it all to your mother!"

Now he did really love his mother, and could not bear the thought that he had brought discredit upon her name. After school that night he lingered until the others had passed out, and, going up to his teacher, he said slowly, and as if he hardly knew how to say it: "I want to tell you—that that mother isn't a bit to blame. Don't lay it to my mother—all my bad ways, I mean."

I don't think Tom thought at all what a brave thing he was doing; he did not think of anything but the wish to defend his mother; but when the teacher took his hand and said: "Your mother must be a brave lady, Tom, for her boy has shown himself brave to-night, and I shall expect good things from him in the future;" he thought, "I wonder if the other boys know that, good or bad, all they do is laid to their mothers."

PRAYING AND DOING.

"Bless the poor children who haven't got any beds to-night," prayed a little boy, just before he lay down in his nice, warm cot on a cold, windy night.

As he rose from his knees his mother said: "You have just asked God to bless the poor children: what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what, then, are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I will give them some."

"But you haven't enough money to buy all you want and perhaps never will have; what will you do to bless the poor now?"

I will give them some bread."

"You have no bread—the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are—you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money, I have seven pennies; I'll give them four. Wouldn't that be right?"

I LOVE THE BIBLE.

It has been said that a pebble in a stream may change the course of the brook, so a single act of faithfulness on the part of one of God's children may change the current of human life.

When Mr. Hone, who wrote the "Every-day Book," and was of sceptical views, was travelling through Wales he stopped at a cottage to ask for a drink of water, and a little girl answered him: "Oh, yes sir; I have no doubt mother will give you some milk. Come in."

He went in and sat down. The little girl was reading the Bible. Mr. Hone said: "Well, my little girl, are you getting your task?"

"No, sir; I am not," she replied; "I am reading the Bible."

"Yes," said he, "you are getting your task out of the Bible."

"Oh, no," she replied, "it is no task to read the Bible; I love the Bible."

"And why do you love the Bible?" said he.

Her simple, childlike answer was: "I thought everybody loved the Bible."

Her own love to the precious volume had made her innocently believe that everybody else was equally delighted to read God's Word. Mr. Hone was so touched with the sincerity of that expression that he read the Bible himself, and instead of being an opponent to the things of God, came to be a friend of divine truth.

THE CAMEL AND THE MILLER.

Did you ever hear the fable of the camel and the miller? Once a miller was waked up by his camel trying to get its nose into the tent. "It's cold out here," said the camel, "I only want to stick my nose in." The miller made no objection. After a while the camel asked leave to have his neck in, then his fore feet; and so, little by little, it crowded in its whole body. This, as you may well think, was very disagreeable to the miller, and he bitterly complained to the forth-putting beast. "If you don't like it you may go," answered the camel. "As for me, I've got possession, and I shall stay." Do you know what that camel was like? Bad habits; little sins. Guard against the first approaches, the most plausible excuses, only the nose of sin. If you do not, you are in danger. It will edge itself slowly in, and you are overpowered before you know it. Be on your guard. Watch.

THIN and impure blood is made rich and healthful by taking Hood's Sarsaparilla. It cures scrofula, salt rheum, all blood disorders.

LADIES, BE ANIMATED!

The most delightful thing in this world is a pretty, animated woman. She has the effect of a ray of sunshine wherever she goes; and every person likes her. In the social world such a woman will always be a success, because, while society does not require gaiety or mirth, it does most emphatically demand cheerfulness and animation. And those women who have lost their animation by disease will do well to use Beecham's Pills, the great and universal cure for the many weaknesses and irregularities common to women. If your druggist does not keep them a box will be mailed you for 25 cents by B. F. Allen Co., 365 and 367 Canal Street, New York, Sole Agents for the United States.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 17, }
1891. }

SIN THE CAUSE OF SORROW.

Hosea 10
1-15.

GOLDEN TEXT.—Your iniquities have separated between you and your God.—Isaiah lix. 2.

INTRODUCTORY.

Hosea prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah and of Jeroboam, son of Joash, king of Israel. His prophetic career extended therefore over a long term of years. Very little is now known of his life. His father's name was Beer, and belonged to the kingdom of Israel.

I. **Israel's Sin.**—During the reign of Jeroboam, the kingdom of Israel had attained its greatest material prosperity. Its religious and moral interests, however, showed no corresponding advancement. Instead the people were ever sinking deeper into idolatry. Jehovah, the God of Israel, was still nominally worshipped, but it was with heathen rites, and all the abominations attendant on the worst forms of heathenism were common among the people. The prophetic denunciations against the iniquities of the people make it clear that injustice, cruelty and oppression were alarmingly prevalent. Every species of wickedness was common. The holy law of God was trampled underfoot. It was Hosea's mission to bring the people to repentance. To effect this he denounced their wickedness, under various images he endeavoured to show them how hateful it was. He made known to them the fulness of the divine mercy and willingness to pardon, if only they would listen to God's message and turn from their sins. He also uses the language of stern rebuke, and warns them faithfully of the evil consequences of their continuance in sinful courses. He opens his prophecy by comparing Israel to a vine—a comparison frequently used in Scripture. It was an empty vine. It had deep roots, wide-spreading branches, abundance of leaves. It was beautiful to look at, but it was virtually useless. Its fruit was for itself. This betokened the outward prosperity of the nation, but the people had only grown the more selfish. God bestows his blessings on men that they might use them aright for His glory and for the good of others. The words of the prophet also indicate that as the people prospered in temporal things, they became more idolatrous and superstitious. "He hath increased their altars." Their idolatrous worship was extended and made more showy, "they have made goodly images." "Their heart is divided." They outwardly professed to worship God, in reality they served Baal. As in Elijah's days, there were some who still halted between two opinions. This profusion of service to God and living practically as heathens could not long continue. The national prosperity was beginning to wane when they should "be found faulty," that is, guilty, and their guilt would be brought home to them. Then altars and images were to be thrown down in one common ruin. When calamity came upon the people they would then be convinced of their folly. The anarchy and confusion that followed the overthrow of successive kings brought them to confess that their misfortunes had come upon them because they feared not the Lord. They bewailed the lawless condition into which their land was plunged. They said "We have no king, . . . what then should a king do to us?" Another of their sins is pointed out in that they had been guilty of making rash and sinful engagements, "they have spoken words, swearing falsely in making a covenant." In consequence of this "judgment springeth up as hemlock in the furrows of the field. Sin and its punishment are as inseparable as are cause and effect. The people of Samaria had been proud of the golden calf and the gorgeous temple that had been set up at Bethel, here called Bethaven, signifying instead of the House of God, the House of Vanity. The idols in which the people had reposed their trust would become to them a source of weakness and fear. When Assyria should prevail over Israel the idols would be carried away as spoils of war, as a present to the king. Then the people would understand their own folly and that of their rulers who had established idolatry. Like foam on the water, the monarchy of Israel was to be blown away by Assyria. Aven, that is, Bethel, here described as "the sin of Israel," was to be destroyed and where the idolatrous altars stood should be a scene of desolation, thorns and thistles covering the places where they stood. So terrible would be the sufferings of the people that they would call on the mountains and cry to them "Cover us; and to the hills fall on us," preferring death to the endurance of the miseries that would come upon them. The people had persisted in their sinful ways for a long time. They had gone on in profligacy since the conflict in Gibeah. God had lengthened out the day of mercy to the sinning Israelites. Their condition had been pleasant, temporal prosperity had been given them, but they had continued to transgress and now they are warned that punishment will overtake them if they continue unrepentant.

II. **A Call to Repentance.**—God is infinite in mercy. Judgment is His strange work. Long and determinedly as these people had sinned, an opportunity is still afforded them for escape. Keeping up the agricultural figures already employed, the people are exhorted to "sow to yourselves in righteousness." Unrighteousness had been rampant throughout the land. It was time it should cease. They were urged to live righteously henceforth. The law is unchangeable that what a man sows he will also reap. So if they sow righteousness, they will reap its fruit, mercy. They are also urged to "break up your fallow ground." While they had been pursuing iniquity, they had allowed their better nature to remain uncultivated, and instead of the fair flowers of a good and virtuous life, evil passions like hurtful weeds had flourished there. "It is time to seek the Lord." Long had they disobeyed and forgotten Him. It was now high time to seek His face. There was still time before the threatened judgments would fall. Instead of judgment He was ready to rain righteousness upon them, to send the gentle influences of His grace and spirit that the fruits of righteousness might grow in them. Hitherto they cultivated wickedness and reaped iniquity. They had suffered for their own transgressions and through the iniquity of others. They had eaten the fruit of lies, faithlessness. They had trusted in themselves, in their own devices and in the number of men they could muster in their own defence. Had they trusted in God and served Him, He would have been their protector and then should have been safe. The lesson closes with a definite warning of the awful calamity that was impending over them. Consternation would seize the people of Israel. Their fortresses would be no defence for they were to be spoiled. It is uncertain what the historical reference here is, but it is plain that it means the overthrow would be swift, terrible, disastrous. "The mother was dashed in pieces upon her children." The cause of all these calamities was the sin of idolatry, and the numerous evils that sprang from it. "So shall Bethel do unto you because of your great wickedness." The overthrow would be swift and startling. "In a morning shall the king of Israel utterly be cut off."

PRACTICAL SUGGESTIONS.

God's mercy is unwilling to leave people in their sins. He sends His messengers to warn them and point out the way of deliverance.

The Israelites sought to serve both God and idols. It cannot be done. "Ye cannot serve God and Mammon."

False religion produces bad morals. "As men sow they shall also reap."

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 6th, 1891.

FIFTY Presbyteries of the American Presbyterian Church have overtured the General Assembly to deal with the Briggs Inaugural address. Why is all this overturing needed? Is not the Supreme Court capable of attending to its business without so many reminders from the lower courts? Besides, the fifty Presbyteries will be represented in the Assembly, and their representatives will constitute about one-fourth of that body. Looking at the matter from a legal standpoint these overtures seem needless, and still it is highly gratifying to see the Presbyteries so ready to stand solidly for sound doctrine.

DR. STORRS is of the opinion that what the Churches need in order that more money may be obtained for missionary purposes is not changes in committees and other parts of the ecclesiastical machinery. The thing specially needed is "nothing less than lifting the entire level of Christian feeling and purpose in all our congregations." Exactly so. Tinkering at a locomotive will do little good without steam. The ecclesiastical parliaments will meet next month, and there will, of course, be the usual criticism on the work of the boards, committees and other parts of Church machinery. If everybody, but especially the critics, would come to the conclusion once for all that the principal thing the Churches need is more spiritual life something would be gained.

RIGID economy may be all very well as a matter of theory, but when the Hon. Commissioner of Public Works proposed the other day to move the old desks from the Legislative chamber and put them into the chamber of the new building, there was a loud "no, no" chorus from both sides of the House. There was a good deal of human nature in that chorus. We all admire economy provided somebody else practises it. The man who advocates the cutting down of salaries in Church or State is generally careful to exempt his own. If any of the funds are short at next Assembly no doubt there will be the usual speeches about retrenchment. The right way to meet criticism of that kind is to propose something that will touch the critic's own salary. It is always easy to advocate retrenchment provided somebody else does the retrenching.

THERE can be no reasonable doubt that the dead-line of fifty theory is largely responsible for the falling off in the number of theological students in certain quarters. How could it be otherwise? What young man of spirit, and spiritless young men are no use in the ministry, would wish to enter the ministerial profession if he felt reasonably certain of being thrust aside when his working power is at its best simply because his hair is beginning to turn a little grey or to fall out. Few fathers care to spend between \$1,500 and \$2,000 in giving their sons a seven years' course in college if they know that their sons in the ministry must stop work at an age when their sons in law and medicine are at their best. The dead-line of fifty business soon thins out theological colleges, and will, if adopted, do so in Canada as certainly as it does elsewhere. The worst feature of the case is that it keeps out of college the young men that it is most desirable to have in the pulpit. A young man willing to be kicked at fifty will never do much before he is fifty.

WHY should the General Assembly be asked every year to endorse organizations of one kind and another not closely connected with our Church work and not in any way under Church control? Before endorsing any organization the Supreme

Court should carefully enquire into its origin, object and modes of working, and pay some little attention to its *personnel*. Has the Assembly time to do all this? Is the business of the Church not quite as much as any body of men can attend to in ten hot days? We have a Church extending from the Atlantic to the Pacific, with six or seven hundred congregations, six theological colleges, a large Foreign Mission field and nearly a thousand Home Mission stations. If this Church with all its varied interests does not bring work enough into the Supreme Court to last ten days, there is something wrong somewhere. The plain English of the matter is the Assembly has more work of its own than it ever does with any degree of deliberation. When was there an Assembly that did not refer a large number of things to a committee to "report at next Assembly"? We all know that phrase. The Assembly never renders such good service to the Church as when it sticks closely to its own work. Besides endorsing organizations outside of the Church is always risky. No one knows what they may do. The Church that endorses everything that comes before it soon gets into the position of the business man who endorses every note placed before him.

WITH six theological colleges of our own, most of them full of students, it will not be necessary for the General Assembly to receive any specially unsuitable ministers from other Churches next month. Whether we have ministers enough is not a question that need be discussed. We have as many as the Church is willing to find bread for, and a minister, however devoted, cannot live without bread. If the Church would double its contributions for Foreign Missions, and treble the amount raised for Home Work and Augmentation, we might of course employ double the number of men in the Home and Foreign field and through an increased Augmentation fund maintain many pastors at points where they cannot live now. But the Church does not seem to be in any humour for trebling or even doubling its contributions at the present time. Many of our people could not do so if they tried. In a new country like Canada, where there is not much accumulated wealth, the giving power of many people is easily reached. Besides all this the fact that a minister wants to leave his own Church is no reason in the world why we should take him into ours. There may be good reasons but the simple fact that he desires to come is no reason at all. The Church is not now in special need of outside ministerial help. The old saw about room in the upper storey does not apply. There is no guarantee that any given man will get into the upper storey.

THE new Dominion Parliament is in session and the proceedings will in all probability be lively. It should be understood by all patriotic citizens that Canada is a particularly hard country to govern. Our legislators have difficult problems to solve and their solution is not helped by unfair criticism or by unreasonable demands on the part of the people. The shape of the country and the diversified interests of its different parts make fiscal legislation extremely difficult. The tariff that suits British Columbia best might injure important interests in Nova Scotia, while the fiscal arrangements that would please many in Manitoba might be ruinous to many in Quebec. Even in Ontario we have the cities and large towns arrayed against the country and farmers making fiscal war against manufacturers. Differences of race, language and religion do not simplify matters. Then too there is a loud cry from all quarters for millions to be expended in making improvements and the millions have to be borrowed if obtained and expended. Besides all this there is no use in denying the fact that many Canadian people, especially among the Liberals, are unreasonably exacting in their demands on public men. Even ministers of the Gospel who complain often and bitterly about the unreasonable demands of their congregations are not unfrequently found among the harshest critics of those who serve in Parliament. Let us all remember that serving the public in any capacity is no sinecure and that governing this Canada of ours is in many respects much more difficult than governing the British Empire.

THE tendency of human nature to go from one swing of the pendulum to the other was well illustrated in the Local Parliament the other day. For nearly twenty years the Province has paid the Hon. Oliver Mowat about one-fourth the salary that he could easily earn at the Bar. Towards the close

of last session a number of members from both sides of the House seem to have thought that it was high time to give the Premier "a raise." But that was not all. Acting on the principle that the labourer is worthy of his hire it was proposed to give Mr. Meredith an allowance of \$2,000 a year as a recognition of his services as Leader of the Opposition. This proposition is said to be unique in the history of parliamentary government. Well supposing it is, there is no reason why Ontario should not do a unique thing provided the thing is right. Were all Opposition leaders like Mr. Meredith few would oppose the proposition except those who oppose paying anybody. Mr. Meredith renders valuable service to the Province. He has an immense amount of ready information on every question. He rarely criticizes without suggesting something that he thinks better—a most invaluable quality in an Opposition leader. But who can tell that the next Opposition leader may be anything more than a snarling obstructionist or a demagogue who plays for the pit? As regards the Premier perhaps it would be better to let him die poor as William Lyon McKenzie died, as George Brown would have died had he not made money himself and as the Hon. Alexander Mackenzie may die some day. One of the conditions of parliamentary service in this country is that a statesman who does not steal must die comparatively poor.

THE ECCLESIASTICAL HORIZON.

ATMOSPHERIC disturbances are partial, not general, in their effects. Cyclones sweep over particular localities, leaving wreck and ruin behind them, but there are whole regions not far from their destructive track left untouched by their violent fury. So when the ecclesiastical atmosphere is agitated there are quiet nooks undisturbed by the commotions occasioned in the storm centres. At the present time the Presbyterian Church in Canada is one of these quiet resting places where only healthful breezes fan the cheek and stir the pulses to steady and sustained endeavour. The quiet is not the result of inaction or torpor, but because the activities of the Church are in a healthy state. There are no signs of morbid excitement, no restless discontent moving to feverish impatience, but a vigorous practical life felt in its robust glow throughout the Church from the Atlantic to the Pacific. That this happy state is the present possession of the Canadian Church is a matter calling for gratitude, not for boasting, most will be disposed to admit. Yet in recognizing such a condition it would be folly to assume that as compared with sister Churches in other lands it afforded ground for invidious contrast. The pharisaic spirit can be denominational as well as personal.

The Scottish Churches are agitated over several matters, and it is probable that their approaching Assemblies and Synod may be stirred by lively discussions on questions on which people think deeply and feel keenly. The Higher Criticism has come to be a living issue in the Scottish Churches, and has several men of marked distinction among its exponents. How far sympathy with a movement, new in Scotland though old in Germany, has permeated the life and thought of the Scottish people it would be difficult to say. It is the novelty that attracts attention, the deep and steady currents flow onward with little noise. That the men who are most conspicuous in the new movement have much popular sympathy with them is apparent to all observers, but the exact nature of that sympathy is not so easily defined. There are many who coincide with them on intellectual grounds, and are ready in advance to receive the theories on revelation and inspiration the theologians of the new school from time to time advance. Others, and possibly in larger numbers, do not disturb themselves with the character of the views propounded, but they have unqualified admiration for the mental vigour, the ripe and varied scholarship and the high moral and personal worth of the leaders who occupy so prominent a place in the Scottish Churches at the present time.

Whether questions arising out of the development of current religious thought may occupy a prominent place in the discussions of the Church of Scotland Assembly is at present uncertain. Animated speech will no doubt be mainly confined to a subject of a religio-political rather than a theological character. In Scotland as well as in Wales disestablishment is a question of some practical vitality. Throughout the Church of Scotland defence leagues have been formed and much impassioned oratory has been expended with a view to stem the rising tide in favour of disestablishment.

Within that Church opinion is overwhelmingly in favour of the continuance of things as they are. If ministers or people are to be found who sympathize with the disestablishment crusade, they are every chary in the expression of their opinion. Discussion in the proper sense of the term need hardly be expected, but no doubt words of burning indignation will be uttered against a movement that would materially alter the status of the Church of Scotland ministry.

In the Free Church the burning question will undoubtedly be the attitude assumed in relation to the Higher Criticism. It is not likely that the Church will depart from the position taken at last General Assembly. Though the composition of that body may be slightly different from that of last year, it is hardly probable that different conclusions will be reached, and that the decisions come to will be reversed. To a certain extent the questions so ably and keenly discussed a year ago will be reopened. Several influential Presbyteries and prominent men have been greatly dissatisfied with the action of the large majority in last Assembly, and they are bent on having the views of some of the theological professors re-discussed. The Committee on Revision will also present their report and a deliverance on the subject of inspiration is asked for. Controversy will doubtless be keen, though present indications do not lead to the expectation that the result will differ materially from that reached a year ago.

There will no doubt be lively debates in the United Presbyterian Synod. The report of the committee appointed to investigate the condition of the Theological College may give rise to a wordy combat, though serious difficulties need hardly be anticipated. The disestablishment question will also raise a breeze. There has been a movement, of limited extent, within a Church whose record may be described as one of uncompromising voluntarism, to shelve the question of disestablishment and discharge the standing committee to which this question has for so long been specially entrusted. The friends of establishment have found allies in an unexpected quarter. Though some of the men in this new departure are prominent and influential, it does not as yet appear that they have been successful in securing many converts. The veteran voluntaries in the United Presbyterian Church are sure to make themselves heard, and their voice will be emphatic against compromise.

The English Presbyterian Synod, now in session under the Moderatorship of Dr. John Munro Gibson, has virtually surmounted the difficulties of the revision movement. The question in its probably final stages will be considered, but serious divergences of view can scarcely be looked for. To all appearance that branch of the Presbyterian family will now become quiescent and steadily and yet more energetically pursue its special work to which its attention has been principally directed during the past year. The same may be said of the Irish Church. For the present it has no burning questions agitating the body. Unless it may have something to say about Parnell and Home Rule, there is nothing to divert attention from the proper work which it is so successfully engaged in.

The brethren across the boundary line will have to deal with one or two subjects of more than passing interest. The Briggs controversy will stir up the Ruperts of ecclesiastical debate, and the result will be awaited with deep interest. The Revision question will also receive attention, and the course that may be taken cannot with certainty be anticipated. Many will no doubt look with curiosity as to the course to be pursued on the question of Deaconesses.

There are no indications that the serenity of our own approaching General Assembly will be ruffled by the emergence of distracting questions. All the more reason why that intelligent and competent body should direct their best energies to the promotion of the increased usefulness and spiritual vitality of our beloved Zion.

THE MISSION CHURCH.

HOW to reach the unchurched masses is still a fruitful theme. Thoughtful men of all shades of opinion are giving it a large measure of attention. Varied are the suggestions offered and numerous are the practical endeavours to find the solution of a problem that presents itself with stronger or weaker force to the Churches of every denomination. The amount of attention directed to this question is in itself a rebuke to the aspersion often thoughtlessly cast on the Churches that they

are indifferent to the condition of those who have ceased to frequent the services of religion. The very activity displayed, from the wide-reaching scheme of the Salvation Army at the one extreme, to the unpretentious mission started in a necessitous district or the humble individual Christian who gives personal effort to reach some poor souls perishing for the Bread of Life at the other, is an evidence that honest endeavour is put forth to do a part of the work that lies at the door of the Churches. Every mission Church planted is a proof that there is a recognition of the fact that the Church is under obligation to make provision that the means of grace should be within the reach of all. And yet the mission Church *per se* is only good for the present distress. Its existence is a tangible evidence of how far we have departed from the simplicity of the Gospel in its early days. It shows that class distinctions, making themselves apparent in so many ways, has invaded the sacred precincts of the Church, for which there is no warrant in the New Testament. It is the presence of the worldly spirit and not the spirit of Christ. True Christianity recognizes that there are social distinctions, that there are riches and poverty, but nowhere does it recognize that either condition is necessarily a basis for moral distinction. The evangelist tells us that to the poor the Gospel is preached, but it is not therefore to be inferred that only they stand in need of the Gospel.

In relation to the divine plan of redemption mankind, irrespective of numerous diversities, is a unit. All alike, be they rich or poor, savage or civilized, need the saving power of the Gospel. The rich as well as the poor require faithful dealing. The Gospel message is for man as man. The good news is for all people. In the house of God there should be no place for mutual repulsion. So far, however, have we travelled from the simple ways of the early Church and so intricate have social conditions become that the poor have drifted away from the Church, and special missions have seemed the most immediate way of reaching them. These missions have met with a large degree of encouragement and support and have done effective work in almost every place in which they have been instituted. It has been remarked that in many instances the class of people specially benefited by them have been raised in the social scale, affording ocular proof of the truth of the apostolic statement that godliness is profitable for the life that now is as well as that which is to come. They do not care to remain in the midst of the untoward circumstances which their necessities compelled. They have found their way into more congenial neighbourhoods and joined the Churches in better quarters.

All this is satisfactory as far as it goes, but the complaint now is that it does not go far enough. It is claimed by those who give earnest attention to this aspect of the social problem that the lapsed mass is constantly receiving large accessions from the unfortunate in the middle class. The fallen who are raised are only the few while the marsh from which they are rescued one by one is filling up with the constant stream flowing into it. Would it be advisable then to give up present modes of mission work among the neglected? By no means. The good that has been done, the increased support it is receiving and renewed effort for its extension forbid any relaxation of work in this direction. It is best to retain it and press its fuller development until better and more effective methods can be devised.

What the Church of to-day needs is a fuller realization of the mind of Christ, more of the spirit of consecration to His service, a tenderer regard for the weak and the erring. Personal effort among the class of people for whom the mission Church is specially intended would be doubly blessed. Many well-to-do Christian people give gladly and liberally of their means for the support of mission Churches, and pray for their success. How much better it would be for those who have time at their disposal to go occasionally among the attendants at the district mission Church, not in a patronizing and self-complacent way, but with large, loving human sympathy, a realization of the common brotherhood of humanity and above all in the true spirit that Christ inspires.

Again a practical and sincere Christianity in all the activities and relations of life would afford the best of all solutions. An upright godly life beaming with brotherly kindness would be one of the best solvents ever invented for the removal of the evils we deplore. What hinders its growth? Do not the worldliness and the selfishness within the Church chill the atmosphere most favourable to the growth of these plants of the Heavenly Father's own planting?

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) This weekly continues to give its readers the best current literature of the time.

THE *Illustrated London News*, American edition, contains, as usual, fine illustrations of the leading events of the week and a variety of contributions from the pens of the best writers of the day.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Every week this well sustained and ably conducted magazine presents its readers with a choice variety of instructive and entertaining literature, handsomely illustrated.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—Fine illustrations, good stories, useful and entertaining reading admirably suited to the tastes and capacities of its interesting circle of admirers make this a most admirable magazine.

ST. NICHOLAS. (New York: The Century Co.)—This monthly for young readers, this month, is full of attractive reading. It has numerous and finely executed illustrations and contains a rich variety of contributions by a number of able writers, who excel in the gift of addressing youthful readers.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—Even to New Yorkers Broadway constantly presents a scene of ever varying interest to readers. Outside of that metropolitan city the paper on the well known thoroughfare, with its vivid illustrations, will afford much enjoyment. Kelley's second paper on "An Ocean Steamship—the Ship's Company," finely illustrated, is graphic and readable. Other papers of note are "The Transfer of the Temple of Ise," with illustrations by Japanese artists, and "Shakespeare as an Actor." There are several good short stories; one by Octave Thanet, "Jerry," is concluded, and "An Alabama Courtship" proceeds. Poems of decided merit and the usual features of this excellent monthly make up a capital number.

HARPER'S MAGAZINE. (New York: Harper and Brothers.)—Naseby Church affords a fine subject for the frontispiece of the May number. It also forms one of the thirty three illustrations to a charming descriptive paper, "The Warwickshire Avon," by A. I. Quiller Couch. Among the more attractive contributions copiously illustrated are "Some American Riders," by Colonel Dodge, U.S.A., "The Argentine People and their Religious and Educational Institutions," by Bishop J. M. Walden; "The English Ancestry of Washington," by Moncure D. Conway; "The Salvation Army," by Archdeacon Farrer; "The Republic of Uruguay," by Theodore Child; and "Roman London," by Eugene Lawrence. "Over Johnson's Grave," by Walter Besant, is certain to attract the readers' attention. In addition to the strong serials by Charles Egbert Craddock and Thomas Hardy, there are several charming short stories, some choice poetry and the usual departments.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—There has been no story so extraordinary in its plot and so forcible in its vivid descriptions as the late Douglas O'Connor's "Brazen Android," the concluding portion of which appears in the *Atlantic Monthly* for May. It is followed by a portion of a hitherto unpublished journal of Richard H. Dana, which describes a voyage on the Grand Canal of China. Miss Jewett has never done anything better than her description of the return of the Hon. Joseph K. Laneway to his native town, Winby. Mr. Parkman has an admirable concluding paper on the "Capture of Louisbourg by the New England Militia." Mr. H. C. Merwin, on the "Ethics of Horse-Keeping," will interest lovers of that animal. Mr. William P. Andrews finishes a second paper on "Goethe's Key to Faust," and the well-known historian, Mr. George E. Ellis, has a paper on "Jeremy Belknap." There are four chapters of Mr. Stockton's bright serial, "The House of Martha." The usual reviews and the Contributors' Club, which is divided among six writers, concludes a number remarkably well composed.

THE CENTURY. (New York: The Century Co.)—The first of two papers, "At the Court of the Czars," by George Mifflin Dallas, who was American Minister in St. Petersburg during the reign of Nicholas I, is full of interest. A fine portrait of that monarch supplies the frontispiece. A paper on "Visible Sound," by Margaret Watts Hughes, contains some curious things. Miss Josephine Lazarus gives a very interesting account of Louisa May Alcott. Some light is thrown on the Eastern question, by F. Hopkinson Smith, in a paper with the heading "A Bulgarian Opera Bouffe." The concluding paper on the "Salons of the Empire and Restoration" describes some of the most notable women of the period. Other attractive papers are "Game Fishes of the Florida Reef," "Exhibition of Artists' Scraps and Sketches," "Pioneer Mining in California," and "The Confederate Diplomats and Their Shirt of Nessus." This last, by John Biglow, contains some interesting diplomatic correspondence. The serials by acknowledged masters are up to the high standard maintained by the *Century*. The present number begins a new volume of this splendid magazine.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—In its May number this magazine continues to give a number of articles of special interest in connection with the Methodist Centennial. One of these is an account of a recent visit to Epworth, the cradle of Methodism, by the Rev. E. N. Baker, B.A., with ten engravings of the old town, rectory and church. Mr. Percy H. Punshon, who inherits much of his father's eloquence of diction, writes a graphic account of Napoleon's exile at St. Helena. Rev. Geo. J. Bond, B.A., gives an illustrated account of a recent visit to Ephesus, and of his exploration of the ruins of the famous temple of Diana. Another article, beautifully illustrated, describes the quaint old city of Zurich, and the strange prehistoric pile dwellings of Switzerland. Dr. Daniel Clark, Superintendent of the Asylum for the Insane, contributes an interesting paper on "Popular Delusions about Insanity and the Insane." Mr. Thomas Thompson gives a narrative sketch of graphic fidelity of an old-fashioned love-feast and other experiences of early Methodism in Toronto; and the Rev. George Bond tells a thrilling story of "The Castaway of Fish Rock." John Haberton's fascinating story, "All He Knew," is continued. The editor concludes his paper on "Methodism in the Eighteenth Century."

Choice Literature.

BOB AND HIS TEACHERS.

A GLASGOW STORY.

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

CHAPTER XXXII.

BOB GROWING WEALTHY—HIS THRIFT AND PATIENT CONTINUANCE IN WELLDOING.

Warren Hastings belonged to a noble English family—a family that filled a great space in the public eye in the days of Oliver Cromwell, but like many in those revolutionary days they came to grief and lost their all.

Warren was born poor; he was sent to the neighbouring village school where he learned his first lesson in company with the peasant boys of the place; but no misfortune could damp the ardour of the brave young spirit on whom this shadow had fallen, or quench the ambition of one destined by heaven to rule. He loved to hear the story of his ancestors—their valour on the field and their services in the Senate; and one day, when little over seven years of age, he laid himself down on the bank of the stream that ran through those ancestral domains and said to himself: Is it not possible for me to recover all these houses and lands that once belonged to the family? By the help of God they shall be recovered, and seventy years from that time he did recover them and entered upon their possession!

"By the help of God I will." That was the resolution to which Warren Hastings came on that memorable occasion and he never lost sight of it. He entered the army, rose in the service, rose like a star, rose till he became Governor General of India and the ruler of two hundred millions. His income was immense and his gains from many sources were boundless. He had no difficulty in paying the lordly owner of the estate his price and settling down without a cent of debt.

Something like this seemed to be the secret of Bob's industry and great success in the work to which he had given himself. He and his mother had all along occupied a very humble position in life; but that had not been the case with all his ancestry as I gathered from certain memoranda in that old Bible over which his mother so often pondered. It appears that that Bible was originally the possession of her great grandfather, a gentleman that once held a high position in the royal navy and whose descendants took to the water as naturally as young ducks. The Bible had come into the hands of Bob's father as an heirloom and so was prized on that account as well as for its great treasures.

Now the question which I have often raised in my own mind is: Was Bob actuated with some such resolution as that of Warren Hastings? Did he really mean to raise the fallen fortunes of his family and win for himself a place equal to any of his kith or kin that had gone before? He had done well for the company whom he served since he had gone to the continent of Europe. He had succeeded in keeping the first place for them in all the great cities, Paris, Vienna, Berlin, Milan, Florence, etc. No chintzes like the Balfours'; no patterns more admired than theirs; and it was a great satisfaction to the young artist to see the fine ladies in the afternoons in those great cities arrayed in dresses the designs of which he had himself devised.

The profits of the company were immense though their expenses were great. Bob's income had been doubled and his prospects could not be brighter. It was easy for him to save money now without the least appearance of parsimony. His private expenditure was very moderate for his manner of life was extremely simple as might be expected from his early training. His mother had taught him thrift and the same lesson had often been presented to him by Miss Carruthers. She did so, she told me, as a means of grace—as a means of building up the character into a true manhood and quickening the pulse of an honourable ambition.

Here is the value of a thrifty habit in a young man—not simply that it saves him from spending needless money as on sweetmeats, cigars, drinks, treats, buggy rides, boat rides, etc., but that it saves him from the scorching fires of temptation or the dry rot of laziness or soft indulgence. There is a thriftiness which degenerates into meanness—a sort of cheeseparing thriftiness which begets contempt; but there is also a thriftiness which is perfectly compatible with all the elements of a manly independence; and not only so but a readiness to give as God has prospered. The man that spends needlessly on himself and has nothing to spare for the claims of Christ and his kingdom is the last man in the world to sneer at another for his godly habit of thriftiness and husbanding well his resources.

Miss Carruthers was right in insisting on the habit of thriftiness as a means of grace. There is a strange fascination which springs up in view of the humble gatherings or savings from one's own efforts. When a young man has saved one hundred dollars out of his earnings he feels that he is able to save another hundred; and when he has secured a small village lot on which he may erect a house some day he is comparatively safe. He has been faithful in little, and the chance is that he will yet stand on a higher plain and prove that he can be faithful in much. It is a pleasure to him to pass by his lot which by and by he fences and plants with the finest trees. He often takes a turn round that way and feels proud in its appearance. It is a pleasure to him to think of the home that he shall yet build and the life he shall yet live there, and so the future to him is golden. Taking a companion along with him he says:—

"Do you know whose lot this is?"

"Yes, it is yours. What are you going to do? Build?"

"Yes, and live there, too."

"Oh, I see! My, but you are a fortunate chap."

"Well, why have you not a lot; your wages are as good as mine?"

"Oh, those cigars, sweetmeats, treats and drinks and presents to friends and—play the mischief with a fellow."

"How much did you spend in that way last year?"

"Can't tell."

"Last month then?"

"Can't tell, too much any way."

"How much last week? Say, last Sunday?"

"Well, two dollars any way."

"That was one item, only one?"

"Yes, only one."

"Well do you think you are any the better, more healthy, more manly, more intellectual, more respectable in the eyes of the world?"

"Oh stop, stop, I get enough of that at home."

"Well I have only this to say that there is too much leakage in that for you to stand long. You are running to waste very fast, and you know it. There is not a ship in the harbour could put to sea or could fight one storm with so many leaks. One big hole in her bottom would not be more fatal, and one great vice like intemperance or unchastity or blasphemy could not be more ruinous to your character."

"Stop, stop, I tell you, I have enough of that at home, I hate such lecturing. I can't put a cigar in my mouth without raising a storm."

"The young man who has learned to say no to such temptations as those adverted to, has made a great step towards manhood. He gains money and that is but a small part of his gains. He gains health and strength and that too is but a small part of his gains. He gains time, many a precious hour that might otherwise be wasted but which he redeems and turns to good account. He builds himself in godly habit, in moral fibre, in a manly sense of honest independence, and lays up a good foundation for the time to come. In all these respects he gains immensely, and so I repeat that the young man who has learned to say no in such hours of danger has taken a great step towards manhood. He is not a milksop ready to take in, and ready to yield to every companion good or bad that may approach him. His mind is made up, his purpose is fixed, his path is plain and along that path he holds on his way 'waxing stronger and stronger.'"

Pat Heenan is an illustration of the virtue of thrift. It was one of the principles which his employers propounded and encouraged among their apprentices to the utmost extent of their power. He passed seven years under this kind of discipline and during those years saved over two hundred dollars besides interest, all which the masters held at his command.

Two hundred dollars and interest? Is that all? No! What are we to say of his gains in other respects? What about the quickening of the pulses of ambition, the cultivation of moral habits, the saving of precious time for useful ends, the enlarged capacity of enjoyment, the purity of his tastes, the delicacy of his affections which resulted in this line of action?

This habit of thrift is good for the individual and good for the nation. There is no country where this habit prevails that is not strong. No fear of bankruptcy there. Take as an example France. During the Franco-German war she contracted a debt of two hundred million sterling. This was the indemnity which she had to pay the conqueror, but such was the thrift of her peasantry that the whole sum could have been paid from their savings alone! One day's expense for strong drink alone on the part of the British Empire would go a long if not the entire way, to evangelize the whole heathen world? There is certainly a dreadful leakage going on of the nation's strength. Who does not know that the waste of time, money, reputation, character, strength, health that takes place on the part of our young men, students, apprentices, clerks, is immense? Who does not see that the temptations which every young man has to face, that is, if he has to face them in his own strength, are all but irresistible and that in yielding—in coming under their power he comes under a burden too heavy to be borne.

Now, from all this Bob was saved by his habit of thrift. He made money, made it fast, but without anyone ever being able justly to charge him with meanness. No one could be more independent, gentlemanly in his deportment, generous in his disposition than he. It was in him, a native thing, and not put on for the nonce. He carried within him a thankful heart, for God had prospered him in all his ways, turned his sorrow into joy, opened up a door of usefulness when his way was hedged up, quickened his spiritual nature and touched his heart with a grace which made all his future golden. He may never have formed for himself any such resolution as that which Warren Hastings did. His ancestors may at one time have been in the possession of houses and lands that had passed away, and the idea may, for aught we know, have haunted him of recovering them and reinstating himself in the position of honour from which he had fallen. This may have been the case, and certainly he was in the fair way to honour and houses and lands; but as to whether he had any distinct, well-shaped purpose of the kind we have no knowledge. But of this we are certain, that there was an inheritance which he sought, which once was his—was ours, but which was lost—"an inheritance, incorruptible, undefiled, unfading in the heavens reserved for those who are kept by the power of God through faith unto salvation."

(To be continued.)

THE MISSIONARY WORLD.

THE DUFF LECTURESHIP.

Speaking of the Duff Lectureship, the *Missionary Review* for May says: We give somewhat extended reference to it as it commends itself for imitation in certain advantages in which it stands alone, not to say unrivalled.

This "Duff Lectureship" was founded in 1879 by Mr. William Pirie Duff, in pursuance of the will of his father, Rev. Alexander Duff, D.D., "for the establishment and endowment of a quadrennial course of lectures on some department of foreign missions or cognate subjects. A Board of Trustees was created, consisting of eight leading men, viz.: Baron Polwarth, Rev. William Lindsay Alexander, Principal of the Theological Hall of the Congregational Union of Scotland; William Pirie Duff, Rev. Robert Gordon, of the Free Church; Rev. J. Marshall Lang, D.D., of the Established Church of Scotland; Hugh M. Matheson, Duncan MacNeill, Rev. Andrew Thomson, D.D., United Presbyterian, and their successors, as provided for. Here it will be seen that some of the foremost men of the leading evangelical bodies are put in charge of this Fund, with Mrs. Rebecca J. Duff Watson as consulting member.

It is further provided, That the lecturer shall be a minis-

ter, professor, or godly layman of any evangelical Church and shall hold the said lectureship for four years; That the lecturer shall choose his own theme, subject to the approval of this Board of Trustees, one year before time of delivery; That the lectures, at least six in number, shall be delivered in Edinburgh and Glasgow, and at such other times and places as the trustees may determine, between January and April of the second year of the lecturer's term; That the lecturer shall publish not less than one hundred copies of his lectures within one year following their delivery, to be distributed according to a list furnished by the trustees; and beyond these the published lectures become his own property; Out of the income of this trust fund the trustees first defray all necessary costs not falling to the lecturer to defray; then, on delivery of the course, the net proceeds of two years go to the lecturer; and upon the publication of the lectures he is entitled to the income of the remaining two years.

All other matters connected with the lectureship are left at discretion of this Board of Trustees, who become final judges in every matter pertaining thereto under these provisions. Rev. Thomas Smith, D.D., Dr. Duff's colleague in Calcutta, became the first lecturer, Rev. William Fleming Stevenson, D.D., the second, Sir Monier Williams, the third, and the editor-in-chief of this *Review*, the fourth.

The special features of this lectureship, which seem to us to be unique in their desirableness, are these: It is practically impossible that this trust fund should ever be perverted, abused or wasted; Though undenominational and Catholic in character, the evangelical standing and teaching of the lecturers is assured; Ample time is secured for the preparation and delivery of the course. The lecturer has at least two years from the date of his appointment to get his course ready, and one year more to complete its issue in printed form; Ample provision is made for the expense incidental to such preparation and publication. But one series of lectures is called for, but the lecturer holds his incumbency for a four years' term, during which the net income from the investment inures to his benefit. He is thus enabled to purchase any books, or bear any other needful expense of time and strength incidental to preparation; The repeated delivery in the great centres of population ensures a large and representative hearing, and brings the course before both the educated university students and the popular assemblies; The infrequency of the course allows an opportunity to the trustees to act with deliberation. It would not always be easy to secure for each current year a lecturer who had made the subject of missions a specific study, nor would it be always practicable even for such persons to prepare a special course at short notice.

If any other lectureship of missions has been established whose provisions are equally sagacious and foresighted, and generous, the writer knows not of such; and the details of this Scottish plan are presented somewhat fully in hope that the essential features may be largely and extensively copied in other parts of the Christian world.

BUDDHISM.

Buddhism is not the religion of any independent power on the earth at this hour except Siam, but it is prevalent in all the countries which have come under review in this study. In Bangkok alone there are ten thousand priests who are dependent on the people for daily food. Nowhere are the living force and the deadening influence of Buddhism more felt than in Siam.

We have little disposition and less space to attempt a presentation of Buddhism as a system of belief; but as it is the latest "fad" among a class of persons who dislike Christianity, because of its rigorous demands upon them, to prate about "beautiful Buddhism," we beg to remind our readers of its practical output. It may have tamed barbarians and helped to maintain order and discipline among some peoples, but it has not supported any people in their efforts to recuperate after disaster nor in their endeavours after progress. The mission of Buddhism is not to root out what it holds to be deadly errors, nor to proclaim truths, nor to build up a righteous kingdom. It seeks not to convert but to rescue from delusion and desire; the moral life is not the end but a means; morality is sheer mechanism; the end, the aim is not to be good for the sake of goodness, nor righteous for the sake of righteousness. It aims at no ideal excellence for the sake of the excellence. The realization of the moral idea is a blank which Buddhism cannot fill. Its conception of the kingdom of God is radically other than holiness, or ultimately holiness itself. Buddhism knows no sin, hence it can know no punishment of sin and, of course, it can know no pardon; nor can it know any prayer, nor sacrifice, nor thanksgiving. It has no parable of the prodigal son, or story of "the dying thief," because it has no God, no soul, no Saviour.

Sir Edwin Arnold, author of "The Light of Asia," who has been esteemed a foremost champion of the beauties of the Buddhist legends, and as exalting Buddhism at the expense of Christianity, in a conversation with Rev. Dr. Ashmore, on the *Belgia*, between San Francisco and Yokohama, said: I have been criticized for an implied comparison between Buddhism and Christianity in regard to doctrines derived from them and principles contained in them respectively. No such object was in mind. For me Christianity, rightly viewed, is the crowned queen of religion, immensely superior to every other, and though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the Sermon on the Mount for twenty epic poems like

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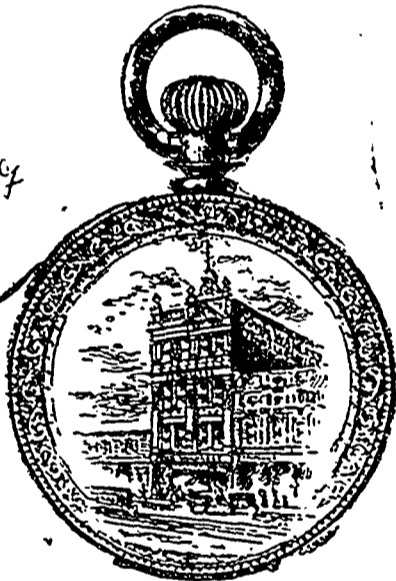
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Ministers and Churches.

EMBRO Presbyterians are going to build a \$3,000 manse.

THE Rev. John Lees has tendered the resignation of his charge of North Williams and North-East Adelaide.

THE Rev. J. Hamilton delivered a farewell sermon to his congregation at Wardsville recently. The reverend gentlemen and wife purpose making an extensive trip in Europe this summer.

STOFFVILLE and Melville Church, Cashel, is now a vacant charge and one of the best in the Toronto Presbytery, outside of the city. Address, Rev. K. Thynne, Markham, who is Convener of the Committee of Supply.

THE congregation of St. Paul's Presbyterian Church, Ingersoll, has decided to proceed at once with the enlargement of the church edifice on account of the largely increasing attendance under Rev. E. R. Hutt's able pastorate.

THE Rev. J. Leishman, late of Chester, was inducted to his former charge of Angus and New Lowell on the 21st of April by the Presbytery of Barrie. Quite a large congregation was gathered on the occasion to welcome their pastor home again.

SRVMOUR, the largest country congregation in the Presbytery of Kingston, has become vacant by the resignation of the Rev. J. Steele, B.A. The Rev. J. M. Gray, of Stirling, Moderator of Session, will be glad to hear from ministers who wish a hearing.

THE Eastern Section of the Home Mission Committee held its meeting in Halifax recently. Home Missions and Augmentation were discussed. The reports were all encouraging, especially that relating to the Augmentation Fund, subscriptions to which were more liberal than for some years.

THE Rev. M. W. Maclean and wife, Belleville, will sail from Montreal on May 13, per S. S. Vancouver for the old country, on three months' leave. During Mr. Maclean's absence the Rev. Henry Gracey, Gananoque, will attend to the home mission affairs of the Presbytery of Kingston.

THE members of St. Andrew's Church Institute, Ottawa, held the final entertainment of the season in the lecture room of the church last week, when Rev. W. T. Herridge occupied the chair and a most interesting programme was presented. The meetings of the Institute have proved very helpful during the past winter to the Church membership, being a source of great pleasure and profit.

REV. MESSRS. ROBERTSON, of New Glasgow, and Munroe, of Antigonish, have left on a trip to the Mother Country. Both gentlemen were handsomely remembered by their respective congregations before their departure, the former being presented with a purse of \$200, the latter with \$150. They expect to be away at least three months.

THE Rev. William Patterson lectured in St. John's Church, Toronto, on Thursday evening, the 30th ult., under the auspices of the Young People's Society of Christian Endeavour of that congregation. The lecturer's subject, "What we can do," gave him scope for his talents as an entertaining and helpful speaker. The meeting was a large one and appreciated to the full, as was very manifest, the address of Mr. Patterson.

AT a meeting of the Presbytery of Huron, held in London during the meeting of Synod, the Rev. J. S. Henderson, of Hensall, asked and obtained leave of absence for three months, and Rev. Mr. Fletcher, of Thames Road, was temporarily appointed Moderator in his place. Mr. Henderson intends to visit the Pacific coast. Rev. Mr. Anderson, of Goderich, was appointed Moderator of Session of Leeburn and Union Church, Goderich township, during the vacancy.

THE annual sermon to Orangemen was preached by Rev. Bro. George Burnfield, County Chaplain, in Bond Street Congregational Church last Sunday. He took occasion to refer to passing events which demonstrated the activity and zeal of the Roman Church, and the comparative lethargy on the part of the Protestants. He exhorted the members as men, as Christians and as good citizens, to watch and pray lest Canada should become a prey to the Roman hierarchy. He complained of the turmoil and confusion which papal intrigue had occasioned in the older countries, and stigmatized its influence as the enemy of liberty, progress and enlightenment.

LAST Sabbath the congregation of Cooke's Church, Toronto, commenced to hold services in the Pavilion, which they will do in future every Sunday until the new church is ready. There was a large congregation in the morning, and at the evening services the building was crowded. Rev. William Patterson, the pastor, conducted both services, but made no special reference to the occasion for the change. The regular services and Sabbath school are to be held in the Pavilion, the Wednesday prayer meeting will be held in the Christian Institute on Richmond Street, and the Christian Endeavour meetings will be held in the Friends' meeting-house on Pembroke Street.

AT the morning service in Old St. Andrew's last Sabbath Mr. James G. Begg was ordained and Hon. G. W. Ross, Dr. W. B. Geikie and Mr. J. J. Blain inducted as elders. This addition was found necessary owing to increased work and the removal and illness of some of the old members of the Session. Mr. Begg was the only one who had not held the office before, and to him were put the usual questions as to his belief in the doctrines of the Church as set forth in the Westminster Confession of Faith. The other three were welcomed into the fellowship of the Session. The sermon preached by the pastor, Rev. G. M. Milligan, was appropriate to the occasion, being an exposition of Presbyterianism.

Two Chinamen were received into the membership of the Christian Church in Knox Church, Winnipeg, on the evening of April 10. They had both been under Christian instruction for several years, and had given good evidence both of their acquaintance with the great truths of the Gospel and of their desire to lead a Christian life. Their profession of faith and baptism was witnessed with great interest by the assembled congregation. This step, though for some time expected, has much encouraged Mrs. Watt and the ladies associated with her in the Chinese work in Winnipeg.

KNOX CHURCH, Owen Sound, has secured the services of Principal Grant for its anniversary on May 24. Special sermons will be preached morning and evening. Collections in aid of the church debt. The Canadian Churchman says of him: President Grant, of Queen's University, is a man of whom Canada may well feel proud. He has a brain of the highest and strongest intellectual calibre, but he also comes down into the popular arena as a participator in national and other questions, with wise counsel and eloquent voice. No one can listen to him without both pleasure and benefit. His recent utterances on Christian Socialism and Imperial Federation are valuable contributions to these subjects.

THE Rev. Principal Grant, D.D., in response to a requisition, signed by leading citizens of Owen Sound and prominent men in the county of Grey of both shades of politics, has engaged to speak on "Imperial Federation" in the town hall, Owen Sound, on Friday, May 22, 1891. A local journal says: Principal Grant is the author of "Ocean to Ocean," "Picturesque Canada" and numerous other works on Canadian and social subjects. In fact he is unquestionably the best authority on Canadian affairs in the Dominion. He is thoroughly master of every point bearing on the relation of Canada to the Mother Country and also to the neighbouring Republic. This will be a rare literary treat, abounding with sparkling wit and bright humour throughout. As a platform orator, Principal Grant is unrivalled, and all should avail themselves of the opportunity of hearing him.

THE Rev. E. Mullan, who for nearly eight years has been pastor of the Presbyterian congregation Kilsyth, handed in his resignation to the Owen Sound Presbytery at its meeting held on March 17. Mr. Mullan preached his farewell sermon on Sunday, April 5. The family has moved to Toronto. Immediately after prayer meeting, recently, a large contingent from the congregation surprised the manse. The object of the visit was soon made known by Mr. William Beaton stepping forward and reading, on behalf of the ladies of the congregation, a deservedly complimentary address to Mrs. Mullan, the presentation of several tokens of good will from the congregation being made, by Mrs. John H. Moore. The address recounts at length the many excellent qualities of Mrs. Mullan and family, and the noble work they have done for the general welfare of the congregation.

THE Elora Express gives the following particulars of the late Mrs. J. G. Macgregor, mother of Mr. C. J. Macgregor, of Stratford: Jane Stirling was born at Tillicoultry, Scotland, April 12, 1802. She was a daughter of the Rev. Alexander Stirling, LL.D., parish minister at Tillicoultry. Her parents both died when she was young, and she was brought up by the maternal grandmother in Edinburgh. On December 3, 1830, she was married to the Rev. John G. Macgregor at Edinburgh. They came to St. John, N. B., in 1838, and to Guelph in 1847, where Mr. Macgregor became the first pastor of Knox Church. In 1853, Mr. Macgregor having been appointed headmaster of the grammar school at Elora, where they moved, and that position he held until 1871, when he retired from active work. Mrs. Macgregor died on April 7 after a short illness, and was but five days short of being eighty-nine years of age. Her eldest son, Alexander, died about a year ago, and surviving her are four sons and two daughters, all of whom were present at the funeral. The funeral was largely attended, her own sons, son-in-law and nephew acting as pallbearers.

THE Board of the Upper Canada Tract Society met last week with the Rev. John Burton, B.D., in the chair. Excellent reports were received from the colporteurs in Ontario and Manitoba. A hearty vote of thanks was given to the Upper Canada Bible Society for their very liberal grant, to aid in carrying on colportage work in Manitoba and the North-West Territories. A new departure in colportage work was arranged for, in the appointment of college students as colporteurs for the summer months. After full consideration, the following gentlemen were appointed for Ontario: Messrs. J. C. Stewart, William Graham, Andrew S. Ross and William McC. Kellock. For Manitoba and the North-West, Mr. F. Rouleau was continued. Mr. R. Yule was re-appointed and Mr. W. H. McDonald, another student, was appointed for Southern Manitoba. This will give ten earnest colporteurs in the field. All of these students have an excellent college record, one of them being a gold medallist. Arrangements were made for the annual meeting of the society next Thursday evening. The meeting will be held in the Northern Congregational Church, the Rev. Mr. Burton's. There will be addresses by Sir William Dawson, Principal of McGill College; Hon. G. W. Ross and other speakers. It will no doubt be a very interesting meeting.

THE members of the Christian Endeavour Society of St. Mark's Presbyterian Church, Toronto, organized a welcome home to their popular pastor, Rev. Mr. Stuart, last week. The meeting was held in the church, which was filled with members. Rev. Mr. Stuart went to California about three months ago with his family in search of health for Mrs. Stuart, and last week's meeting was an indication of the respect the congregation entertain for their pastor. Miss Smith, president of the Christian Endeavour Society, occupied the chair and conducted the business of the meeting in a manner that called forth the warm praise of the various speakers. A good programme of vocal and instrumental music had been prepared, and was thoroughly enjoyed by all present. The prin-

cipal item in the programme was an address welcome from the Christian Endeavour Society which was read by the secretary, Miss Mr. Stuart made a most appropriate reply thanked the members of the Society for their kind address and for the encouraging sentiment contained in it. Rev. Messrs. Wilson and Smith and Mr. Hodgson also addressed the assembly after which refreshments were served in the room. The musical part of the programme given by Misses Westwood, Jamieson, H. and Gibson and Messrs. Holmes, Winning, more, Manhard and Smith.

FRIDAY last will long be looked back to by the congregation of Bonar Presbyterian Church as a red letter day in their history, the occasion practically the birthday of the Church as an equipped and independent organization. For months past a mission has been held in St. Paul's Hall, and the movement gained in strength numbers until those forming the little assembly felt they might with prudence launch out as a fledged Church. A site was secured on the corner of Lansdowne Avenue and College Street, a modest, neat little edifice erected, it being the intention, as the work prospers, to build a structure in front of the present one, using the now completed for a school house. In this tentative little temple on Friday afternoon the nearer members gathered to be present at the dedication of their new pastor, Rev. Alexander McVray. The platform was decorated with palms and flowers and a magnificent bouquet graced the reading desk, while at the back of the dais was stretched the legend, "Welcome to pastor." Rev. J. A. Grant acted as Moderator and among those present were noted the following clergymen: Revs. Principal Caven, Dr. Par Alexander Gilray, J. A. Turnbull, Robert Leath, W. A. Hunter, R. P. Mackay, George Burnfield, J. Mutch, W. Reid (Weston), W. Frizzell, William Meikle and Messrs. D. T. Ainslie, Dr. Hunt, R. W. Prittie, David M. Gordon, etc. Rev. Malcolm McGillivray, of Carmers Church, Kingston, a brother of the pastor was an interested participant in the ceremony. Rev. J. A. Turnbull preached an earnest and appropriate sermon from Phil. ii. 15, after which Rev. Gilray delivered the charge to Mr. McGillivray. Dr. Parsons addressed the congregation, pointing out to them their share in the work of the Church. The singing of the well-known hymn "Onward, Christian Soldiers," and the benediction pronounced by Principal Caven closed the afternoon exercises. In the evening a social and musical entertainment was held to give a formal, no less hearty, welcome to the new incumbent. Rev. J. A. Grant presided with gracefulness and tact. Addresses were delivered by Rev. Messrs. Tibb, Turnbull, Alexander, Mutch and Dr. Parsons. The newly inducted pastor made a most appropriate response to the congratulations pressed by the preceding speakers. Solos were pleasingly sung by Misses Forbes, Osborne and Mr. Shepherd. Mr. Barton gave an effective solo and the choir at intervals rendered several telling selections. The settlement so happily effected promises well for the upbuilding of a large and influential congregation in a new and growing district in the steadily-expanding city.

PRESBYTERY OF WHITBY.—This Presbytery met in Oshawa on April 21, Mr. McKee, Moderator. All the ministerial members were present and a goodly number of elders. The Session records of Bowmanville, Port Perry, Newcastle, Cumby and Brooklin were examined and found to be carefully and correctly kept. The report of the State of Religion was read by Mr. McMechan on Sabbath Observance by Mr. Leslie; on Sabbath Schools by Mr. Kippan; on Temperance by Mr. McKee, and on Systematic Benevolence by the Statistics of the Presbytery by Mr. Frazer. These reports were adopted with their recommendations and were ordered to be forwarded to the

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Conveners of the several committees of Synod. Messrs. Abraham, McMechan, Leslie and Perrin, ministers, and Messrs. Gordon, Burns, McClellan and Hunter, elders, were appointed commissioners to the General Assembly. Dr. Robertson, Superintendent of Missions of the North-West, was nominated as Moderator of the General Assembly. Messrs. Leslie and Burns were appointed on the Synod's Committee on Bills and Overtures. Mr. McMechan expressed his adherence to his resignation and produced a medical certificate with regard to the state of his health. The Presbytery, with great regret, agreed to accept his resignation and dissolve the pastoral relation between him and the congregation of Port Perry, said dissolution to take effect on the fourth day of May. Mr. Abraham was appointed to declare the church vacant and act as Moderator of Session during the vacancy. Mr. A. McLaren, with permission of Presbytery, fell from his Protest and Appeal to the Synod. The Presbytery agreed to sever the tie between him and Enniskillen, Blackstock and First Cartwright congregation, said dissolution to take effect after the last Sabbath of June. Mr. McKeen was appointed to declare the church vacant on the first Sabbath of July and to act as Moderator of Session during the vacancy. The congregation of Pickering asked leave of the Presbytery to sell their present church and lot and with the proceeds to aid in building a new church on the lot adjoining the manse. The Presbytery granted the request and expressed gratification with the prosperity of the congregation. A committee was appointed to nominate the standing committees of Presbytery and report at next quarterly meeting, which is to be held in Bowmanville on the third Tuesday of July at half-past ten o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF HALIFAX.—This Presbytery met recently in Chalmers Hall, Halifax. Dr. Burrows and Rev. A. P. Logan being present were invited to correspond. Mr. Gunn's resignation of the congregation of Gore and Kennetcook and Mr. George's of the congregation of St. James' Church, Dartmouth, were accepted, to take effect about May 1st. Mr. Campbell to declare the first named vacant May 3rd, and Mr. Jack the second, May 10th. The Presbytery part with these brethren reluctantly, for they have been faithful labourers in their respective fields—Mr. Gunn for fifteen years, and Mr. George for four. But both had their minds made up to leave, and could not be induced to change them. Their brethren of the Presbytery will follow them with best wishes and prayers. Dr. Burns being advised by his physician to seek rest and change was cordially granted leave of absence for some months. The Presbytery offered to assist in providing supply for his pulpit. It is the earnest desire and prayer of all his brethren that the contemplated change and rest may by God's blessing result in restoration to his wonted good health. The Doctor informed the Presbytery that on the first of July next he would if spared complete the forty-fourth year of his ministry. The reports on Sabbath Schools, State of Religion and Temperance were read by the Conveners of the Committees on those subjects respectively, adopted and ordered to be forwarded to the Conveners of the Assembly's committees. Rev. John Cameron was appointed to moderate in a call at Yarmouth to Rev. E. D. Millar, at a time convenient to all parties. The General Assembly will be asked for leave to receive Rev. Dr. Burrows, late of Boston, and Rev. James Burgess of the Church of Scotland as ministers of this Church. A communication from the students of the Presbyterian College, Halifax, asking that power to dispense ordinances be given to a student catechist, going to Labrador, was remitted to the Assembly, with the request that the Presbytery be empowered to grant the same. The Presbytery met in St. Matthew's Church, April 22, at the conclusion of the closing exercises of the college, for the licensing of students, and will meet at Windsor, May 12 at 11 a.m., to license and ordain a missionary, and for other business.—ALLAN SIMPSON, Pres. Clerk.

HIGHER RELIGIOUS INSTRUCTION.

SENIOR ESSAY.—Maggie Munsie, Oliver's Ferry, Ont., D; Effie E. Storer, Battleford, Assa., D; Janet M. Lyall, New Carlisle, Que., M; Elizabeth McTavish, N. Bruce, D; John McClure, Brampton, D; Maggie McConnell, Beeton, Ont., D; Edgar Kaulbeck, Mid. Musquodob't, N.S., P.; F. Corrie Wilson, Carp, D; Laura MacPherson, Ottawa, M.; Jennie Porter, Strabane, D; Georgie Sayer, Klock's Mills, Ont., D.

Department.	Junior.	Intermed.	Senior.	Total.
Biblical	174	106	28	308
Doctrinal	49	17	20	86
History	30	21	18	67
Essays	12	15	12	39
Totals	265	159	75	500

Department.	Medals.	Prizes.	Diplomas.	Total.
Biblical	3	40	154	197
Doctrinal	3	6	46	55
History	4	18	33	55
Essay	9	9	18	36
Totals	19	73	251	343

OBITUARY.

GEORGE BARRON.

Another of the very few now left of the early settlers of Upper Nichol has just passed away, at the advanced age of eighty-eight—Mr. George Barron, J. P., well-known for many years and highly respected, as one of the leading men of the district. Mr. Barron was a native of the city of Aberdeen. He received the good common school education that has been the Scotchman's privilege since the time of the Reformation.

Nearly sixty years have passed since the first steps were taken in the settlement of Upper Nichol. The subject of this notice like many others at that period had had his attention turned to Canada, as holding out the prospect of a reward to the capable and industrious labourer, scarcely to be attained in Scotland, and the spring of 1830 saw him on this side of the Atlantic. In 1834 he was led to make choice of the new settlement in Upper Nichol, to which the name of Bon Accord was given.

In 1835 Mr. Barron was married to Miss Elspet Watt, a sister of Mr. Alex. Watt, and of Mrs. John Keith, with whom he had formed acquaintance during his residence in Whitby. Mr. Barron cordially deeded a portion of his land for a church and burying ground. A church was erected in 1839, known as the log church, in which divine service was for many years conducted by the late Rev. Dr. Barrie of Eramosa, and in his absence by the elders and other members of the congregation, among whom Mr. Barron took a prominent place, taking charge of the Sabbath school and teaching a Bible class of young men, many of whom are still with us and have a grateful remembrance of his devotedness to their Christian welfare. It is a notable circumstance that, at the funeral, five of these young men, all elders of the Presbyterian church, acted as pall-bearers.

In 1863, he rented his farm and took up his residence in Elora. The same year he and Mrs. Barron connected themselves with the congregation of Chalmers Church, of which he was chosen in 1869 to be an elder, whose duties he was very capable of discharging, being unusually well informed in the truths of Christianity, and having a good utterance both in prayer and exhortation. Few men had more correct views of the gospel of our salvation, and without anything of a very marked character in his Christian experience, he had an abiding persuasion that he was under unspeakable obligations to the grace of God that he had been made to differ from his former self.

Mr. Barron was one of a family of nine, of whom four survive—two brothers and two sisters. Mrs. Barron, whose age is nearly the same as that of her late husband, is left comfortably provided for, and on her decease, the bulk of her estate, after the payment of certain legacies, goes to the different missions of the Presbyterian Church, with the exception of \$500 to the Aged and Infirm Ministers' Fund, to which he also donated \$500 during his lifetime.

MRS. J. C. FORMAN.

On a recent Sabbath, preaching to a very large congregation in St. John's Church, Port Perry, from the text: "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh," the Rev. John McMechan referred to the death of Mrs. J. C. Forman:—

"What a melancholy illustration have we not had of the solemn truth of the words: 'In such an hour as ye think not, the Son of Man cometh,' since we last met in this sanctuary. One whose kindly and familiar presence was with us a week ago is not with us to-day, and shall not be with us again here forever. How little did our departed sister, how little did any other hearer, apprehend that ere the hours of the holy day would end she should be in the article of death. Yet so it came to pass. In such an hour as we thought not, the Son of Man came! You are all informed of the mournful particulars—how, ministering to her sick husband and after reviewing the vicissitudes of their married life, she read the precious and comforting words of Jesus in John xiv., and then, assisting him to bed, returned to the sitting-room where an hour later she was found lying in an apoplectic fit. But we are all persuaded that her lovely, useful, well-rounded life was complete in Christ, that she was 'ready' to be offered, that her work was done, that she had fought a good fight against protracted bodily maladies with patience and even cheerfulness, had finished her course and kept the faith, and is now wearing the crown of righteousness which her Lord had laid up for her. Her whole life was a life of preparation for heaven. She was a daughter of the Scottish Manse, taught out of the Scriptures and drinking from those wells of salvation ever since she first sat on her father's knee or nestled in her mother's bosom, and she grew in grace as she grew in years, developing a character of great sweetness and usefulness as a teacher of secular knowledge and of religious truth. Of all that she was as a wife and mother, those who have been bereaved of her companionship, good counsel, helpfulness, devotion and love are alone competent to speak, though we all can recognize the outcome of her life and work in the character of that family and household. All who knew her appreciated her neighbourliness, her sympathy for the suffering and the sorrowing ones and her practical kindness to the poor and needy. All felt her cordial greeting and her sunny smile as a benediction, and never is religion so attractive in the disciple as when it is so gladsome and happy. Her regular attendance at every diet of worship on the Lord's Day and her punctual appearance every Thursday evening at prayer-meeting were most noteworthy and praiseworthy. She loved Zion and Jerusalem and all that promoted the peace and the prosperity thereof. All that appertained to the cause of missions, and especially to the Woman's Foreign Missionary Society (and for years she was vice-president of our local auxiliary), lay near her heart. In all these lines she manifested the spirit that was in her, and set an example which all who loved her person and who revere her memory should imitate more sedulously than ever. Her loss shall long be seriously felt in this congregation and outside of it as well, but the feeling will be alleviated by the persuasion that hers is utter and everlasting gain. Truly, 'the memory of the just is blessed.' May it be the aspiration of every heart, 'Let me die the death of the righteous.'"

Then give we thanks, O Lord, for her,
Gone in Thy faith and fear,
For good she wrought, for seed she sowed
And left to ripen here;
For all the honour, love and peace
That keeps her name so dear.

British and Foreign.

THE National Bible Society, of Scotland, is about to send out two additional agents to China.

THE will of the late Rev. John Clelland, who died recently at Ayr, shows a personality of \$100,000.

THE late Mr. David Morton, of Perth, has left the most of his estate to the schemes of the U. P. Church.

No fewer than eleven lady missionaries have lately been obliged to leave the Punjab, chiefly on account of ill health.

THE M'Cririe-Roxburgh congregation, Edinburgh, are endeavouring to secure Mr. Lee, of Nairn, for their vacant pulpit.

MR. STEAD proposes a general council of representatives of all the Churches against Sir Charles Dilke's candidature.

LORD ABERDEEN occupied the pulpit of Craigdam Church, Tarves, on a recent Sunday, when he delivered an address to farm servants.

THE Free and United Presbyterian Presbyteries of Dundee have agreed to arrange for a general exchange of pulpits on the first Sabbath of October.

AN overture proposed by Mr. Moody-Stuart in Lockerbie Presbytery in favour of a union of the three Presbyterian Churches was rejected by nine to three.

A MOVEMENT is on foot for a mission on a gigantic scale to the young men of London, its object being to urge upon them the claims of the heathen and Mohammedan world.

MR. J. H. DICKSON has given notice in Glasgow Free Church Presbytery of an overture asking the Assembly to adopt means to diffuse information on systematic giving.

BELFAST Presbytery, as to the number of families, represents about one-fifth of the whole Church; it contains 14,000 stipend-payers, and raised last year for all purposes \$228,830.

THE Rev. John Smith, M.A., of Edinburgh, holds that the time has come when the multitudinous temperance organizations should be represented in one central council by delegation or otherwise.

IN the West Church at Kirriemuir, on Sunday week, a woman is said to have hurled her Bible from the gallery where she was sitting at one of the male members of the choir who had fallen asleep.

A MOTION expressing sympathy with the aspirations of the crofters who have been deprived of their former interest in the soil was unanimously agreed to by Sutherland and Caithness Free Church Synod.

THE small but handsome church erected in Albany Street, Edinburgh, for the deaf-mutes was opened on 18th ult., Sir William Muir taking the leading part in the ceremony. Rev. W. J. Hansell is the pastor.

ANDREW MILNE was refused as missionary and then offered to go as a servant. He blacked Robert Morrison's shoes and did a servant's work for a time, but became at length one of the greatest missionaries of the world.

THE Rev. George Allison, of Kilbarchan, having entered his jubilee year as a minister, Paisley U. P. Presbytery has appointed a committee to cooperate with his congregation in making arrangements for the celebration of the event.

GLENEG Free Church Synod has unanimously approved of the overture adopted by Lochcarron Presbytery anted the decisions of last Assembly in the cases of Professors Dods and Bruce. The overture against disestablishment and in favour of the reconstruction of the Church was agreed to by a majority.

THE Rev. Robert Collie, F. L. S., the new Moderator of the General Assembly of New South Wales, gave a vivid sketch in his inaugural address of the history of the Presbyterian Church in that colony, and called special attention to the important place in the federation scheme occupied by missions to the heathen.

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PROFESSOR BLAIKIE boasts that New College, Edinburgh, is the largest theological institution of any denomination in Britain, numbering this session 166 students. One-fourth are from other countries, representing Europe, Asia, Africa, America, and Australia.

TONGUE Free Church Presbytery has been instructed by Sutherland Synod to visit a congregation within its bounds whose minister has no elders or Kirk-Session, and absents himself from the Presbytery meetings. It was suggested by Mr. Connell, of Thurso, that his sustentation supply should be stopped, but it was replied that this could not be done.

PRINCIPAL CAIRD'S continued indisposition prevented the fulfilment of his engagement to preach in Glasgow cathedral at anniversary services. Dr. Burns conducted the service in the morning, and in the afternoon Mr. McEwan, of Claremont United Presbyterian Church, officiated, Mr. Orrock Johnston, of Westbourne Free Church, preaching at night.

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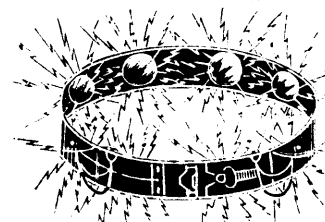
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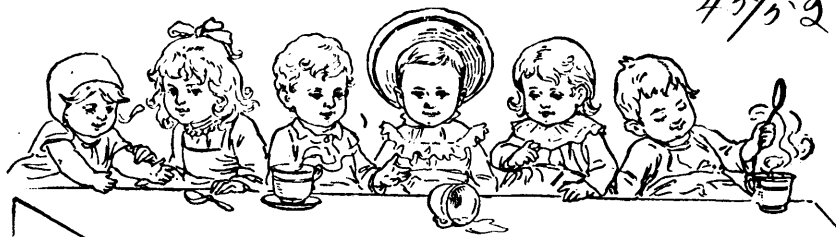


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THEY LOOK IT.

HOUSEHOLD HINTS.

HOW TO HARDEN CUCUMBER PICKLES.—Put a small piece of alum in the water that you freshen them in, and also in the vinegar.

FLOATING ISLAND.—Beat the whites of eight eggs to a stiff froth, then whip in four tablespoonfuls of currant jelly, four of fine white pulverized sugar, beat all to a firm consistency, then pour a small quantity of cream into a glass dish, and drop with a spoon the mixture into it; on this sprinkle coloured nonpareils. In serving pour some cream into the dish, and drop in the island.

POOR MAN'S RICE PUDDING.—(a la Creole).—Two quarts rich fresh milk, one stick of cinnamon, one cupful of loaf sugar rasped on lemon peel, half a cupful of rice. Take out one pint of the milk. Put all the other ingredients together in a wide shallow earthenware pudding dish, and set on the top of the stove for one hour and a-half, then set it in a slow oven. When it begins to bake put in half the reserved milk, fifteen minutes later the rest of the milk. The pudding should bake an hour in all; eat cold.

CHEESE RAMAQUINS are a dainty little dish to serve in a cheese course. Pour a cup of boiling milk over a cup of dry bread crumbs. Let the crumbs soak in the milk for half an hour, or till they are thoroughly soft; then strain off the milk, and stir two tablespoonfuls of butter into the bread, add four ounces of equal parts of Parmesan cheese and any nice American cheese; half a teaspoonful of mixed mustard, salt, and the merest pinch of cayenne pepper; and the yolks of three eggs. Mix the ingredients thoroughly, and, just before using the mixture, stir in the whites of four eggs beaten to a stiff froth. Have little patty pans lined with rich paste and fill them with the mixture. Bake the ramaquins quickly in a very hot oven.

BATTER PUDDING.—Of all puddings this is the one most difficult to make. The ingredients are very simple, but the mixing of them and having it come to table as light as a feather is where the art is concealed. Beat up four eggs thoroughly; add to them a pint of milk and a reasonable pinch of salt. Sift a teacupful of flour, and add it gradually to the milk and eggs, beating lightly the while; then pour the whole mixture through a fine wire strainer into the tin in which it is to be boiled. The straining is a very essential element of success. The tin must be perfectly plain, and must have a tight-fitting cover. The least bit of steam getting at the pudding would spoil it. Now comes the great secret of a boiled batter pudding; the potful of boiling water in which the pudding pan is placed must not be touched or moved until the pudding is done. It takes exactly an hour to cook. If moved or jarred so that the pudding-can oscillates against the sides of the pot the pudding will surely fall and come out as heavy as lead. The pot must be where it can stay without being moved for an hour, and sufficient water must be put in at the start so that it need not be re-filled or added to. Follow these directions exactly and you will have a batter pudding, of all puddings the most delicate and delicious. Slip it out of the can on a hot dish and serve with wine sauce.

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Used in Millions of Homes—
40 Years the Standard.

PRESERVES and cranberries, if stewed together, make delicious filling for pies or for tarts or may even be used as a sauce.

CELERY SALT added to the dressing for potato and other salads gives an agreeable flavour. It is preferred by many cooks to celery extract for soups also.

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

PRESBYTERY MEETING.

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held recently, Mr. R. J. Beattie, Moderator, and Dr. Middlemiss, Clerk, pro tempore. The morning and afternoon seditants were occupied with the ordinary business of the Presbytery, and Tuesday evening and the whole of Wednesday were devoted to conference on the moral and religious interests of the Church and its members and adherents. Eighteen ministers and ten elders were present, with a considerable number of Sabbath school teachers and of the Christian people. The Rev. John Porteous, late of Beverley, was associated. The Finance Committee reported a balance of \$157 in the Presbytery Fund, and arrears of congregational rates to the amount of \$171. The Clerk was instructed to write to delinquent congregations. The members and adherents at Preston who have been for some time past keeping up a Sabbath afternoon service, presented, through Mr. Dickson, a request that the Presbytery would sanction their securing a suitable student for the summer. After prolonged discussions, which after being adjourned, occupied a good part of the afternoon seditant, it was agreed to grant the request, notwithstanding the difficulty that was felt in connecting the station with Knox College Missionary Association. After resolving that the commissioners to the General Assembly should be appointed by rotation, in accordance with the practice of the last few years, the following were appointed ministers: Dr. James Middlemiss, Mr. William Milligan, Mr. John Davidson, Dr. Thos. Wardrope, Mr. James B. Mullen, Mr. Don. Strachan, and Mr. Geo. Haigh; and the elders representing the Sessions of Acton, Alma, Berlin, Hespeler, Dracon, Eden Mills and Elora (Chalmers Church). It was resolved that deputations should visit augmented congregations, with a view to such arrangements as may render aid from the Home Mission Committee unnecessary. The Presbytery expressed gratification that Hawkesville and Linwood had made a marked advance, in seeking for a smaller amount of aid. The annual report of the Women's Foreign Mission Presbyterial Society, whose annual meeting was held some time ago, was presented, showing that one auxiliary and one Mission Band had been formed during the year, and that \$1,900—an increase of near \$400—had been raised by the societies within the Presbytery. It was resolved to record the earnest thanks of the Presbytery to the members (1,070) of the different congregational Auxiliaries and Mission Bands for the report of their work now submitted, and their great joy and gratitude to God for the manifest growing zeal of our Christian ladies in the cause of God and humanity. The Presbytery also resolved to take such steps as may be necessary to the formation of at least one branch in every congregation within the bounds. An application from St. Andrew's

Church, Berlin, for leave to borrow for the building of a school room was granted, the Clerk to sign the proper documents. Mr. Mitchell, of Waterloo, reported, to the great satisfaction of the Presbytery, that his congregation was now entirely free from debt. A committee, consisting of Professor Pantton and Messrs. J. C. Smith, Winchester and Mitchell, was appointed to prepare resolutions expressive of the mind of the Presbytery, as it may be brought out in the course of the conferences about to be held. At the evening meeting, Professor Pantton, Convener of the Presbytery's Sabbath School Committee, presented the report for the year on the Sabbath schools within the bounds. The report was very full, all the congregations having reported except two. It was also very encouraging in respect of the increased amount devoted to missions and benevolent purposes. On the motion of Dr. Smellie, seconded by Dr. Middlemiss, the cordial thanks of the Presbytery were given to Professor Pantton for his great care in securing full and accurate returns, and his labour in tabulating them. Discussion followed on the best methods of accomplishing the teacher's work, after which Professor Shaw introduced, in a most practical and helpful address, the subject of securing the attendance of the young men at the Bible Class.

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Till everybody is sick of seeing it

Till everybody knows it without seeing it—that Dr. Sage's Catarrh Remedy cures the worst cases of chronic catarrh in the head, catarrhal headache, and "cold in the head."

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Now if the conditions were reversed—if they asked you to pay \$500 for a positive cure you might hesitate. Here are reputable men, with years of honorable dealing; thousands of dollars and a great name back of them and they say—"We can cure you because we've cured thousands like you—if we can't we'll pay you \$500 for the knowledge that there's one whom we can't cure."

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2/15/2

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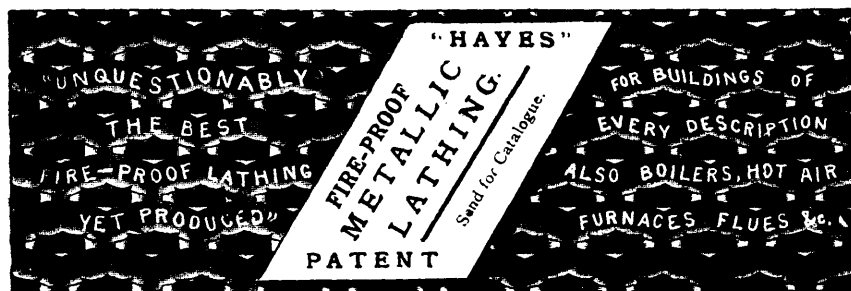
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