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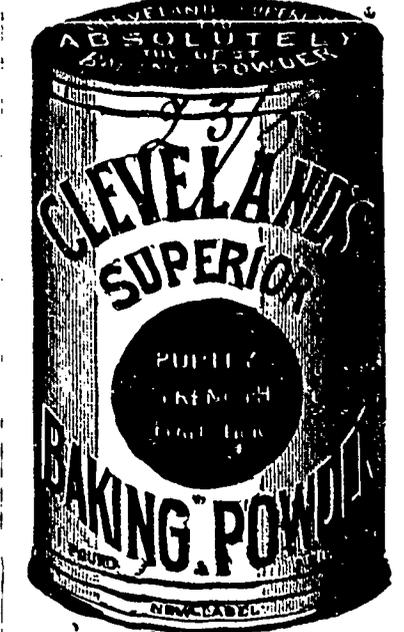
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BREAKFAST CAKES.—One and a half cups of Indian meal, one and a half cups of flower, half a cup of sugar, butter, a teaspoonful of soda, milk, one egg; stir cream of tartar in the flour and dissolve the soda in a little cold water; mix all this quite soft with milk; bake in shallow pans.

SPONGE PUDDING.—One egg, one cupful of sugar, a small piece of butter, one-half cupful of water or sweet milk, two teaspoonsful of baking powder, and flour enough to make a good batter. Bake in a lung tin pan in a quick oven.

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CHOCOLATE CAKE.—Simple — One cup sugar, one half-cup butter, one cup sweet milk, two and one-half cups flour, two teaspoons baking powder, the yolks of five eggs and the whites of two. Bake in jelly pans.

FRIED BOILED EGGS.—Slice hard-boiled eggs, dip in breadcrumbs and raw egg, and fry in butter; serve hot. This is a good plan of serving eggs that have been left at breakfast.



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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, APRIL 9th, 1890.

No. 15.

Notes of the Week.

MR. ARNOLD, Secretary of the British branch of the Evangelical Alliance, announces that the next Ecumenical Conference of the Alliance will be held in the city of Florence, Italy, in April, 1891. He says that for several years past it has been in contemplation to hold one International Conference in Italy, but the way has not been open until the present.

THE Rev. W. A. Primrose, a young Irish minister of exceptionally high character and promise, has died under peculiarly sad and touching circumstances. After a very distinguished collegiate career, he was called in September last to the important charge of First Ballymoney; but almost simultaneously was attacked by his last illness, and, resigning the pastorate, retired to his father's home, where he has died, deeply regretted.

THE trustees of Robert College, Constantinople, appeal to friends of Christian education in the east for \$150,000 to build a chapel, halls, gymnasiums, etc., and also to increase the endowment fund for two new professors. The people of the east have manifested their confidence in this institution by paying about \$500,000 for the education of their sons in it; and many hundreds of its alumni are growing up to be leaders of their people.

PROFESSOR HENRY DRUMMOND has left for Melbourne in response to the invitation from the students in the university of that city to labour for a time in their midst. The professor expects to be absent about six months, and intends, if possible, to visit Tokio University, Japan, on his way home. He is taking with him the cap and belt and other accoutrements of the Boys' Brigade, for the purpose of giving that organization a start in the colony.

It is likely that the Rev. William Park, of Belfast, an accomplished scholar, an eloquent preacher, and a devoted Christian worker, will be appointed Moderator of the next General Assembly of the Presbyterian Church of Ireland. Mr. Thomas Sinclair, J.P., Belfast, an elder, has been suggested. Mr. Sinclair would adorn the position, and the church, says the *British Weekly*, would then make as effective a protest against sacerdotalism as is well competent to her.

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

SAYS the *Christian Leader*: When Dr. Duff began his work in Calcutta he looked upon female education as an impossibility. "You might as well," he said, "try to scale a wall 500 yards high as attempt female education in India." To-day there are more than 90,000 females receiving instruction in the Province of Bengal, and many of India's most gifted daughters are pressing forward into the higher departments of education. What fifty years ago was the missionary's despair is now his brightest hope.

THE Rev. Andrew Urquhart, M.A., senior Free Church minister at Portpatrick, died recently in his eighty-sixth year. He was ordained in that town in 1832, and at the Disruption took the great part of the congregation with him. For the first four months of its existence the people worshipped in the open air, the bigoted proprietor of Dunskey estate refusing both site and material. Ultimately a site was obtained from a private source, while the sand was brought from Arran and the stones from another parish. Mr. Urquhart was a fellow-student and life-long friend of Dr. Candlish and one of his sisters was married to the late Dr. Watson, of Dundee.

THE London Evangelization Committee of the English Presbyterian Church have had under consideration the question of Mr. McNeill's being employed to conduct evangelistic services on Sunday afternoons in the Central Hall, Holborn, or some other suitable building. Mr. McNeill has given his consent, and a guarantee fund has been raised to secure the cost of advertising and hire of hall. Dr. Fraser ventured to warn Mr. McNeill against overtaxing his strength by preaching three times every Sunday; but Mr. McNeill, in reply, said he had been preaching, however, three times every Sunday since he had entered the ministry, and even before that, and he did not as yet feel any bad effects of it. A committee was appointed to make the necessary arrangements for the services.

MEMORIALS have continued to pour in upon the Brussels Anti-Slavery Conference reflecting the views of the Christian Church and Temperance reformers on the drink question in Africa. A memorial from the Church of England Temperance Society, bearing the names of the two archbishops, chairman, Canon Ellison, and others, was presented. The President, in reply, said that he was hopeful that the great zone, consisting chiefly of the regions under Islam, which is as yet untouched by the drink traffic, may be preserved intact, and that it is possible that a great improvement may be made in the districts where the traffic has gained a footing by the imposition of a general import duty upon an identical scale all round the coast.

THE Rev. John Smith, of Broughton Place Church, has given notice in Edinburgh Presbytery of a motion to the effect that in respect it was incumbent on the Church, especially in times of general inquiry regarding the authority and substance of the faith and its bearing on current problems, to devise some means for adequately considering present-day questions, and in respect it was of prime importance that fuller opportunity should be given them than was possible during the meetings of the Synod for conference as to spiritual life, the Presbytery should overture the Synod to take means to ascertain the mind of the Church on the expediency of appointing annually such a representative gathering or conference as might be sufficient to meet these ends.

ON the motion of Rev. R. A. Watson, the author of "Gospels of Yesterday," Dundee Presbytery have unanimously agreed to overture the U. P. Synod, asking for a special inquiry into the present position and working of the theological college. Mr. Watson said that throughout the Church grave doubts existed as to whether the college was efficient. The students' action in criticizing their professors had been criticized, but they must remember that the Synod had imposed a fee upon the students attending the college, and that change, he expected, had given the students a feeling that they had a right to criticize the teaching. Rev. John Reid thought the inquiry would do good if some arrangement was come to, whereby there should be some supervision or superintendence of the work of the professors.

THE following sensible expressions appear in last week's issue of the *Pittsburgh United Presbyterian*: The ministers get many intimations that they should preach on certain subjects, and very often instructions, or what amount to instructions, that they should do it on specific days. One day they are delivering sermons on civil service reform, another on the labour question, a third on temperance, the Sabbath, child labour, or some other theme that may be the absorbing one of an individual or the excitement of a neighbourhood. Sometimes it is also promised that the churches agreeing to these proposals shall be favoured with the presence of interested persons, who, though they do not attend regularly the preaching of the Gospel, will be pleased to hear discussions of these important questions. There is an element of good in all this; it suggests to ministers what people are thinking about, and now and then enables them to address them, not alone on their favourite themes, but on the truth of salvation itself.

Beyond that it may not have much value, as the ordinary minister learns from his own observation what is best and most seasonable for those who are to hear him.

DR. THAIN DAVIDSON, in one of his recent discourses, frankly announced as detestable the way in which some well-meaning but foolish and ignorant people speak as though depth in depravity were the most fitting qualification for receiving the Gospel. By some street preachers and in certain mission halls, he said, things are said that are fitted to convey the impression that, other things being equal, drunkards, libertines and profligates are positively more acceptable to God than those whose lives are morally pure; and if some vile wretch has been picked up out of the gutter of bestiality, and persuaded to utter the Gospel shibboleth, he is trotted out before the community as a living proof that, compared with the better classes of society, thieves, adulterers, blacklegs and villains of every kind, are very near the kingdom of God. I call this a hideous and blasphemous burlesque of the Gospel. It is high time the notion were forever exploded, that a man must be a rake before he can taste the joy of true conversion; and that human hearts, like boots, must be smeared and blackened before they are polished. This sensational evangelism is as hateful as it is unscriptural.

THE appointment which has been made to the Chair of Greek in our Belfast Queen's College is, says the *Belfast Witness*, one which must give general satisfaction. There has been selected for the professorship a gentleman who is at once a highly accomplished Greek scholar and an educationist of lengthened and most successful experience, while the natural desire of the *alumni* of the college to have its chairs filled by Queen's men has been gratified by the appointment of a former student, the traditions of whose career there still linger about the class-rooms. To the Presbyterian Church it must be peculiarly gratifying to have such an important chair filled by a scion of the excellent Dill stock, and especially by a son of the venerated Rev. Dr. Dill, of Ballymena and Derry. The appointment may, we presume, be taken as an indication of the wish of the Government to maintain in the college that due proportion among the religious denominations which is requisite to preserve the confidence of the community. Even with the addition of Prof. Dill, the college has only some seven or eight Presbyterians among its eighteen professors. There can be no question that, all round, the appointment is an excellent one, and one which must signally redound to the advantage of the college.

THE first Presbyterian church and manse in the Australasian colonies were erected at Hobart, Tasmania, for Rev. Archibald Macarthur, who was sent out in 1822 by the United Associate Presbytery of Edinburgh. His ordination took place in the church of Dr. Jamieson, the Scottish lexicographer, Mr. (afterwards Principal) Harper being the preacher. It is common in the other colonies to assign the premier position to the Scots church at Sydney, and to speak of Dr. Dunmore Lang as the pioneer Presbyterian minister of Australasia. But authentic records show that he did not arrive in Sydney till May, 1823, nearly six months later than Macarthur. Rev. James Scott, preaching in 1855 at the celebration of the jubilee of St. Andrew's Church, Hobart, gave the dates with minute care; and he mentioned that Dr. Lang, shortly before his death, informed him that he visited and preached in Hobart before he entered on his ministry in Sydney. Mr. Macarthur resigned in 1835. It must be borne in mind, however, that the Presbyterian settlers on the banks of the Hawkesbury at Portland Head, New South Wales, had built a church in 1809; and from 1802, the year in which these colonists arrived, they held religious services after the form of the church of their fathers for twenty-one years before the arrival of a minister. Mr. Macarthur's successor at Hobart was Dr. John Lillie, sent out by the Church of Scotland in 1837. For his successful work in vindicating the equal status of his church against the claims of the Anglican body, he received the degree of D.D. from Glasgow, his *alma mater*.

Our Contributors.

ADMIRATION FOR MERE BIGNESS.

BY KNOXIAN.

We have already discussed such national dangers as "The Worship of Wealth" and "The Love of Notoriety." We turn now to an undoubted weak point in the character of many Canadian and American people—Admiration for the Big.

Before passing, however, from that miserable weakness, "The Love of Notoriety," it may be well to say that no small number of the quarrels that disgrace the Church of Christ arise from an itching for notoriety—a morbid desire to be considered a leader of men.

Mr. Diotrephe wants to have the pre-eminence. From the days of John downwards he has always felt that way. But Mr. Diotrephe has not the natural and acquired qualities that fit him for leadership. No doubt he sees in himself qualities that entitle him to pre-eminence, but his neighbours never could see them even with a microscope. Nature never constructed him for a leader. Grace, if he has any which is often more than doubtful, merely sanctified what it found. There is one avenue to notoriety, however, which, unfortunately, is always open to the Mr. Diotrephe, and which, we fear, will always be open until human nature is a much better thing than it is at present. Mr. Diotrephe can always raise a row of some kind, gather a little party around him, and pose as a leader of his party. So long as the row lasts Diotrephe has the pre-eminence. He is a great man in a small way. Locally he is a lion. The people speak about him, the newspapers print his name and his dupes say he is a great fighter. By-and-by the people become ashamed of themselves, and look around for somebody to punish for raising the row. They pounce upon Diotrephe, blame him for disturbing the church, vote him a nuisance and promptly put him out in the cold. He has had some notoriety, but it was mainly the notoriety that comes from doing mischief. It did not last long, but the punishment that it brought may last during the man's lifetime, and possibly a good deal longer.

Moral: If you want to wear spurs win them. Honest work, perseverance, self-denial, courage and good temper, guided by discretion, and driven by a reasonable share of brains, will bring all the pre-eminence a reasonable man wants. If Mr. Diotrephe had worked for a place, John would never have passed his name down through the ages in such an unsavoury connection.

ADMIRATION FOR MERE BIGNESS

is not a lovely national characteristic. In fact one might say it is vulgar without being accused of any special disregard for George Washington and the hatchet story. Our good neighbours over the way have always been considered ardent admirers of the Big. They have big cities, big hotels, big lakes, big prairies, big rivers, big newspapers, big everything. The villages over there are all cities, the schools colleges, the girls young ladies, and the boys mostly men. Everything is big but the babies. No doubt the enormous size of the country and its unparalleled progress during the last hundred years has led our neighbours unconsciously into admiration of the Big.

Can Canadians afford to throw stones at their neighbours for admiring mere bigness? Not by any means. We boast just as much about the size of Canada as they do about the size of the United States. There has, perhaps, been as much written during the last ten years about the marvellous growth of Toronto as about the growth of any city in the Union. One feature in American life Old Country people always wonder at is the crowded mammoth hotels. There will, perhaps, be a hotel built in Toronto one of these days that will equal in size anything in Chicago or San Francisco. Then we shall read every day for a twelvemonth that Toronto has one of the biggest hotels on the continent, rivalling the great hotels of Chicago, etc. We are so accustomed to reading about big things that we could write a paragraph about that hotel before the foundation is dug.

Any close observer can easily see that Canadians as well as Americans attach a vast amount of importance to bigness. Watch the first man that you are introduced to and the chances are a thousand to one that the first or second question he asks you will be about the size of the town you live in and the rate at which it is growing. If you happen to be a minister he is almost sure to ask about the size of your congregation. The intellectual and social character of your town, its natural beauties and moral standing are secondary matters compared with its size. Bigness is the main thing. The spiritual character of your congregation, their intelligence and Christian enterprise are not worth enquiring after. If the numbers are there all is well. Quality is nothing, quantity is everything.

The same unpleasant feature of our national character constantly crops out in our educational work. Colleges, institutes, schools, in fact every kind of educational institution, is judged, at least by certain classes of people, by the number who attend rather than by the kind of work done.

The church suffers more, perhaps, from the admiration of mere bigness than any other institution in the country. So thoroughly has this vulgar feeling worked itself into the minds of many people that they actually think a religious meeting is nothing without a crowd. If the crowd is there, all is right, even though every man in it is a Judas and every wo-

man a Jezebel. But there is a mine here that we must work at some other time. The effect which the admiration of mere bigness—of numbers without regard to character—is having upon the religious life of Canada is a subject that will stand a good deal of discussion.

Perhaps one of the worst results that flows from the worship of bigness is the warp that it always gives to the judgment of persons of moderate intellect and slender intelligence. People of that kind always judge men by the size of the place they live in. A preacher may be the prosiest of prosers, the most dawdling of dawdlers, the weakest of pulpit weaklings, the most intolerable of pulpit bores, but if he comes from a great city a certain class of hearers will always gaze upon him with open-mouthed wonder, and when they come out of church say:

DID YOU EVER HEAR THE LIKES OF THON?

A lawyer may be the most brazen ignoramus that ever disfigured a court of justice—his reputation around home may be so unsavoury that no business man trusts him—his income may be so small that he never passes a meat stall without feeling a watery sensation in his mouth, but if he goes from a big city to a small community to attend court, the local admirers of the Big will at once class him with Edward Blake or Christopher Robinson or Sir John Thompson.

There is no power in the English language to describe the gullibility of the admirers of the Big when they gaze upon a doctor who says he comes from a big city. In the early history of this country quacks who hailed from big American cities made many a dirty dollar and ruined many a Canadian constitution.

We have always admired the tact of the evangelists who advertise themselves as coming "from England," or "from Scotland," or some other great country, from every part of which they come. By advertising in that way they cater to the gullibility of the admirers of the Big.

POINTE-AUX-TREMBLES; SCHOOL AGAIN.

THE GOOD SAMARITAN'S NEIGHBOUR.

But tell me, who is my neighbour? Jesus says I am to "go" and "do" to my neighbour as the good Samaritan did to his. But who is my neighbour? Do you mean to tell me that the French-Canadian, with his foreign blood and his unknown tongue, and his corrupt religion—do you mean to say that he is my neighbour, and that the Master's "Go and do thou likewise" is meant to lay upon my heart and conscience the French-Canadian's need? It is so much more convenient just to "pass by on the other side." Or, if I do get a vivid glimpse of his condition, as he lies tied and robbed and wounded by my way, you do not think I need to do more than "come and look on him" (you know there can be much pity in a look) and "pass by" still "on the other side." For you know I really have not time to make his troubles my own, and go to work effectively to meet them. I cannot think that Jesus Christ means me actually to count the French-Canadian my neighbour, or that I am really to "go" and "do" to him as the Good Samaritan did to the wounded Jew. Just look at how he acted, and see if you think that the Master could mean me to "do likewise." He stopped in the middle of a dangerous journey to take up the cares of a wounded man. Now, I would find it very troublesome to stop in the middle of my day's occupation and take any of my precious time for the French. Then he took some oil and wine he was carrying for his own dinner, and poured it out for the benefit of the sufferer, and really it would be rather much to expect me to "do likewise" for any French-Canadian that ever breathed. Don't touch my table, please. He got down off his ass and actually walked, where he had meant to ride, and burdened himself besides with the care of a sick man who could not hold up his own head. It must have been an awful bother, not to say anything of the hurry I should have been in to get out of that road, where my own neck was no more safe than any one else's. I'm not sure but his duty to his own family should have made it clear to him that his first care was for his own safety. You don't mean to tell me that I have a neighbour whose cares demand such sacrifices from me? Then he got him to the inn. But he was not done yet. He seems to have spent the night, when a traveller ought to be resting, "taking care" of the poor man. I really cannot do without my ordinary rest unless the demands of society actually require it. And then look at him when he went away, after his sleepless night. He opened his purse and "took out two pence." I suppose a penny then stood for a day's work, as a dollar does now, so two pence would mean two dollars. I would think that was as much as could have been expected of him. But he seemed determined that the poor man should have everything his case might need, and he just assumed the whole liability, whatever it might amount to. Really that Samaritan treated the poor Jew just as if he were his own son. You do not think that Jesus can mean that I should lay the needs of the French-Canadian to heart just like this?

How many, how very many, if they talked out their thoughts frankly, would run on just in this line? But the French-Canadian is our neighbour, and Christ's "go and do thou likewise" must apply with emphasis to his case. He is our neighbour. He is bound and robbed and wounded. He cannot stretch out his own hand to help himself, but, blindly he lifts his eyes to us. We have adequate help in our midst, if we would only bestir ourselves to apply it efficiently.

Dear Christian women, can't we wake up? If we wake up, the men will wake up too. Let us look at the Good Samaritan as Jesus draws his picture, and points it out to us, and let us learn from Him who our neighbour is, and how the Lord wants us to help Him.

If any woman reading this feels a stirring desire to put her own hand to this precious work for our French-Canadian neighbours, we would be glad to give her the opportunity to join with us in our present effort to put up the enlargement to the girls' school at Pointe-aux-Trembles. Please send me your address, and I shall gladly send you a dozen or more leaflets and small envelopes, which you can scatter among your friends, and see what the result will be. We are hoping that very many will yet join us through this month. In writing please address

MRS. ANNA ROSS,

Brucefield, Ont.

All money is to be sent at once to Rev. Dr. Warden, 198 St. James' Street, Montreal.

THE SEPTUAGINT.

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

Why have the evangelists and apostles quoted the words of the LXX even when these are different from the Hebrew? It is generally allowed that the New Testament writers have quoted in most instances from the LXX, even where the translation from the Hebrew is inaccurate, but where the errors are of such a nature as not to weaken the proofs for which they are alleged. This has been used as an argument against divine inspiration, but the argument is without foundation. To account for this has exercised the ingenuity of the ablest writers. The following is an abstract of what we have found written on the subject. It is to be recollected that the apostles wrote for the use of those who were ignorant of Hebrew and for whom, therefore, it was necessary to refer to the Greek version. Had they given a new and more accurate translation from the Hebrew, the reader would not have known the passage they had intended to quote.

Again, the quotation neither was nor could be, according to chapter and verse, the words themselves, therefore, being the only direction for finding the passage, from which they were taken, a deviation from the common reading would have left the reader in ignorance. Frequently when the apostles follow the LXX, the latter affords a support to their argument which the Hebrew does not, and in this case we may rest satisfied that the Greek is right and the Hebrew wrong. Further, as the apostles departed from the LXX in some places where it would have answered their purpose as well as the translation which they gave, it is probable, therefore, that they quoted from memory. (See Matt. i. 23; iv. 14, 16; xi. 10; xv. 9; xiii. 35; 1 Cor. ii. 9; Rom. xi. 9.) Relative to the quotations from the Septuagint the following hypotheses have been made: 1. Professor Schulz (quoted by Michaelis) says: "In some cases, where they have given their own translation, they have done so because the point to be demonstrated was more clearly evinced in their own words than in those of the LXX. But in other cases I can assign no other reason that could induce the apostles to give their own translation than that the Greek version was at that time not complete and those books of the Old Testament from which such quotations are taken were translated into Greek after the time of the apostles." 2. Ernesti contended that the apostles have never quoted from the Septuagint; but as the examples in which their words agree with those of the LXX are too manifest to be denied, he supposes that such passages in the Septuagint have been purposely corrected, according to the New Testament, by the Christian transcribers.

Michaelis thinks that the difference between the quotations in the New Testament and the words of the LXX may be explained on the principle of various readings which, in the copies of the Greek Bible, that were used by the writers of the New Testament, might differ from the manuscripts of the LXX which we have at present.

Lightfoot, who takes every opportunity of lowering the value of the Septuagint, gives the following, among other reasons, why it was so closely followed in the New Testament. "It pleased God (he says) to allot the censers of Korah, Dathan and Abiram, to sacred use, because they were so ordained and designed by the first owners; so doth it please the Holy Ghost to determine that version to His own use, being so primarily ordained by the first authors."

The explanation which seems most satisfactory in reconciling the apparent discrepancies between apostles and Hebrew originals is that the seventy do not translate literally, but give the scope of the passage; and thus generally the Hebrew and the Greek agree in the main thought in any particular passage.

We shall close this part of the subject with a quotation from Lightfoot: "The greatest authority of the LXX appeareth in that the holy Greek of the New Testament doth so much follow it. For as God used this translation for a harbinger to the fetching in of the Gentiles, so when it was grown into authority, by the time of Christ's coming, it seemed good to His infinite wisdom to add to its authority Himself, the better to forward the building of the Church. And admirable it is to see, with what sweetness and harmony the New Testament doth follow this translation, sometimes even beside the

letter of the Old—to show that He that gave the Old may, and can, best expound it in the New.”

SEPTUAGINT CHRONOLOGY.

We shall next briefly notice the Septuagint chronology. The Hebrew says Adam lived one hundred and thirty years and begat Seth; and so on for the ten generations before the flood. The seventy add one hundred years to the age of each patriarch, before he begat his son, except to Jared and Methusaleh, to the age assigned him in Hebrew. The Samaritan agrees with the Hebrew in the age of each patriarch before he begat his son, except that it makes Jared one hundred, Methusaleh one hundred and twenty, and Lamech one hundred and thirty-nine years younger when they begat their sons than the Hebrew does. Thus the Hebrew makes it one thousand six hundred and fifty-six years from the creation to the flood—the seventy-two thousand two hundred and sixty-two and the Samaritan one thousand three hundred and seven. In like manner from the flood to Abraham the LXX make almost all the patriarchs to be one hundred years older when they begat their sons than the Hebrew does, and also between Arphaxad and Sala put in Cainan, and make him one hundred and thirty years when he, begat Sala, but in this period there is no such name as Cainan in the Hebrew text, but he is named by St. Luke, iii. 36. The Samaritan in this period agrees with the LXX, only that it has not the name of Cainan in this genealogy. So, according to the Hebrew, there are four hundred and forty-eight years from the flood to Abraham; according to the LXX one thousand one hundred and sixty-nine, and the Samaritan one thousand and thirty-nine.

“How the Septuagint does add hundreds of years to men's ages!” says Lightfoot. “This bred the difference of computation of the times; hence came two notorious doubts; about Methuselah living after the flood who died a month or two before, and of Shem's death before Abraham's birth, who lived as long after Abraham came to Canaan as Abraham was old when he came thither, viz., seventy-five years, and so well might be Melchisedek. The Greeks had a great deal of stir, where to put Melchisedek all the flood time for fear of drowning, at last some laid him on the top of Noah's ark, and there he was all that watery year.” In another place he says: “I cannot be persuaded by any arguments that this passage concerning Cainan was in Moses' text, or indeed in any Hebrew copies which the LXX used, but that it was certainly added by the interpreters themselves, as they have added other names, some of them without any reason, some of them against all reason, and all of them with no foundation at all.”

Dr. Kennicott, however, thinks that the Septuagint chronology is more agreeable to truth than that of the Hebrew Bible. He thinks it probable that the latter was wilfully corrupted by the Jews between the years A.D. 175 and 200, when the Hebrew Scriptures were almost entirely in their hands. He adds that some Hebrew copies having the larger chronology were extant till the time of Eusebius and some till the year 700.

(To be continued.)

THE NEW HEBRIDES—PRESBYTERIAN MISSION.

The New Zealand Presbyterian states that some time ago the Presbytery of Dunedin ordained Mr. Thomas Smail, B.A., to the high and responsible office of missionary to the New Hebrides. Mr. Smail is now the seventeenth missionary on the group, commissioned and sustained by the following Presbyterian churches, viz.: three by the Church of the Dominion, two by the Free Church of Scotland, five by the Church of Victoria, three by the Church of Otago and Southland, and one by each of these churches, viz., North New Zealand, New South Wales, Tasmania, and South Australia. It is but fair to state that the Northern Church of New Zealand is now looking out for a successor to Mr. Murray, who had been obliged by serious illness to withdraw. It is interesting to see churches of our order so far apart, contributing men and money for missionary work in the New Hebrides. Other churches labour with equal devotion for the evangelization of the islands of our southern seas. The London Missionary Society took the lead in this divine work, and God has crowned its efforts with great success. The Wesleyan Church has gained great honour by its arduous labours in Fiji, where, through its agency, “the natives of the eighty inhabited islands of that colony have abjured cannibalism, become Christians, and are now to all appearance as gentle and kindly a race as any in the world.” The Anglican Church occupies Melanesia with most gratifying results. It was an agreeable surprise to the Presbytery and congregation to see on the platform of Knox Church, with the full concurrence of his brethren, Bishop John Selwyn, the successor of the gifted and holy Bishop Patteson and the son of Bishop Selwyn, whose footprints can be traced not only in every part of New Zealand, but also in many of the sister isles. The Bishop took occasion to say to a member of Presbytery that he would have pleasure in meeting Mr. Smail and giving him hints that might be useful to him in entering on his arduous work. He also stated that he would be glad to convey in the mission ship books and boxes for our missionaries. In other words, he offered to do what his father, the great Bishop of New Zealand, had been wont to do for years.

The New Hebrides embrace some thirty inhabited islands, the nearest of them being about 1200 miles north by west

from Auckland. They vary in size, Aneityum, the most southerly, being forty miles in circumference; Tanna, thirty miles in length and ten in breadth; Erromanga and Fate each about seventy-five miles in circumference; Malikolo, 150, and Api forty miles in circumference respectively. Espiritu Santo, the most northerly, is seventy miles long by forty broad. Espiritu was discovered by a Portuguese navigator in 1606. So charmed was he with it that he laid the foundation of a city, which he called the New Jerusalem. In 1768 a French navigator discovered others of the group; and six years later the celebrated Captain Cook discovered the rest, and named the group New Hebrides. The population is estimated at 150,000, which, however, is steadily declining. The natives are Papuan, not so fair as the people of Eastern Polynesia nor so black as the natives of Australia.

The Rev. Joseph Copeland, in a lecture he gave many years ago in Old Knox Church, on the customs and worship of the natives, described them as inveterate cannibals, and their religion as consisting in a belief in magical incantations and spirits, and in the practice of unmeaning rites and ceremonies.

The first attempt to evangelize these islands was made in 1839 by the missionary Williams, the St. Paul of Eastern Polynesia. His book, “Missionary Enterprise,” which an Archbishop of Canterbury designated the twenty-ninth chapter of the Acts, will abundantly repay perusal. Williams and Harris, accompanied by another gentleman, landed in Dillon's Bay, on the north side of Erromanga. The natives accepted gifts and showed a friendly spirit, which, however, soon gave place to determined hostility. On witnessing the change in their temper the missionaries made for the sea, but Williams having stumbled on the stony beach, a native overtook him and clubbed him, while others pierced him with their arrows. Thus was murdered the Apostle of the South Seas, who was as wise as he was zealous. Harris was also murdered. How strange that the first effort to bring the benighted inhabitants of Erromanga the light of the Gospel should cost the messenger his life. But here, as often in other places, “the blood of the martyrs was the seed of the Church.” When the news of Williams' death reached Samoa, the Rev. Mr. Heath received offers from native teachers to settle on Erromanga, and a few months later two were placed on its blood-stained shores and two on Aniwa. The spirit of hostility was, however, so active that they were removed in the course of the following year. No sooner was the martyrdom of Williams and Harris reported in England than Messrs. Nisbet and Turner offered to settle on Erromanga. The Society dispatched them without delay, but on the advice of the Samoan mission, they were placed on Tanna, one of the New Hebrides. But the natives continuing most unfriendly they were compelled to leave after a residence of seven months.

In 1848 the Rev. John Geddie was sent by the Church of Nova Scotia to labour in the South Seas. As Dr. Geddie selected the New Hebrides for his field he was advised by a Samoan missionary to settle on Aneityum, the most southerly of the group. Here he laboured for twenty-four years with the greatest zeal and fidelity, having for twenty years the invaluable assistance of Dr. Inglis, who had settled on the north side of the island. While attending the mission synod in 1872 Dr. Geddie was struck with paralysis and died in Geelong, whither he was taken about the end of the year. The memorial tablet that was placed in the church of his station bears this striking inscription, “When Dr. Geddie landed in 1848 there was no Christian here, and when he left in 1872 there were no heathens.”

For thirty-three years Dr. Inglis worked not only wisely but successfully, and when he retired it was to carry through the press the Bible in the language of the Aneityumese, the entire cost of which the people gladly met, and also to devote himself to other literary work in the interest of missions. I cannot find words in which to adequately express my high estimate of the personal worth and services of Drs. Geddie and Inglis.

In 1857, just eighteen years after the murder of Williams, the Church of Nova Scotia sent Mr. Gordon and his wife to lay Christian foundations on Erromanga's blood-stained shore. For four years they prosecuted their work with discretion and fidelity. A visitation of measles, which proved fatal to many, was ascribed by the natives to the missionary, and one day, while engaged in building operations, he was attacked by assassins, one of whom struck him a fatal blow with his tomahawk, and immediately after despatched Mrs. Gordon. Panic-struck, seventeen of the converts fled to Aneityum, but those that remained rung the church bell on the following Sabbath and met for worship. The first to visit Erromanga after the murder of the Gordons was Bishop Patteson, of Melanesia, who felt their death very keenly, as fellow-labourers after his own heart. In due course the news of the death of the Gordons reached Nova Scotia, but so far was their martyrdom from discouraging missionary zeal, that a younger brother of Gordon, who was then studying for the ministry, offered himself for missionary work in the field where his brother had fallen at his post. He was accepted and began his labours in 1864. In 1872 a visitation of sickness took place, and two children died to whom Mr. Gordon had given medicine, and their father concluding that their death was due to the missionary, called on him in a seemingly friendly spirit; but he at once swung his tomahawk in the air and struck him. Mr. Gordon dashed through the window, the axe sticking in his skull. The native followed him, and, having got his tomahawk, escaped. In a few minutes the devoted missionary was

dead. How interesting to know that the fallen standard was raised before the end of the year by the Rev. Hugh Robertson, from the maritime provinces of British America, and who has laboured so successfully that there are now two congregations in Erromanga, and twenty native teachers giving Christian instruction.

In 1869 the Rev. P. Milne, the senior missionary of the church of Otago, began work on Nguna, and ever since has laboured with singular devotion and success. From the report he made to the mission synod for the year 1887-88, we learn that he has a communion roll with 352 names; that he baptized 179, of whom 121 were adults and fifty-eight children; that he has 100 candidates for baptism under instruction; that he celebrated thirty-nine marriages and opened six new schools. He has now, scattered over seven islands, twenty-four schools, with an attendance of 1,250 scholars, giving to each school an average of fifty. He has also a boarding school for the training of student teachers, with an attendance of forty. He not only trains his own teachers, but supplies to some extent the educational wants of his neighbours. He recently sent ten married teachers to Epi, and gave Mr. Michelsen three, who are doing excellent work. He also runs an hospital, which is rarely empty. On four of his islands, viz., Pele, Mataso, Makura and Emae there are now no professed heathens; and though on Nguna and Emae the heathen are still the majority, yet it is a majority that is steadily diminishing. This is a tale of work which is very striking, and which I venture to say is not easily paralleled either in the home or foreign fields.

Mr. Michelsen reports to the Mission Synod that last year has been one of more than usual progress. The Christian villages, he says, are not only improved, but the heathen villages are less opposed to the Gospel. Four churches have been built during the year, and four native teachers have been settled out. Mr. Michelsen deems the settlement of a teacher on the south-east of Epi as of special interest. He says: “In 1881 we rescued a small village of that part from their cannibal neighbours; now they are going back to join with their former enemies under one teacher. This is the first village speaking that language who have taken a teacher, and, as it has since proved, is fast resulting in the early occupation of the whole island; one village after another sending for teachers.”

The many friends of Mr. and Mrs. Michelsen will learn with regret that they have not enjoyed their wonted health. They may count on the prayers and sympathy of their constituency, which includes the churches whose devoted servants they are.

It merits consideration that six of the thirty inhabited islands of the group, viz., Aneityum, Aniwa, Pele, Mataso, Makura and Emae have no professed heathens. All attend on the means of grace and follow in the footsteps of Christ Jesus; and I doubt not that what is true of these islands will ere long be true of the whole group through the blessing of God on the diligent use of means.

The following is the testimony of Darwin to the value of missions. On one of his voyages he writes: “Tahiti is a most charming spot. Delicious scenery, climate, manner of the people, all in harmony. It is, moreover, admirable to behold what the missionaries, both here and in New Zealand, have effected. I firmly believe they are good men, working for the sake of a good cause. I must suspect that those who have abused or sneered at the missionaries have generally been such as were not very anxious to find the natives moral and intelligent beings. They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager, to forget these things is a base ingratitude; for should he chance to be at the point of ship-wreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.”

DUTCH CURE FOR LAZINESS.

During a morning walk a merchant who was detained by business in Amsterdam, came to a group of men who were standing round a well, into which a strongly-built man had just been let down. A pipe, whose mouth was at the top of the well, had been opened, and a stream of water from it was flowing down into the well and beginning gradually to fill it. The fellow below had quite enough to do if he did not want to be drowned, to keep the water out by means of a pump which was at the bottom of the well. The merchant, pitying the man, asked for an explanation of what seemed a heartless, cruel joke. “Sir,” replied an old man standing near—“that man is healthy and strong; I have myself offered him work twenty times, nevertheless he always allows laziness to get the better of him; and will make any excuse to beg his bread from door to door, though he might easily earn it himself by work if he liked. We are now trying to make him feel that he can work. If he uses the strength which is in his arms he will be saved, if he let them hang idle he will be drowned. But look,” continued the old Dutchman, as he went to the edge of the well, “the fellow finds out that he has got muscles; in an hour we shall let him out with better resolutions for the future.” Such was the case, and the cure was effectual.

Pastor and People.

THAT WHICH CONCERNETH ME.

Dear Father, I have brought my pain to Thee,
And given it all into Thy tender hand,
Striving to think Thy wisdom wise for me,—
Wisdom my blindness fails to understand.

And yet my grief has grown so dear
I cannot give it to Thee and forget;
I come again, my Father, full of fear,
And take it back again to hurt and fret.

And cry against Thy heaven, "I know best,
I cannot, will not, leave it all to Thee.
Oh, help me, Lord! I need Thy peace and rest,
Yet in this one thing Thou hast need of me.

"Do for me what I pray; Thou canst not know
How all my life is beggared of its bliss
Shouldst Thou deny my great desire; and so,
I pray Thee, take all else, but leave me this."

O foolish soul! O weak, unloving heart!
That which concerns thee He will perfect make.
To trust unquestioning is all thy part;
He will deal gently for His mercy's sake.

—Grace H. Duffield.

LIVING EPISTLES.

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

A letter in flesh and blood! A letter in a life! A letter acting out all the hidden mystery of thought and conviction and feeling and glorious purpose! There is something transcendently beautiful, reaching even to the sublime, in such a conception. And such is every true Christian. Every genuine child of God is an epistle of Christ. A letter written by Jesus to be read by the eyes of men, and to be interpreted by the consciences of men, and to be so influential over the hearts and wills of men, as to secure imitation. A lovely life is a mighty, controlling force. All life is magnetic upon human hearts, either by way of impulse to higher and nobler developments, by way of impulse to meaner or less manly courses. It either builds up or disintegrates, it either inspires to worthier activities or leads to paths that reach to ruin. No man liveth to himself and no man dieth to himself. Every man, therefore, is by the very necessities of his nature acting morally and spiritually upon all about him, either for evil or for good. He cannot by any possibility escape from this, except by denuding himself of his humanity. What a thought then is this to carry about with us! We are like Leyden jars, charged with electric force, to affect all with whom we come into contact. They receive the impression we make, it may be negative or it may be positive. No one exists in a neutral condition. He is either good or bad. Christ, the Lord of men, says: "He that is not with Me is against Me." Because men remain undecided regarding the acceptance of the good, they do not on that account remain undecided concerning the evil. While they are in this state all their influence is thrown into the scales of the evil. They are ministers of evil. I doubt not for a moment that many may be found who think it is otherwise. But it is not so. We are either on one side or the other; for Christ or against him; working for the upbuilding of His kingdom or striving consciously or unconsciously for its overthrow.

One of the loveliest characters men can contemplate is that of a consistent Christian. He is one of God's moral miracles. An argument for the truth of Christianity that cannot be refuted. A plea for its adoption that no one can resist. A proclamation of its gracious, beneficent, saving influence, which is at once powerful, and prolific of results. A consistent Christian is a magnificent missionary. He works conviction, and wins conquests without a word. His silent life is a searching and successful testimony. As William Cowper sings of England's warrior:

Wolfe, where'er he fought,
Put so much of his heart into his act,
That his example had a magnet's force,
And all were swift to follow whom all loved.

So might we sing of every warrior of the Lord. It is not profession that acts this way, the saying, "We are the Lord's;" but it is in actually being the Lord's. Men care nothing for our confessions, but they do care for our conduct, they care nothing for our professions, but they do care for our practice. They care for the thing, and not for the theory. Reality is what they require, and rightly so. It alone reveals the truth of the profession. And just as the skilful artist need not place beneath his painting a description of what it is, neither does a truly Christly man need to run through the streets crying, "I am a Christian! I am a Christian!"

All who look on him may see in him the marks of the Lord Jesus. How thankful we are for all those who in Christendom are shining like lights, and bearing about in themselves the clear evidences of kinship with Christ! May they be multiplied without number! But what shall we say of those who in heathendom do the same? Shall not our praises rise higher and sweep out in wider circles? Certainly.

A beautiful instance is given by Professor Henry Drummond in his "Tropical Africa." Speaking of one of his African cortege, named Moolu, he says, "Mission blacks at Natal and the Cape are a byword among the unsympathetic, but I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words in English; until seven years ago he had never seen a white

man; but I could trust him with everything I had. He was not 'pious;' he was neither bright nor clever; he was a common-place black; but he did his duty and never told a lie." What more could be said? This surely is enough, and is so satisfactory in every respect. But this just warms up the professor to recall this charming incident: "The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest; and there kneeling on the ground, was a little group of natives and Moolu in the centre conducting evening prayers. Every night afterwards this service was repeated, no matter how long the march was, nor how tired the men." Then Dr. Drummond says: "I make no comments. But this I will say—Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in missions for one thing, because I believe in Moolu."

Moolu was an epistle of Christ, a living epistle.

Here is another instance, from our own land, touching the Red men of the forest; given by a credible witness, voluntarily:

"I am a member of a duck-shooting club, located in the marshes of Lake St. Clair. Adjoining our club house we have a shanty where our punters (Indians from Walpole Island of the Chippewa tribe) live whilst employed by us. Last October there were twelve in our party shooting, and one of our number, one evening, wishing to speak to his punter went to the shanty door and called to his man; not receiving a reply, and hearing voices inside, he opened the door and found the twelve Indian men and the squaw, whom they have to do their cooking, on their knees at evening prayer. These men belong to the English Church and to the Methodists, and evidently the work of the missionaries is bearing good fruit. We find these men willing, sober, honest and truthful. I have never heard them utter an oath, and their honesty is well attested. Should any member leave his knife or pipe and tobacco in his boat when landing at night, his punter will be sure to bring it in to him, though these articles are very tempting to Indians."

These instances put to the blush many who have had better opportunities of learning of Christ, and of doing his will. And they teach us this important lesson, that it does not require large knowledge to live holily, if we will only be obedient to the truth we know, by the Holy Spirit. If we will but be true to Christ, the little we may know becomes large enough, and puts us in a position to grow. Knowledge gained and knowledge kept for knowledge's sake does us no good, save work out our condemnation. John Williams, while labouring at Raiatea, speaks of the godly sincerity of the converted cannibals; "They all maintain family worship," he says, "and very many of them pray privately morning and evening. On one occasion, a native complained of the prevalence of evil thoughts in his mind, and of attempts of the evil spirit to make them grow there, and observed that when he went to pray in the bush on the preceding day, just before he knelt down, a multitude of evil thoughts rushed into his mind, and he said within himself, 'If Satan would approach me in the likeness of man, I would fight with him and stone him to death.' 'Now,' added he, 'our teachers, is this a good thought or a bad thought? Tell me that we all may know.'"

What a testimony lives like these bear. They are luminous with the heavenly light of divine grace. They witness a good confession before many witnesses. Hence this question comes home to us: Are we living epistles? Let us seek grace to be such.

A REMARKABLE OLD MAN.

Everybody is speaking of the wonderful versatility and vivacity of that "Grand Old Man" who, two months ago, celebrated his eightieth birthday. But perhaps everybody does not know that we in Scotland possess another grand old man, in some respects even more wonderful. Dr. David Brown is now, I believe, in his eighty-seventh year; and yet, though it may be that his ear is a little dull to hear, his eye is not dim nor his natural force abated. To speak nowadays of Edward Irving seems to most of us to dive into a far, dead past, yet here we have still with us in very real flesh and blood, the man who was his assistant and friend, long before that "gift of tongues" and other aberrations drove him from the Presbyterian pale. Dr. Brown is not so widely known as the great "G.O.M." But a man who was an Aberdeenshire parish minister long before the Disruption, who was once at the head of a large congregation in the very thick of Glasgow (St. James), who was then made professor and now is Principal of the Aberdeen Free College, the man who has written hand in hand with Canon Fausset that well-known Bible commentary, whom every Millenarian has talked of for over forty years as author of "Christ's Second Coming," and who sat for years in the Jerusalem chamber side by side with almost all the most learned and scholarly divines in Britain, revising our English New Testament—that man must be known to far more than a select few.

Men were amazed to hear such a patriarch making so eloquent and scholar-like a speech in moving for a committee to revise the Confession and its formula at the last Assembly; and it is only a few months ago since we saw his name posted up in huge letters, announced to give an evangelistic address in Mr. Ross' famous tabernacle in the Cowcaddens of Glasgow. Is there any other man of eighty-six who could have done the same? All his friends well know how keen and eager is Dr. Brown's interest in all the currents of thought of to-day; and none is more friendly and warm-hearted to-

wards young aspirants in theology. But I must confess I was more than ever struck with the venerable principal's wonderful freshness, when I chanced to light upon him last week in a railway carriage at the Waverley station in Edinburgh. He had come all the way from Aberdeen to attend the College Committee, and was now returning, quite alone, by no means looking as if he would either ask or need any assistance. Before the train started he had entered upon an eager talk which he poured into our willing ears, and which went on uninterruptedly, despite all the clatter of railway cuttings and the rattle of wheels, until our station was reached. He told of "the very satisfactory letter" which had just been read from Dr. Dods, and spoke most feelingly of his love for one who he felt sure was a most earnest believing man. Indeed, so far as one can judge, the above-mentioned letter ought to put an end to all the serious antagonism to the highly-esteemed and cultured, yet of late sadly imprudent, Professor of New Testament Exegesis; and we have information from the most orthodox circles of the opposition which leads us to think it will. What was said about Dr. Bruce we hardly feel at liberty to repeat. Everyone seems to agree that the charges against him are far more serious; a neighbour in our carriage had just bought his new book, and, as he cut the pages, ominously shook his head.

From Dr. Dods the conversation naturally strayed to Unitarians. Like everybody else Dr. Brown does not think that he or anyone is called on to judge who are Christians. "Many of the evangelical Unitarians are most devout men," he said; "but all I can say is, their views are not mine. There is my very dear and life-long friend, Dr. Martineau (of almost equal age). I was asked not long ago to sign the testimonial presented to him from most of the great scholars and divines in Britain on the occasion of his jubilee. But, having read it, I said I could not sign it, because of a clause to which Dean Bradley, of Westminster, also took exception, about religion standing free from all historical basis. However, I wrote to Dr. Martineau myself, saying he was well aware I both admired and loved him better far than many of those who had signed. By return of post I received his reply, saying, 'I don't believe in mechanical inspiration myself. But here is what I understand by the evangelists' plenary inspiration. Take the account of our Lord's trial. One false witness appeared and declared that Christ said, 'I will destroy this temple, and in three days I will build it up.' The judge would ask, 'Are you sure he said that?' that he said, 'I will destroy and not destroy this temple?' 'Yes, I am sure. I will swear to it.' Plenary inspiration will make a man sure even of his tenses; but supposing the judge asked, 'You are sure he said destroy? Did he not say demolish?' Only mechanical inspiration could secure accuracy like that." The doctor did not add whether the minister of Queen's Cross was fully satisfied.

But now our journey's end was reached, and we said a warm good-bye, fervently hoping that our venerable friend would be spared among us until the Free Church's fast approaching jubilee; and far longer, please God.—*Eaglais Bhreac, in the Christian Leader.*

THE POPULARITY OF HERESY.

There are no disabilities for heresy in these enlightened times, either civil, social, religious, political, or reputational. On the contrary, it is the quickest route to greatness. It is the short-cut to renown and popularity. The modern heretic has all the glories of martyrdom without its sufferings. Modern culture is popularizing heresy, especially in religion. If a minister in these days is dull, stupid and unattractive, and cannot induce people to come and listen to his instalment of platitudes, let him give forth some of the "ideahs" of modern "culchah," announce himself an advanced "thinkah," give vent to a few heretical opinions which will bring him into rebellion against the constituted authority of his church, and his reputation is made. The depleted exchequer will suddenly swell, the empty pews will fill up, the aisles and vacant seats will be called into requisition to accommodate the increasing multitudes who flock to hear the hero of heresy. If he speaks at a public meeting his rising is a signal for a perfect ovation of applause, such as only a prince or warrior chieftain might expect. The newspapers are all in his favour; they eulogize him as a persecuted man who is fighting for liberty, and exhaust the dictionary supply of bitter expletives to characterize his opponents, who are narrow, bigoted, hypocritical, and everything bad. It at once raises a man to national importance, and gives him a national reputation.

If a man can only get up a good heresy case now-a-days his fortune is made. He need not be brilliant, or profound, or scholarly, or eloquent, or specially attractive, but only eccentric and heretical. A man now has only to declare himself an evolutionist, contradict the Mosaic account of the creation and the fall, deny that Moses wrote the Pentateuch, affirm that the inspiration of Isaiah and Paul was the same in kind and only different in degree to that of Shakespeare and Tennyson, affirm the incarnation and the resurrection are not historic realities, but rhetorical draperies to illustrate the idea of the indwelling of God in man, and the rising of man into a new life—let him do all these or any one of them, and men will throw their hats into the air and shout themselves hoarse in his glorification. The newspapers at any rate will espouse his cause and advertise him gratuitously all over the world. Who would not live in the nineteenth century and be a heretic?—*Christian Evangelist.*

Our Young Folks.

ALWAYS GROWING.

What do you do in the ground, little seed,
Under the rain and snow,
Hidden away from the bright blue sky,
And lost to the magpie sparrow's eye?
"Why, do you not know?
I grow."

What do you do in the nest, little bird,
When the boughs swing to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
"What I do you not know?
I grow."

What do you do in the pond, little fish,
With scales that glisten so?
In and out of the watergrass,
Never at rest, I see you pass.
"Why, do you not know?
I grow."

What do you do in the cradle, my boy,
With chubby cheeks all aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut,
"Oh I do you not know!
I grow."

Always growing! by night or day,
No idle moments allowed;
Whether at work or cheerful play,
Let us all be able to say;
"In the goodness of God,
We grow!"

THE WOODEN HAT.

It was smooth, and hard and heavy. No doubt it made the Scotch laddie's head ache; but a hat he must have. It would never do to wear his old cloth "bonnet" when he went to apply for a situation in the old Soho Foundry in Birmingham, England. There was no money to buy a hat with, and nothing to make a hat of, but wood; so wood it must be and wood it was.

You may guess that the Scotch laddie was very, very poor, and there were loved ones in the humble home that he longed to help; then you can fancy how he felt when the great foundryman—the "iron king," as Boswell named him—said, almost without looking up, in answer to his application for work, "No vacancy, young man."

The disappointed applicant stood quite still smoothing his hat. It was so hard to give up this hope!

Suddenly the "iron king" turned his head, and his eyes fell upon the hat, "What is it?" he demanded. "Give it to me," and, taking it in his hands, he looked it over and then asked the history of the new-style head-gear.

The bashful lad told the story. The hat was his own work. He had turned it in a lathe, and, moreover, was obliged to make his own lathe.

It was a story of difficulties overcome by an honest determination to succeed. The wise manufacturer engaged the patient and ingenious youth on the spot, and the day came when the master could say, "We want more Murdochs."

The Scotch lad whose wooden hat opened the door for him to a place of honour and usefulness, was William Murdoch, the first, it is said, to think of using the gas of coal for lighting purposes.

WHAT A LITTLE MAID GAVE.

"O dear, I've nothing to put in the box for foreign missions!" complained a little girl.

"No," said her friend, as she gave the little maid a caress, "but you are a little home missionary."

And was she not? She spent an hour that morning amusing her baby sister who was cross with cutting teeth. She sewed up a tear in brother Ned's ball, and hunted up some twine for his kite string, and she did it with a smiling face, and not a word of being bothered.

Yesterday, this little home missionary attended the door-bell for Mary, the house-maid, and let her go visit her sick child. Meantime she wrote a letter to her absent father, who was away on business, in which she told him all the home news in a frank, artless way, giving him a thrill of loving pride and pleasure in his little daughter.

In many ways did this little maid help and cheer her mother. So, though she could not contribute to the aid of foreign missions, she did what she could to add to the happiness of those about her. Who can do better than that?

THE GIRL WHO HELPS MOTHER.

There is a girl I love to think of. She is the girl who helps mother. In her own home she is a blessed little saint and comforter. She takes unfinished tasks from the tired, stiff fingers; she is a staff upon which the gray-haired, white-faced mother leans and is rested. She helps mother with the house-work, or the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth wasting on "only mother." And when there comes a day when she must bend over the body of her mother, hands folded, disquiet merged in rest, the girl who helped mother will find a benediction of peace upon her head and in her heart.

IMPROVING THE TIME.

William Bradley was a clerk in a store in a small country town. He had a great deal of time on his hands, for customers were not very numerous. But he did not waste his time or spend it in vain and gossipy talk with those who lounged into the store to pass away a vacant hour. He procured a text-book in short-hand, and applied himself diligently to mastering the system. A friend of his, who was an expert stenographer, corrected his exercises and helped him over hard places for a time; but William soon found that the measure of his own application was the measure of his success in the study.

When he got so he could write quite well, he persuaded some of the school boys of his acquaintance to read to him (and he found ways of discharging the obligation) evenings when he was off duty, until he could write fast enough to take down most of the minister's discourses on Sunday, and the lecturers of occasional visitors to the town, and conversations that might be going on within his hearing.

In a year's time he had become expert enough to fill a position in a lawyer's office in a neighbouring city, and to his ability as a stenographer he soon added that of using the typewriter. His constant practice in both these industries made him in a comparatively short time quite rapid as a reporter and typewriter. With his improved facilities he was able to command increased compensation for his work. Thus he went on until now he is supporting himself comfortably and laying up money to go through college.

All this came from his wise improvement of odd moments.

A LITTLE GIRL'S FAITH.

At a recent communion, Centre Church, Westminster Presbytery, received thirty four members on profession of faith. Many baptized children were brought into the fold. The examination of one little girl, but nine years old, was beautiful. When asked by her pastor, who had already satisfied himself as to her fitness to unite with the Church, if she did not think she was too young to be a Christian, she replied, "No, sir, I do not."

"Why do you think you are not too young?"

"Because Jesus said, 'Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God.'"

"Do you think Jesus has forgiven your sins?"

"Yes, sir, I do."

"Why do you think so?"

"Because He said if I would confess them He would forgive them."

I doubt if any one was ever received by the Session into the membership of this church with greater confidence than was this little girl.

BECOMING LIKE CHRIST.

A beautiful statue stands in the market-place. It is that of a Greek slave-girl, but she is well dressed, tidy and handsome. A dirty, forlorn slave-girl passes by. She sees the statue, stops and gazes at it in rapt admiration. She goes home, washes her face, and combs her hair. Another day she stops, in passing, to look at the statue. Next day her tattered clothes are washed and mended. Each day she stops to look at the statue, and each next day she has imitated some of its beauties, until the dirty ragged slave becomes completely transformed; she becomes another girl. This is the way Christ teaches. He does not hurl His own individuality upon others; He simply lives and works and loves before men, not to be seen of them, but to inspire them to a holy emulation.

LITTLE KEEPSAKES.

Keep thy heart with diligence, for out of it are the issues of life.

Keep thy tongue from evil, and thy lips from speaking guile.

Blessed are they that hear the word of God and keep it.

Take heed to thyself, and keep thy soul diligently.

Remember the Sabbath day, to keep it holy.

My son, keep sound wisdom and discretion.

He that keepeth his mouth keepeth his life.

Little children, keep yourselves from idols.

My son, keep thy father's commandments.

Keep yourselves in the love of God.

Keep thee far from a false matter.

SOWING A NAME.

We have seen a young child express the greatest surprise and delight on discovering in a flower-bed its name written in the green of young plants, the seed of which had been sown in that form by a fond father or mother. But by-and-by, dear children, you will see your name or characters as it has been planted by yourself, springing up in the opinion people entertain of you, and it will be exactly as you have sown it. Be careful, then, how you sow. Do not spoil your own name by sowing foolishly or wrongly. Remember every word and action is a seed put in, which will surely spring up and constitute your name in the world.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Apr 18

FORGIVENESS AND LOVE.

{ Luke 7:
11:36-50

GOLDEN TEXT—We love Him because He first loved us.—1 John, iv. 19.

INTRODUCTORY.

Jesus, having raised the young man from the dead and restored him to his mother at the gate of Nain, continued His evangelistic journey through Galilee. It is supposed that the striking incident recorded in to-day's lesson took place at Capernaum, but the locality is not definitely stated.

I. The Pharisee's Guest.—The Jews were a hospitable people. Jesus had been in the neighbourhood of this Pharisee's home, and had been invited to dine with him. The Pharisees were far from friendly to Jesus but some of them were evidently better and more kindly disposed than others. This man, Simon by name, may have heard some of Jesus' discourses, he may have seen Him perform some of His miracles, and been desirous of an opportunity of seeing Him more intimately. At all events whatever his motive this Pharisee shows a kindly disposition and invites Jesus to his house to partake of his hospitality. With this invitation Jesus complies. He was no austere and gloomy ascetic. He, while on earth, was willing to mingle with men, and turn all opportunities into gracious occasions for the good of all with whom He came in contact. Here He had an opportunity of redeeming an outcast; at the marriage feast of Cana He manifested His glory by working the first of the grand series of miracles that illustrated the spirit of His teaching and confirmed His Messianic claims. Here as everywhere else Jesus was intent on the great work He came from heaven to earth to accomplish. He found gracious opportunities wherever He went. All who met with Jesus while He was on earth had presented to them evidences that He was the Son of God with power. So here. Simeon had such gracious truths presented to his mind as he had never before imagined. All the guests and all the spectators saw and heard things that revealed Jesus in a new light to them. Their prejudices were strong, and however unmistakable the blessed result was in the case of the penitent woman who availed herself of the opportunity to show her confidence in the Saviour, and to give expression to the deep affection with which she regarded Him, the lesson does not tell us that they changed their minds concerning Christ. To learn aright Christ's truths the mind must be in sympathy with Him.

II. The Penitent Woman.—This woman who came to see Jesus in the Pharisee's house was of bad reputation. Her character was generally known throughout the city in which the incident took place. It was customary then as it is to this day in the East, that besides the guests reclining at the tables, visitors were permitted to enter the room unchallenged. In accordance with this custom the woman had entered the house, having been attracted by the gracious character of Jesus. She most probably had listened to His teaching, may have seen some of His wonderful works and may have felt constrained by the gracious invitation "Come unto me all ye that labour and are heavy laden." She brought with her a costly present in token of the affectionate trust she had in the Saviour, an alabaster box of ointment. The rich and costly perfumes then in use were kept in handsome and artistic flasks, many of them so constructed that only a drop could escape at a time. On another occasion, Mary, the sister of Lazarus of Bethany, brake the alabaster flask and poured the ointment on the feet of Jesus. The alabaster of which the flask was made is supposed to be a fine kind of gypsum or sulphate of lime. The custom of reclining at meals afforded to the woman an opportunity for anointing the feet of Jesus. As she approached Him her heart was deeply moved. Her deep sorrow for her sins overcame her and she burst into a flood of tears, that fell on Jesus' feet. She wiped His feet with her hair, knotted and then anointed them with the ointment. Deeply as this poor woman had sinned, her repentance was likewise deep and sincere. She is not reported as having said anything but her actions spoke far more tellingly than the most eloquent words could have done. The Pharisee, however, could not see the beauty or understand the meaning of the woman's silent but expressive action. He saw it all but did not comprehend it. Surely then, he thinks, without saying it, that this Nazarene can be no true prophet. If he were He could not accept this act of homage and familiarity from a woman who is a sinner. If He were a prophet he would know what kind of a person she is. Jesus immediately shows that he fully comprehends the meaning of the woman's act and the spirit that prompted it, and He knew fully as well the very thoughts that were passing in the Pharisee's mind. This He proceeds to make plain.

III. The Parable of the Two Debtors.—Sin is sometimes represented in Scripture as a debt we owe. We are under obligation to keep God's law perfectly. We owe obedience to God; when we fail in our obligation we are debtors. But these debts we are utterly unable to pay. The only way by which we can be freed from them is by forgiveness for Christ's sake. He has satisfied the requirements of God's law for us. There are varying degrees of individual guilt. While all have sinned some have sinned more deeply than others. Here in the parable one owed fifty pence, the other five hundred. Both were freely forgiven. The Saviour asks the Pharisee "which of them will love Him most?" It is not to outward acts of sin alone that these words apply. It is to the inward consciousness of sin in the sight of God and the deep distress that a true perception of it occasions, that finds expression in the deepest penitence. When that sin is forgiven then love to Him who first loved us and gave Himself for us is deep and unfeigned. The parable was there before them in actual fact. Turning to the woman Jesus calls the Pharisee's attention to her and contrasts the fervour of her devotion with his cold and formal politeness. As a result of her penitence and trust in Jesus her sins are forgiven and her grateful love is deep. The Pharisee, but dimly seeing his sinfulness, receives but little forgiveness, and as a consequence has but little love. To the deepest need of the poor woman's soul Jesus gives the fullest satisfaction. He gives her His own assurance "Thy sins are forgiven." But again the cold and doubting Pharisaic spirit breaks out in murmurings and doubts, "Who is this that forgiveth sins," they begin to think though they do not venture to say it aloud. From her entire actions it is evident that the woman had implicit faith in Christ. She came to Him publicly, gave evidence of true repentance and of her love and devotion. It was saving faith, so the Lord recognized it, and He adds as a parting word of encouragement "go in peace." And in peace with God and with God's peace in her heart she departed, having passed from death unto life.

PRACTICAL SUGGESTIONS.

Christ took part in the social life of His time. We should never be where we could not invite Christ to be present.

Christ always receives the penitent sinner.

True penitence will make itself known by deeds as well as by words.

We cannot read the hearts of others aright. We see how much the Pharisee was mistaken. Jesus always reads the human heart aright.

It is faith in Christ and that alone that saves.

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TORONTO, WEDNESDAY, APRIL 9th, 1890.

Presbyterian Lesson Scheme for 1890.

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THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).
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THE question asked in the English Presbyterian Church in regard to the election of a successor to Dr. Elmslie seems to be, What do the leaders say? The leaders of course are Dr. Dykes and Dr. Donald Fraser. This way of electing a professor may be very complimentary to Dr. Dykes and Dr. Fraser, but it is rather hard on the theory known as the parity of presbyters.

THE annual meeting of the Woman's Foreign Missionary Society is now in progress in the city of Hamilton. The interest taken in the work carried on by this devoted and energetic agency is steadily increasing. The history of this Society has shown a steady advance from the beginning until now, and appearances indicate that greater and more glorious things will yet be accomplished by it.

THE retirement of Dr. Shedd from his chair in Union Theological Seminary is regretted by everybody, and by none more than those who did not quite agree with him in all his theological opinions. So long as he was in the Seminary he did much to counterbalance Dr. Briggs and by his high orthodoxy to keep up a good average in the institution. Dr. Shedd is a man of profound learning, great ability and fine spirit. In transparency of style he has had no equal since the death of Dr. Charles Hodge. No doubt we shall hear of him frequently through the book-seller.

A MEMBER of the Local Legislature scored fairly well the other day when he stated that Toronto University fell fifty per cent. in his estimation because two distinguished fellow-members, graduates of the institution, could not translate easy French. He might have scored better had he noticed that one of them, supposed to be an authority on educational matters, spoke about teachers "learning" the English language to their pupils. Homer sometimes nods and University men do make some sad mistakes at times even when speaking on matters pertaining to education.

THE *Christian Guardian* has been taking a religious census of the students attending the University of Toronto with the following results:

Omitting students in medicine and law, there were registered 196 Presbyterians, 116 Methodists, eighty-one Church of England, twenty-five Baptists, eight Roman Catholics and eleven of other churches; churches not given, fifteen. It is suggestive that out of 452 students, only fifteen were registered as belonging to no church.

Adding the large number of Presbyterian students at Queen's to the 196, we would probably have twice as many students in arts as any other denomination in the Province.

THE *British Weekly* says:

At the Manchester Assizes, on Thursday, a domestic servant, twenty-four years of age, was sentenced to death for the murder of her child by drowning it in the Mersey, when destitute. Is not this sickening?

Yes, it is sickening, and perhaps the most sickening thing about it is that the principal author of this misery goes unwhipped of justice while his victim is sentenced to be hanged. Not only does he escape punishment, but his crime probably does not lower him the least in the estimation of his male and female friends. Just so long as women refuse to punish such lecherous scamps, so long must they suffer most themselves.

THE Scottish *Congregationalist* sums up the indictment against Drs. Dods and Bruce in this way:

These extracts may be divided into three classes: (1) Those which are unfair because cut off from their context; (2) those which can be explained and balanced by perfectly orthodox statements made by the same writers in other parts of their books; (3) those which are merely the clumsy and rash expression of men who write continually and rapidly for publication.

The extracts alluded to are of course extracts from the published writings of the alleged heretics. The *Congregationalist* finds the accused not guilty, as might be expected. There is, however, this difficulty in regard to the verdict. The *Congregationalist* is not the tribunal before which the Doctors are to be tried. This fact may make some difference in the final outcome.

UNIMPORTANT changes are sometimes marked by an immense amount of noise whilst real revolutions are not untroubledly silent. A revolution, silent, but real and far-reaching, is taking place in the relation of supply and demand in the ministry of the Presbyterian Church in Canada. The extent of this revolution may be learned from the fact that one hundred and thirteen students applied for work to the Home Mission Committee at its last meeting, but did not get appointments. Even comparatively young men can remember when the demand was much in advance of the supply. Officials from the Presbyteries used to begin a still hunt for good students long before the close of the session, and not unfrequently made personal visits to the college for that purpose. It rarely happens that Presbyteries in those days got all the men they needed. Now over a hundred men cannot get work. What does this mean? Does it mean that the ministry is fast becoming overstocked? Not that exactly. It means most distinctly that the supply of men has got a long way ahead of the supply of money for Home Mission purposes. Merely that and nothing more. We have plenty of men and plenty of work for them, but we haven't plenty of money to keep them at the work and they cannot live and work without a little money.

THE *Edinburgh Evening Dispatch* is doing some good work in the way of showing up temperance and religious humbug. It published the names of the shareholders of a famous brewery, and thereby let a flood of light on a number of men who held stock in a brewery and got credit for being zealous temperance men. The *British Weekly* hints that if it had published the names of all who applied for stock, more good would have been done. The *Dispatch* has also been after a company of negroes who call themselves jubilee singers, and is astonished to find that people employ them even after they have failed to meet its charges. The *British Weekly* thinks there is nothing remarkable about this, and adds:

There are huge impostures in the centre of the religious world of London which are going on, if we may not say with the connivance, we may say at least with the knowledge, of many evangelical leaders. Were any attempt made to show them up, almost the whole forces of evangelicalism would be turned upon the daring offender. When asked how they can allow such shams to go on, and even patronize them, these men reply that to expose them would disturb the confidence of the public in religion, and therefore they must be let alone. And as very few have the resources to grapple with these gigantic frauds, to all appearance they will be let alone, to the infinite detriment and disgrace of true Christianity.

If "Lord Somerset" could get out of Woodstock gaol and would start out as an evangelist or preacher of some kind, pretending to be converted, he could find any number of people to take him up in Canada, and he would be a perfect lion in the United States. People who refused to have anything to do with him would be denounced as "old fogies," and special prayer would be made for their conversion. More's the pity that huge impostures are so easy among certain classes of people who profess to be religious.

ON a recent Sabbath Mr. McNeill delivered himself on the temperance question in this vigorous way:

I want to see more teetotalism in Regent Square than I have seen. In the first place, because it is needed. I know there are those here who are fit to be my fathers for age and experience, and I deal gently with them, and with all due deference and consideration. Believe me, I have not come all the road from Edinburgh to fight with a number of awfully decent old men about their dram. I really have not. I have other work to do. I frankly admit that most excellent men have lived and moved and had their being in Regent Square, and down there in the town, and they have come to honour and credit and reputation, and unfortunately (as I think) they are not on my side on this question; but I leave them alone.

To their own Master they stand or fall. Leaving them I come to their sons and their daughters. I have simply no mercy for you. I let your father off and your mother off, but I am not going to let you off. Oh, the tone of our English Presbyterian Church is shamefully, scandalously Laodicean on this burning question. We have a trumpery kind of society got up on the dual basis—that swindle of a thing where total abstinens and moderate drinkers can meet together, and the end of it is that the moderate drinker trips up the total abstainer. May the Lord kick the bottom out of it as soon as possible! This dual basis is a standing insult to all earnest-minded men in the crisis of the case, besides being absolutely ludicrous. Here is the Church of England Temperance Society lately with a wonderfully gushing letter from a brewer applying for admission. There is the *reductio ad absurdum* of your dual basis. Come along, if you know Jesus Christ.

So far as the "awfully decent old men" are personally concerned they might as well be allowed to take their dram in peace if their example were not so injurious. The attempt to imitate these "awfully decent" old gentlemen is just the rock on which thousands have made shipwreck. Nobody tries to imitate an awfully indecent drinker. Besides it may be very difficult for Mr. McNeill or any other minister to induce his young people to become total abstainers so long as liquor flows freely in their homes. The boys will be far more likely to imitate their father than listen to their pastor.

KNOX COLLEGE CLOSING EXERCISES.

AFTER another year's successful work in an institution that for nearly half a century has exercised an important influence on the history of the Presbyterian Church in Canada, the customary closing exercises were held last week, and seemed to elicit more than ordinary interest, and were of an attractive character. In addition to the routine proceedings that form the essential part of the closing day ceremonial, Principal Grant, whose energetic and many-sided personality has done so much to advance the best interests of the sister institution at Kingston, delivered a stirring address on a theme which was singularly appropriate. To urge upon the students of Knox College the lessons from the life and labours of the intrepid Reformer, after whom their institution had been named, is an illustration of the versatility and adaptiveness of which the learned Principal of Queen's is so skilful a master. Nor is he lacking in the indefinable quality that goes by the name of magnetism, which certain rarely gifted men possess. Men of great abilities may address truths to their hearers which commend themselves at once to the understanding, but they fail to establish that sympathetic accord that identifies speaker and hearers and animates all with a common enthusiasm. Principal Grant was most cordially received by the students of Knox College, and he was immediately *en rapport* with the generous and ardent-minded youths he had come to address. The lessons of the life and death struggle, to lay broad and deep the foundations of spiritual liberty, in which the great Scottish Reformer was engaged, were drawn with great skill and effectiveness, and no less forcibly applied to the far different yet urgent requirements of this complex age.

The practice followed for several years of holding in one of the city churches a public meeting on the evening of closing day is an excellent one. That it is much appreciated is evident from the fact that these meetings are always well attended, that held last week in St. James Square Church proving no exception. It was matter of regret that Principal Caven, who presided, was suffering from cold to such an extent that he was unable to speak above a whisper. If his utterance was somewhat restricted, it was plain that there was no diminution of the rare tact and gentleness that make his public appearances so uniformly acceptable. The addresses were all of them of a very high order and every way worthy of the occasion.

Dr. Fletcher's address to the graduating class, though making no pretensions to originality, was a presentation in affectionate yet forcible and striking terms of those qualities that are essential to the fulfilment of an earnest and successful ministry. He spoke from the depths of an extended experience, and, therefore, with effect. His counsels were well-timed, and as they were gratefully received and valued they will doubtless be long remembered and acted upon.

The venerable President of Toronto University, Sir Daniel Wilson, also delivered a most effective though brief address, which was very well received. In it were emphasized several important hints of much practical value. Coming from a gentleman of his acquirements and extensive experience, the recognition of the fact that the Presbyterian Church placed a high value on an educated ministry was peculiarly graceful. His statement, that in this age a thoroughly educated ministry is especially needed,

few whose opinions are entitled to respect will care to question. The general enlightenment resulting from scientific advancement requires a ministry fully conversant with the scientific thought of the age. The answers of the apologists of last century will not meet the postulates of the science of to-day. Sir Daniel desires to see the ministry fully equipped that it may be a felt power in the moral and intellectual as well as the spiritual life of the time. Equally true was his statement that much of the current literature unfriendly in its tone to Christianity is of a very superficial character. While it may not, to any very appreciable extent, influence serious and thoughtful minds, there is no question that many who do their thinking by proxy are injuriously affected by it. He also gave expression to another truth that was not contradictory, but complementary of the main thought he was seeking to enforce. It was simply another illustration of Pope's aphorism,

A little learning is a dangerous thing.

One who has only a vague and general idea of scientific and philosophic systems in vogue, is least of all fitted to enter the polemic arena. The glib smatterer whose vocabulary is stored with learned terminology may occasionally astonish inexperienced hearers, but, to put it mildly, he will fail to convince intelligent doubters, or even command their respect. The humblest in point of scholarship may, however, accomplish a great work by earnestly and faithfully proclaiming the great truths of the Gospel of salvation, while they leave the task of discoursing on the evidences to others whose qualifications are well-founded.

Principal Grant's speech was in many respects noteworthy. His sympathies are with a progressive theology, and though he did not touch to any great extent on its distinctive features, he indicated its trend with a remarkable degree of clearness. The points on which he spoke were the duties that ministers and all other guides of public opinion owed to their country and their age. His illustrations were graphic and telling. He claimed for Christian ministers and for all others the full rights of citizenship, which they were bound to exercise for the good of the country. In the consolidation of Canadian nationality much has yet to be done. There were questions of great difficulty, but these had to be faced and fully and fearlessly discussed. For this courage and faith were requisite, and these ought to be distinguishing characteristics of all true patriots. The age in which we live was one of eager inquiry as well as of great advancement. It was a glorious age, and to take an active part in its issues was a high privilege. In touching on the question of Revision, he vindicated the duty of the Church in the exercise of its inalienable right to revise her Confession of Faith or to formulate a new creed as she might in her wisdom determine. He claimed that from the development of comparative religion, the advancement of science, the growth of historical criticism, we had advanced far beyond the standing ground of the Westminster Assembly of divines, and we should construct a Confession that would express the beliefs of the modern Church. This he thought would tend to harmonize different bodies of Christians and prepare the way for the advent of a national Canadian Church.

THE INDUSTRIAL PROBLEM.

SOCIAL questions of vital interest to the welfare of the community are pressing themselves on the attention of all thoughtful men. The industrial problems of the present age claim consideration, and are pressing with more or less urgency for solution. They appeal to every phase of existing thought, and each school is endeavouring to formulate an answer that is fondly expected to be helpful in bringing about an adjustment that may harmonize conflicting claims. Between capital and labour there is not in the nature of the case an irreconcilable antagonism, however much certain elements may desire to widen the breach between these indispensable factors of modern industrial life. Extreme and radically opposite opinions have their partisans, but neither can afford a permanent solution. Atheistic socialism may formulate its theories, and absolute subordination of labour to capital may find adherents, but neither can on its respective lines suggest a permanent solution that can be loyally accepted in any rightly constituted social state. Nor can anything satisfactory come from the indefinite struggles of employers and employees; the alternate ascendancy of either only leads to the perpetuation of the conflict that remains indecisive. Many see a way out of existing difficulties in the

establishment of a system of arbitration that if invoked will determine for the time being existing disputes.

Resort to force has proved a failure, as it inevitably must. Decisions arrived at by such means are seldom based either on reason or justice. At best they are only fortuitous, success or failure depending only on circumstances. If the conditions are favourable to workmen for the time being they score a triumph, but as soon as circumstances are changed the temporary success is ended. For years this alternation has gone on, without apparently bringing nearer anything approaching more harmonious relations between capital and labour. Cessation in the conflict has at least been only an armed truce. Of this unsettled condition of industrial affairs all parties are beginning to weary. Strikes and lock-outs are about equally discredited. In both there is a certain element of barbarism repugnant to the intelligence of the age in which we live. Possibly the next stage of the industrial conflict will be that of arbitration, but judging from present appearances the parties more immediately interested in the contest are not yet prepared for it. Optional arbitration is an obvious failure. If one party is prepared to submit to such a mode of settlement, the other almost invariably declines. It looks as if the side that expects victory were determined to push matters to an extreme. It is possible surely to advance beyond the strike and the lockout stage with all the inevitable misery and rancour they entail, and obtain a sufficiently impartial method of arbitration that will conserve the mutual rights of capital and labour without the consequences that now attend the incidents so common in industrial warfare.

One of the hopeful signs of the times is that earnest thinkers are addressing themselves to the consideration of these problems now pressing for solution. A most valuable series of Present-Day Papers, by men eminently qualified for the task they undertake, are now appearing in the *Century*. While it is well to hear both sides, to learn what the capitalist and what the workman have to say in favour of their respective claims, it is of equal, if not greater, importance to ascertain what impartial men of large experience think of the various phases of the industrial problems now demanding attention. The paper in the current number of the *Century* is one of great value. It is very comprehensive and is exceptionally moderate in tone, without the slightest taint of partizanship. It is not the production of one writer. Those responsible for it are, from character and position, entitled to a high measure of respect; one is Seth Law, who, as mayor of Brooklyn, earned an excellent reputation for probity and executive ability, the other is Professor Richard T. Ely, whose fame as a just thinker is widely recognized. That the paper is one of wide comprehension will be seen from the following postulate: "The labour problem is only a fractional part of the entire problem of industrial society, and the entire problem of industrial society is only one part of the whole social problem, which includes art, religion, literature, and the various departments of social life." After an introductory reference to the present industrial conditions, the evils incident to it are considered. They are child labour, the labour of women in industrial establishments, the dwellings of the urban labouring classes, Sunday work, night work, overwork, excessive mortality of working people, especially children. Then the evils that spring from immigration, the division of labour, corporations and trusts, accidents and the moral evils directly chargeable to modern industrial conditions. Among the remedies suggested are more active efforts on the part of the Church to establish a legitimate authority over the minds and wills of men. To do this the Church must show the love and faith of early Christianity—light for all and love for all from the ministers of the Gospel will alone re-establish that authority which makes the Church what it should be, a healthy, life-giving member of civilization." It is urged that among remedial measures the life and happiness of the family must be maintained. There must also be requisite legislation, and facilities for the exercise of thrift. While the paper is hopeful in tone it is neither ideally optimistic nor visionary. What it advocates may not be immediately realized, but surely all who spray and long for God's reign of righteousness on the earth will seek its practical accomplishment. The human brotherhood can surely be better employed than ranging themselves into hostile camps and composing mutually destructive armies.

THE Rev. G. Adam Smith's second volume on Isaiah, which is looked for with so much interest, is announced.

Books and Magazines.

ISAIAH AND THE HIGHER CRITICS. By Rev. R. M. Patterson, D.D., LL.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—This little tractate, prepared originally for the Philadelphia Ministerial Association, has been published by urgent request. It is a terse and clear critique, in popular form of Professor Driver's, "Isaiah: His Life and Times, and the Writings which bear His Name."

FOUR SONGS OF LIFE: Two Voices of Faith and Two of Doubt. By Matthew Arnold, John Greenleaf Whittier, William Ernest Henley, Alfred, Lord Tennyson. (New York: Anson D. F. Randolph & Co.)—In neat pamphlet form on fine paper are here reprinted "Dover Head," by Matthew Arnold; "Burning Drift-wood," by John Greenleaf Whittier; "Out of the Night that Covers Me," by William Ernest Henley, and that latest of Tennysonian gems, "Crossing the Bar."

ON THE REVISION OF THE CONFESSION OF FAITH. By Benjamin B. Warfield. (New York: Anson D. F. Randolph & Co.)—Whatever may be the ultimate decision of the question now agitating the Presbyterian Churches in Europe and America, concerning creed revision, its discussion has already done much good. It has evolved a literature that is possessed of more than ephemeral value. It is a mistake to suppose that no able and scholarly man can be in opposition to the Revision movement. On this question, no more than on any other, is all the enlightenment ranged on the one side and all the obstinate stupidity on the other. If any one doubts that a good case can be made out against Revision he ought to get this paper-covered pamphlet containing the collected papers recently written by Professor Warfield, and he will be surprised at the clear and logical presentation the doctor is able to make.

THE CENTURY. (New York: The Century Co.)—High as is its standard of excellence, seldom indeed does a number fall below expectation; that for April far exceeds it. It is an unusually brilliant issue. The five illustrations in the series of "The Old Italian Masters" are of rare excellence. An engraving of a "Madonna and Child," by Giovanni Bellini, forms a most attractive frontispiece. There is a short paper on this great artist and several specimens of his marvellous work. Joseph Jefferson continues his well-written "Autobiography." E. J. Glave, who from his connection with Stanley is well qualified for the task, writes on "The Slave-Trade in the Congo Basin." John La Forge continues his artistic letters from Japan. "The Serpent Mound of Ohio," by F. W. Putnam will interest readers with antiquarian sympathies. George Kennan tells, as he only can tell, the story of "The Latest Siberian Tragedy." Amelia Barr's serial progresses in interest as the story advances. There are several attractive short stories, a galaxy of poets. Among them the Canadian, Charles G. D. Roberts, contributes to the number.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The ability, freshness and variety which has so long characterized this excellent monthly is emphasized in this number. The Liturgical question is ably discussed by Dr. Wither- spoon, of Louisville, Ky. Professor Pattison, of Rochester Seminary, gives a masterly paper on, "The Relation of Preaching to Christian Work and Worship." "The Law of Love in Business," by Rev. J. C. Allen, is crisp, wise and comprehensive. Prof. Schodde writes with his usual clearness and force on, "Protestant Church Problems in Germany." "Intercollegiate Athletics" receives a severe and timely handling by Rev. A. McElroy Wylie. Dr. Kennard gives a second and final paper on, "The Cultivation of Psychic Energy," which every preacher and public speaker should read and ponder. The sermons this month, eight in all, are by eminent preachers. That by Dr. Eugene Bersier is a powerful one on "Remember," and his recent death will add unusual interest to the reading. The Exegetical, the European, the English and the Editorial Departments are all well filled with matter of varied interest and instruction. The number as a whole is fully up to the *Review's* high standard.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The April number is unusually rich in sermons, articles on popular subjects, helps in pastoral work, and suggestions for Sabbath school teachers. The discourse by President McKnight is one of great power. His portrait is also given, with an admirable sketch of his life and views of Pennsylvania College, Gettysburg. Sermons are also furnished by Spurgeon, Vaughan, Maclaren and Professor Taylor—all leading minds of the English pulpit. We would call special attention to the fourth article of the series on "Living Issues Discussed by College Presidents." The subject, "Law and Persuasion," by W. M. Blackburn, D.D., of Pierre University, is handled with great clearness and force. A second article worthy of high commendation is on "Christ's Testimony of His Divinity in the Gospel of John," by the Rev. Alexander Anderson, Belfast, Ireland. Light on the Sabbath school lessons is given by Dr. Moment; while "Light on the Bible Texts" shines through the pen of Dr. Tristram. The Sabbath question is discussed by Dr. MacArthur. The Mission Field receives attention from Dr. Hiden, and the Prayer Meeting is by the Rev. Theodore L. Cuyler.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The number for April greets us with a rich and varied table of contents. "The Christian Dawn in Korea" is a graphic sketch of that country as the rays of Christianity fell upon it. Mrs. Armstrong's description of "Life Among the Karens in Burmah," as she saw and experienced it, is intensely vivid and interesting. Dr. Pierson's second letter, descriptive of his work abroad, is replete with interest. Rev. Mr. Leonard's brief paper on Utah ("Babylon is Falling") ought to thrill every heart with joy. Dr. Happer, of the Christian College, Canton, shows that there are still vast unoccupied territories besides Tibet waiting for the missionary. Dr. Ellinwood excels even himself in this month's article, "Missionary Churches," and in his monthly concert department. Mr. Starbuck's translations from foreign missionary periodicals are a unique and highly valuable feature. "The Missionary Intelligence" is of unusual interest, and so is the "Correspondence." The International section contains, among other papers, a valuable one on Japan, by Rev. H. Loomis, of Yokohama. The Editorial Notes are full and varied, and the Monthly Bulletin gives the latest news from the entire field of missions.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XVI.

OUT OF THE DEPTHS.

"You are looking pale, madame; I fear you feel the confinement to your apartments."

The early service in the chateau chapel was just ended, and M. Renau, cool and bland as the October day without, laid a detaining hand on the slender, black-robed figure, which would have glided past him without a word. Attendance upon matins was one of the new duties imposed upon Eglantine by her confessor, and she was scrupulously exact in the observance of the religious rite; but unless directly addressed by Henri's kinsman, she always went and came without taking any notice of his presence. M. Renau had enjoyed his triumph to the full, but he began to be somewhat uneasy at the weary face, and broken, spiritless manner of his victim. He had vowed to humble her pride to the dust, and punish her for her rejection of Henri and her destruction of his plans, by forcing her to the concession for which she had despised her husband, but he was not ready to scandalize society, or to incense M. Laval by having her fade like a flower in his grasp. The banker was now convalescent, and growing imperious in his demand for his grand-daughter to come down to him at Nismes. It would not be easy to quiet him much longer with the plea that Eglantine herself refused to leave the chateau, and M. Renau might find it hard to carry out the remaining part of his revenge, if M. Laval should take matters in his own hand, and come up in person to Beaumont.

"I must insist that you spend a couple of hours in the garden every day," he went on suavely, yet with something in his tone that reminded his listener of the master. "It is necessary for the child's health as well as yours, that you take more exercise. I will give strict orders that the soldiers and new servants leave you unmolested, and Marie shall always watch over the babe while you are gone."

The mother lifted her eyes for a moment to his face, and then fixed them once more on the floor. He might safely enough open her prison-doors, and bid her wander to the ends of the earth while he kept the babe in his own grasp; he knew well she would not stray far from that cradle; but the hint in reference to her child's health touched a secret terror in her heart, and stimulated her to avail herself of the permission thus accorded. And every day after that, the young madame might be seen walking slowly to and fro in one of the avenues of the bocage. Her long seclusion—her youth, beauty, and many sorrows—had excited much interest among the new retainers of the chateau, but M. Renau's orders were peremptory: madame was not to be spoken to or interfered with in any way; and after it was discovered that she preferred the path leading to the fig and olive plantation on the side of the hill, neither soldiers nor servants ventured into that part of the park during the hour that she took her airing. Eglantine had chosen the path because it commanded a good view of her chamber window, and through every opening in the trees she could look up and see Marie sitting at work beside the child's cradle. When the view was interrupted by the shrubbery she would walk with her eyes cast upon the ground, taking no notice of the bright autumn beauty of the woods about her; sometimes she would be compelled to rest for a few moments on one of the rustic seats placed here and there in the wood, and then she would sit so mute and motionless, with listless hands dropped upon her lap, that the birds hopped about unscared at her feet, and even a timid rabbit would now and then scurry across her path.

It was as she sat thus one day, a little deeper in the shade than usual, for the sun was warm—that she saw a servant coming down the avenue with a basket of grapes on his arm. She had noticed the man once or twice before, dressing the flower-borders on the terrace, and Marie had told her that he was one of the new gardeners. But what was he humming as he strolled carelessly along? The sharp, penetrative voice, with a strong northern accent, brought the words to her ear, though they were scarcely spoken above his breath.

"I waited patiently for the Lord, and he inclined his ear unto me, and heard my cry."

What could it mean? Who could be so mad as to sing one of Clement Marot's psalms under the very walls of the chateau? Was the man a recusant Huguenot—did he know what he was doing? Why had he chosen the words that so peculiarly suited her case? Surely M. Renau would not employ any but staunch Catholics in his service. She cast a frightened, hurried look at the figure approaching her. She had certainly never seen the man before. He had stopped humming the psalm, and was whistling an air, which had been a great favourite among the work-people of La Rochelle; the sound woke memories which made her tremble, but the gardener was evidently quite unconscious of her proximity. He seemed absorbed in some object upon the opposite wall; apparently he would have passed her, without taking any notice of her presence, had not his basket jostled against a low-hanging bow and part of the contents spilled on the ground at her feet. It was a moment's work to gather the fruit up quickly and to hurry on his way, but Eglantine's quick ear had caught a whisper in that second:

"Be comforted, dear lady; friends are near."

Nothing more; and before she could rally her startled senses, and try to question him, he was out of sight.

The next day she was earlier in the park than usual, and remained longer; but though she could see Pepin—as Marie had told her the soldiers had nicknamed the gardener, on account of his low stature—working at some distance, he did not dare to come near enough for her to venture to speak to him. The next day and the next she did not see him at all. The momentary excitement kindled by his words flickered out. She had either been the victim of a cruel hoax, or else her brain was beginning to give way, and she had imagined the whole affair. But suddenly, on the fourth morning, as she sat with closed eyes in her accustomed seat in the wood, a bouquet of flowers was laid between her fingers. She opened her eyes instantly; there was no one near her, but Pepin, at a little distance was trimming the oleander bushes. As soon as he saw that he was observed, and that she was about to

come to him, he shook his head and retreated slowly, looking at the flowers in her hand. Then Eglantine saw a slip of paper, laid in the cup of the white lily in the centre of the bunch. She drew it out with trembling fingers. Pepin smiled and nodded, laid his finger on his lips, and vanished in the wood. The note bore no visible characters, but this time Eglantine needed no hint to send her hurrying back to her chamber, and, as soon as the door was securely fastened behind her, to light a candle, and hold the scrap of paper to the flame. As she had alternately hoped and feared, the writing was Rene's; but what did his message mean? All at once a hundred hammers began to beat on her brain and the world to recede from her grasp.

"Not in the chateau-pool, but in the prison of Toulouse; not faithless, but believing."

That was all; but the next moment Eglantine La Roche, with a transfused face, was pressing the bit of paper to her breast and sobbing her husband's name. Then she had not murdered him; if he was dead—and even in her first rush of joy she was not blind to the careful wording of Rene's message—he had not died by his own hands, but suffering for the truth. "Not faithless, but believing." For many minutes she could do nothing but sit quiet and take in the intense relief of the thought. Not until now did she realize how heavy had been the weight of remorse which had been crushing out her very life. He must have gone back to Nismes and withdrawn his recantation, while she lay there dumb with misery, holding herself guilty of his death, and reproaching God. He had witnessed a good confession, had kept the faith, and fought a good fight while she had believed him a reproach among his people, and an outcast from the mercy of his God. While she had been mourning him as undone, he was perhaps rejoicing before the throne. Did M. Renau know this all this while? It was not possible that Henri could have been cast into prison without his knowledge. Was this the reason why he had kept her there a prisoner, had intercepted Rene's letters, and dismissed all the old servants from the place? Had he been afraid that the truth would reach, and nerve her soul to a resistance which nothing could overcome? Or had it only been to gratify his revenge for her thwarting of his plans, that he had inflicted upon her these slow months of torture? With a dawning consciousness of the cruelty and craft that had been slowly enfolding her with its coils, the unhappy woman buried her face in her hands. As she did so her brow came in contact with the marble crucifix on her dressing-table, and a low cry of despair escaped her lips. For a moment she had forgotten her own fall and hopelessness of all return for her. But now it rushed back upon her with overwhelming force. The path of restoration, which Henri had trodden with such unflinching feet, for her was irremediably closed. If it had been too much for her to put those baby-hands away from her a few weeks before, it was hundred times more impossible now that the small face upon her breast was growing every day more spiritually fair. A terrible conviction had fallen upon her. Ever since her abjuration, little Gabrielle had been slowly failing, and the delicacy, which could easily be accounted for by her own days and nights of grief, had for the conscience-stricken mother but one significance. God had taken notice of her sin after all, and was about to enter into judgment. She had let her child come between them, and he was a very jealous God.

"Henri! Henri! neither in this world or in the next will I ever see thy face again!" she cried, despairingly.

But the longing to hear more, to learn exactly what had been his fate, was stronger than her anguish, and as early next morning as she could leave the house without exciting suspicion, she was in her old seat in the wood. To her intense relief, she had not been there more than a few moments, when she saw Pepin coming down the avenue. This time he came directly toward her and took off his cap.

"M. Renau left for Nismes this morning, madame, to be gone all day, and the men are making merry over some home-brewed ale. We may speak safely for a few moments."

Eglantine had risen trembling at his approach.

"Have you brought me further tidings?" she faltered.

Pepin took a ring from his cap, and placed it in her hand.

"M. Chevalier dares not write more, madame. This is his token, that you may ask me what you like."

The pledge had been her mother's dying gift to Godfrey Chevalier, and had been handed down to his son. As her fingers closed over it, Eglantine's heart told her that Rene must have been as sure of this man's fidelity as of his own soul, to have trusted him with it. She no longer feared to utter the questions hovering on her lips.

"Is my husband still living?"

Pepin's eyes fell.

"God only knows that, dear lady. M. Chevalier would not feed you with false hopes."

"But he has no positive assurance of his death?"

"He can be sure of nothing, except that M. La Roche has not again faltered. The doctor is certain his enemies would have published it far and wide if they had been able a second time to move him."

"Then he did withdraw his abjuration?"

"Publicly, madame, in the great cathedral at Nismes. I was myself a spectator, and saw him struck down and dragged back to prison, but not before he uttered words which have gone ringing throughout Languedoc. Is there a timid heart about to forsake the truth, a backslider who fears to return?—it is only necessary to repeat what M. La Roche said of the peace of conscience that is sweeter than life and liberty, and the weak grow strong, and the faint-hearted bold."

Pepin stopped suddenly, for his listener had sunk down upon the bench and covered her face with her hands.

"And all these weeks I have been suffering to believe him dead—goaded to the act by my own words—to think his name was a reproach and a snare among his people. Cruel, cruel!" she moaned. And then she looked up once more, and fixed her mournful eyes upon the messenger. "It was my just punishment. Yes, I know Rene wrote to me, and M. Renau intercepted the letters; but it was God who saw I did not deserve to know any better. It was not anything I said that made him go back and withdraw his recantation. Who was it that saved him? Was it Rene?"

Pepin cast a hurried glance about him, and dropping on his knee, pressed his lips to the hem of her dress.

"Madame, I have something to tell you, if you can bear to hear it. It is written of the Lord our God. 'A bruised reed will He not break.'"

She interrupted him with an impatient gesture.

"I can bear anything after what I have believed for the last six weeks. The moments are passing. Pepin."

"I saw M. La Roche the night he left the chateau. Nay," as she turned suddenly dead and white, "control yourself, dear lady, or you will never be able to hear me through. I had gone up into the hills to seek a hiding-place for my wife and little ones. It was no longer safe for them at Lodeve, and I had promised to stop overnight with M. Chevalier, to let him know what success I had met with. As I rode down the hill, I saw mistress Agnes gathering cresses at the lake yonder. I thought it was late for her to be out alone, for the twilight was falling, so I left my horse by the road, and went down to carry her basket for her. She had just put in the last bit of green, and was handing it to me, when we heard some one running hard and fast down the terrace, and the next moment a gentleman broke the brushwood, and pulling off his coat and doublet, would have leaped into the water, when he saw Mistress Agnes looking at him."

Pepin paused, and looked uneasily at his auditor. Eglantine had hidden her face once more in her hands, but she made him a hurried signal to proceed, and he obeyed.

"She looked like an angel, madame, standing there in the dim light, with her white dress and golden hair, and the gentleman—I did not know then who he was—stared at her as if she had indeed been a vision from another world. The moment saved his life. The next instant she had laid her hand on his arm. 'What were you going to do do, M. Henri?' I heard her ask him, and at that a great trembling fell on him. He turned away and leaned against a tree. 'Do not ask me,' he said to her. 'I am mad with trouble; my punishment is greater than I can bear.' I had no right to listen, madame, but I could not go and leave the young lady there alone, and I had a feeling I might be needed presently. She seemed to understand everything at once; she is as grave as a woman, the doctor's young sister. 'You have signed the recantation,' I heard her say to him once more, and when he groaned, and shrank away from her, she turned very pale, but kept her hand upon his shoulder. 'Oh, I am so sorry, so very sorry,' she said, and then she took his hand, and raised it to her lips. 'You did not do it until you were sorely tempted, I am sure of that. Was it not to save my cousin Eglantine and your little daughter?' And at that he burst into tears, such tears as I hope never to see a strong man shed again. And when I could see through the blur that rose to my own eyes, he was lying on the ground, and she was on her knees beside him."

An uncontrollable sob broke from Eglantine. Pepin placed at once and looked anxiously at her.

"Madame is not strong enough to hear more," he said pityingly.

"I deserve all I suffer," was the choked answer. "Go on; I would hear the rest now, though M. Renau stood at my side."

"When he grew quiet, he told her that his wife had rebuked him for his weakness, and refused to accept the safety he had purchased for her with his dishonour, and that he would not save himself alone, and he could not live here to see her suffer, and know that his fall was a stumbling-block to his people and a boast among his enemies. 'I hoped, in another land, to begin a humbler and better life, but that is all over now,' he said to her; 'I had given God the second place in my heart, and He has punished me.'

"Would you decide differently, if it was to be done over again?" she asked him, and he lifted his head and looked at her.

"I would suffer a hundred deaths before I would let go my hold on God's truth again," he answered; "I begin to see, Agnes, it was worth more than all else in the world; but it is too late to talk of that now."

"It is not too late for God to forgive, nor for you to go back to Nismes." She said it quietly, madame, as though it were the only thing to be done. I trembled as I heard her; I knew better than she the fiery path she was pointing out, and so did M. La Roche. But he started up as though he had heard the voice of an angel. She was right, he said; he would go back to Nismes and withdraw his recantation—he wondered he had not thought of it before. And there was no time to lose, for M. Renau must now suspect his purpose. And then I saw my time had come, and I went and knelt at his feet. He looked thunderstruck for a moment, for until then he had thought himself alone with Mistress Agnes, but I think something in my face told him he need not fear, and when I said my horse was at the roads' end, and would he use it for the truth's sake, he thanked me and said I was God's messenger, and it was a token for good. Mistress Agnes would have run to fetch her brother, but on that point he was firm. He even made her promise that she would not mention having seen him, until she had heard from Nismes that he had accomplished his purpose. It would be better for the doctor and his mother to be able to say they had neither seen nor heard of him when search was made; no one would think of asking her. He was resolved now, come what might, not to adhere to his recantation, but he wanted, if possible, to withdraw it publicly, and undo something of the harm he had done. And then he made her put her arms about his neck, and promise to pray for him every day. He had learned his own weakness, he said, and could not stand unless God would help him. And then I saw his lip tremble, madame, as he glanced back at the chateau. He had been very angry when he parted with his wife, he said, and had spoken words he would give much to recall, but it was impossible for him to go back now. Mistress Agnes must see her, and tell her so—tell her that he would love her to his dying day, and that she must never reproach herself for what she had done. It was better so; he might never have given God the first place in his heart while he had her, and he would try to meet her in a better world."

"Never." Eglantine started from her seat and confronted her messenger with a frightened look in her eyes. "Do not say that word again. It is impossible for me to go back. Tell M. Chevalier so; tell him that I thank him for his message, but he must not try to communicate with me again. There is a gulf fixed between us."

But Pepin still knelt at her feet.

"Do not send the doctor back a message like that, madame. He will not rest until he gets you out of M. Renau's keeping. Nay, listen to me one moment. I wear the sieur's livery, but I am here only in your service, to watch and wait for the moment when we may attempt to rescue you; the doctor and Jean Boneau have already devised a scheme—"

But she would hear no more; she was white with terror.

"I forbid it. I will not go if they come for me. Tell Rene so. M. Renau would be sure to find out, and then he would take my baby from me. There are voices in the avenue now. Let me go! for God's sake, let me go!"

The smooth accents of the old priest, who had taken Louis Bertrand's place, were indeed audible a few rods beyond. Pepin let go his hold upon her dress, and Eglantine, shaking in every limb, tottered back to the house, only to fall fainting on the floor of her chamber as the door closed behind her.

(To be Continued.)

LENT.

Is it the fast which God approves,
When I awhile for flesh eat fish,
Changing one dainty dish
For others no less good?

Do angels smile and count it gain,
That I compose my laughing face
To gravity for a brief space,
Then straightway laugh again?

Does Heaven take pleasure as I sit
Counting my joys as usurers gold,—
This bit to give, that to withhold,
Weighing and measuring it;

Setting off abstinence from dance
As buying privilege of song;
Calling six right and seven wrong,
With decorous countenance;

Compounding for the dull to-day
By projects for to-morrow's fun,
Checking off each set task as done,
Grudging a short delay?

I cannot think that God will care
For such observance; he can see
The very inmost heart of me,
And every secret there.

But if I keep a truer Lent,
Not heeding what I wear or eat,
Not balancing the sour with sweet,
Evenly abstinent;

And lay my soul with all its stain
Of travel from the year-long road
Between the healing hands of God
To be made clean again;

And put my sordid self away,
Forgetting for a little space
The petty prize, the eager race,
The restless, striving day;

Opening my darkness to the sun,
Opening my narrow eyes to see
The pain and need so close to me
Which I had willed to shun;

Praying God's quickening grace to show
The thing he fain would have me do,
The errand that I may pursue,
And quickly rise and go;—

If so I do it, starving pride,
Fasting from sin instead of food,
God will accept such Lent as good,
And bless its Easter-tide.

—Susan Coolidge.

MORE HUMOURS OF THE BOARD SCHOOL.

Mr. Henry J. Barker contributes to *Longman's Magazine* a further instalment of entertaining essays by Board School boys. Here is a paragraph from an essay on "Kindness":—"By being kind a person may rise in the world, as the following story will show. Mr. Smith was a poor boy. At first he was a paper-boy. One day, while he was selling his papers, he caught sight of a little girl trying to get across the road, but could not for the number of carriages. He at once went to her assistance and carried her safely across the road. A little while after this Mr. Smith had a paper stall on nearly every railway station in England." The only authority the boy could give for the story was that he had "heard" it, and that "a lot of boys know it as well." The following effort is a selection from a Third Standard lad's composition exercise upon "The Donkey":—"The Donkey is one of that tribe of beasts on which the cane has no effect, for the harder you hit it the slower it goes. Your fathers never use a whip for their donkeys, because they no it would not hurt them. For the donkey rather likes to feel a whip, as it only tickles him and makes him feel joyful and hungry. The best thing to punish a donkey with is firstly a short thick cane for ears and belly; and secondly, a boomstick cut in two for backbone and back legs. He will then go betwixt four and five miles an hour. The donkeys which you see painted yellow and blue on the school pictures are what are called jews asses. These tribes of donkeys go many miles an hour, and will follow their masters like dogs and lambs because of kindness. The young ones are sometimes called kolts and foals of asses. Therefore, if you have a nice young

donkey show mercy unto it, and it might grow into a kolt or the foal of an ass. There is also a tribe of wild asses which prowl upon the top of rocks, and never slip over, even in winter. They are larger than our modern donkeys, and surer-footed. In the night time they climb down, and feed like rabbits upon the poor farmers' hard-earned vegetables." A village schoolmaster was told by the parson that he intended to bring a friend next morning to hear the boys put through their paces in religious teaching. They had not received much instruction of that kind; but it was necessary to do something. Accordingly he called his little grey-smocked "first class" before him, arranged the members in a certain order, grafted into each blossoming yokel the particular question he intended to put to him in the morning, and likewise added the correct answer. After priming the young hopefuls over and over again with their respective answers, he ventured to dismiss them. Next morning, while the visitors were being awaited, boy No. 2 was told to carry out two stone ink-bottles into the back porch, and ordered to clean off the great streaks of ink and the patches of matted dust. Shortly afterwards the two visitors walked in. The master, quite forgetting that one of his first-class boys was absent in the back yard, commenced to put his questions to the class in the particular order which he had arranged and promised. Pointing to one boy he asked, "What is that part of you, my lad, which can never die?" "My soul, sir," smartly replied the rustic, with an air of confidence and decision which was really quite surprising in one so young. The visitors nodded their approval, and the dominie continued his interrogations. "Now you, my boy," he said, pointing to the third boy in the back row, "tell us who made you." Now the lad thus addressed occupied the very position which had been vacated by the industrious pupil out in the porch. Accordingly, this was not his proper question; and, remembering the master's positive instructions that he was only to give a certain answer to a certain question, he bravely remained dumb and quiescent. "Will you be quick and tell me, sir?" the master cried out angrily, never dreaming, of course, that any hitch had occurred. No; the lad never opened his lips or twitched a muscle. Possibly he thought the master was "trying it on" with him. "Come, my dear child," the visitor ventured to interject, seeing the painful chagrin of the dominie, "you should try to give your master some sort of answer. Surely you know, my lad, that it was God who made you?" "No, sir, it wanna me!" the lad at last burst forth, "I'm sure it wanna, sir! The boy as God made is outside washin' t' inkpots!"

The extract which follows is the latter portion of a Third Standard lad's essay on "Cleanliness".—"Do not go and say that you are feared of making yourself clean, just because it is cold and it hurts to get the dirt off, or because the suds get in your eye. For when you are clean, people do not edge away from you, never mind about your clothes, but they say unto you like our teacher that it is next to godliness. Be thankful unto him because your mothers can afford soap, and because they make you use it. Also when your mother puts her finger down your coat-neck afore breakfast, and peeps to see if there's any black there, and then sends you back to the sink again to wash yourself better, say unto her, yes, mother, also smiling. On Saturday nights say also unto her, mother don't forget to get my bath tub redde for me, and a new piece of soap, for I love to wash myself course of cleanliness for it is next to godliness. Do not be same as them there Blacks, and Amerikens, and Ingoos, which just splashes their faces with water and no soap, and never gets inside of a tub, only paddlin about bits of rivers. When you say to a dirty boy, 'Dirty Dick wants the stick,' only say it about once, so as he can't say as you are wicked. Say unto him, look at the thoteful cat, which spits on its pores just to get a bit of lather for a fair start, and then wipes its nose, and into its eyes, also behind its ears, not counting over. Then say unto him as it will actshelly lick itself where it can't get its pores, rather than be hitching anywhere around. Tell him to look at the necks of masters and superintendents and preachers, and he will never find a ring, which is always a sine as you have not gone far down."

THE AGONIES OF COMPOSITION.

Dickens, when he intended to write a Christmas story, shut himself up for six weeks, living like a hermit, and came out looking as haggard as a murderer. Balzac, after he had thought out thoroughly one of his philosophical romances, and amassed his materials in a most laborious manner, retired to his study, and from that time until his book went to press, society saw him no more. When he appeared again among his friends, he looked, said his publisher, in the popular phrase, like his own ghost. The manuscript was afterwards altered and copied, when it passed into the hands of the printer, from whose slips the book was rewritten for the third time. Again it went into the hands of the printer—two, three, and sometimes four separate proofs being required before the author's leave could be got to send the perpetually rewritten book to press, and to have done with it. He was literally the terror of all printers and editors. Tennyson is reported to have written "Come into the garden, Maud," more than fifty times over before it pleased him; and "Locksley Hall," the first draft of which was written in two days, he spent the better part of six weeks, for eight hours a day, in altering and polishing.

HOW TO LIVE LONG.

Dr. Sayre, of New York, declares that "everybody under ordinary circumstances, ought to live to be one hundred years old." It would have been an entertaining piece of information had Dr. Sayre explained what he meant by "ordinary circumstances." As mortals seldom live to be one hundred years old, and a majority die at a much younger age, it follows that the human family is living under highly extraordinary circumstances. The Doctor does indicate certain rules for which it is hardly probable he would claim more than that, lived up to, they would do some good. The hundred-year rule does not appear very distinct anywhere. A summary is: not to undertake to accomplish the work of a lifetime in the first ten years, which leads one to remark that children ten years and under seldom do attempt that. Use tobacco to aid digestion and smoke like a human being and not like a locomotive, which leads one to suggest, would it not be just as well to omit tobacco entirely? Does the Doctor ever prescribe tobacco? Sleep whenever you can is another rule, which unquestionably is all right. Another is, do not swill down ice-water. Considering how small a part of the human family ever see ice-water, this cannot be the hundred year rule, it is a good one nevertheless. Don't worry, says the Doctor, nor strive to possess the world, which is an old saw that has lost considerable of its original force from age. Dr. Sayre is a man of genius in his profession, but he fails to justify his assertion that ordinarily mankind should live one hundred years. No one has yet made it clear, for the reason that it is not correct and cannot be made impregnable. Rules for old age have not yet been patented. Were the human family to begin again, with all the light and knowledge gained up to the present day, it is not improbable that the one hundred years might be evolved; but it is something that has not been found out, though it be true that longevity is increasing, which is a great compliment to the civilization of the present day. Still Dr. Sayre's formula is a good one, and lived up to would doubtless insure everybody a comfortable number of years.—*The Pittsburgh Times*.

MASSACRE OF CHINESE IN FORMOSA.

THE last mail from China brings news of the massacre of a force of Chinese troops in Southern Formosa by the aborigines now in revolt there. The natives, or savages as they are called, aided, it is said, by a number of half castes, planned an ambush. Putting on their sandals reversed they made a number of tracks connected with a particular spot. Messengers were then dispatched to the nearest Chinese post with news of an outbreak and an appeal for assistance. The troops went out, the commanding officers, it is said, being considerably in the rear. Pretended sufferers by the raid appeared from time to time. On reaching the tracks the soldiers followed them up and fell into the trap, when all but a very few were killed. Out of 200 which left the post only ten escaped. It is reported that, for the first time in the history of Formosa, all the aboriginal tribes are banded together and act on an organized system. Thus the eighteen tribes of Bhotans in the south, numbering about 5,000 warriors, were concerned in this ambush. Shortly after the disaster the Chinese issued proclamations offering ten dollars reward for the return of each of the guns lost on the occasion, and subsequently the Chinese general began negotiations, in which he was greatly hampered by the bad faith shown on many previous occasions to the natives. At last, and with many precautions on the part of the latter, a meeting was arranged, and a peace was patched up for the time by means of large presents and larger promises to the chiefs. The past is to be forgotten, and the savages are to live on terms of friendship with their Chinese neighbours. From subsequent information, however, it appears that the disturbances in the south of the island have broken out with more violence than before.

THE EXTINCTION OF THE KANGAROO.

Australia is likely before many years to have no kangaroos except in its museums. From the reports of the various stock inspectors, it was estimated that in 1887 there were 1,881,000 kangaroos, but in 1888 this number fell to 1,170,000. The chief objection to the adoption of measures for the effectual protection of the marsupial is his vigorous appetite. One kangaroo is said to consume as much grass as six sheep, a fact to which sheep farmers are painfully alive. It is curious to learn, however, that if the kangaroo is likely to be exterminated, a new introduction, the wild buffalo, has found a home in the plains of Northern Australia, where it is now to be met with in vast herds. These animals, which are said to be of extraordinary size, and to possess splendid horns, are, apparently, the descendants of the first buffaloes which were landed at Port Essington, in North Australia, about the year 1829.

A SEEDSMAN'S ENTERPRISE.

J. J. H. Gregory, the well known seedsman, proposes to distribute free among his customers of this season a year's subscription to one hundred agricultural publications, to be selected by the fortunate ones from a list to be sent them, which will include all the papers and magazines of this class published in this country. Full details will be found in his catalogue, advertised in our columns. Of course this is an advertising enterprise, but of a character which will permit all to wish well to both the parties concerned. In response to frequently repeated solicitations he has a likeness of himself in his catalogue of this year.

Ministers and Churches.

THE Presbytery of Maitland, at a special meeting held in Chalmers Church, Kincardine Township on March 25, inducted the Rev. George McKay into the pastoral charge of the united congregations of Chalmers Church, Kincardine Township, and Knox Church, Bervie. Mr. Geddes preached, Rev. A. McMay presided. Mr. McLennan addressed the minister and Mr. Murray addressed the congregation.

THE annual business meeting of the "Young People's Presbyterian Union of Toronto" was held in St. James' Square Church on Friday evening week. The retiring president, Mr. R. S. Gourlay, occupied the chair. The following officers were elected for next year: Mr. Richard Donald, of Bloor Street Church, president; Mr. D. S. Leslie, of St. James' Square, vice-president; Miss Donald, of Central Church, Treasurer; Mr. Chas. N. Laurie, of Old St. Andrew's, Secretary. Letters were sent to the Presbyterian ministers throughout the province during the past winter asking for the name and address of any of their young people who might move to the city. All names and addresses will kindly be sent to the Secretary's address, 301 Gerard Street, E.

AT the service, preparatory to the communion, held in Calvin Church, Pembroke, on the evening of the 4th inst., fifty-seven new members were received—forty-nine of whom were admitted upon confession of their faith in Christ. While the new communicants were being received by the Session, the large congregation present sang, "Blest Be the Tie that Binds." The impressiveness of the scene cannot be described and will never be forgotten by those who were present. The work in Pembroke is progressing most favourably; 200 members have been added in the last two years; the balance of \$8,000 debt on the Church has been provided for; and, at the last annual meeting, the salary of the pastor, Rev. G. D. Bayne, B.A., was increased by \$200, making it now \$1,400 and a manse.

THE annual meeting of the congregation of St. Andrew's Church, Markham, Rev. R. Thynne, pastor, was held on the evening of the 31st ult. The report of the Session showed that forty-two new members had been added to the roll during the past year—thirty-five by profession and seven by certificate. Five have been removed from the roll. The present membership is 113; number of families, 60. The various financial reports showed the contributions for the year, as follows: General Fund, \$1,418.95; Schemes of the Church—collections, \$213.63; Woman's Foreign Missionary Society, \$86.99; Sabbath school, \$60; total for the Schemes of the Church, \$360.67. Contributed for the relief of the Chinese sufferers, \$102. Total contributions for all purposes, \$1,881.65. After all disbursements there is a balance in the General Fund of \$145.64. The annual missionary meeting was held in February, and very able addresses were delivered by the Rev. Dr. H. M. Parsons, of Knox Church, Toronto, and the Rev. Dr. Robertson, Superintendent of Missions for the North-West.

OF the Presbyterian Church at Alton, Ill., of which the Rev. Dr. A. T. Wolff, well and favourably known in Toronto, is pastor, the Chicago *Interior* says: Sabbath was a high day in the First Presbyterian Church, Alton. The floral committee of the Young People's Society of Christian Endeavour made the pulpit a perfect bower of beautiful and fragrant flowers, and the church was crowded with happy worshippers, both in the morning and at the communion services in the afternoon. The pastor preached an appropriate and pointed sermon from Isaiah liii. 6. Thirty new members professed their faith in Christ, fourteen of whom received the sacrament of baptism, and were welcomed to the fellowship of the church. Nearly all are adults, including a goodly number of men in the prime of life who promise great usefulness to the church. During the present pastorate of three years, and four months 139 persons have been added to the church. The present membership is 345. All services are well attended; every department of church work is prosperous, and there is a large and wide awake Young People's Society of Christian Endeavour.

THE closing meeting of the Chiquiquy lectures, at Washington, D.C., was a large one and of unusual solemnity and interest. When about to be dismissed, the Rev. W. B. Matchett stepped to the platform and said:—Rev. C. Chiquiquy, Rev. and Dear Brother—We ministers of the Gospel and others who have listened to your able and eloquent lectures during the three weeks past, take great pleasure in assuring you of the deep felt sympathy we entertain for you personally, as well as the interest you have awakened in us in the great and palpable errors you have revealed to us, as existing in the so-called Church of Rome. We are deeply grateful for these timely utterances, and we have been moved through you by the Spirit of God to a feeling of intense sadness at the picture you have drawn and the revelations you have made of the blinding errors of that gigantic system, and also by the deplorable fact that so many of our otherwise excellent fellow-citizens so seriously believe them, and, we fear, to the loss of their souls. And permit us to say, dear brother, that we have been moved, also, by the beautiful Christian character and spirit you have exhibited while "going in and out among us," and in your mild and chaste manner in treating the subjects you have so ably discussed, as well as the large class of citizens with the views of whom you have felt it to be your duty to differ; and we trust the lessons we have learned shall be cherished by us when you shall have gone from among us and the years roll by. Already are the good fruits of your mission manifest in the many inquirers after light and truth; and also in the fact that a General Synod of your own Presbyterian Church, in special session here, discussing contemplated changes in their articles,—the ground work of their faith, felt it their pleasure to invite you to address them. And we can but hope that the good work begun by you in our midst will go on. Our prayer is, that the God whom you serve will continue to be with you and yours, to protect and defend, until you shall have finished the "Fight of Faith" and received the crown in the abode of the redeemed! To which Father Chiquiquy replied:—My dear brother, and Christian friends—Though I feel that I do not deserve the praises you address me, I thank you all for this expression of your kind and friendly feelings. With you I acknowledge that a great good has been done these last three weeks in our midst. But to our merciful God alone we must give the praise and glory for it. He has made use of a very feeble instrument to do great things, that every one might see that this is His work and not mine. With the old prophet let every one of us say, "Let all the nations praise the Lord, for His mercy endureth forever!" I thank God that a good number of the citizens of Washington are opening their eyes, and that they see the dark cloud which is rising on the horizon under the name of Roman Catholicism! It is time for you, Christian Americans, to understand that Rome is at work to destroy all your rights and liberties, and that you are taught to protect and defend them at any cost. I thank God for having taken me by the hand into your midst. These last three weeks of Christian labour in your grand city of Washington will be put by me among the most happy days of my long life. May the God of the Gospel bless your constant Christian courtesy towards me! Amen.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met March 11 at Orangeville. There were thirteen ministers and five elders present. Mr. Emes reported that the committee appointed by Presbytery had visited stations in the northern part of the Presbytery together with some in Barrie Presbytery with a view to re-organization, but found it impracticable. Mr. Campbell submitted a report on the State of Religion, which showed on the whole a favourable state of spiritual life within the bounds. The Clerk read a circular

letter intimating that the Presbytery of St. John would apply to the next Assembly for liberty to receive, as a minister of this Church the Rev. T. Fullerton, of the Presbytery of New South Wales. The Rev. R. B. Smith submitted to the Presbytery his resignation of the pastoral charge of Rosemont and Mansfield. The Clerk was instructed to cite parties to appear for their interests at next meeting of Presbytery. Messrs. Hudson, Crozier, Ballantyne and Craig, ministers, and P. McGregor, J. C. Shook, T. Ferguson and J. Blackburn, elders, were appointed commissioners to the General Assembly. Messrs. McMichael and Black, from Black's Corners, and Messrs. Keys, Menay, Wallace and Braiden from Laurel appeared, promising, on behalf of these stations, the sum of \$500 annually, with a view to calling a minister, and asking the Presbytery to give them the status of a pastoral charge and apply to the Home Mission Committee for a supplement. The Presbytery granted them the status of a pastoral charge and agreed to apply for a supplement of \$250. Mr. Shook stated that, acting on the recommendation of Presbytery, the congregations of Corbetton, Riverview and Gandier had resolved to obtain, if possible, a settled pastor, and with that object in view had agreed to raise \$600 annually, and desired the Presbytery to give them the status of a pastoral charge, and apply for a supplement. The Presbytery granted their request and decided to apply for a supplement of \$200 annually. Mr. McClelland read the report of the Woman's Foreign Missionary Society then in session showing that the society had collected during the past year for Foreign missions the sum of \$541.53. Messrs. Fowle and McLeod were appointed to convey to the ladies the thanks and congratulations of the Presbytery. The Presbytery's mission agent was instructed to procure a student for Caledon East and St. Andrew's, Caledon, during the summer, and to apply to the Home Mission Committee for a supplement of \$250 with a view to a settled pastorate. The Presbytery adjourned to meet in the same place on Tuesday, the sixth day of May next, at 10.30 a.m.—H. CROZIER, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery held a regular meeting at Barrie on March 18. There was a large attendance of members. The conveners of the Committees on Sabbath Schools and State of Religion and Temperance presented their several reports. The recommendation of the first-named was adopted, viz.: That the question in the printed form relating to the Ministers' Communion class be left out as not belonging to Sabbath school work. The proposal to appoint a superintendent on Sabbath school work was disapproved. In connection with the report on the State of Religion an overture was unanimously adopted to the following effect: That the General Assembly instruct its committee on the State of Religion to intermit for a period of two or three years the questions hitherto sent down to sessions, and meanwhile to prepare and send down such suggestions or directions as may be helpful to sessions in carrying on their work, and to advance the spiritual welfare of the congregations of the Church. The recommendations of the report on Temperance were adopted unanimously and an additional recommendation on a division as follows: That in the opinion of this Presbytery the Assembly's Committee should be constituted by the appointment of members of various shades of opinions; and that the Assembly should maintain a temperate and scriptural position on the Temperance question. Commissioners to the General Assembly were elected as follows: Messrs. W. Fraser, D.D., A. M. Macdonald, B.A., J. M. Goodwillie, M.A., J. W. D. Duncan, B.A., by rotation; J. Leishman, J. R. S. Burnett, W. A. Duncan, B.D., and R. Moodie, by ballot, ministers; Messrs. J. A. Mather, G. Duff, J. M. Stevenson, J. Jameson, T. Wallace, R. Little, W. R. Tudhope and W. B. Hamilton, elders. Mr. Currie tendered resignation of Wyebidge, one of the congregations of his charge. The resignation was laid over to next meeting of Presbytery and the congregations of Penetanguishene and Wyebidge were cited to appear for their interests. Home Mission business was taken up. The schedules for grants were passed. Two charges, viz., Bracebridge and Musk, and Esson and Willis Churches intimated that they no longer required aid from the Augmentation Fund, thus only three congregations in the Presbytery are left on the list as aid receiving. The grant to Huntsville and Allansville was reduced from \$300 to \$250. A committee was appointed to consider the matter of procuring a horse for one of the missionaries who was recently appointed to a large and laborious field. Mr. Findlay presented a report on his supervision of the home mission work for the past six months. A special meeting of Presbytery was appointed to be held for considering a call from Longford and Uppergrove at Orillia on April 8, at two o'clock p.m.—ROBERT MOODIE, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE.—The Presbytery of Brockville met at Spencerville, March 11th inst. In the absence of Mr. MacWilliams who was ill, Mr. Macdiarmid took the chair. All the members of the court were invited to address the Woman's Foreign Missionary Society in the evening. Messrs. Hyland and Toye were appointed to examine Spencerville and Ventnor Session Records. Messrs. Higgins, Mackenzie and Stewart were asked to examine reports and report at a future sederunt. The clerk read a letter from Crysler's showing that the congregation there agreed to let their appeal drop. It was decided to hold the next regular meeting of Presbytery in Morrisburgh on 8th July prox. It was decided to ask all the grants for Augmentation obtained last year together with a Home Mission grant for Burrit's Rapids. Dr. Laing of Dundas, was nominated Moderator of the General Assembly. Dr. Kellock the Moderator, and clerk were appointed a committee to draw up a petition praying the General Assembly to place Mrs. Richards on the Widow's and Orphan's Fund. It was decided to apply to the Synod for leave to take Messrs. Sturgeon, Cornett and Cosgrave on trials for licence. Messrs. Dickie and Smith, a deputation from St. Andrew's congregation in connection with the church in Scotland, appeared before the court declaring the desire of that congregation to be united to this Presbytery and seeking instruction as to how to proceed. A deputation with Presbyterial powers was appointed to confer with the congregation and to issue the whole matter. Commissioners to the General Assembly were appointed as follows: Messrs. Dr. Kellock, H. J. Macdiarmid, J. J. Wright, Robertson and Magillivray, ministers, and James Thompson, John Meikle, J. H. Fisher, James Moodie and H. Montgomery, elders. Full and interesting reports on Temperance, Sabbath school work, Home Mission and the State of Religion were received, adopted, and their recommendations considered. In the evening the Presbytery received gratifying reports from the Woman's Foreign Missionary Society. The Secretary's report was read by Mrs. Dowley of Prescott. The report breathed forth thanksgiving to God for His great goodness to the society during the past year. The Treasurer's report presented by Mrs. McGillivray of Brockville showed that after all expenses had been paid a balance of \$750 remained to carry on the Lord's work. Several of the members of Presbytery in short speeches congratulated the ladies on the success that attended their efforts. It was agreed to ask A. K. McLennan to take charge of North Williamsburg. The clerk was instructed to give Rev. Mr. Johnstone a Presbyterial certificate. All the General Assembly's remits to Presbyteries were disapproved. Standing committees for the year were appointed. All the members report diligence in holding missionary meetings.—GEO. MACARTHUR, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery held its regular quarterly meeting on Tuesday, 18th ult. in St. Andrew's Church, Sarnia. Rev. Mr. Beamer, Moderator, Rev. Mr. Pritchard was appointed Moderator for the next six months. Revs. Messrs. Gauld, Jordan and J. C. McKee, ordained ministers, being present, were asked to sit with the court. Rev. Mr. Currie, minister, and Mr. F. Blaikie, elder, were appointed members of the Synod Committee on Bills and Overtures. Rev. Dr. Laing was unanimously nominated

Moderator of the next General Assembly. Rev. Mr. Anderson reported that he had moderated in a call at Strathroy, on the 24th of February last. The call was in favour of Rev. W. G. Jordan, B.A., signed by 157 members and 132 adherents, promising \$1,200 annual stipend with manse. Commissioners were appointed as follows: Messrs. Murray and Noble, from the congregation; Mr. Geddes, for the Management, and Mr. Geo. Thompson, for the Session. There was also laid on the table a petition signed by fifty-eight members and twenty-eight adherents, asking for delay. Parties were heard in the above order and questions put by members of the court. On motion of Rev. Mr. Cuthbertson, it was agreed to approve of the Moderator's conduct, sustaining the call as a regular Gospel call, and that the Moderator place it in Rev. Mr. Jordan's hands for his consideration. Rev. Mr. Jordan intimated his acceptance of the call. It was agreed to appoint the induction to take place on the 4th of April next at two p.m., Rev. Mr. Graham to preach, Rev. Mr. Cuthbertson to address the minister; Rev. Dr. Thompson to address the people; Rev. Mr. Anderson to preside. Rev. Mr. McLennan, Convener of the Committee on the State of Religion, gave an excellent report. After remarks by different members, it was agreed to adopt the report, thank the committee for diligence in the matter, and notify the Convener to forward the report to the Convener of the Synod's Committee on that question. Rev. Mr. Tibb, on behalf of the Committee on Sabbath Schools gave a valuable report, which was received and adopted, and the thanks of the Presbytery tendered to Mr. Tibb. The report of the Committee on Temperance was read and received by the Presbytery, and ordered to be forwarded to the Convener of the Synod's Committee on the question. In terms of reports from aid receiving congregations, it was agreed to ask for the following sums: Oil Springs and Oil City, \$150; Marthaville, \$2 per Sabbath; Point Edward, \$100 per year; Guthrie and stations, \$300; Inwood, Brooke and Weidman, \$2 per Sabbath. Rev. Dr. Thompson was appointed Moderator of Corunna and Mooretown, and also with Rev. Messrs. Tibb, Leitch and Cuthbertson, and Messrs. Cole and Blaikie, elders, a deputation to visit Corunna and stations and report the state of matters there. The following motion was submitted by Rev. Dr. Thomson and ordered to be entered on the records: Since our last meeting, it has pleased the Great Head of the Church to remove by death our dear brother Rev. James McKutcheon, from his field of labour. The Presbytery would take this earliest opportunity of expressing their sense of the great loss sustained by their brother's death. We gladly record our appreciation of his personal character, his uniform general disposition that endeared him to all classes, and especially to those among whom he laboured so faithfully; his warm Christian benevolence that made him the friend of the needy; his marked unselfishness that led him to live so largely for the sake of others, and above all his humble, earnest, deep piety that impressed all who knew him. We further bear willing witness to his devotion in his Master's service, his untiring efforts in a difficult field where he met many discouragements, his missionary zeal that led him to spend most of his days in purely missionary work. He was always a faithful member of our Court, and deeply interested in the spiritual work of the Church. We feel thankful for his long years of successful labours. We bow in humble submission to the decision of our common Master, and pray that the Heavenly Saviour would lead us to a fuller consecration, and to work more diligently while it is day, for the night cometh. And that another labourer may be found to carry on the work that our departed brother sustained so long and faithfully, and that all our labours in the Master's service may be crowned with success. Rev. Mr. Currie, convener of the Home Missions Committee, gave in a report for the half year ending 1st of April, 1890, giving a detail of services rendered and claims for such services for that period. The report was received, and it was ordered that the claims as stated above should be presented to the Assembly's Home Missions Committee for the current year, and that arrangements be made for supply at Sombra, Marthaville, Inwood and stations, Log Church, Brooke, for which it was agreed to ask \$1 per Sabbath. The report was adopted and the Moderator instructed to sign the necessary schedules. In terms of a petition, leave was granted to Petrolia congregation to borrow \$6,000 on church property, and the Moderator was authorized to sign any necessary documents in the matter. The next ordinary meeting was appointed to be held on the first Tuesday in July at 1 p.m., in St. Andrew's Church, Sarnia. The following were elected as delegates to the General Assembly: Revs. Hector Currie, B.A., J. W. McLintock, J. C. Tibb, B.D., in order of the roll, and Dr. Thomson and Mr. Cuthbertson, by ballot, Elders—Messrs. John Ross, Thos. Gordon, Wm. Neil, F. Blaikie, and T. Maybury, by ballot. Rev. Mr. McKee, Dickinson, Northern Dakota, asked to be received as a minister of this church, and tabled his Presbyterial certificate. It was agreed to appoint a committee, consisting of Revs. Mr. Beamer, Dr. Thomson and J. Anderson, ministers; and Mr. Blaikie, elder, to confer with Mr. McKee and report in April next. A report was laid on the table and read, from the Woman's Foreign Missionary Society in connection with this Presbytery. The Presbytery expressed gratification at the contents of the report and expressed the hope that further and greater prosperity would attend the efforts of the society.

THE PRESBYTERY OF WINNIPEG.—This Presbytery met on the 6th of March. There were present fifteen ministers and six elders. The Rev. Joseph Hogg was elected Moderator for the ensuing six months. The Rev. Dr. King reported on behalf of the committee appointed to secure a site for a Sabbath school in the western part of the city. He recommended the neighbourhood of the junction of Young Street and Portage Avenue. A Sabbath school with an attendance of forty pupils is now in operation in the neighbourhood. The North Church, Winnipeg, asked leave to moderate in a call to a minister. The request was granted. Considerable time was given to the discussion of the Home Mission Committee's report. Several fields were rearranged and three new fields undertaken. It was agreed to make application to the Synodical Committee for ordained ministers for Morris, Dominion City and Millbrook and for fourteen student missionaries. The thanks of the Presbytery were accorded to Dr. Bryce for devoting so much time and attention to the Home Mission work of the Presbytery. The remit from the General Assembly, proposing to reduce the number of representatives to the Assembly, was approved. The proposal to appoint a general secretary for Sabbath schools was disapproved; and it was declared not expedient to make connection with the Aged and Infirm Ministers' Fund compulsory. The following commissioners to the General Assembly were appointed: Rev. Messrs. Robert Nairn and James Hamilton by rotation and Dr. King, Joseph Hogg and Dr. Bryce by ballot. The following elders were selected: Professor Hart, D. McArthur (Emerson), C. H. Campbell, Chief Justice Taylor and P. R. Young. Mr. McFarlane reported on behalf of the Committee on Sabbath Observance, Dr. King on behalf of the Committee on the State of Religion, and the Rev. Joseph Hogg on Temperance work. Dr. King gave notice that at the next meeting of the Presbytery he would present an overture in regard to the moral training of teachers. In the evening the Presbytery met with the Presbyterial Woman's Foreign Missionary Society, and passed a resolution expressing appreciation of its work; it also listened to addresses on missions by several of its members. On the 18th inst. the Presbytery met again for the induction of the Rev. C. D. McDonald, D.Sc., late of Thorold, to the pastoral charge of Kildonan. The Rev. Joseph Hogg presided; Rev. W. J. Hall preached; the Rev. John Hogg addressed the people and the Rev. James Douglas the minister. Later in the evening the members of the Presbytery and congregation were entertained at a social meeting in the church.—ANDREW B. BAIRD, *Pres. Clerk*.

KNOX COLLEGE CLOSING.

The closing exercises of Knox College took place Thursday afternoon, a large audience being present in Convocation Hall. Rev. Principal Caven presided, and with him on the platform were Rev. Dr. Wardrop, of Guelph; Rev. Dr. Reid, Rev. Dr. Gregg, Rev. Dr. McLaren, Professor Ashley, Professor Baldwin, Principal Kirkland, Rev. W. G. Wallace and W. Mortimer Clarke, a large number of ministers, many from a distance, being present.

Dr. Caven presented their parchments to the members of the graduating class, as follows: H. E. A. Reid, B.A.; W. J. Clark, James Drummond, B.A.; W. A. Bradley, B.A.; John Crawford, B.A.; Walter Muir, Alexander Wilson, J. P. McQuarrie, T. M. McLaren, B.A.; M. P. Talling, B.A.; Neil Shaw, B.A.; P. J. McLaren, B.A.

The honour list in the recent examinations was announced as follows: Third year—H. E. A. Reid, Clark and Muir. Second year—Messrs. Craw, McMillan, Morin, McKay and Buchanan. First year—Messrs. McNair and Logie.

SCHOLARSHIP PRIZES.

First year—Messrs. George Logie, John McNair, B.A.; William Gauld, B.A.; A. M. Smith, H. S. McKittrick, W. H. Grant, B.A. and Arthur Stevenson. Second year—W. H. Craw, B.A.; J. W. McMillan, B.A.; D. M. Buchanan, B.A., William Morin, B.A.; P. M. McEachern, P. J. Nichol and Andrew Carrick, B.A. Third year—H. E. A. Reid, B.A.; W. A. Clark, M. P. Talling, B.A.; Walter Muir, James McLaren, J. P. McQuarrie.

Special scholarships were awarded as follows: First year—John McNair. Second year—J. S. Conning. Third year—James Drummond, W. J. Clark, Walter Muir, W. A. Bradley, P. M. McEachern, John McNair and H. E. A. Reid.

University scholarships were won by Messrs. James Henderson, W. D. Kirzwell, H. F. Thomas, Scott, Crockard, Loughhead, Clark and McMillan.

Rev. W. G. Wallace, B.D., then introduced Rev. John McGillivray, B.A., of Montreal, to receive the degree of Bachelor of Divinity. He referred to the successful course of Mr. McGillivray while a student at the University of Toronto and also while a student at Knox College.

Rev. Principal Grant addressed the students on lessons to be learned from the life of John Knox, his remarks being, as usual, full of interest and instruction.

In the evening the public meeting in St. James Square Church was well attended. Principal Caven presided.

The Rev. Dr. Fletcher, of Macnab Street Church, Hamilton, was the first speaker. He urged upon the students the necessity of estimating truly the value of their high mission as ambassadors of the King of kings. It was the most solemn and responsible work that man could engage in, and to succeed they required divine grace. They must have a profound faith in the truths they taught. They must exemplify the teachings of the Master in their daily lives. Their career at college taught them careful habits of study. He beseeched them to continue to be close students, especially of the golden truths contained in God's great book. The successful preacher must not be a cold stoic, but one who was zealous and passionate in his love and devotion, one who felt for humanity. If they would speak with fidelity of the wondrous works of God they must be prayerful. The chosen workers in the vineyard are those who are prayerful. If they neglected prayer in their study and in their closet they would be like Sampson shorn of his locks.

Sir Daniel Wilson was the next speaker. In going forth as ambassadors of Christ the students should be endowed with three things: grace, learning and common sense. Grace from above, learning from the college which they left, and if they did not possess common sense they could not acquire it. Common sense was needed in all the walks of life, but in the ministry especially. Learning was of great importance in the struggle between science and religion. It was an honour to the Presbyterian Church that she wished her ministers to be possessed of a scientific education so as to combat the superficial knowledge expressed in much of the popular literature of to-day. Christians should remember that the fundamental principles of their religion were founded upon the miracle of the resurrection. A minister is required to be highly educated in science to explain the growing differences between science and dogma. Better not deal with science at all if your knowledge is superficial. Science dealt with from the pulpit by ignorant men awakened a thousand doubts where one doubt was dispelled.

Principal Grant, of Queen's University, then delivered a most interesting and stirring speech. He did not wish to address the graduating class alone, but the students generally, and ask what are the qualities most desired to discharge the extreme duty of faithfulness to Christ. These qualities he considered were, first, duty to one's country; and, secondly, duty to the age in which we live. These were duties incumbent upon all preachers, and to carry them out required courage. This country was young yet, and like a young man was troubled with many complaints. First, it was supposed Confederation would bring the millennium, then the Intercolonial railway, then the completion of the Canadian Pacific; but none of them, even the N.P. did not bring it. As far as he could ascertain no country possessed it. No country ever achieved greatness until it had passed through a baptism of blood and tears. We need not hope to escape the crucial tests of history, and we should meet this period cheerfully and courageously. What virtue better than courage should be expected from the teachers of the people. The fathers of the Presbyterian Church were men of courage, and Knox's answer to the Queen for his right to interfere in the affairs of State was that he was a citizen. What was true in the time of Knox was also true now. He said that the safety of the State depended upon public questions being discussed openly. On the questions at present disturbing the people Principal Caven had spoken, but his bitterest enemies could not find fault with him because of the calm, temperate spirit of his remarks. This was the way ministers of the Gospel should deal with public questions. It would indeed be a sorry day for Canada, for the liberty of the people, if men, because they were learned and pious, were not permitted to discuss public questions. He believed in Home Rule for Canada, and if the people of Canada were unable to build up a country no other people could. He envied the young men the part they would play in the development of the nation. In relation to the claims of the age, he said this was the first in which we were enabled to have a science of comparative religion. Christianity, as he understood it, adapted that which was best in all other religions. The Greek Platonic school, the Teutonic, the Jewish philosophy, all contributed to the growth of Christianity. It was the religion of universal humanity. The Presbyterian Church taught man's inalienable right to spiritual liberty, supreme loyalty only to truth. It was the only religion that presented itself in new forms. He sympathized with the scientific truth-seekers. They were often misunderstood. Referring to the Confession of Faith, he said he did not believe in Revision. The Confession of Westminster should stand as a monument of that age, and the Church should not revise but formulate a new Confession. The Church had the right to do this. He did not believe in revising even a hymn.

ALUMNI ASSOCIATION.

The Alumni Association met on Wednesday evening. An encouraging report from the College missionary in Honan, China, Rev. J. Goforth, was read. Proposals to provide native evangelists or to send out another missionary from the Association were referred to the Executive Committee to be reported on at the annual meeting in October. Revs. John Neill, John Summerville and R. N. Grant were elected to represent the Alumni on the College Senate. At an

adjourned meeting of the Association held on Thursday afternoon the editor of *Knox College Monthly*, Rev. J. A. Macdonald, asked for an expression of opinion as to the position which the *Monthly* has taken during the past year on questions of modern theology and criticism. The question was very freely discussed, Rev. J. McKay, Dr. Campbell, Dr. McMullen, Dr. Mungo Fraser, C. Fletcher, J. Neil, W. A. Hunter, D. C. Hossack, J. Mutch, D. M. Ramsay, I. A. Turnbull, H. McQuarrie, A. MacLaren, R. D. Fraser, W. G. Wallace and others taking part. Entire satisfaction with the course taken by the editor was expressed by nearly every member present. The views of several writers in the *Monthly* were not endorsed by any, but liberty of discussion, within reasonable limits, was conceded by all. The past year was pronounced the most satisfactory from every point of view, and the *Monthly* was regarded on all hands as a magazine of which the college and the Church has every reason to be proud. The question of a lectureship, similar to the Yale, will be discussed at the October meeting.

AUGMENTATION.

MR. EDITOR.—It was not with light hearts that the Home Mission Committee came to the conclusion Wednesday week that the only course open to them in view of the anticipated deficit of about \$4,000 was to cut down the grants for the past half year to the ministers of augmented charges. It is true that the General Assembly has again and again affirmed, without dissent and without opposition, that it is reasonable to expect a minimum stipend of \$750 and manse in ordinary cases. It is true, moreover, that the Church is quite able to secure this amount to its weaker charges, if it thinks fit to do so. It is quite manifest, however, that the mind of the General Assembly is one thing, and the mind of the Church, when practically embodied in contributions, is a different thing. The General Assembly has fixed a scale of payment which requires about \$26,000 or \$28,000 to be raised. The Church has given at the rate of \$22,000 to \$24,000, not for one year only, but for a series of years. The mind of the Church being thus definitely expressed, the Committee has bowed to the inevitable, though not without hope that the Church will change its mind—may even change it before the present financial year closes.

It would not be just to ascribe this disloyalty to the General Assembly to all sections of the Church alike. No one can glance at the column headed, "Average rate per communicant contributed to the Fund" in the table on p. 37 of Appendix No. 1 to Minutes of General Assembly without noticing the contrast between the rate of giving, speaking generally, in the Presbyteries from Toronto eastward to Quebec and the rate in the majority of Presbyteries from Orangeville to Bruce, inclusive (*i.e.* Western Ontario). As the details are not accessible to the ordinary members of the Church, allow me to quote the figures for the several Presbyteries:

Quebec, 22 cents; Montreal, 35; Glengarry, 13; Ottawa, 28; Lanark and Renfrew, 23; Brockville, 10; Kingston, 25; Peterborough, 13; Lindsay, 14; Whitby, 21; Toronto, 50; Orangeville, 4; Barrie, 10; Owen Sound, 7; Saugue, 6; Guelph, 8; Hamilton, 18; Paris, 14; London, 18; Chatham, 10; Sarnia, 10; Stratford, 8; Huron, 12; Maitland, 7; Bruce, 7; Winnipeg, 21; Rock Lake, 14; Brandon, 13; Regina, 14; Calgary, 6; Columbia, 24.

There may be some satisfactory explanation of the indifferent or hostile attitude of many congregations in Western Ontario; but the present writer can give none which does not reflect either on the intelligence or on the Christian spirit of those who, themselves strong, stand aloof from the weaker and less favoured congregations which need their help. The committee, however, cannot alter facts; nor can it pay out money which is not furnished by the Church.

The grievance of having from twenty-five dollars to fifty dollars deducted from the grant to each minister will be keenly felt in Presbyteries which have been loyal to the Church in this matter, and have raised the full proportion assigned them. Do the members of the church who have withheld their aid really think that this is fair? If they are convinced that this Fund is working injury to the church, why do they not bring their views in a constitutional way through their respective Presbyteries before the General Assembly, and endeavour to secure either the abolition of the Fund, or such modifications as they deem essential? They surely cannot mean that the strong ought to be relieved of the burden of helping the weak, and that the weak should go to the wall!

Toronto, March 29, 1890.

D. J. MACDONNELL.

OBITUARY.

JOHN WYLLIE.

He was born near Londonderry, Ireland, in 1821. In 1835 as a member of his father's family he emigrated to Canada, and settled near Streetsville, County of Peel. While a resident there under the pastorate of Rev. Mr. Rintoul, he came under the influence of divine truth, and publicly professed faith in Christ. In 1850 he, along with his brother, went to the township of Glanford, where he resided until his death, which occurred on March 11, 1890. The deceased was ordained an elder under the pastorate of Rev. James Black, and at the union of the two Caledonia Presbyterian congregations he still continued to hold the same office until his death. God hath again visited the Session of this congregation, and touched another of their members with the finger of death. We can trust Him where we cannot trace Him. "He doeth all things well." He was warm-hearted, kind and candid, and yielded himself up to Him whom he had trusted for long years. "He that believeth on Me," saith Christ, "though he were dead, yet shall he live."

JOHN ROBERTSON.

He was born near Kirkcaldy, Fifeshire, Scotland, on July 21, 1821. In 1834 he emigrated to Canada and settled on the Grand River in the vicinity of Caledonia, where he continued to reside until his death.

In 1849 he married Elizabeth Murray. Not long after this time he publicly professed his faith in Christ under the pastorate of the Rev. Dr. Ferrer. In 1851 he was elected and ordained an elder in the same church, which office he continued to hold until the union of the two Caledonia Presbyterian churches in January, 1857, when he became an elder of the united congregations. This office and work he continued to hold and do up to the time of his death, which took place on the 23rd of February, 1890. The Session also feel constrained to record their thankfulness to Almighty God who disposeth all human affairs according to His infinite wisdom, that He has so long spared our lamented brother to labour in the Master's vineyard, and by life and word to witness to the tender goodness of God, and to the saving power of the Gospel. He was retiring and modest, but was possessed of a firm faith in the infinite wisdom and love of God, and of a calm and steady resignation to His will, whatever that might be. He died in the faith in which he had long lived to rejoice. "Blessed are the dead that die in the Lord from henceforth, for they rest from their labours and their works do follow them." The Session desires also herewith to record an expression of their sincere Christian sympathy with the bereaved widow and family in their affliction, and would tenderly commend them to the consolations of the Gospel of grace for sustaining strength and comforting peace.

British and Foreign.

DR. DONALD FRASER, of Marylebone, is about to procure an assistant.

A NEW volume by Farrar, "Truths to Live By," will be published this month.

WHEN Sir Edward Baines entered parliament there was only one other teetotaler in it.

MR. LAWRIE of Downhill, Partick, is on the eve of attaining his ministerial jubilee.

DR. PIERSON has delivered upwards of 150 addresses since his arrival in Britain last November.

IN 1804 there were thirty five translations of the Scriptures in existence; now there are nearly 300.

THE death is announced of another veteran Hebraist of the first rank—Dr. Gildemeister, of Bonn.

AN oak table on which it is said Cromwell signed the death-warrant of Charles I. was sold lately for \$710.

DR. MONRO GIBSON'S volume on St. Matthew, to be included in "The Expositor's Bible," will be published presently.

TOWARDS the U. P. Synod's appeal for \$25,000 for debt liquidation, Glasgow North Presbytery have raised \$10,335.

DR. WHITLAW'S overture for instituting an autumnal church congress has been agreed to by Kilmarnock Presbytery.

THE Ballot Reform Legislation has already been adopted in eight of the United States and no court has decided against it.

DALMENY parishioners out of a short leet of three have chosen Rev. P. Dunn, M.A., of Speymouth; he was ordained in 1872.

THE membership of Mr. Spurgeon's tabernacle in 1885 was 5,629; in 1887 the numbers were returned at 5,586; they are now 5,354.

LORD ARDILAUN and Sir Edward C. Guinness each contribute \$2,500 a year to support the choir of St. Patrick's Cathedral, Dublin.

THE *Saturday Review* praises the "Imago Christi" of Mr. Stalker, the chapter that pleases it least being that on Christ in the State.

MANCHESTER Presbytery has resolved that in future the visitation of congregations be by deputies elected for a year and not by the Presbytery.

DR. RINTOUL of Woolwich will throw up his pastoral charge in June and thereafter confine himself to his practice as barrister at the Old Bailey.

"UNTIL the Day Break, and Other Hymns and Poems," by the late Dr. Horatius Bonar, is a volume included among the spring announcements.

IT is said that Sir Edward Baines once did his best to publish the *Leeds Mercury* on Monday without an hour of Sunday labour, but that the experiment failed.

A CALL from a congregation in Dublin is to be addressed to the Rev. Samuel McComb, of Reading, and will come up for settlement at next meeting of Presbytery.

THE Rev. W. J. Cox presided at the meeting of the governors of University College, Dundee, at which its union with St. Andrews University was consummated.

THERE are 16,000 bands of hope and juvenile temperance societies in the United Kingdom with nearly two million members. The Scottish Union includes 600 societies with 130,000 members.

DR. PENTECOST contemplates an evangelistic campaign in India next winter, with the help of twenty Christian ladies and gentlemen, who will bear their own expenses and co-operate with him.

THE majority of Glasgow Free Church ministers report that the ordinary means of grace have during the past year been largely owned of God. The hopeful signs noted mostly concern the young.

SELDOM has humanity witnessed a sadder spectacle than that of Sheriff Flack's son on the witness stand, with bold front seeking to blacken the name of the woman that bore him and nursed him.

DR. H. SCOTT ANDERSON, forty-two years provost of Selkirk and an elder in the parish church, died lately in his seventy-eighth year. His father was the prototype of Sir Walter Scott's "Gideon Gray."

MR. SAMUEL DILL, M.A., master of the grammar school of Manchester, has been appointed to the Greek chair in Queen's College, Belfast. He is a son of the late Prof. Dill of Magee College, Londonderry.

A LARGE number of the most important books belonging to the late Dr. Edwin Hatch has been presented to Mansfield College by certain heads of colleges, professors and other distinguished members of Oxford University.

THE Rev. W. Young is to move an overture to the Synod in Manchester Presbytery suggesting that the time has come for declaring the ministers of all the churches in the Presbyterian Alliance eligible to charges in this church.

AN application from Mr. Courthope Todd, the founder and director of the London Theatrical Mission, to become a minister of the English Presbyterian Church was, on the motion of Dr. Davidson, cordially recommended to the Synod.

THE bill to abolish arrest in civil cases, pending in the Senate of New York State, proposes to abolish in all forms imprisonment for debt, and would, if enacted into law, wipe out Ludlow Street jail, New York, and put an end to not a little injustice towards debtors.

THE particulars of Dr. Deluzsch's illness are very touching. He lost the use of his lower limbs, but had a small class of students round his bed as long as his strength allowed. His successor will be Dr. Buhl of Copenhagen, well known to scholars by his many excellent works.

NOT many men can boast of having had three Emperors as god-fathers for three of their sons. There is a brawny smith in the little town of Brandenburg who has ten sons. Emperor William I. was godfather to the seventh boy, Emperor Frederick to his eighth, and the present Emperor to his ninth.

THAT extraordinary Aberdeen case, in which Mr. Cadenhead charges \$12,653 for preparing a report to the town council in reference to an action raised against them by Rev. Joseph Henderson and others, is before the Court of Session. The auditor allowed Mr. Cadenhead \$10,557. The town council have awarded \$5,000 and think that enough.

THE Rev. William Watson of Langholm, who has been ailing for some time, was found dead in bed recently. Mr. Watson's pastorate at Langholm had extended over forty seven years, during many of which he was clerk of Annandale Presbytery. He was a life-long advocate of temperance.

THE Welsh Sunday closing report is, on the whole, favourable to the cause of temperance, and must mortify the licensed victuallers whose agitation led to the appointment of the commission. The commissioners decline to recommend the repeal of Sunday closing for even part of the day. The shebeens are to be severely dealt with.

THE Flack case in New York has been disposed as follows: James A. Flack, two months' imprisonment in the Tombs and \$500 fine; W. L. Flack, four months' imprisonment in the Penitentiary and \$500 fine; Joseph Meeks, one month's imprisonment in the Tombs and \$500 fine; Choate, the cave-dropping reporter, one month's imprisonment in Ludlow Street jail and \$250 fine.

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THE MISSIONARY WORLD.

LETTER FROM HONAN.
 The following letter from Rev. D. McGilivray was recently received by Rev. Dr. Kellogg: I trust you will pardon me for so long silence relatively to St. James Square Church, although I have not been silent altogether as regards the rest of the Canadian world. Long silences are venial, are they not, when the neophyte is toiling up the hill, all eyes to see the broad plain on the other side, in which he is to labour. Besides there are so many of us now that if all are always writing, Honan Presbytery lately constituted would fill the eye of the church to the exclusion of our other missions. Honan Presbytery is organized. The only thing we lack is congregations! May we have faith to see these even now, and may all be honoured in calling out the chosen of God in Northern Honan. The first Session of Presbytery was characterized by the utmost cordiality, which, I hope, may be the normal for all time to come. I know some of us are prepared to "eat bitterness" to any extent if only the unity of the Spirit may be preserved. Looking at the Honan Presbytery as an outsider, I can safely say that, as far as I know the members, if harmony is at all possible in the field of missionary activity, it is assured here. But we must not prophesy too closely. What a house we are! One bachelor, two single ladies, married men and married women innumerable. And all outside the promised land, with not a foot our own, in actuality. Did a new mission ever begin with such a staff? I tremble sometimes when I think of it. So much money has already been expended. What if the Master should not allow us for years to settle in Honan. But that is a great if, which faith would not allow to intervene. The Committee and the Church have great faith that we will go in, or I presume they would not have staked so much on it. Next spring Goforth and Dr. Smith go to Wee Hue Fu and Dr. McClure, and I to Chang Te Fu to continue the work done this fall. We are very anxious to rent a place in both cities this spring, or at latest next fall. Engage the prayers of your dear people, both publicly and privately, in our behalf. Ask the Boys' Missionary Society and the Sunday school, through dear Mr. Kerr, to pray for us. The Presbytery resolved to ask the Committee to give us one native helper for each station. Raw fellows like us cannot get on without at least one helper to advise and preach for that matter. The Presbytery thought the sum necessary, say \$60 annually for each, could be secured privately. I was rash enough to say that St. James Square would probably be glad of the opportunity to support my helper. It remains for you to say if I was too hasty in engaging you. Goforth and I began preaching in Chapel here a month or more ago. Goforth is making rapid progress, each succeeding time being better understood. As for myself I plod on. My present room is general Chinese, guest-room of this compound, and I perhaps hear more Chinese in a day than English. As the Chinese say, I am "one mouth, one body," and fancy I have many advantages over our married brethren, whom I see labouring over stovepipes and boxes of foreign stoves and other household impedimenta too numerous to tell. I think all the men will acquire Chinese readily. The McDougalls, McKenzies and McVicars all begin housekeeping, and it is very hard work. My knowledge of household expressions is constantly tested beyond endurance, e.g., I am asked to tell the cook to make finger biscuits and puddings, using barley corn, not too much lard, the crust of the pie, etc., etc. This department I never studied much. But they get on. The river here has not yet frozen over, but we have had winter cold. I have often wished for a collection of pictures, illustrating foreign things for the Chinese. If the Boys' Missionary Society would collect out of old illustrated papers such pictures as you would judge suitable for Chinese, and send out by post, I could paste them in a book, and save freight. Probably the boys would like some job of this sort. Home pastors will be now, I presume, engaged in winter work of all kinds. May much blessing attend St. James Square in their work. As this leaves me all the mission are well and busy.

INDIA.

The Bombay papers report a lecture by the Rev. J. Small, Poona, on the religious field in India, the forces at work, and the obstruction. He asked the audience to follow him in thought down the length of Main Street. There, said he, they would find represented every religion professed in India—the Hindu, the Mohammedan, the Buddhist, the Parsee, the Jain, the member of the Brahmo Somaj, and the Christian. To this mixed multitude, entirely different in their religious beliefs, their customs and manners, the missionary has to present Christ. Taking all things into consideration, we may safely say that one hundred years of mission work in India is not the great length of time which some would make it appear. Amongst the drawbacks Mr. Small stated that the low type of Christianity prevalent in these days was calculated to hinder the progress of Christ's kingdom. An important point referred to the number of Jesuits who are pouring into the country from Europe. This, Mr. Small called, a great rock ahead, to which the various Christian bodies must not close their eyes. The day may not be far off when the Society of Jesus, which by no means cherishes a meek and lowly spirit, will prove itself to be not an insignificant power, as so many regard it. Mr. Small urged his hearers, each in his own way, to make some effort to extend the cause of Christ, that they may share the honour of those who are striving to raise India out of its present darkness.

WAIHIT, the writer of the following message, translated from Aneityumese and read to the Free Church Foreign Mission Committee, is now one of the oldest converts on the island. Before any white missionary was settled on Futuna, this man went to live among his heathen brethren there. They expressed their dislike of the Gospel message by refusing to supply him with necessary food; so observing a pig-track on the hill-side, and following it, he contented himself with pig's food until he obtained relief. Two years ago some Futuna youths came to live on Aneityum; and Waihit assured them that if ever their food was exhausted they should have a share of what he had. Moreover, having a good knowledge of the Futunese language, he held a Bible class with them every Sabbath morning. The following is his letter: Dear Brethren, I am an old man now; I was with Mr. Geddie when the Gospel message was first brought to our land. I am anxious to have my thoughts conveyed to you regarding the mission on Aneityum. There are few of the first converts left now to take a leading part in the worship of Jehovah. Many of the younger generation have been taught to read and write, but their conduct is not straight, the way of living is uneven. They are like a fallen orange—the colour and appearance is good on one side; but we find on turning it round that the destroying insect has been at work and rendered it unfit for use. So with our young men; they are not to be depended upon; they are not able to remain steadfast without the aid of a missionary.

Dr. Geddie died, Dr. Inglis has retired, Mr. Murray had to leave us because his wife's eyes failed, Mr. Annand was removed to Santo, and now Mr. and Mrs. Lawrie are leaving us for a season. Should sickness or accident prevent their return to us (for we know not the way of the Lord), I beseech you, brethren in the Church of Christ, leave us not to ourselves, without some one to superintend the work of God on Aneityum.

Speaking for myself, I rejoice greatly in my heart for the gift of our Lord Jesus Christ and His dying to save us. I was a heathen man; I knew what heathenism was; the kingdom of the devil was strong in this land; but our God was able to bring it down and set up His own kingdom instead, that our souls might be saved. I often say that our young men know not what they do when some of them try to bring back former superstitions.

It is my fear for the safety of the Church of Christ here that makes me (as a representative elder) dictate this message to you. I am nearly blind, but I can grope my way, and I always attend church; for my missionary told me that, although nearly blind, I can still hear and think and speak. I am not disobedient to that counsel, and, as far as I am able, continue to assist in the work of Jehovah. My words to you are done.

Imperial Cream Tartar Baking Powder is endorsed by all our leading Chemists and Physicians as the purest and best. Use no other. Sold by all grocers.



To Mrs. Harriet Hubbard Ayer
I am very pleased to recommend
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Recamier Toilet Preparations
1889.

BEAUTIFUL WOMEN.

THEIR INFLUENCE ON LONDON SOCIETY.

[From the London Saturday Journal.]

"The tendency of the present day is the laxity of conversation permitted by many ladies of society in their male friends. This evil has been of very rapid growth, and has spread in many cases from the married women even to the girls, who think they can thus make themselves as agreeable to the men as their successful rivals. This, to a great extent, is attributable to the rage for beautiful women which is dominating London society, as well as elsewhere throughout the world. A woman, if she is extremely lovely, can always get an introduction, and is sure to be a star in society. This rage for beauty has been a great bane in London society for a long time, and has been a great source of annoyance to many women who felt themselves shelved and neglected by the men in favour of fashionable beauties.

"Society has lately advanced a step further, and the beauties of London society, whose 'faces are their fortunes,' are now becoming more numerous. Many women with brilliant minds and goddess-like forms have been neglected and passed by unnoticed for the women who could only claim a beautiful face.

"Most women of intellect and fine figure have felt these charms to be sufficient, and have neglected their faces. The result has been an army of women with almost hideous faces, caused by blotches, redness, roughness of the skin, pimples, disgusting blackheads, liver spots and other imperfections which the professional beauty has with such acumen been careful to either cure or prevent.

"Mrs. Langtry, Adelini Patti, Clara Louise Kellogg, Mrs. James Brown Potter, Mme. Modjeska, Fanny Davenport, and Helen Duvray thoroughly understand the importance among woman's attractions of a perfect complexion. They have tried every imaginable remedy, and have unanimously agreed on one—the one used by all the professional beauties. It is a well-known fact to every thoughtful woman that any imperfection on the face suggests

uncleanliness to men, and honest confessions made by 'men of the world' all reveal the fact that they have been absolutely disgusted with women because of imperfections on their faces."

NOTE.—The Recamier Preparations are the remedies referred to in the above article.

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

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

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

Recamier Powder is in three shades, white, flesh and cream. It is the finest powder ever manufactured, and is delightful in the nursery, for gentlemen after shaving and for the toilet generally.

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

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

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Member of the London, Paris, Berlin and American Chemical Societies.

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Professor of Chemistry of the Stevens Institute of Technology.

PETER T. AUSTEN, Ph.D., F.C.S.
Professor of General and Applied Chemistry, Rutgers College and New Jersey State Scientific School.

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Can be

Catarrh

is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

cured by the use of Ayer's Sarsaparilla. I have a sore throat, and I feel very poorly. I have tried many remedies, but I have not found any relief, until I commenced taking Ayer's Sarsaparilla, of which I have taken five bottles. The Catarrh has disappeared, and I am growing stout again; my appetite has improved, and my health is fully restored. L. W. Cook, 909 Albany street, Highlands, Mass.

I have been troubled with Catarrh, and all its attendant evils, for several years. I tried many remedies, and was treated by a number of physicians, but received no relief until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength.—Jesse Boggs, Holman's Mills, Albermarle, N. C.

For thoroughly eradicating the poisons of Catarrh from the blood, take

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It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

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Miscellaneous.

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MARRIED.
At the residence of the bride, Township of Widdifield, on the 2nd inst., by the Rev. J. M. Goodwillie, M.A., Mr. Samuel G. W. Holditch, of North Bay, to Maggie, eldest daughter of the late Robert Howett.

At 29 Rose Avenue, on the 4th inst., by Rev. George Simpson, William Cruickshank, Esq., Merchant, Regina, to Mary Jane, eldest daughter of William Henderson, Esq., Toronto.

DIED.
At New Lowell, Sunday, 30th March, in the 87th year of his age, Peter Paton, a native of Perthshire, Scotland.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 27th May, at 11 a.m.

BRANDON.—At Brandon, 21st April.

BRUCE.—In Knox Church, Tara, on the 2nd Tuesday in July, at 1 p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on the 2nd Tuesday in July, at 10 a.m.

GUELPH.—In Knox Church, Guelph, Tuesday, 20th May, at 10 a.m.

HURON.—In Blyth, 13th May, at 10.30 a.m.

LINDSAY.—At Beaverton, Tuesday, 27th May, at 10 a.m.

MAITLAND.—At Wingham, on Tuesday, 13th May, at 11.15 a.m.

MINNEDOSA.—At Binscarth, Wednesday, 30th April, at 10 a.m.

ORANGEVILLE.—At Orangeville, Tuesday, 6th May, at 10.30 a.m.

PARIS.—In St. Paul's Church, Ingersoll, on the last Tuesday in May, at 12 m.

QUEBEC.—In Sherbrooke, on the 13th May, at 8 p.m.

REGINA.—At Moosomin, on the 2nd Tuesday in July.

SAUGERN.—In Knox Church, Harriston, on the 8th July, at 10 a.m.

STRATFORD.—In Knox Church, Mitchell, on the 12th May, at 7.30 p.m.

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

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 13th May, at 7.30 p.m.

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THE SYNOD OF MONTREAL AND OTTAWA
WILL MEET AT CORNWALL,
And within St. John's Church there, on Tuesday, the 15th April, 1890, at 8 p.m.
JAMES WATSON,
Clerk of Synod.

SYNOD OF HAMILTON AND LONDON.

THE Synod of Hamilton and London will meet in ST. ANDREW'S CHURCH, WINDSOR, on Monday Evening, 1st April, at 7.30.
The Business Committee will meet at 5 p.m. Rolls of Presbyteries, and all papers and documents for transmission to Synod, should be in the hands of the Clerk not later than the 14th day of April.
Instead of Railway Certificates for reduced fare being sent as formerly by the Synod Clerk, they are now supplied by the ticket agents at the different stations.
WM. COCHRANE,
Clerk of Synod, Brantford.

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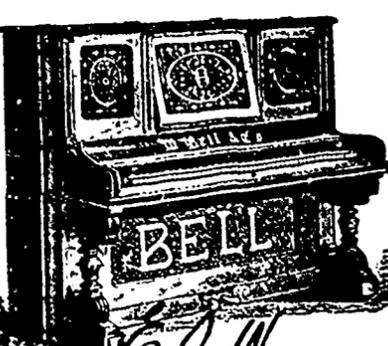
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