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THE HERALD

TORONTO, CANADA

Vol. 17.—No. 18.
Whole No. 846.

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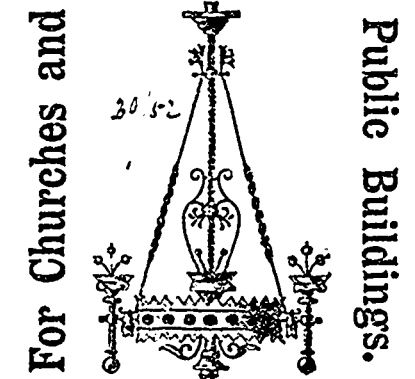
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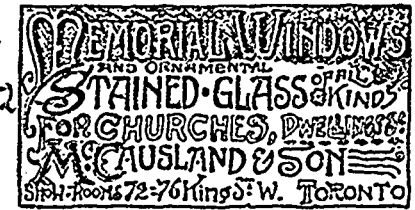
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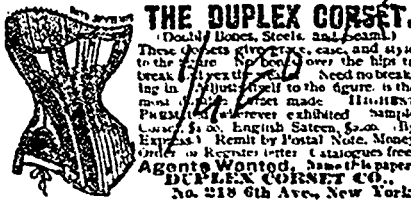
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WIFE (looking over the bill): Do you remember, my dear, how many trout you caught? Husband: There were just twelve of them, all beauties! Why? Wife: The fish dealer has made a mistake; he charges for only half a dozen.

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FENDERSON: Yes, I've got an awful cold and the doctor says I musn't go out. It's plaguery provoking, don't you know, for I was engaged to attend a donkey party to-night. Fogg: Were you? But I wouldn't fret; they'll get along no doubt by cutting one out of paper.

CLERK (to young lady who has purchased a pair of gold sleeve buttons for her fiancé): Any initials, miss? Young Lady: Oh, yes, I forgot, engrave the letter U, his first name. Clerk: Ah! may I ask, miss, if it is Uriah or Ulysses? Names with U are rare. Young lady (proudly): His name is Eugene.

"You have a very sour look this morning," remarked a cucumber to his neighbour, a dyspeptic strawberry. "Yes," was the tart reply. "one is necessarily unpleasantly affected when compelled to associate with such a seedy party as you are." "Cauliflower by any other name 'twill smell as sweet," shut out an onion near by with a peep of laughter.

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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, APRIL 25th, 1888.

No. 18.

Notes of the Week.

THE new developments in the Emperor of Germany's malady have given rise to the gravest apprehensions. The hope that his life might be prolonged has faded out, and the news of his death at any moment would take no one by surprise. The conviction that European peace would be preserved gives place to feelings of uncertainty, should Frederick William's brief reign come to a close now. Still it is best not to prophesy unless one knows.

THE quarterly concert given by the Toronto Conservatory of Music in the Pavilion on Saturday week was most enjoyable. The performances were very highly appreciated by the large and sympathetic audience that entirely filled the building. Not the least interesting part of the afternoon's entertainment was the skilful and tasteful rendering of classic music by various pupils with an ease and finish that was surprising. It is obvious that the training of students in the Conservatory is careful, painstaking and intelligent. The favour with which the institution has been regarded from the beginning, and the splendid work it has already accomplished, presage a bright and useful future for the Toronto Conservatory of Music.

THE Rev. David Arthur has passed away, at his residence in Hampstead, at the age of sixty-seven. Though little known to the present generation, he had done excellent work in his day. He was a member of Glasgow University of the notable band of students which included James Halley, who "beat Tait in Greek"; William Arnot, whose first and best book was a biography of Halley; W. C. Burns, the pioneer missionary to China; and gentle James Hamilton, of Regent Square. In 1843 Mr. Arthur was ordained to Stewarton parish, and for some time thereafter, the Stewarton case bulked largely in the minds of the public in connection with the question of spiritual independence. In 1851 he went to British Honduras at the instance of the Free Church, to organize a congregation of his countrymen, and for twenty-six years he faithfully laboured there. He was singularly unobtrusive, but he formed many friendships by reason of his faithful and diligent work.

MRS. LEONORA M. BARRY, who took a prominent part in the recent Woman's Convention at Washington, has been delivering a series of lectures in Toronto under the auspices of the Knights of Labour. She has advocated with great earnestness moral and social reforms, especially in the interests of the toiling masses. Mrs. Barry does not deal in exaggeration nor indulge in aimless rhetoric, but confines the statement of her case to indisputable and authenticated facts. She is a most persuasive and impressive speaker, because she has strong convictions as to the righteousness of the cause to which she has devoted her energies. She spoke highly of the Toronto Young Woman's Guild, and said a good word for their paper recently started, *Our Own Gazette*. Her efforts are mainly directed to the amelioration of the condition of the women who have to toil for their livelihood, and in so many instances are but poorly remunerated. She is doing a great and good work.

THE assault on the pension system, says the *British Weekly*, will surely have some result within a reasonable time. No more monstrous abuse exists in connection with the expenditure of the country. As for the hereditary pensions, all parties are agreed that they must determine. Ordinary pensions are regarded as supplementary pay, and the *Standard* demands them on the ground that if pay were increased and pensions abolished the charge would be greater than at present. It is clear that sometimes there must be temporary grants, as in the case of injury in the public service, or to the dependents of those who have fallen in a special task. But what has this country to do with encouraging unthrift and reckless

spending on the part of its servants, civil or military? Is the taxpayer to deny himself and be thrifty while those he supports are to count on the proceeds of his thrift? Let there be suitable salaries for all public officers, civil and military. Then let the holders of them cultivate plainer living. Many in all ranks are performing that, and the necessity is a very wholesome one.

THE question of man's antiquity, says the *Christian World*, is not by any means yet settled. The view supposed to be accepted by geologists was, till the other day, that Palæolithic Man came into existence either just before the last great Glacial epoch or immediately after its close. The period of time thus represented amounted in the one case to 240,000 years, and in the other to 80,000 years. But Professor Prestwich, the veteran geologist of Oxford University, has just told us, in the second of his magnificent volumes, that the calculations for finding the dates of the Glacial epoch were all wrong. Instead of 240,000 years ago, he puts its commencement at 25,000 years from the present time as the maximum, and thinks it may even have been as recent as 15,000 years ago. Thus, primitive man need not be older, to satisfy the requirements of geology, than 20,000 years, even if he existed in Pre-glacial times, while, if he came into being when the great Ice-age had passed away, his antiquity need not exceed 16,000 years. This comes to little more than double the Mosaic chronology, a great advance on previous suppositions.

DR. PARKER, of London, has been discoursing in the City Temple on the "Moral Aspects of Journalism." It was his belief that no man could successfully establish a daily Christian paper in London. In our dailies sporting was well represented, and the drama and all financial subjects, while Christianity alone seemed to be ignored. As for the religious newspapers, Dr. Parker hardly dared trust himself to refer to them. For a long time they had been viewed with suspicion by the most eminent Christian teachers. He would rather subscribe to a paper edited by Mr. Bradlaugh than to some religious newspapers, the names of whose editors he could give. Although a Liberal and a Radical, Dr. Parker did not hesitate to acknowledge the gentlemanly tone and the general fairness characteristic of the *Standard*. As for the *Times*, he could not but admire its ability and its love of fair play. From the *Daily News* he expected a larger representation of the religious and Nonconformist element than he found there. But he did not blame newspaper proprietors and editors. The whole question was really in the hands of the public; it was simply a question of demand and supply. So long as the public demanded news about billiards, horse races, football, cricket and boating matches, the newspapers would not fail to supply it.

A FEW years ago, Matthew Arnold lectured here in Toronto. The illustrious son of the famous Arnold of Rugby was one of the most prominent figures in contemporary English literature. He has been suddenly called away. In an article on the great critic the *New York Independent* says: To Matthew Arnold "the essence of religion is grace and peace," and the essence of civilization is "sweetness and light," there being not much difference between the two. Just as one can read the thousands of Dean Stanley's pages and not know at the end whether he really believed in the supernatural, so one reads Matthew Arnold and is not certain after all whether he believes in the personality of God. He believes in goodness, that is, in a Greek sort of interesting cheerfulness and self-culture, but a fighting, aggressive Christianity he did not hesitate to transfix with gentle ridicule. . . . Yet, while we regard his religious teachings as erroneous, unsubstantial and depressing, there was a stimulating quality about all his discussions which did much good. He was not in the line of real progress, either religious or political, and his soul was more in sympathy with Homer, Sophocles and Epictetus than with the

spirit of the age. Though he interpreted Isaiah and Paul away, he did it very sweetly, and taught us many noble lessons in words we can never forget. All the more reason why the critic's works should be critically read.

THE jubilee of Dr. Horatius Bonar, our greatest living hymn-writer, says the *Christian Leader*, was celebrated on the evening of the 5th inst. The Lord Provost of Edinburgh, Sir Thomas Clark, the head of the eminent firm of theological publishers that contribute so largely to the retention by that city of its metropolitan character as a literary centre, was a most appropriate chairman at the meeting in the venerable doctor's honour; and the presentation of the testimonial, a tribute from many lands of Christendom, was made by Sir William Muir, the Principal of Edinburgh University, who can speak in the name of the Christians of the east as well as of the west. The thoroughly catholic nature of the celebration was indicated by Sir William's presence, as he is a member of another branch of the Church than that which boasts the possession of the sweet singer. Though a pronounced Free Churchman, who has worthily occupied the Moderator's chair, Dr. Bonar is the property of the Universal Church. It is a point worthy of note, however, that the denomination to which he belongs has produced by far the largest proportion of contemporary sacred song for which Scotland is responsible; and surely that Church may well be proud which has two such poets in her pulpit at the same time as Horatius Bonar and Walter Smith.

THE committee of the English Presbyterian Synod on the Church's Relation in the Confession of Faith, consisting of twenty-seven ministers and eighteen elders, with Dr. Dykes, Convener, after three years' labour, have completed what may become the working creed of the Church. It will be known as "The Articles of Faith held by the Presbyterian Church of England." It will be printed and laid before the Synod, the committee at the same time recommending that it be sent down to Presbyteries for their consideration, and to report to the Synod of 1889. In the Articles the statement on the Creation is as follows: We believe that Almighty God for His own holy and loving ends was pleased at the beginning to create the heaven and the earth, through the Son, the eternal Word, and through progressive stages to fashion and order this world, giving life to every creature, and to make man after His own image, with a mind glorifying and enjoying God, occupying and subduing the earth, and having dominion over the creatures, to the praise of his Maker's name. The final judgment is thus expressed: We believe the Lord will judge the world in righteousness by Jesus Christ, before whom we must all appear, who shall separate the righteous from the wicked, make manifest the secrets of the heart, and render to every man according to the deeds which he hath done in the body, whether good or evil, when the wicked shall go away into eternal punishment, but the righteous into eternal life. The concluding article is as follows: Finally, we believe in and desire the life everlasting, when the redeemed of the Lord shall receive their inheritance of glory in the kingdom of their Father, and be made fully blessed in the presence and service of God, whom they shall see and enjoy for ever and ever. The committee of the Synod on the Revision of the Westminster Directory of Public Worship have made considerable progress in their work, though they do not propose to report it in detail till the Synod of 1889. They are making, it is said, very considerable changes, though adhering to the plan of a Directory as against a prescribed Liturgy. The parts already completed are the Morning Service and Evening Service and the Administration of Baptism, which will be in two parts, the first for adults and the second for children. The Westminster Directory has no notice of the baptism of adults. But in the missionary age it cannot be omitted.

Our Contributors.

WHERE DO ALL THE GREAT MEN GO?

BY KNOXIAN.

One forenoon, more than twenty years ago, the late Dr. John Edgar, of Belfast, addressed the students of Knox College in the old Divinity Hall. Among other things he said that there might be a student in that room who would some day be a greater writer than Shakespeare. The students did not know very well what to make of that statement. Some of them thought the great Irishman was quietly poking fun at them. Some thought he was indulging in a little mild sarcasm. Others believed he was trying to stimulate them to work hard. The only professor, now alive, who was in the room at the time, seemed bewildered at the idea that there was a possible Shakespeare among the students. He knew what was in the "boys," as students are now called, better than anybody else, and the idea that one of them should ever become a Shakespeare seemed to overcome him. Evidently it had never occurred to him that any of the young men into whose heads he was trying to hammer something about the relations of the Ego and the Non-Ego would ever create Hamlets.

If there was a Shakespeare in the hall that forenoon he has not come to the front yet. The world has not heard from him as a dramatist. No doubt many of the young men then present have written many good sermons, and that is much better work than writing plays. A few write occasional articles for magazines. Some contribute a little to the weekly or daily press. One or two may have been guilty of making a little spring poetry. But, so far as we know, the Shakespeare who was budding during Dr. Edgar's visit has not yet even blossomed.

If there was any such man it would be hard to find him and his book. Perhaps the next generation may discover him. Possibly his Hamlet and Othello may be played to our great-grandchildren. The poor man has no chance in his own day, because nobody can find him. He is just as hard to find as the great men are who have been coming out of our Theological halls every year, since these excellent institutions began to exist.

There is no Theological hall in the Church that has not been favoured during every session of its existence with a number of students who were supposed by their friends to be the material out of which most distinguished men would certainly be made. Possibly the young men themselves had a suspicion that greatness would be thrust upon them some day. One student makes a specialty of Systematic Divinity, and his friends see in him a future Hodge. Probably, as he burns the midnight oil, he thinks he sees himself how Hodge's great work could easily be improved. He modestly hopes he may live to improve it. Another gives special attention to exegetics, and his admirers predict that the day is not far distant when Alford, Eadie, Ellicott and several other learned gentlemen may take a back seat. A third is supposed to be the man who will yet prepare a work on Apologetics that will silence the sceptical world. At least half-a-dozen—perhaps we should say a dozen—are to be preachers that will electrify any kind of a congregation. Nor are these predictions confined to the youthful admirers of the coming men. Grave professors sometimes hint that the Church will soon hear from some of the students. Venerable fathers in the Presbytery look wise, and say that the young man just licensed will probably accomplish great things. The pastors of these youthful prodigies, if good elderly men, take a pardonable pride in making glowing predictions about the future Chalmers "who was brought up in my congregation." The lady admirers—well, we have no words to express what the lady admirers hope. The one thing clear is that in every Theological hall, at every period of its existence, there have been a number of students who were expected to become very distinguished men. As some of the halls have been in existence for a long time the aggregate number of great divines in embryo must be considerable.

And it should not be forgotten that congregations have not been behind in making predictions about the coming men. Many good people see a possible, if not an actual, Guthrie in the young pastor, just

settled over them. In many cases it would be better for both pastor and congregation if their expectations were more moderate, but they see Guthrie all the same.

Now the question arises, Where do all these great men go? Where are they? What becomes of them? Confessedly, there are not many great men in the Church. Two or three years ago when a fourth professor was spoken of for Knox College, a good many people thought the Church would be compelled to import one. Of course a majority of these were people who are always trying to show their superiority by belittling everything in their own country and fawning upon everything in every other country. Men come to Canada as poor as Lazarus, grow rich, and then show their gratitude by running down everything and everybody in the Dominion. Had some of them remained with the people they fawn upon, they would have worked for a few shillings a week and died in a poor house. They grew rich in Canada, and now they show their gratitude by abusing everything Canadian. Lovely Christians are they. Delightful patriots who speak well of every country in the world but their own. People of that kind would of course prefer a professor from another country, to the best equipped Canadian, even if the imported man's head were made of basswood.

But it must be admitted that some people, who do not habitually sneer at the country which gives them their bread and in which their children were born, thought it would be well to import a professor. This fact, coupled with the fact that professors have been imported from other colleges, shows that there are not many conspicuously great men in the Canadian Churches. But there are just as many in proportion to our population as in the Churches of any other country. Conspicuously great men are few in any Church, in any country. Useful men are plentiful in every Church and that is something to be thankful for.

The right reply to the question, Where do all the great men go? is that the great majority of them settle down and round off into good, useful pastors. In less than five years from the time they began actual work the dreams about rivaling Hodge, or Sir William Hamilton, or Guthrie, or Alford, vanished. In ten years, probably, the young man of the glowing predictions is not doing half as good work as some fellow student who never aimed at anything higher than good plain work.

Moral—Don't expect too many great men to the square mile.

IS CHRIST OR THE FOUNDATION OF THE CHRISTIAN CHURCH?

BY THE REV. R. WALLACE.

(Continued.)

After Christ's resurrection, when He met His disciples at the Sea of Galilee, our Lord addressing Peter does not call him Peter, but gives him his family name, "Simon, son of Jonas." (John xxi. 15.) Why was this, but to denote that he had already forfeited the title Peter, denoting firmness, by his wicked and cowardly conduct in the hall of Pilate; while Christ thrice asked him, "Lovest thou Me?" to remind him that he had thrice denied his Master? Is it likely then that such a fickle and unreliable man would be made the firm foundation on which the Church was to be built? Besides wherever by our Lord Himself the future constitution of the Church is alluded to, or by the apostles its actual constitution, no hint of any primacy of Peter is given, but the apostles are spoken of as absolutely equal. Thus in Matthew xix. 27, 28, we are told that after the young ruler refused to give up all for Christ, Peter said, "Behold, we have forsaken all, and followed Thee, what shall we have therefore?" "And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Cf. Matthew xvi. 25, 26, 28, and Ephesians ii. 20. Again there is no trace of such pre-eminence in the Acts, which give the history of the Primitive Church, nor in the Epistles of Peter, nor of the other apostles. Thus in Acts iii. 11, 12, Peter says that Christ is the stone or foundation of the Christian Church, rejected by the Jewish builders. So in 1 Peter ii. 5. Thus Peter's judgment as to the

true foundation is the same as that of Paul in 1 Corinthians iii. 11, viz.: Jesus Christ. Cf. Acts x. 25, 26. Peter did not claim to be the rock on which the Church was built, but declares that Christ was the foundation stone laid in Zion by the Father's hand. (Isaiah xxviii. 16.) Is it at all likely then that Christ, who knew what was in man, who knew how weak and fallible Peter was, would select him to build His Church on? Paul had much more of the rock in him than Peter. He always stood firm and immovable as a rock in the midst of the most dreadful persecution, and in the very presence of death. Peter was unreliable, inclined to compromise, the very last to be counted infallible or unshaken. In Galatians ii. 11-14, Paul charges Peter with double dealing, and says that others were led away by his temporizing, and that when Peter came to Antioch he "withstood him to the face, because he was to be blamed." In Galatians ii. 7, 8, Paul states that the Lord and the Church had allotted a special province of duty to each of them: to Peter the apostleship of the circumcision, and to Paul that to the Gentiles. In 1 Corinthians ix. 5, and Galatians ii. 9, Peter is mentioned as on an equality with James and John. In Galatians i. 8, Paul tells us that he went up to Jerusalem to see Peter, etc. But then this was at least three years after his conversion, during which he was going through a course of preparation for his work in Arabia. Had Peter's instruction been of much account to Paul, he would have sought it at once. But he tells us that he received not the Gospel from man, but directly from the Lord. And that at the close of his three years' special studies for his work. "Neither went I unto Jerusalem to the apostles who were before me." (Galatians i. 17.) Peter was no primate at Jerusalem. Paul tells us of his visit to Jerusalem fourteen years after, when he speaks of Peter as having no priority there, but simply as being associated with James and John. (Galatians ii. 9.) If any one had a primacy there, it was evidently James, the Lord's brother; for he was the Moderator of the first Synod before which the appeal from the Church in Antioch was brought. (Acts xv.) Paul felt under no obligation to the leaders there. "To me they that seemed to be somewhat added nothing." In regard to the fickleness of Peter in sanctioning unjustifiable compromises, Paul says in Galatians ii. 5, "To whom we yielded not by subjection, no, not for an hour; that the truth of the Gospel might continue with you." We thus see that compromises with sin or error or any evil are wrong and dangerous. Is it not strange after such repeated charges of complicity with error, and tendency to dissimulation on the part of Peter, to hold him to be here appointed by our Lord, the foundation on which His Church is built? What then was meant by giving him the power of the keys of the kingdom of heaven has been explained in the words of Dr. Smith. The expression seems to refer to the custom of putting into the hands of a teacher of the law, a key to open the chamber in which the Scriptures were deposited, or which was given to a steward and worn by him as a badge of office, Isaiah xxii. 22. It was conferring on Peter the right to declare the way of salvation through Christ, and to exercise discipline in the Church. Hence we find him honoured to open the Gospel dispensation to both Jew and Gentiles. But all the power thus conferred on Peter was twice afterwards conferred: first on all the twelve apostles and then on all the Church, as set forth in Matthew xviii. 18, 19, and John xx. 19-23. And thus Peter had the honour simply of priority of time and labour. He and the other apostles were appointed to set forth the terms of discipleship to Christ or of salvation, and also the terms of membership in the Christian Church, and to exercise discipline within it; and all the ministers of Christ while following their teaching in the inspired Word, and exercising discipline according to the Word, have similar authority from Christ. By this authority they exclude or admit whom Christ would exclude or admit. Augustine, the greatest of the ancient fathers of the Church, takes the same view that we have set forth, in his later years. He says: "I have somewhere said of St. Peter that the Church is built upon him as a rock. But I have since frequently said that the Word of the Lord 'Thou art Petros and on this Petra will I build My Church' must be understood of him whom Peter confessed as the Son of the living God; and Peter so named as this rock represented the person of the Church, which is founded on this rock, and has received the keys

the kingdom of heaven. For it was not said to him, Thou art a rock (Petra), but thou art Peter (Petros); and the rock was Christ, through confession of whom Simon received the name of Peter." He says, "The Church was founded on a rock, from which Peter received his name. For the rock is not so named from Peter, but Peter from the rock." Dr. Daniel Brown, Principal of the Free Church College, Aberdeen, in his "Critical Commentary" says: "As the same power is expressly extended to all the apostles in Matthew xviii. 18, the claim of supreme authority in the Church, made for Peter by the Church of Rome, is utterly baseless and imprudent. As first in confessing Christ, Peter got this commission before the rest and with these keys, on the day of Pentecost, he first opened the door of faith to the Jews, and then in the person of Cornelius to the Gentiles. Hence in the list of the apostles, Peter is always first named. (Matthew xviii. 18.) One thing is clear, that not, in all the New Testament, is there any vestige of any authority claimed or exercised by Peter, or conceded to him above the rest of the apostles, a thing conclusive against the Romish claims on behalf of that apostle." Archdeacon Farrar, in his "Life of Christ" says. "Were it not a matter of history, it would be deemed incredible, that on so baseless a foundation should have been rested the fantastic claim, that abnormal power should be conceded to the bishops of a Church, which certainly Peter did not found, and in a city in which there is no indisputable proof that he ever set his foot. The immense arrogances of sacerdotalism; the disgraceful abuses of the confessional; the imaginary power of absolving from oaths; the ambitious assumption of a right to crush and control the civil power; the extravagant usurpation of infallibility in wielding the dangerous weapons of anathema and excommunication; the colossal tyrannies of the Popedom, and the detestable cruelties of the Inquisition—all these abominations we may hope being of the past. But the Church of Christ remains, of which Peter was a living stone." According to the best authorities, Peter never was in Rome. This was affirmed about forty years ago by a very able writer in the Edinburgh *North British Review*, who held that he was martyred in Asia. Certainly, he never was Bishop of Rome, else the apostle Paul would have referred to him in his Epistle to the Romans and have called on him when in Rome over two years-

(To be continued.)

FRAGMENTARY NOTES.

MONTREAL—QUEBEC—MORRIN COLLEGE—TRADE IN HALIFAX—PROSPEROUS CHURCHES—DALHOUSIE COLLEGE.

The talk in Church circles in Montreal was the probability of the success of the call from Knox Church, Winnipeg, to the Rev. James Fleck, but as is now well known, the reverend gentleman, much to the gratification of his congregation and the Christian public generally, has decided "to remain among his own people," and whilst the claims of the Winnipeg Church were admitted on all sides, still it would have been hard to fill Mr. Fleck's place in Montreal, where for some years Presbyterianism has been so aggressive and so prosperous, and to lower sail or reduce steam at this particular juncture would have been undesirable. The standard-bearers of Presbyterianism in Montreal deserve great credit. They have a giant foe to contend against; all that wealth, learning and political power can do is arrayed against them, and yet we are steadily gaining ground. "The sling and stone is still able to slay the Goliath of Gath."

A large addition is being made to the school at Pointe-aux-Trembles, which will give increased accommodation. The excellent work of this institution is being recognized by the entire Church. If it is important to take a stand against the encroachments of Rome in the North-West, how much more necessary is it to stem the tide at the fountain head, in the Province of Quebec, where able and devoted men have been fighting the enemy for a quarter of a century?

QUEBEC

has been agitated by the coarse conduct of the mob toward the Salvation Army. The people who could treat defenceless innocent girls in such a manner are capable of doing anything; and it is to the credit of a portion of the French press that it spoke out, and

denounced the conduct of the rioters, and demanded for the objects of their attack, the protection of the law.

The staying power of Presbyterians as exhibited lately is worthy of all praise: both congregations are increasing notwithstanding the determined efforts that are being made to crush out every spark of Protestantism. I sincerely trust that the brethren who are doing the Church's work so well will meet with the sympathy of the entire Church, and that whilst great efforts are being made to send the Gospel to the heathen abroad, let us not forget those at our own doors.

MORRIN COLLEGE

is putting forth fresh efforts, and all interested feel buoyant as to its future. The governors have decided to raise an endowment of \$150,000, which sum would place it in a safe position. This should not be beyond the powers of the college to raise, as there is considerable wealth represented among the members of our Church in Quebec. This college certainly has strong claims, as hitherto it has cost the Church very little, if anything.

SOCIAL DISCONTENT.

When passing through Quebec, I had the good fortune to hear a lecture on the above subject by the Rev. Principal MacVicar, of Montreal. Although the evening was severe, the large hall was crowded with a highly respectable and intelligent audience. Dr. MacVicar appeared in good form, and for an hour held the attention of his hearers, who showed their appreciation of the discourse by several rounds of applause. The lecture is very able and timely, and should be heard all over the country.

The Dominion Cabinet ministers were banqueted, and several oily speeches made, the Conservative party lauded to the skies, still the enthusiastic Quebecers failed to "pin the Premier to the bridge." "What bridge?" "Oh, the bridge that is to be built." "Man always is to be, but never blest." When this long talked of bridge is built, Quebec will take her place among the cities of the Dominion, then the golden age will have arrived; the city will be connected by a bridge.

HALIFAX

is looking up. Real estate is improving, the banks, five in number, have all had a good year, and paid their usual dividends. The sugar refinery have had a most prosperous year, and besides paying a large dividend, has placed a large sum to rest. The Churches are all prosperous and harmonious, and under the watchful care of Brother Murray, of the *Witness*, are letting "their light so shine." The latest addition to the pulpit power of the city is the settlement of the Rev. D. M. Gordon, who will not only be a strength to Presbyterianism, but to the cause of evangelical truth generally. It is unnecessary to say that Mr. Gordon has made a most favourable impression, and good congregations attend all the services. The people of

CHALMERS CHURCH

have erected a handsome and commodious hall that will prove very useful and convenient for weekly meetings, of which there are so many now in all our congregations. The pastor, the Rev. John McMillan, is an able preacher, and stands high in the estimation of his congregation and the Christian public generally. St. John's Church, of which Rev. H. H. Macpherson is pastor, has joined the majority and has put in a handsome organ, which will be a decided improvement to the music. The various departments of Church work are vigorously maintained in this congregation.

THE RUNNING OF STREET CARS

on Sunday is objectionable to our Sabbath loving people, but whether they will be able to suppress them or not remains to be seen. The worst of it is that they are not required in a city like Halifax, except for recreation, and are used principally by parties who go from one end of the city to the other in search of pleasure. Even Halifax has not the same excuse as Toronto in the matter of pure air, of which there is abundance in Halifax at every point.

THE NEW DALHOUSIE UNIVERSITY.

This is the latest and probably the most important addition to the many handsome buildings which have been erected in Halifax lately. Through the generosity of the late Sir William Young, the governors of the college felt justified in rebuilding on a new site, and for ever bidding adieu to the old musty building

on Barrington Street, which has for so many years served the purpose of a college. Although the masonry was only started in April, 1887, as early as October the college was made ready for occupancy, and the students in attendance during the present session, soon to close, occupied their rooms, although not completely finished.

The college building is situated in a good part of the city, commanding a splendid view of the harbour and is adjacent to the public gardens, Medical College and Hospital. The building is 198 feet long by fifty-five feet wide, with tower 140 feet high. The ceilings are lofty, and the class rooms large and well lighted; indeed I have seen few buildings so perfect in this respect, there being 382 windows in the whole structure. The entrance on the ground floor is spacious and at once impresses the visitor with the magnificence of the building. The hall is fourteen feet wide, and on one side is President Forrest's room, and on the other a ladies' waiting room, with lavatory, etc. The basement is used as a gymnasium, and during our visit the boys were giving some exhibitions which satisfactorily prove that they are determined to take advantage of their privileges in this respect. The plumbing and heating are perfect, and altogether "The New Dalhousie" will take rank among the best educational buildings in the Dominion. The entire cost will be about \$80,000. To meet this Sir William Young gave \$20,000, the old building sold for \$25,000, the city gave \$11,000, and a further appeal to the city and country is expected to bring in the balance.

This fine building, of which the Province of Nova Scotia feels justly proud, is mainly due to the enterprising spirit of the governors, and the untiring zeal and energy of the esteemed president, Rev. John Forrest, D.D., who since his acceptance of office has proved himself to be "the right man in the right place." The other professors are all able and competent men in their various departments, and without being invidious, I may mention the names of Professors Macdonald, MacGregor and Alexander, whom I have the pleasure of knowing personally. Professor J. G. MacGregor is one of Nova Scotia's sons; his father was the well known Rev. Dr. MacGregor. Professor MacGregor was born in the county of Pictou, a county which has given many able and devoted men to the Church, and the county which may be regarded as the cradle of Presbyterianism for Nova Scotia. Professor MacGregor is about taking a trip to Scotland, his business being full of interest to his friends, and his return anxiously looked for.

ENGLISH CHURCH.

Presbyterians are not uninterested in the prosperity of their neighbours. The sister Church here having proved able to elect a Bishop (a matter which is of every day occurrence in the Presbyterian Church), it is earnestly hoped that the Rev. Dr. Courtenay will be a man worthy of the high position to which he has been called. He is spoken of by those who have heard him as an able and eloquent preacher, and likely to advance the interests and prestige of the denomination in Nova Scotia.

DESIRABLE CITIZEN.

Halifax has got the addition of a desirable citizen, in the person of the Hon. Judge Townsend, formerly of Amherst. Judge Townsend is son of the Rev. Canon Townsend, of Amherst, and was raised to the Bench about a year ago. The learned Judge is in the prime of life and will be a valuable addition to the Bench. While practising law in his native town, he was esteemed by all classes and denominations. We wish for the Judge and his amiable wife (who by the way got a good Presbyterian training), a long and happy life in the high position, which by his abilities and high Christian character he has earned.

The return journey was made under some difficulties. We left Halifax on Monday, in one of the best Pullman cars on the Intercolonial line, but just in time to meet one of the severest storms of the season. We got along at a good rate of speed until we came to Rivière Du Loup, where we were obliged to hang up, having a heavy train, which carried a number of the *Sardinian's* passengers. The matter of provisions came to be a serious one. We never asked if the doughnuts were fresh, or the coffee hot, or if the hard boiled eggs were fresh; every creature was good and nothing to be refused. Having remained here twenty-four hours, we started and made about ten miles an hour. The snow banks in some places rising so high above the cars that we could not see to the top of the bank.

The railway authorities did everything in their power to make us comfortable, and we reached Montreal safely in due course. The storm seemed to gain its height about Point Levis and St. Charles, where storms generally rage fiercest. K.

"ECONOMIST" ON HOME MISSION WORK.

MR. EDITOR,—Your columns of the issue of April 5 contained a letter signed "Economist," containing suggestions for the better working of missions in the North-West. If my memory is not at fault, I replied to a similar communication not very long ago. But lest any reader, or friend of Home Missions should imagine that the Assembly's Committee are reckless, or unwise in the administration of their trust, I venture, at the risk of repeating myself, to make a few plain statements of fact.

With very many of your correspondent's suggestions, I am in sympathy. If, as he alleges, greater economy can be exercised in the administration of Home Mission and Augmentation Funds in the North-West, and the same, or greater efficiency be maintained in the prosecution of our work, by all means let us have it. Every member of the Home Mission Committee is willing to do his utmost for this end, consistent with a true regard to the reasonable maintenance of our ministers and missionaries.

I am certain that "Economist" does not regard the stipends paid our labourers in the North-West as extravagant. Taking into account the expense of living in the North-West, they are in many cases poorly paid, while in others, through the poverty or indifference of the people, they do not always receive the minimum which the Church has fixed. In only one direction, it seems to me, can a saving of funds be possibly effected, namely by abolishing entirely the Synodical Committee of the North-West, and the office of Superintendent of Missions. I take it, that this is what your correspondent means (why should he not say so?) in his last paragraph, which is as follows: "Return to a purely Presbyterian regime in the North-West. It is the most economical, as also the most efficient form of administration. Whatever reasons may have existed in the past for the system now in use, there can be no defensible ones adduced for its continuance. The growth of the work is largely internal, i.e. by the reduction and re-organization of old and large congregations. With such a large number of settled pastors and efficient missionaries engaged in the Church's work, and the telegraph and railway touching the limits of almost every congregation, much of the extraordinary administration and its consequent expenditure might be profitably dispensed with, at least in Manitoba."

Now, as regards the Synodical Committee, the expenses of its maintenance have been very materially reduced during the present year. Formerly all moneys for the different Presbyteries in the North-West were transmitted through this committee, necessitating the payment of a secretary-treasurer, and other incidental expenses in Winnipeg. But by the act of last Assembly all moneys are now sent direct to the Presbyteries, as is done in the older Provinces, leaving to the committee simply the work of revising and judging of the applications and claims sent up by Presbyteries before they are sent to the Home Mission Committee in Toronto. The expenses of the members of this Synodical Committee must be paid. If the General Assembly see fit, it can still further reduce its functions or blot it out of existence.

The appointment of Mission Superintendent in Manitoba and the North-West was the act of Assembly. I am almost ashamed to repeat this so often. It did not so much as originate in the Home Mission Committee. At the General Assembly held in Kingston in 1881, the Manitoba missionaries present pleaded for the appointment, and in deference to their opinion it was made. If the Assembly thinks "Economist" does, that there are no longer "defensible reasons" for the continuance of this office, and that the pastors and missionaries in the North-West can without "extraordinary administration," and "its consequent expenditure," carry on the work so energetically begun and prosecuted during the past seven years, it certainly will curtail expenses in this direction. So far the Presbyteries and Synod of the North-West have been anything but united in their opinion on this matter. If we may judge from the discussion that took place in the Assembly at Hamilton in 1886, a large number deprecate any change in the present mode of administration. But in any case, surely it is better to have this question come up in proper form to the General Assembly, than to continue desultory discussions in our papers, when it is almost impossible for the most guarded writer to avoid per-

sonal references, and create a wrong feeling towards faithful and laborious servants of the Church.

I agree very much with what "Economist" says, that, "only Presbyteries should have power to take the initiative in organizing new fields." But practically this is the rule present. No mission station can be organized, nor congregation erected, without the approval and sanction of the Presbytery. While I have felt that the work in the North-West has at times been too rapidly pushed (not as regards its needs, but our means), I fear that the work of exploring and supervising new fields is still too great for the ministers in the North-West Presbyteries. If, however, they can successfully undertake it, and can get the Assembly to adopt their views, certainly the Home Mission Committee will not object.

There is much to commend in the suggestions of "Economist" regarding the giving of supply to new fields, for the first year only, in the summer season. But on the other hand, the statistics of last winter's work in the North-West show that the stations have been more regularly supplied with Gospel ordinances than those in Ontario and Quebec. This again is a matter under the direct control of Presbyteries. We surely cannot imagine that missionaries were employed and paid, where there were few or no people to hear them.

Most gladly would the committee utilize "lay help" in the North-West. Indeed I may freely say that we feel that in many districts, where ordained missionaries are at present employed, our work could be sustained equally well by catechists, under the supervision and direction of the Presbyteries, or nearest ordained missionaries. But here again we are met with the statement quoted by "Economist":

"Our people will not have lay preaching!" Again and again we are told that better preaching is needed in the North-West than in Ontario or Quebec, and that it must be had at any cost, if our cause is to maintain its hold upon the people there.

I have thus hurriedly gone over some of the salient points in your correspondent's letter. Our system of Home Mission Administration in Manitoba and the North-West may not be perfect, but every year, guided by experience, we are trying to make it better, and if "Economist" would only ventilate his grievances on the floor of the Assembly, or append his name to his communications, he will, I humbly submit, much better serve the cause he has at heart. I am, yours faithfully,

WILLIAM COCHRANE.

Brantford, April 6, 1888.

Pastor and People.

GOSPEL WORK.

REMARKABLE CONVERSION.

Twelve months ago I was invited to the north of England to conduct a Gospel mission in connection with the opening of a new chapel erected under rather extraordinary circumstances. The gentleman who built it had been for many years a deacon of a church and superintendent of a Sabbath school—so he told me (on the evening of my arrival at his house)—but though having a form of godliness he had never been born again, and consequently know nothing of the peace and rest of those who have passed from death unto life. Slowly but surely his true state before God dawned upon him, and he felt himself enveloped in terrible darkness and despair. Only one voice seemed to speak, and that bade him curse God and die. He felt that to do this in the town where he had taken such an active part in religious work would cause great scandal. So he made up his mind to get far away from every one who knew him. On a certain day he found himself at the railway station with his coat linings full of bank notes. His idea was to get to some seaport town, take ship for America, where he could die and be buried unknown. But the express for London had just steamed into the station; scarcely knowing what he was about, he took a ticket, and entered a carriage, in a few hours to find himself in the surging crowds of London streets.

For two months he wandered about hither and thither, feeling as if he were already one of the damned. Not a glimmer of hope came into his poor weary soul. He thought every day must be his last. At times he was tempted to spend his money in pro-

digality and sin before he committed suicide, but he felt the devil had enough in having his soul, so resisted this temptation. But brighter and better days were in store for him. It so happened one day, when hell itself seemed moved against him, that he stopped at a second-hand bookstall, and picked up a book with the following printed on the title-page:

THE JERUSALEM SINNER SAVED: OR, GOOD NEWS FOR THE VILEST OF MEN.

Being a help for despairing souls, showing that Jesus Christ would have mercy in the first place offered to the biggest sinners.

BY JOHN BUNYAN.

He began to read till tears blinded his eyes, and there and then was enabled to rest his weary soul on Christ's finished work. He was soon filled with joy unspeakable, returned home and told what great things God had done for him. He soon after presented an organ to the church as a kind of thanksgiving offering. But he felt this was not enough. He was intensely desirous of preaching the same kind of Gospel that Bunyan preached in "The Jerusalem Sinner Saved," which had been the means of his conversion.

So he bought a piece of ground in a very poor neighbourhood, and put up quite a handsome building, and invited me to conduct a ten-days' mission in connection with the opening. Quite a number of poor people were brought out of darkness into light; they formed themselves into a Church, and elected my friend who had put up the building as their lay pastor. There he may be found week by week preaching to the people "that Jesus Christ will have mercy even on the biggest sinners." J. B. W.

BE STRONG, O HEART!

Be strong to bear, O heart of mine,
Faint not when sorrows come;
The summits of these hills of earth
Touch the blue skies of home.
So many burdened ones there are
Close toiling by thy side,
Assist, encourage, comfort them,
Thine own deep anguish hide.
What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.
Seek every hungering heart to feed,
Each saddened heart to cheer;
And when stern justice stands aloof
In mercy draw thou near.
True, loving words and helping hands
Have won more souls for heaven
Than all mere dogmas and mere creeds
By priests or sages given.

Be strong to hope, O heart of mine,
Look not on life's dark side;
For just beyond these gloomy hours
Rich radiant days abide.
Like hope, like summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.
For every grief a joy will come,
For every toil a rest;
So hope, so love, so patient bear—
God doeth all things best.

A SAVOUR OF LIFE OR DEATH.

The Gospel preached produces different effects upon different men. Some grow indifferent under its operation; some harden their hearts under it; some sit under it for years and never respond to its spiritual influence, though interested in its intellectual or moral phases; some are convicted of sin as its minatory aspects are urged with earnestness, but make no effort to get over to Mercy's side when the Cross is held up to their view; some are touched by its love, and yield a happy-sort of easy-going consent to it, but never follow it up with a corresponding heart and life culture; some open to it a full soul and thorough assimilating susceptibility and so become its cordial, growing and living exemplifiers. But whatever the character and degree of its misuse or improvement, it finally issues either in our condemnation or our salvation. What a tremendous fact to ponder!—*Presbyterian Observer.*

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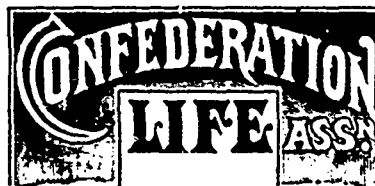
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TORONTO, WEDNESDAY, APRIL 25th, 1888.

No department of our Church work has prospered in such a marked manner as the Woman's Foreign Missionary Society. In 1876—the year after the last Union—the Western Section of the Church raised for Foreign Missions \$14,811 85. Last year the Woman's Foreign Missionary Society raised \$25,657 54. That is to say, the Woman's Society and the Mission Bands now raise nearly double as much as the whole Church in Ontario and Quebec gave twelve years ago for Foreign Missions. The society in 1877—the year it made its first report to the General Assembly—had eighteen Auxiliaries, three Mission Bands, no Presbyterian Society, and \$1,005.29 in its treasury. It has now 351 Auxiliaries, with a membership of 9,025; 124 Mission Bands with a membership of 3,829; twenty-one Presbyterian Societies and \$25,657 in the treasury. Taken together, the membership of the Auxiliaries and the Mission Bands amounts to 12,854. We may add 12,000 as loyal and earnest workers as can be found on the face of this globe. They don't make long speeches, nor bring in long, wordy reports, but they do push on the work and bring in the money.

MANY of our readers look back with pleasure to the few days they spent in Philadelphia visiting the great Centennial Exposition of 1876. That visit was well worth all that it cost. There is to be another centennial next month, which will repay a Presbyterian who has time and money to spend in making a visit to the Quaker City. The One Hundredth General Assembly of the Great American Church meets there on Thursday, May 17, and the centennial celebration will begin on Thursday of the following week. It goes unsaid that the celebration will be worthy of the occasion and of the great Church whose supreme court meets next month for the hundredth time. Our neighbours know well how to do these things. Most heartily do we congratulate them on the happy circumstances under which they meet and on the noble work which their Church has done during the last hundred years. We suggest that our general Moderator send a telegram of congratulation from the Presbyterians of Canada on the evening of May 24—the birthday of our beloved Queen, by the way. We all know the inimitable style in which our Moderator could draw up a telegram of that kind. It would bring down the house. No doubt Dr. Burns will attend to this pleasant duty.

THE torture that has been inflicted on an unfortunate minister and his family for some days past in Toronto by newspaper interviewers may well lead one to doubt whether, after all, civilization is an unmixed blessing. The very climax of brutality was reached when the scribes examined the unfortunate wife in regard to her husband's absence and probable return. And be it remembered all this was done in the interests of the "reading public." There is no man, we hope, connected with the Toronto press so much of a thug as to enter that woman's darkened home and ask her questions of his own accord about her family trouble. And the way the unfortunate man was dogged from Toronto to Niagara Falls, and his every movement telegraphed to and published in journals that pose as moral teachers, is enough to make a decent man ashamed of his species. How that unfortunate man is outraged if he is innocent of

anything more than indiscretion! Even if guilty he is a human being. If guilty of the worst, surely his stricken family should have been treated with some show of mercy. But what is the use of discussing the matter. As well expect mercy from the Russian tyrant who flogs half grown girls for political offences as from the average daily newspaper when it is working up a clerical scandal.

To go from Toronto to Hamilton is one thing; the manner in which you go is another and quite different thing. You may go by train, or by boat, or in a buggy, or, if so inclined, you may walk. To restrict or abolish the liquor traffic is one thing; the manner in which you do it is quite another and different thing. The electors of nine counties declared last Thursday that in their opinion the Scott Act is not the best way to do it. That is exactly what their verdict amounts to. We don't for one moment believe there is any reaction in favour of the liquor traffic. Hundreds of electors voted for the repeal of the Scott Act on Thursday, not because they thought it was putting down the liquor traffic, but because they thought it was doing just the reverse. Their objection was that the law increased the traffic. To say they are mistaken won't mend the matter now. They thought so on Thursday and governed themselves accordingly. We don't believe the people of Ontario are one whit more friendly to the liquor traffic than they were three years ago. Some of them have changed their minds in regard to the Scott Act, and that is all. The carrying of a reform and the manner of carrying it are different things. A man who cannot see this difference had better let temperance matters alone until we have quieter times.

THE people who think nothing can be done without a "crowd" might learn a very useful lesson from the history and progress of our Woman's Foreign Missionary Society. Twelve years ago the late Dr. Topp and Dr. McLaren, then Convener of the Foreign Mission Committee, met in Knox Church, Toronto, to organize the society. There were not fifty ladies present. Some men would have gone home because there was no crowd, no noise, no demonstration of any kind. But Dr. Topp and Dr. McLaren were not men of that kind. They had lived long enough to know that a small meeting may have an immense amount of moral and spiritual power, and may start a great work. So they organized their society, and it started to grow and has kept on growing until it has become one of the best organizations in connection with Canadian Presbyterianism. That little meeting held without any noise or fuss is now represented by 12,000 earnest workers and \$25,000 of mission money. We doubt very much if any meeting held in Toronto during the last twenty years has had such results. And yet there are Presbyterians who think that the moral value and influence of a meeting depend entirely on the "crowd" and the noise, and the length of the newspaper report. Quite frequently the newspaper report is the biggest thing about the movement.

IN a country in which the people rule there is no use in quarrelling with their verdict. Nor is there anything to be gained by asking them for their opinion, and then scolding them because their opinion is not what we think it should be. Last week the electors of nine counties were asked to say what they think about the Canada Temperance Act after having tried that law for three years. They have given their opinion in the most unmistakable terms, and those who believe in government by majorities must just bow to their decision as gracefully as they can. It will not mend matters to say that majorities are right when they agree with us and wrong when they disagree with us. Right or wrong, majorities rule, and until we find some better way there is nothing gained by quarrelling with decisions from which there is no appeal. There is no reasonable doubt that the Canada Temperance Act was defeated in these counties mainly by the disappointment of its former supporters. The liquor interest alone never piled up those overwhelming majorities. It would be paying the Scott Act a sorry compliment to say that the influence of the liquor traffic has made thousands of votes during the three years it was in operation. For various reasons, many who supported the Act three years ago

lost confidence in it. The law did not do all they expected and they remained at home or voted against it. Many of them expected too much. They did not form a correct estimate of the difficulties the Act had to work against. They assumed that the law would do many things that it was perhaps impossible for it to do under the circumstances, and because it did not do these things they thought it should be repealed. Perhaps some of the friends of the Act were not as careful as they should have been in describing the good effects that would follow its adoption. Be that as it may, the Act has been repealed in these nine counties and the best plan now is to try something else. In a very short time the electors who voted down the Scott Act last week may vote for something much more radical and effective.

VATICANISM IN MONTREAL AND TORONTO.

THE proposal to erect a great monument to the Madonna and Child, in one of the most commanding sites in the public park at Montreal, has created much excitement and not a little indignation. There is a general feeling that the Romish authorities are becoming more than usually aggressive, and in whatever direction that disposition manifests itself, there is certain to be a bold and outspoken protest against the designing encroachments of a Church that constantly seeks to impose its domination on all who will yield to its usurpation. A statue like an idol is nothing in the world. Placing an effigy of the Virgin Mary on an eminence that might outtop Liberty Enlightening the World would convince no one that the worship of her who was blessed among women is in harmony with the saying of Christ, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." There are many people who are very susceptible to outward impressions, who are imposed on by show and pretension, on whom such visible evidences of Romish dogmas cut in stone or cast in bronze might have an injurious effect. It is not right that people of the impressionable sort should be unnecessarily exposed to such influences as the erection of an exclusively sectarian religious monument, and the public observances its position in a park that belongs to the citizens would inevitably impose. It may be that on the subject of Mariolatry Protestants and Roman Catholics are far apart, that the average member of either communion cannot understand the views and feelings of the other, the erection of the statue could not lead to a better understanding between them. On the contrary, where opinions are so diametrically opposed and irreconcilable, it is clear that the step contemplated would give rise to mutual rancour and hate, and might culminate in deeds that neither religion nor common sense could sanction.

In the circumstances it is manifest that Protestants of every degree of intelligence and all shades of opinion are a unit as to the inadvisability of erecting a statue to the Virgin Mary in Mountain Park, Montreal. The park belongs to the citizens, and as many of them regard the proposal as insulting to their deepest religious convictions and an outrage on their feelings. They do well to protest in the plainest and most outspoken manner possible. The majority of the inhabitants of the city of Montreal belong to the Roman Catholic Church, but that gives no warrant for a wilful and inconsiderate disregard of the religious convictions of a large, influential and law-abiding minority. In some quarters there appears a disposition to attack those who have been most prominent in protesting against the action of the zealots with whom the movement originated, but this surely is hypercriticism run mad. If those who comprehend the significance of the proposal, and the consequences to which its accomplishment would lead were to keep silent, the same over-sensitive critics would be the first to upbraid them with remissness and indifference, once the effects of such silence were clearly seen. In voicing the general sentiment of the Protestant people, the clergymen of all denominations in Montreal have shown, and that at the proper time, that they comprehend their duty and that they did it fearlessly. It is gratifying to observe that these strong and open protests are not likely to be without result. They already have had the effect of rousing those with whom the movement took its rise from their self-satisfied and complacent dream. It has convinced the most fanatical and unreasoning zealots,

that in seeking its realization they are incurring a responsibility of whose magnitude they apparently had no conception. There are indications at present that the movers in the matter are convinced that they have made a great mistake and that they are prepared to relinquish their cherished project. It will be well for all parties if they do. Even in this advanced age, it is far too easy a thing for fanatical zeal to kindle a religious strife that would take the efforts of the wisest to extinguish.

Here in Toronto there is no proposal so absurd as that which is now agitating Montreal. There is, however, a local tempest raging with considerable fury within the fold of the Roman Catholic Church itself. With that contest Protestants have no immediate concern, with the exception of the desire to see the principles of justice and freedom triumphant. The fight is between a section of the Separate School supporters and the Archbishop. The former want to use the ballot in the election of school trustees; the latter uses his archiepiscopal authority to crush the advocates of the ballot. These conflicts can only have one result whoever temporarily triumphs. The authority that claims too much is always weakened by the effort. Many Roman Catholics are becoming impatient of absolute clerical rule in civil and secular matters, and if they long for freedom in this respect it will be difficult to keep them in perpetual leading strings. They will begin the dreaded exercise of private judgment, and once they do that absolute spiritual autocracy is impossible.

PRINCETON'S NEW PRESIDENT.

THE choice of a successor to Dr. McCosh in the presidency of Princeton College was to many a matter of much anxiety. The pre-eminence which the late president had achieved in philosophic learning, and the wise administration of the affairs of the distinguished college over which he long presided induced many to ask, "Who can come after the king?" Many things pointed to Professor Patton as the most likely man for the position in which Dr. McCosh had rendered such distinguished service, and who had raised old Princeton to a higher eminence than it had ever before attained, illustrious though its past history certainly has been. There were some who had misgivings as to Dr. Patton's fitness, notwithstanding his brilliant career up to the present. The objectors are no doubt sincere men, and if so, by this time they are prepared to admit that their misgivings were groundless. True he has not yet been tried to any considerable extent, and it would be too soon to exult in his unqualified success, but so far the expectations of his many friends have been amply justified. His eminent abilities, his scholarly attainments, his keen and vigorous mental powers, and enthusiastic devotion to sacred learning have already given an impetus to Princeton and its friends that will doubtless lead to the speedy accomplishment of the endeavour to elevate it to the position of a university and place it in the first rank of American educational institutions.

The new president of Princeton has entered on the duties of his distinguished office with a zeal and energy prophetic of an eminent and successful career. He has embraced every opportunity afforded him of advancing the interests of the institution with which his own are so intimately identified. The rare tact with which he is endowed enables him to turn all occasions to the best account. It is not often that profound and varied scholarship is allied with the facile versatility with which Dr. Patton can adapt himself to his immediate surroundings. In a good sense he can become all things to all men. If he is a profound and erudite scholar, he is not a recluse. There is nothing of the mediæval scholastic about him. He is a man of the present age, intimately acquainted with its aspirations and requirements, and at the same time unflinching in his convictions and steadfast in his adherence to the distinctive doctrines of Presbyterianism. These convictions, when the occasion calls for their bold and fearless avowal, he is ready to maintain and defend them. He is a man of the time, but at the farthest remove from being a time-server. His character and past record have earned for him the confidence which is so readily and generously accorded him. It is now apparent that Princeton will gain and not lose under his administration of its affairs. Wherever in his new capacity he has had the

opportunity to speak on behalf of the institution with which his life is now so closely identified, he has presented his claims in such a manner that they are more than ever respected. Lately he has been addressing the Princeton alumni in Chicago, where in a characteristic speech he succeeded in rousing a degree of enthusiasm that cannot fail in being productive of important practical results. Of course, like all who are concerned in the advancement of higher education, he appeals for money, and these are the terms in which he couched his appeal to his Chicago auditors:

We must keep pace with our great rivals, not only materially, but in the sphere of instruction. If they teach Volapuk at Yale, as I am told they do, we must teach pigeon-English in Princeton, which has the advantage of having some practical value. If President Dwight wants two millions, I more. And, by the way, I have been told since I came here that there is a gentleman present who has phenomenal powers in the matter of raising money. I shall ask him to give me points, and shall solicit an interview with him for this purpose. I have a theory upon that subject. I have an idea that business men look at this matter of giving money in a very practical business way. I think the question with a business man will be whether this college is wisely managed; whether it is subserving the purpose of an educational institution; whether the men who fill its chair are men of high scholarship and possess scholarly enthusiasm; whether the interests of sound philosophy and true thinking are consulted; whether a high type of manliness is the result of training given at Princeton—and I think that if they satisfy themselves that the Administration of Princeton College has the confidence of the public and deserves their confidence, they will be glad to be identified with it. They will make it the object of their benefactions. They will not expect me to come and solicit money from them. They will burden me with the question of how we shall find room to receive it. That is the principle upon which men give—upon which men give in large sums, and it is large sums, of course, that we expect to get.

Then as to the work to be accomplished in a university that the times demand, he has no less clear and definite conceptions. These find expression in the following sentences:

I confess that I have entered upon this work with a sense of the very gravest responsibility. I believe that the future of American life is very much in the hands of the educated thought of this country. A cultivated conscience is, after all, the only safeguard against lawlessness. This city has lately been a spectacle for the civilized world. In a drama of uncommon sadness it has enforced the lesson of the rights of property and the sanctity of law. But remember, you cannot repress thought with armed men. Except the Lord keep the city they labour in vain to build it. Faith in God is the only sure basis for social life. Therefore, when we say that Princeton is to be a Christian college we mean not only that we shall have daily prayers in chapel and two services on Sunday, but that the young men who are placed under our care shall be subjected to Christian influences. We mean that fundamental questions in philosophy, in political economy, and in the philosophy of history shall be dealt with under the presuppositions of theism and Christianity. We must be Christian, but we shall not be sectarian.

Such are his aims as the representative of what is now one of the chief American institutions in moulding the intelligent thought and culture in the United States and which has certainly a brilliant future in store for it. It is no disparagement to President Patton that he received the larger part of his academic training in Toronto University and in Knox College. Here in Canada we have various institutions for the promotion of the higher education, presided over by men, some of them of world-wide distinction. Universities with such men as Sir William Dawson and Dr. Daniel Wilson at their head can enter the competitive arena with any of their rivals on the continent. There is, however, ample room for their fuller equipment and more generous endowment than they have yet received. Canadians are just as liberal according to their means as are those of any other nationality, and no doubt those that have been eminently prosperous in worldly affairs will not miss the opportunity of adding to the efficiency of Canadian Universities. This is abundantly evidenced by the success that has attended the endeavours to endow Queen's University, Knox College, and the Presbyterian College, Montreal. Such benefactors are eminently helpful to the efficient training of those who will exert a beneficent influence on the future of the country, and helpful to the full and adequate training of those who devote themselves to the work of the holy ministry.

THE question as to the appointment of the Gifford Lecturer in Aberdeen University has been reserved, after the names of several persons suitable for the appointment were submitted to the Senatus by various members. There are five applicants for the appointment.

THE MISSIONARY WORLD.

PROGRESS OF CHRISTIANITY IN INDIA.

In 1851 the Protestant Missions in India and Burmah had 222 stations; in 1881 their stations had increased nearly threefold to 601. But the number of their churches or congregations had, during the same thirty years, multiplied from 267 to 4,180, or over fifteen-fold. There is not only a vast increase in the number of the stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,092 in 1851 to 492,882 in 1881, or fivefold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress is again, therefore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years the pupils in the mission schools multiplied by threefold, from 64,043 to 196,360. These enormous increments have been obtained by making a larger use of native agency. A native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only twenty-one ordained native ministers; by 1881 they had increased to 575, or twenty-seven-fold. The number of native lay preachers had risen during the thirty years from 493 to the vast total of 2,856. These figures are compiled from returns carefully collected from every missionary station in India and Burmah. But the official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877, attests the rapid increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was eight per cent., while the actual rate of the Christian population was over thirty per cent. But taking the Lieutenant-Governorship of Bengal, as the greatest Province outside the famine area of 1877, and for whose population, amounting to one-third of the whole of British India, really comparable statistics exist, the census results are clear. The general population increased in the nine years preceding 1881 at the rate of 10.89 per cent., the Mohammedans at the rate of 10.96 per cent., the Hindus at some unknown rate below 13.64 per cent., the Christians of all races at the rate of 40.71 per cent., and the native Christians at the rate of 64.07 per cent. If, therefore, at the beginning of this paper I protested against missionary work in India being judged by a mere increase in numbers, it was not because I feared the test. It was, I again repeat, because religion in India must be judged by the work which it does for its own people. On the spiritual results of conversion I may not here touch. But Christianity holds out advantages of social organization not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and a completeness to which Hinduism is a stranger. The backward races can only creep within the outskirts of Hinduism as low castes at the very bottom of the social edifice; and Hinduism is calmly indifferent as to whether they enter its pale or not. Hinduism has no welcome for the proselyte. No change of faith can win for an outsider admission into a respected Hindu caste. Christianity also raises the position of woman to a degree unknown to Hinduism or Islam. To its converts in general it assures friendly companionship, pastoral direction, and, when needful, some amount of material aid in their way through the world; while any youth of promise among its body is quickly selected for special instruction, and has an exceptional chance of advancement in life. On the other hand, the native Christian is exposed to a terrible temptation. Islam is a great teetotal society. Among Hindus to touch liquor is the sign of low caste. I do not agree with the old Colonel who writes in the newspapers that every Christian servant in India drinks. But it is sad that the careless, honest observer should so often arrive at this generalization. I, for one, believe that if Christianity is to be an unmixed blessing in India, it must be Christianity on the basis of total abstinence. . . . I thank this society and its distinguished council for the opportunity they have given me of telling some plain secular truths concerning the religions of India. It is not permitted to a lecturer here to speak as the advocate of any creed. But on this, as on every platform in England, it is allowed to a man to speak as an Englishman. And, speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.—Sir W. W. Hunter.

Choice Literature.

THE RUSCH FAMILY.

BY WILLIS BRUCE DOWD.

CHAPTER II.

It is strange how some things cling to a man's memory. I never could get the Rusch family out of my head. During one entire year I thought of them almost daily, sometimes reproaching myself for not having made greater effort to help them, and I made a few ineffectual efforts to find them. The more I thought of the poor old woman and unfortunate little girl, the more I desired to learn what had become of them, and to do something for them. I thought I owed it to myself as a duty to find them. So I began to look for them in earnest. I looked in the directory, and found several Rusches in it, as residing in the city. To every one of these persons I sent a type-written letter, containing such statements and making such inquiries as I thought necessary to find the parties whom I wished to see. My efforts in this direction were a failure. I went to look up young Rusch at the bar room on Ninth Avenue, where I first found him, but he was not there. The people there said they knew nothing of his whereabouts.

I next tried advertising in the newspapers, but failed at that also, and finally despaired of finding the Rusch family.

Then I resumed my routine life, working closely at my practice, and almost forgot the Rusches. One morning in December, 1885, I was going down town on the elevated cars, and reading my favourite newspaper, as usual, when my eyes fell on these startling words, printed in large letters at the head of a column: "A Shocking Crime. Henry Rusch, under the influence of liquor, commits a frightful murder."

I was excited. "That may be my man," said I. About twelve o'clock I went to the Tombs and saw the prisoner, for he was confined there. It was the man for whom I had looked so long. He was dirtier even than he was the last time I saw him. His beard had grown longer; he was a brutal, repulsive-looking fellow. He recognized me, frowned and refused to talk to me at first, but at length I prevailed upon him to speak. This is the substance of what he said:

"After I quit the job you got for me I went back to the bar room and spent nearly all my time there, as I had done before you found me. For a time I lost track of my mother and little girl. Lena came to me one day in the bar-room, and said: 'Papa, you must come home; grandma is almost dead.' I went home and found that my little one had not mistated the facts. My mother was sick in bed, the first time I had known her to be down in years. I could see in her wasted form that she was not far from death's door. She was too feeble to speak, but stretched out her hand to me, and smiled faintly, showing her pleasure at seeing me again. I remained with her quite a week. She did not die. In some mysterious way she improved from the day of my return, and, though she had not the nourishment she needed, she was soon almost as well as usual. As soon as I saw that she had recovered her strength, what little she had, I relapsed into my old habits. I abandoned her and Lena. One day a pal of mine said to me, 'See here, Rusch, you are a nice chap, ain't you? Why don't you go and feed your mother and child and pay their rent? I hear they have been served with notice to quit again.'

"That was about the end of last month. I didn't like the idea of having my mother and child put out of doors in the cold. They had been put out several times before, but never in severe weather. I went to them and promised to reform, and then to the landlord and begged him to allow them to remain. It was too late. I was called a wretch, a scoundrel, a worthless cur. I thought I would show my pluck my sticking to my people in the time of their need. So when the day came to move I was there. It was dreadfully cold. They put my mother's few remaining articles of furniture and bedding, worthless things that no one dared to take from her, on the sidewalk, in the snow. My mother and Lena wept, seeing themselves thrust out into the world again. I took each by a hand, and led them away; my little girl sobbed and said: 'Where are you going, papa? Where shall we find a home and food?' I could not answer her questions. I had no money. I was no better than a beggar. All the forenoon I led them about through the streets, aimlessly. They suffered intensely from the cold, and so did I. At length I begged some food and we sat under a shed to eat it. When we had finished I left them and went to the bar room on Ninth Avenue where you found me, and asked the boss for money to help me take care of my mother and Lena for a few days. He cursed me and called me a lying dog, and said I only wanted money to spend somewhere else for drink. 'Here,' said he, 'if you want whiskey, take this and get out of here.' With that he handed me a pint flask of liquor, and I took it, thinking at first that I might sell it and get 50 cents for it, and so get food, or else that it might serve a good purpose in stimulating all of us during our exposure in the snow. But I had scarcely left the bar room when the biting cold made me think of taking a drink of the whiskey, and I did so. One drink led to another, until I had emptied the bottle. I got quite drunk.

"My inflamed mind revolted at the thought of my having to care for mother and Lena. For several hours I wandered about the streets in a hopeless way, muttering absurd and wicked speeches to myself, and cursing those who came near me. Toward evening the snow that had ceased began falling again. Then my conscience—for I had some conscience left—began to hurt me, and I wandered back in search of my mother and child. At last I found them. My little girl ran to me, and put her arms around my neck, sobbing, 'Papa, papa, I'm so cold and hungry. Give me some bread.' That was a pitiable cry to hear. And then she ran away from me, with a strange,

wild look in her eyes, seeing that I was intoxicated, and took refuge in mother's arms. Mother had not said a word or changed expression since I entered the shed. But now she rose slowly and stood before me, erect and stern. I was sitting down when she got up. My heart beat fast when I saw the hard, cold look on her face. She never looked so before.

"My son," said she in German, 'you left us here in the cold and went away to find bread for us. We have suffered all day. You have gone to a bar room and got drunk, while we were here waiting for you to bring us food. That was a cruel thing for you to do. You have neglected us a long time; you have left us alone to live upon the charity of the world or 'die. You shall not keep us waiting for your help longer. We shall leave you now. You must not follow us. We do not want to see you again.'

"At that moment a terrible determination came into my head. I determined to kill my mother and Lena to get them out of their misery. So, without saying a word, I rose, taking in my right hand a thick piece of timber that lay near me, and hit my mother a furious blow on the head. She gasped and fell at my feet, the blood pouring from her mouth and nose and from the wound I had inflicted on her brow. Lena screamed and ran away in the darkness before I could strike her. Then the horrifying thought of what I had done came over me, and I fled, knowing that I had killed my mother. Oh, God! What a crime that was!"

"Go on," said I, impatiently, "Had you actually killed her?"

"Yes," said he, the tears running down his face. "It is for that I am here now. It is too late to repent now, I know, but a man can't become too mean to remember and regret."

"And what has become of Lena?" I inquired, anxious for the welfare of the unhappy child.

"I don't know," said he. "I never saw her again. I do not know whether she is alive or dead."

"This is a terrible story, Rusch," said I. "You have done a great wrong. It is as much as I can say in truth that I pity you in the agony you must feel in consequence of the crime you have committed, and am sorry the good of the community can only be preserved by your personal punishment."

With that I left him.

I went from the presence of the culprit, and from the dark cell where the story of his crime had been told me, more depressed than I had been in a long time. I felt that all my anxiety for the welfare of Rusch himself, and more especially of his mother and child, had been useless, a waste of spiritual energy. A melancholy conviction came to me that many of my best purposes in life might be wasted in the same way, not through lack of effort on my part, but because my powers might be sadly incommensurate with the time and place and circumstances with which I should have to deal. But I came out of my dependency feeling that this single great disappointment must be of service to me in some way, if I only endeavoured to utilize it properly. And I resolved that my failure to help the mother and son should not prevent my endeavouring to help the little girl, Lena.

CHAPTER III.

I made a thorough search for Lena. I made inquiries personally at several of the orphans and half-orphan asylums in this city. To others I sent letters asking if any one answering her description had been sent to them recently. I notified the police of her loss, and applied to the Society for the Prevention of Cruelty to Children for assistance in finding her. Nowhere was there a trace of her to be found. I began to walk the streets and to frequent employment agencies and other places in search of her. One evening in May, of last year, 1887, as I was coming home from my day's work, and walking along 14th Street toward Fifth Avenue; it was about six o'clock in the evening, for that is my usual hour for returning from my office; I passed an elderly gentleman and a little girl, walking hand in hand, in the same direction with me. I only got an imperfect view of them as I passed, but the moment my eyes fell on the girl's face, I said inwardly, "That is Lena." I did not want to appear rude in approaching her; so I walked on to the corner of University Place and then waited for them to catch up with me and pass me. I wanted to get a better view of Lena, and be sure it was she, before approaching her. When they came near me the child looked at me steadily, and when she saw that my look was fastened on her she clung closer to the gentleman, as if for protection. Her lustrous black eyes had that affrighted look in them that I had seen before when I went to collect rent from her grandmother in the tenement house. I knew she recognized me. The gentleman followed her gaze in my direction, and seeing me, paused, asking Lena, "What is the matter, dear? Do you know the man?" I could hear her answer, also, "Yes, sir, and I'm afraid of him."

The time had come for me to speak. I went up to them and said to the gentleman: "You must excuse me, sir, I have been looking for Lena a long time. My anxiety has been very great to learn how she fared after the death of her grandmother. I have endeavoured to find her and have wanted to help her. May I detain you long enough to hear from her own lips how she has been and is?"

"May I inquire who you are?" the gentleman asked, very courteously.

I told him who I was.

Then he held out his hand to me and smiled. I knew that he was a warm-hearted, elegant gentleman at once; that there was no mistaking that in his erect carriage, gray hair and moustache, and ruddy skin, in his grace and dress. He told Lena to shake hands with me, which she did. Then he pressed me to accompany them home, saying that he would insure Lena's telling me a story that would repay me for my trouble. I assented willingly. We crossed Union Square, went down 17th Street to St. George's Church, and entered a house facing Stuyvesant Park. As

soon as we entered the mansion I knew that I was in the home of a wealthy man. There was an elegant abundance of rich furniture, bronzes, bric-a-brac, statuary, paintings, etchings. The gentleman led me into the parlour, then excused himself, and went to look for his wife. Directly they returned together, both radiant with smiles, and the husband said, putting his hand on the shoulder of his wife and pushing her forward, very gently,

"This is Lena's new mother," he said.

There are some people whom you cannot help loving from the start, and this man and woman were two of them. They treated me as cordially and well as if I had been an old friend. And nothing would do but I must stay for tea with them. Lena warmed toward me gradually, and became very friendly with me in the course of the evening.

"Now, Lena," said I, taking one of her hands in mine, as we sat on a sofa together, "I want you to begin and tell me in your own words what you did that dark night when you ran away in the snow, and how you came to be here."

"I don't want to talk about it," said she, looking distressed, and playing with my fingers. I was instantly sorry I had asked her to do it.

"Tell him, dear," said the rosy-cheeked, white-haired lady, the wife of my newly-found friend—"tell the gentleman your story, dear," said she. "He has felt a great deal of interest in you, and has wanted to help you. Are you not grateful?"

Lena lifted her child's face to mine and kissed me. "I'll tell you," said she, putting her head against my shoulder. For it must be remembered that Lena had not been brought up in a manner to make her entirely childish; there was that innocent gravity about her we often observe in children who have had responsibilities thrown upon them early. And she spoke the English language imperfectly, of course, though she had been sent to school, and could read a little in our tongue. With all this, it might be said she was an intelligent, sympathetic child, quick to adapt herself to circumstances, especially where warm hearts prepared the way for her. This is the substance of what she told me:

"When I saw my papa strike grandma, and saw her fall, I knew she was killed, and I was afraid papa would kill me too, so I screamed and ran away. It was a dark, cold night, you know, and snow was on the ground. I had no place to go and get warm and sleep, so I wandered through the streets a long time. I saw a policeman, and wanted to ask him to help me, but I was afraid of him, he was so big and rough looking. At last I began to cry, and didn't know what to do; so I sat down on a front stoop in the snow and cried myself almost to sleep. It must have been midnight, and I was very cold. After I had sat there a long time a large German woman came along and said to me: 'What is the matter, sissy?' and I told her I was cold and hungry. She asked me some more questions and I answered them, but I didn't say anything about what papa had done, for I was afraid to do it; and finally she took me home with her. She lived in a tenement house where we had lived once, and she gave me something to eat and put me in bed, and soon I was fast asleep. The next morning I heard the people talking about the murder of my grandmother; of course they did not call her that, but I knew what they said, and I was afraid that they would find out from me that I was there and saw it; so, after dinner, about one o'clock, I ran away and began to walk about in the streets again. As night came on I wanted to get as far as I could from that awful place, so I walked down Eighth Avenue to 23rd Street and then across to Third Avenue, and then down town again until I came to Stuyvesant Square. I was walking in front of the big church out there when I stopped and read the sign in big white letters at the entrance. This is what it said: 'Come in; rest and pray.' The doors were open and the church was lighted up. I stood there looking at the words on the sign, and finally I said: 'Well, if you ask me to come in and rest, I will, but I can't pray; I don't know what that means. I have never been in a church before.' So I went in and climbed up on one of the seats. At first I felt uneasy and afraid they would put me out, but the people who came in passed me and looked at me with smiles on their faces, and none of them spoke to me. Then the music began and I listened to that, but directly a man got up and began to talk, and I was so tired and sleepy I just tucked myself up in a corner and went to sleep. The next thing I knew the people were all going out, the organ was playing, and a nice, kind-looking gentleman was stooping over me and telling me to wake up and go home. And who do you suppose that was?" she broke off abruptly, looking up at me with a suppressed smile on her face.

"I cannot possibly imagine," said I, in such a way as to make her see my exaggeration.

"It was my dear new papa!" she exclaimed, breaking from my arms and running to her good parent, and throwing her arms around his neck.

"She has told you her part of the story," said the rosy-cheeked little woman, her new mother, "but she has not told you our part of it. My husband and I have been married over thirty years. We have had only one child, a daughter who had dark hair and eyes like Lena's there; she resembled her father very much. She grew to be a beautiful young woman, but we had the misfortune to lose her in her twenty-third year, only a few months ago." Her death was almost an unbearable misfortune to us—it left a great void in our hearts and home. When Lena opened her eyes and looked at my husband in church that night, she reminded me very much of our Grace when she was about that age—there was only a general expression of the face that recalled my own child's features to me. My husband noticed it also. When we heard Lena's story, for she told us some of it there, and had made more inquiries into her history, we decided to adopt her. We have had her with us now several months and we have grown fond of her another. We shall live and be happy together all the remainder of our days; shall we not dear?"

The child ran to her, and kissed her, and said, very modestly, and sweetly indeed, "Yes, mamma dear."

I went away from Lena and her parents, my friends—all of them, my loyal good friends—as many subsequent acts of kindness have shown, thinking how like the fibrous elements of the stem of a flower, like the carbon and hydrogen that are absorbed by a plant in its growth, are many of our good purposes that seem to pass from us without having effect, how mysteriously but surely the best aspirations we feel and the greatest efforts we make for good principle, work for the final joy of some soul, and how inevitably the hopes and prayers and earnest works of many culminate somewhere and at some time in happiness that comes like the blooming of a rose.

I looked at the towers of St. George's Church standing in clear outline against a cloudless sky, and at the stars shining brightly above, and I said: "Dear God, if Thou dost suffer some of Thy children to live in sorrow and wretchedness here, Thou dost also lead some of them from darkness to light, from misery to joy. May those of us whom Thou hast blest live for Thee in helping Thy poor."

THE END.

A PARABLE.

The sun and rain one changeful April day,
Passed over hand in hand,
Seeking by smiles and tears to wake again
The sleeping, sodden land.

They found a spot most beautiful, so smooth—
Pictures of stars and flowers,
And lovely shadows from the skies were there,
And hues of rosy bowers.

These, and a hundred other forms of grace,
Worthy a smile, a tear,
"Here," said the admiring happy sun and rain,
"Our first work shall be here."

They wrought together, and by turns they wrought,
While days fled one by one;
But all their loving labour was it vain—
That surface fair was stone.

Sadder and wiser, onward hand in hand
Fared the good sun and rain;
'Twas by a barren and unsightly clod
They paused to work again.

The bright sun smiled; the rain in tender tears
Wept on the cold, gray ground;
And to the grass, the leaves, the flowers, sprang up,
Rejoicing all around.

Ten thousand violets smiling at the sun
And rain that caused their birth,
Made answer and requital to the love
Poured on the grateful earth. —Augusta Moore.

FLOWERS IN CHINA.

The Chinese have a passion for flowers. You may see, on the hundreds of canals that cut up the country around Shanghai, boats whose dingy and miserable appearance betokens the poverty, even the beggary of their occupants; and yet near the stern, on the top of the saw-bank, or cooking canopy—the "galley"—you will see from two to a dozen pots of flowers. Little Chinese girls nearly always place a sprig of some bright flower in their glossy tresses of raven black, and they sometimes show a good deal of taste in the arrangement of their nosegays.

Just about the 1st of February, or near the Chinese New Year, one may see men and boys selling branches of a small bush that bears a yellow flower, somewhat resembling the Spicebush flowers of Virginia. This flower has, to a Chinese, associations bright and pleasant as those that clung around the far-famed Hawthorn that bloomed in old England on "Old Christmas Day." You can buy in the market for a few *chien* or *cash* a little flower pot with a few bulbs of Daffodil in it, and by keeping it in the window of your room soon have a few bright looking flowers. The Chinese do not plant in their parks such elaborate flower beds as the Americans and Europeans, but they are very fond of pot flowers. —Vick's Magazine for April.

THE EDITOR OF "PUNCH."

In some newspapers the other day, writes J. Ashby-Stern, in the April Book Buyer, it was announced that Mr. F. C. Burnand, the talented and genial editor of Punch, was about to pay you a visit and give a series of readings. I believe there is but little chance of his leaving England at present. Though he has quite recovered from the severe illness he had last autumn, he has so much in hand just now that I fancy a trip to New York would be out of the question. Indeed, I gathered as much when talking to him on the subject only the other day. Mr. Burnand is a real hamonist, and as such would be heartily appreciated on your side of the water. It is to be hoped some day he may be able to undertake a reading-tour in the United States. A gossiping lecture on Punch, with selections from "Happy Thoughts" and other works by the same author, would be undoubtedly a success. Some years ago Mr. Burnand gave some readings in London. His numerous other engagements prevented his continuing them. If continued they would have been a gigantic success. I never remembered laughing so much at any similar kind of entertainment. He has that rare faculty of thoroughly enjoying his own reading, and communicating his enjoyment to the audience. All the editors of Punch have at one time or other appeared on the platform. There was Mark Lemon with his Falstaff entertainment; there was Shirley Brooks with his lecture on the Houses of Parliament, and there was Tom Taylor with his readings.

JEWS AND INEBRIETY.

The Jewish Chronicle says that Dr. Norman Kerr, the well known writer on the physiological aspects of inebriety, has just published (Lewis, Gower Street) a new work, entitled "Inebriety: its Etiology, Pathology, Treatment and Jurisprudence." We quote two references to Jews: "One fact with reference to religion, which stands out in bold relief, is that the community of the Jews is conspicuous by its absence from this sorrowful exhibition of suffering humanity, and puts to open shame both Protestants and Roman Catholics. It is possible that a very few Jews have been classified under the denomination of Protestant, but I have never known of such an occurrence. The temperance of the Jews is proverbial. Extensive as my professional intercourse has been with them, I have never been consulted for inebriety in the person of a Jew, while my advice has been sought for this complaint by a large number of Christians." Under the last head—religion—I have referred to the remarkable temperance of the Jews. In my opinion, their general freedom from inebriety, in almost every clime and under almost all conditions (there are a very few exceptions to this rule), is as much due to racial as to hygienic, and more to racial than to religious influences. This extraordinary people has, amid wondrous vicissitudes, preserved a variety of distinctive characteristics, and I cannot help feeling that some inherited racial power of control, as well as some inherited racial insusceptibility to narcotism, strengthened and confirmed by the practice of various hygienic habits, has been the main reason for their superior temperance. Even among those Jews in whom there has been an unusual enjoyment of alcohol drinking, when (though they were not 'drunk') there has been a slight thickening of the speech, glibness of tongue, and unwonted exuberance of spirits, evidencing a certain amount of alcoholic poisoning, I have never detected the existence of the disease inebriety. Of this strong impulse to alcoholic or other narcotism I have never seen a case among this distinctive people."

TONGUE TRIPPERS.

Facile princeps among those crafty word-combinations the correct utterance of which even the perfectly sound brain cannot compel the tongue, stands the "Peter Piper" shibboleth, and next to it in difficulty, the line beginning "seven slender saplings stood," etc. A writer in the Youth's Companion gives us a very good list of similar sentences. Test your mental precision and agility of speech on them.

Gaze on the gay gray brigade.
The sea ceaseth and it sufficeth us.
Say, should such a shapely sash shabby stitches show?
Strange strategic statistics.
Cassell's solicitor shyly slashes a sloe.
Give Grimes Jim's great gilt gig-whip.
Sarah in a shawl shovelled soft snow slowly.
She sells sea-shells.
A cup of coffee in a copper coffee-cup.
Smith's spirit flask split Philip's sixth sister's fifth squirrel's skull.
The Leath police dismisseth us.

SOME FAMILIAR QUOTATIONS.

"God tempers the wind to the shorn lamb" is generally supposed to have been taken from the Bible. It is really from the writings of one of the most indelicate of English authors, Lawrence Sterne, though possibly he may have borrowed it, as he was a notable plagiarist. "What shadows we are, and what shadows we pursue!" is another quotation often supposed to have been derived from the Bible. It is from an electioneering speech of Edmund Burke in 1750, referring to the death of one of his competitors for a seat in Parliament. "In the midst of life we are in death," found in the Episcopal Burial Service, is sometimes supposed to be from the Bible. It is derived from a Latin antiphon, said to have been composed by Notker, a monk of St. Gall, in 911, while watching some workmen building a bridge at Martinsbrucke, in peril of their lives. It forms the groundwork of Luther's Antiphon *De Mortis*.

WHAT ARE THESE IMPURITIES?

The report of the Ohio State Dairy and Food Commission on baking powders shows a large amount of residuum or impurity to exist in many of these articles. The figures given by the Commission are as follows.

NAME.	IMPURITIES OR RESIDUUM
Cleveland's	10.18 pt. ct.
Zipp's Crystal	11.99 "
Sterling	12.63 "
Dr. Price's	12.66 "
Forest City	24.04 "
Silver Star	31.88 "
De Land's	32.52 "
Horsford's	36.49 "

The question naturally arises in the minds of thoughtful consumers, Of what does this impurity or residuum consist? In the case of the first named powder there has been recently given the result of an analysis made by Professor C. F. Chandler, of Columbia College, N. Y., late member of the New York State Board of Health, which partially supplies the missing information, and as the manufacturers of this particular powder are continuously calling for the publication of all the ingredients used in baking powders, there can be no objection to its statement here. Among the impurities, Professor Chandler found Cleveland's powder to contain a large amount of Rochelle Salts, 5.49 per cent. of lime, with alumina, starch and water, in quantities not stated. Alum is a substance declared by the highest authorities to be hurtful. If the balance of this residuum in all the powders named is made up largely of alum, as it is known to be in some, the public would like to know it. Another official test that shall go quite to the bottom of the matter seems to be demanded.

British and Foreign.

MR. OLIVER of Belhaven has accepted the call to Maryhill, Glasgow.

LOCHMAREN congregation, by nearly 500 to one have resolved to adopt instrumental music.

THE Earl of Hopetoun has again been appointed Lord High Commissioner to the General Assembly.

THE memorial brass to the memory of Bishop Leighton was unveiled lately in his old kirk of Newbattle.

A SERIOUS effort is about to be made to liquidate the debt of \$5,000 resting on the English Presbyterian College.

MR. BROWN of Kilbirnie has been appointed Clerk of Irvine Presbytery in succession to the late Dr. McLeish.

THE family of the late Rev. William Fraser, of Brighton, have selected 100 of his most valuable books and presented them to the college library.

THE Dingwall Free Church Presbytery adopted an overture asking the Assembly to petition Parliament to take steps to remedy the crofters' grievances.

CUPAR Presbytery has sustained the call to Mr. H. or son from Collesie, although a protest signed by ninety-eight members and parishioners was lodged.

DR. ROBERTSON, of the Nagpoor Medical Mission, mentions the significant fact that of the total number of his patients nearly one-third are Mohammedans.

THE Chapelhall Church supplement is printed, not by the cyclostyle, but with ordinary types by the minister, who is assisted in the work by some of his young men.

THERE are 49,436 communicants in Edinburgh Church of Scotland Presbytery and 558 elders. During the past year they have contributed for religious purposes \$268,650.

MR. PATON's resolution protesting against Great Britain becoming again entangled in diplomatic relations with Rome was adopted in Glasgow Presbytery by twenty-two to eight.

THE Paisley Free Church Presbytery has 6,260 members, an increase on the preceding year. Mr. Sturrock says the past has been the most satisfactory year within his memory.

THE sum of \$1,400 has been divided by the United Presbyterian Church authorities amongst the Evangelical Churches of Belgium, France, Italy, Spain, Portugal and Bohemia.

GLASGOW Presbytery of the Original Seceders has resolved to forward to Lord Salisbury and the leader of the House of Commons a protest against the resumption of diplomatic relations with Rome.

THE Rev. Jacob Primmer declares that churches are being converted into concert halls, and that the service of praise is assuming more the character of the opera than of the worship of God.

DUMHARTON Presbytery, Church of Scotland, has forty Sabbath schools, with 4,947 scholars and 452 teachers. The communicants number over 11,592, and the collections for the past year amounted to \$45,325.

A MEMORIAL is to be erected to the late Dr. McKinnon, of Strath, in the form of a cottage hospital at Broadford for the use of the two parishes of Strath and Sleat. Lord Macdonald takes the lead in the movement.

THE Rev. Andrew Moody, missionary in Buda Pesth, has been seriously ill, but is now convalescent, and there is reason to hope that he will be present at the Free Church General Assembly meeting at Inverness.

It is expected that the Rev. Dr. W. Schoolred, of the United Presbyterian Mission at Ajmere, Rajpootana, will reach Edinburgh before the meeting of the synod. There is talk of his appointment to the Moderatorship.

STRONG disapproval of the Free Church General Assembly's overture giving power to Presbyteries to dissolve the pastoral tie in cases where the ends of the ministry were not being served, was expressed in Paisley Presbytery.

THE lately deceased Bishop of Glasgow used to tell how, when he once rose to reply to a toast at a Lord-Mayor's dinner, he overheard an aide-man saying to his neighbour: "Now we shall see what these Presbyterian fellows have got to say for themselves."

THE Rev. Alexander Neil has been admitted a member of Edinburgh Presbytery as the first minister of the newly-raised quoad sacra church at Mayfield. This makes the sixth church and parish erected and endowed within this Presbytery during the past ten years.

ONE of the houses dealing in manuscript discourses for lame preachers is selling at a nominal price "charity sermons written by eminent men of the evangelical school, and guaranteed to produce, with a middle-class congregation of 600, a collection of at least \$200."

DR. WALTER SMYTH of Edinburgh leaves presently to pay a visit to his daughter in America. He will be absent about two months. In connection with this visit it is proposed to present Dr. Smyth with a testimonial, toward which subscriptions, amounting to \$700, have already been received.

EDINBURGH Free Church Presbytery, on the motion of Dr. Gould, has agreed to overture the Assembly to take such measures as it may deem appropriate to stir up the Church and the nation to a devout and thankful remembrance of the mercy of God shown in the great events of 1558 and 1658.

DR. BRUCE, of Huddersfield, chairman of the Congregational Union, in his address before the Evangelical Alliance, expressed his strong conviction that the great body of the Congregational ministers and Churches are sound in the faith; individuals here and there may have departed from it, but the Churches, as a mass, always remain faithful.

Ministers and Churches.

THE Rev. George M. Milligan, B.A., preached the sermon at the sixty ninth anniversary of the Independent Order of Oddfellows, in St. Andrew's Church East, on Sabbath last.

THE Rev. J. C. Smith, son of the Rev. Dr. Smith, has received a call from the Huron Street Presbyterian Church, San Francisco, in which he has been preaching for some time.

THE baccalaureate sermon in connection with the closing exercises of Queen's University was preached by the Rev. W. T. Herridge, B.D., Ottawa. The missionary sermon was by Rev. Dr. Jackson.

THE contributions for the Schemes of the Church from the congregation of First Church, Brantford, this year, are more than double those of last year. The Sabbath school gave \$50 of the total amount.

THE Erskine Church Young People's Association held their closing concert recently in the school room. Mr. Stark, president of the association, occupied the chair. An interesting programme was well executed.

ON Thursday evening, 19th inst., the Rev. T. T. Johnson, of York Presbyterian Church, delivered a very interesting lecture, entitled "Life in the South," in Mount Zion Congregational Church, Broadview Avenue, under the auspices of the Ladies' Missionary Society.

ON the 3rd inst. the congregation of Springfield, Ont., waited on the Rev. Mr. Howard, and presented him with an address and a study chair, in token of their appreciation of his services; at the same time expressing their regret that his labours among them had now terminated.

THE united congregations of Ailsa Craig and Carlisle, under the pastoral charge of the Rev. Joan Rennie, report for the past year eighty-six families, 259 communicants on the roll, thirty-five communicants added, twenty-two removed. Contributions to Schemes of the Church, \$253, total contributions, \$1725.

ANNIVERSARY services were held in the West Presbyterian Church, Toronto, on Sabbath last. In the morning the Rev. William Patterson, of Cooke's Church, officiated with great acceptance, in the afternoon Mr. William Gooderham addressed the Sabbath school, and in the evening the Rev. Dr. Parker, of Spadina Avenue Methodist Church, preached an appropriate and impressive sermon.

A LARGELY attended musical entertainment was held in the East Presbyterian Church last week, at which Miss Jessie Alexander and the Church Musical Association gave a number of attractive pieces. Mr. James Stoddard, who for seventeen years has rendered valuable service to the Church as the choir instructor, was presented with a beautifully illuminated address, accompanied by a cheque for \$100. Mr. Stoddard replied in a suitable manner. The pastor, Rev. J. M. Cameron, presided.

THE Rev. Dr. Smith occupied his old pulpit on Sabbath week morning and evening, and administered the Lord's supper. Some seventy-eight new members were added. On the following Sabbath Rev. Dr. Wardrope, of Guelph, occupied the pulpit, and on Sabbath, 29th inst., Rev. Dr. Smith will preach his farewell sermon, prior to his return to San Francisco. At the last meeting of Guelph Presbytery Rev. Mr. Dickson was continued as Moderator of Session until a regular pastor is secured.

THE Collingwood *Enterprise* says: The Presbyterian Church is to be congratulated on the rapid increase in its membership and the large attendance at its services. On the night of Sabbath week the church was crowded to hear Dr. Campbell's lecture on "The Ball," and indeed numbers were turned away. From what we hear of the lecture, Dr. Campbell does not approve of the dance, and thinks there are other and better forms of amusements for church people. It is said that the building of a gallery for the church is contemplated, as well as the addition of sliding seats.

THE handsome, commodious and tasteful building erected by the Bloor Street Presbyterian congregation, was again filled last Sabbath with large and attentive audiences. The opening services were conducted by the Rev. G. M. Milligan in the morning, and by Principal Caven in the evening. The progress attendant on this effort at Church extension has been most encouraging. At the opening soiree, it was stated that the membership already amounts to 106; the Sabbath school, under the care of Mr. David Fotheringham and a competent staff of teachers, is in a flourishing condition. The arrangements for the comfort and convenience of teachers and pupils are most complete, a new system of seating introduced by Mr. George F. Bostwick greatly aiding in this respect. A useful and prosperous career is evidently in store for this the latest addition to the Presbyterian congregations of Toronto.

THE closing services of a ten years' ministry by Rev. A. H. Scott, M.A., in Knox Church, Owen Sound, terminated about midnight Wednesday. The farewell meetings on Sabbath week were impressive and memorable. Hundreds were turned away, after about 1,200 had gained access to the church. Nearly 600 new members have been added to Knox Church since Mr. Scott's ministry began in Owen Sound. Last evening a public farewell was given in the Town Hall, when members of the Presbytery, representatives of the different denominations, and members of the Town Council made touching allusions to the separation about to take place. Addresses and presentations were made to Mr. and Mrs. Scott, after which Mr. Scott delivered his farewell words to a representative assemblage that packed the hall. Mr. Scott and family have left for their new charge in Perth.

A VERY pleasant and successful entertainment was held on Monday evening, April 16, in the lecture room of the Presbyterian Church, Prescott, under the auspices of the Willing Workers' Mission Band. The room, which was

well filled with guests, was handsomely decorated with flags, flowers and mottoes, the latter being particularly fine. The word "Welcome" was placed above the clergyman's desk, while on either side hung the beautiful mottoes, in fine large gilt letters, on scarlet cloth, "Give God the Best," and "God Gave His Best." The society's motto, "The World for Christ," tastefully executed in hand painting, occupied a prominent place, as did also the touching words, "For His Sake." The first hour was taken up in disposing of a number of useful and fancy articles, which had been made by the young ladies during the winter months. The secretary's report was then read, which showed the society to be in a prosperous condition, although but recently organized. This was followed by solos, duets, readings, etc., interspersed with some fine selections by the members of the orchestra, who kindly consented to be present. Refreshments were served during the evening, and a most enjoyable time was spent by all. The Willing Workers are to be congratulated on the success which has attended their efforts on this occasion. The proceedings were brought to a close by the audience singing the doxology, "Praise God from whom all blessings flow," and the benediction by the pastor, Rev. James Stuart. Proceeds, \$45. The officers are: Mrs. A. Greenhill, president; Mrs. George Adams, vice-president; Miss M. Bowden, secretary-treasurer.

PRESBYTERY OF REGINA.—This Presbytery met in St. Paul's Church, Prince Albert, on the 28th of last month, for the induction of the Rev. Dr. Jardine into the pastoral charge of that congregation. The Rev. Alexander Hamilton preached from John i. 36, 37, and presided. After induction, Dr. Jardine was addressed, and the Rev. Alexander Campbell spoke to the people on the responsibilities of their relationship to their chosen pastor. As the congregation teemed, Dr. Jardine was introduced by Mr. McTaggart to the members, adherents and friends, and the Presbytery having conferred with the managers, arrangements were made for the payment of the first quarter's salary the same evening. A reception social was afterwards held in the commodious manse, where provision was made by the ladies of the congregation for the refreshment of the people. A pleasant evening was spent in social converse, and in listening to musical selections from Mrs. Porter and Mrs. Sprout, and to speeches delivered by Archdeacon John McKay, of the Episcopal Church, Mr. Howard, of the Methodist Church, and Messrs. Campbell, Hamilton and Dr. Jardine. Dr. Jardine begins his labours with the cordial good-wishes of his people, his many friends in Prince Albert, and his fellow labourers throughout the Church.—ALEXANDER HAMILTON, *Pres. Clerk*.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held in Knox Church, Woodstock, on April 10, Rev. G. Munro, M.A., Moderator. There was a full attendance of members. A very interesting report was received from the Presbyterian Association of the Woman's Foreign Mission Society, showing that \$1,218 29 had been contributed during the year, and that all the congregations within the Presbytery except four are represented in the Woman's Foreign Mission Society. The Presbytery expressed very hearty appreciation of the zealous efforts and success of the society. Dr. Cochraue and Messrs. Robertson, McMullen, McTavish, Wylie and Sinclair were appointed commissioners to the General Assembly. The appointment of the elders was deferred. The report on Temperance was submitted by Dr. Beattie. The following motion by Rev. W. A. McKay, seconded by Rev. Mr. Boyle, was adopted: That we receive the report; thank the committee, express gratification at the evidence of progress in temperance and at the better enforcement of the law, and earnestly direct the attention of the people within our bounds to the recommendation of the committee, that our people be exhorted to maintain and enforce existing prohibitory laws, to endeavour to secure for all public offices men who are in sympathy with temperance and prohibitory measures. The report on the State of Religion was presented by Mr. D. M. Beattie, and that on Sabbath Schools by Mr. McGregor in the absence of Mr. Pettigrew, the Convener. Next meeting is to be held in Ingersoll, in St. Andrew's Church, July 10, at twelve o'clock in the forenoon.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston recently. Reports were read on Sabbath Observance, Sabbath School work, State of Religion and Temperance. The returns on these subjects were more complete than usual. The remit on the marriage question was considered. A motion was submitted expressing disapproval of the remit in its present form, and recommending that the former part of the sentence be struck out, and the matter referred to left an open question, and that the latter part be retained. An amendment proposing that the remit be approved of was carried by a majority of twelve to eight. The following dissented from the decision: Messrs. Chambers, Robertson, Cumberland, Houston and Kelso. From reports given it appeared that almost all the supplemented congregations had been visited as required. Application was made by the following students of Queen's College to be taken on trials for license: Messrs. M. Mc Kinnon, B.A., J. W. H. Milne, B.A., J. McNeil, G. R. Lang, B.A., D. Munro, W. J. Fowler, M.A., and W. J. Drummond, B.A. After report from the Examining Committee it was decided to apply for Synodical leave to take them on trials for license. The list of students applying for mission employment was revised, and those going out for the first time examined. Mr. Maclean presented the report of the Home Mission Committee. It was decided to ordain Mr. J. A. Snodgrass, at Demorestville, on the 1st of May, at eleven o'clock a.m., and appoint him ordained missionary in that place for a year. The following were appointed commissioners to the General Assembly: ministers—by rotation—Professor D. Ross, B.D., Messrs. R. Laird, H. Gracey, M. W. Maclean, M.A., and S. Houston, M.A.,—by election—Messrs. M. MacGillivray, M.A., W. T. Wilkins, B.A., J. H. George, M.A., and J. Cumberland, M.A. The following elders were appointed:

Messrs. A. Macalister, G. Gillies, A. Urquhart, W. Boulter, J. Duff, J. Fowler, M.A., A. F. Wood, M.P.P., Dr. Boulter and J. McIntyre, Q.C. Commissioners unable to attend are asked to notify the Clerk of the fact before the 15th of May. A motion submitted by Principal Grant was adopted, expressing approval of the course pursued by Senator Gowan in endeavouring to secure an improvement in proceedings for divorce. The circular of the Assembly's Committee on Systematic Beneficence was referred to the Committee on the State of Religion. Mr. Macalister, treasurer, presented the financial statement. It was found that congregations were responding in an encouraging manner to the call made on them. Mr. Mackie asked and obtained leave of absence for three months to visit Scotland. An adjourned meeting was appointed to be held in Cooke's Church, Kingston, on Tuesday, the 15th day of May, at eleven a.m.—THOMAS S. CHAMBERS, *Pres. Clerk*.

SYNOD OF MONTREAL AND OTTAWA.

The meeting of the Synod of Montreal and Ottawa was held in St. Andrew's Church on the 17th inst. and following days. The retiring Moderator, Rev. R. H. Warden, D.D., of Montreal, preached an eloquent opening sermon. The Rev. Dr. Armstrong, of St. Paul's Church, Ottawa, was unanimously elected Moderator for the present year.

The Rev. J. White, Convener of the committee, read the report on Sabbath Observance. He spoke strongly upon the apathy of many so-called Christians in this connection, and the railway corporations came in for some sharp knocks. The Rev. J. Nicholls, of Montreal, seconded the adoption of the report in a vigorous address, dwelling especially upon the necessity of educating the young people and children of our Sabbath schools upon this question. An animated discussion followed upon various aspects of the subject. It was stated that no fewer than fifty trains passed through Smith's Falls upon a recent Sabbath. The recommendations of the report were adopted.

An overture was read from the Presbytery of Montreal and City Mission work. It requests that the General Assembly should take this work under its own immediate care. Dr. Campbell, of Montreal, advocated the adoption of the overture, giving important information and pointing out the importance of the scheme. He moved that the overture be received and adopted, and transmitted to the General Assembly.

Mr. J. K. Macdonald, of Toronto, appeared before the Synod in the interests of the Aged and Infirm Ministers' Fund. The speaker pleaded earnestly for funds, stating that there would be a deficit this year of \$1,200, and that they would be unable to pay the very small annuities which the ministers were expecting. He proposed to raise an endowment fund of at least \$50,000, the interest of which may be devoted to meet the requirements of the annuitants as they may arise. The needs of the aged and infirm ministers were great, as very few are able to save anything from their stipends. It is, he declared, a question for laymen to consider, and he hoped that, when the committee appeals to the Church in autumn there will be a liberal response. Questions were asked and answered.

Professor Scrimger moved, "That the Synod has heard with pleasure the address of Mr. Macdonald, that the Scheme be commended to the liberality of our Churches, and that persons be appointed in each Presbytery to press the claims of the fund upon the people." Mr. Walter Paul seconded the resolution, and urged a vigorous prosecution of the work.

The report on the State of Religion was read by the Rev. G. M. Clark. It dealt with the duties of the elders; with the religious condition of families; duties of family worship; the salvation of children; of our Sabbath scholars; the hindrances to Christian work in different parts of the Synod; with appreciative mention of Mr. Moody's three weeks' labours in Montreal, and the importance and necessity of teaching the Shorter Catechism to the young. The evening sederunt was given up entirely to a conference upon this report, and other questions affecting the vital interests of the Church.

The report upon Temperance was presented by the Rev. J. M. Macalister. The report dealt with the evils of the saloons, as seen in the demoralization of many of the young and more of the old. Information was given upon the lax manner in which the Scott Act is administered, and the want of earnestness on the part of many temperance people. It was urged that the work of the Law and Order League be extended to the towns and cities in the whole Dominion. It asked that the principles of temperance be taught in all our Sabbath schools.

One recommendation of the report, that the right to vote on the liquor question be extended to women, gave rise to an animated discussion. Dr. Moore, Dr. Campbell, the Rev. Mr. Arthur, Rev. Mr. White, Dr. Smyth, Rev. Mr. Stewart, Mr. W. Paul, Rev. Mr. Whillans, Rev. Mr. Edmondson and others took part in it. On the question being put it was voted down. It was the unanimous opinion of the Synod that all the members and office bearers of our Churches should be total abstainers. The report was adopted after two or three amendments had been passed, and the Synod adjourned till eight o'clock in the evening, when a conversation was held. It was a brilliant affair. Flowers, fruits and many tinted gas shades were in great profusion.

The evening meeting was largely attended by the citizens of Ottawa, and Miss Heddoe contributed not a little to the profit of the conference by a beautiful rendering of "Lead, Kindly Light."

Dr. Moore led off with an admirable fifteen minutes' speech. He dwelt upon the high functions of the Christian ministry. He claimed that they are cultivated and given; moreover, they are liberal in their monetary gifts—that they contributed ten per cent. of the \$150,000 which Principal Grant raised for Queen's College. They are also the great leaders in the Scott Act struggle in the Dominion; that the great evangelistic movements of the last few months are the outcome of the labours and

favour of our ministers. In fact, they are the prime movers to all movements for the moral elevation of the people.

Prayer and praise followed this address, and then the conference was thrown open for speeches of not more than ten minutes in length.

Dr. Watson spoke of the need of a humble view of ourselves and very exalted views of God. He liked the hopeful tone of Dr. Moore's address—and hopefulness is strength. "Let us commend God—if we have not a revival every moment it is because we are not willing."

The Rev. Mr. Robertson, from the United States, spoke of one minister sowing the seed and another gathering the harvest.

The Rev. Mr. McIntyre, the evangelist, gave some facts from his own labours; referring to the success of his labours in this Synod, claimed that 3,000 souls professed faith in Christ, 1,200 of whom had joined the Presbyterian Church. He closed with some remarks upon the power of children in bringing men and women to the Saviour.

The Rev. George M. Clark uttered a word of caution about recording statements of great numbers converted; he spoke of the importance of family worship and parental training; many of our congregations had enjoyed some outpouring of the Spirit, but there is much yet to be done.

Rev. F. M. Dewey spoke of the necessity of the personal consecration of ministers. He urged self-examination, habits of prayer, and referred to Brainerd and Moody. Next, strive to infuse our earnestness into our people; press upon them the evil of sin, and bring them to the Saviour. Let us deal personally with men; this method had been successful.

Mr. W. Paul would like to turn this interesting meeting to practical effect; we should and must set our members to work; we must try to stir up the parents to do their duty. The ministers are not supported by the parents as they should be. He found that when people do not give themselves to Christian work they generally spend their strength in grumbling.

The Rev. D. Paterson referred to the great work of God in St. Andrew's, Lachute. No doubt this was the result of the earnest labours of his servants, carried on for years. He had no doubt of the reality of the work. Young people held prayer meetings, worship was conducted where it was formerly not practised, and there were special efforts in the line of Bible study.

Professor Scrimger said that the pastors should endeavour to utilize the talents of young people who had professed their faith in Christ. He instanced the "Society of Christian Endeavour" now in full working in the United States. Something of this kind has been established in the Church to which he belonged. He spoke of the willingness and pleasure with which even very young people engaged in work and Bible study.

The Rev. Mr. Farries spoke of the great work of grace in Ottawa during the winter, and gave instances of Sabbath school teachers, who had, up to this time, been discouraged, but had since been surprised and overjoyed at many of their scholars giving themselves to Christ.

Dr. Moore moved, and Dr. Campbell seconded, that a committee be appointed to draft an

ADDRESS TO THE GOVERNOR-GENERAL,

appreciative of the admirable manner in which His Excellency has discharged his official duties during his term of office. Carried unanimously.

The Presbytery of Brockville presented an overture asking advice upon the question of women preaching and delivering addresses to promiscuous audiences. The Synod decided, on a point of order, that the overture be ruled out.

Professor Scrimger presented the report of the Committee upon Protestant Education in the Province of Quebec. In speaking to it, Dr. Moore called attention to the position of the Ladies' College in Ottawa, and pleaded its interest in an earnest address.

The Rev. J. Nichols presented a resolution recording the Synod's gratification at the action of the Postmaster-General in disallowing the additional hour of Sabbath labour, which had been recently imposed in the Montreal Post Office, thus allowing the employees an opportunity to attend public worship,—at the same time adhering to the conviction that no Sabbath labour whatever should be allowed in any of the post offices of the Dominion. This was seconded by Dr. Moore and carried.

After some routine business, and a hearty vote of thanks to the friends who had so handsomely entertained the delegates, the Synod adjourned to meet in the city of Quebec next year.

MONTREAL NOTES.

The Rev. Principal MacVicar, of Montreal, sails for Europe next month to attend the Pan Presbyterian Council meeting in London. He is at present in New York, at a meeting of the American Executive of the Alliance, completing the programme and making other arrangements for the General Council. Dr. MacVicar has been unanimously elected chairman of the Protestant Board of School Commissioners for the city of Montreal in room of the Rev. Canon Norman, who recently removed to Quebec City.

At a meeting this week of the Presbytery of Montreal the resignation was accepted of the Rev. C. A. Doudiet as pastor of St. John's Church, and the Rev. Professor Cousin appointed Moderator of Session *pro tem*. Mr. Doudiet is this summer to be engaged in visiting all the French mission fields of the Church, holding special services, dispensing ordinances and where practicable opening new stations.

The congregation of Rockburn and Gore are to hold a meeting on the 30th inst. to moderate in a call to a minister. They have been without a settled pastor since the resignation of the Rev. W. A. Johnston about two years ago. They are to call Mr. J. F. Langton, B.A., a graduate of the Presbyterian College here this spring.

The Dundee congregation this week unanimously agreed at an informal meeting to call Mr. J. C. Martin, B.A., an other of this year's graduates of the College.

For some time past the Rev. L. H. Jordan, B.D., of Erskine Church, has contemplated visiting the European continent, with a view to spend two years in a special course of study. He intimated his intention to a joint meeting of the elders, managers, and trustees of his congregation ten days ago, when a resolution was adopted expressing the strong desire to have him continue in his present position and a deputation was appointed to wait upon him and ask him to reconsider his decision. Yielding to this pressure, he intimated his willingness to withdraw his purpose of resigning provided some arrangement could be made to relieve him of a portion of his work. The Session unanimously agreed to recommend the appointment of an assistant who would devote part of his time to mission work in some suburb of the city under the direction of the Session of Erskine Church. At a meeting of all the office bearers of the Church on Monday night week a resolution was adopted favourable to the securing of an assistant and requesting the Session to call a congregational meeting to consider the matter. This meeting is to be held on Wednesday evening. Meanwhile Mr. Jordan proposes visiting Europe, and has obtained leave of absence for three months. He purposes leaving in the beginning of May.

The annual meeting of the Synod of Montreal and Ottawa was held this week in St. Andrew's Church, Ottawa, and was attended by about eighty or ninety members. The opening sermon was preached by the Rev. Dr. Warden, the retiring Moderator. It was a discussion of several of the leading characteristics of the age in their favourable and unfavourable aspects. The main points thus dwelt upon were Christian union, Christian liberality and Christian activity, with special reference to our own Church and country. The Rev. Dr. Armstrong, of St. Paul's Church, Ottawa, was unanimously elected Moderator for the ensuing year. Interesting reports were submitted and considered on the State of Religion, Sabbath Observance, Sabbath Schools and Temperance. An overture from the Presbytery of Montreal as to the status and remuneration of city missionaries was adopted and ordered to be transmitted to the General Assembly. Mr. J. K. Macdonald, of Toronto, appeared on behalf of the Aged and Infirm Ministers' Fund of the Church, and addressed the Synod at length, showing the urgent need of an Endowment Fund of \$100,000. The Synod cordially approved of the proposal, and adopted a resolution commendatory of the Scheme, and urging the appointment of a representative in each Presbytery to further the object contemplated. The report of the committee on the Lumbermen's Mission was submitted by Dr. Armstrong and addresses were given by the two missionaries employed, Rev. Messrs. McKechnie and Gandier. An overture from the Montreal Presbytery as to co-operation with other Churches in the more sparsely settled districts of the Synod was approved, and a committee appointed, with Professor Scrimger as Convener, to give practical effect to the overture. The Rev. L. H. Jordan brought before the court the conference of the Evangelical Alliance, to be held in Montreal next October, and the Synod expressed hearty sympathy with the object in view. The report of Professor Scrimger on the subject of Protestant education in the Province of Quebec gave rise to an interesting discussion in which reference was made to the Ottawa Ladies' College and the desirability of utilizing it in the interest of French Evangelization work by conducting it so as to give a good French and English training to young ladies of both nationalities, so as to neutralize the influence on Protestants of Roman Catholic convents. It is hoped that something may soon be done in this direction in connection with the Ladies' College in Ottawa. The next meeting of the Synod was appointed to be held in St. Andrew's Church, Quebec, on the third Tuesday of April, 1889, at eight o'clock in the evening.

In view of the early departure of Lord Lansdowne, the Governor-General, for India, a committee, with Dr. Campbell, of Montreal, as Convener, was appointed to draft an address to be presented to him. This committee afterwards reported, and the address was presented to his Excellency on Friday afternoon by the Rev. Dr. Armstrong, Moderator, who was accompanied by about twenty of the members of the Synod. Lord Lansdowne suitably replied, expressing his appreciation of the Synod's act.

The Synod adopted a resolution protesting against the placing of the proposed statue of the Virgin Mary on the Mountain at Montreal. A special meeting of the Ministerial Association and Evangelical Alliance of Montreal was held last Monday morning to consider this statue question, when it was resolved to petition the city council in opposition to it. This petition was presented the same afternoon by Rev. Principal MacVicar, who was accompanied by many members of the association. From present indications the statue is not likely to be erected on the Mountain, though vigilance is still necessary on the part of the Protestant community.

The following students were this week licensed by the Presbytery of Montreal, after leave being granted by the Synod: Messrs. J. C. Martin, B.A., J. H. Higgins, B.A., Andrew MacWilliams, B.A., J. F. Langton, B.A., F. H. Larkin, B.A., J. A. McFarlane, B.A., A. S. Grant, B.A.

The growth of the congregation of Stanley Street Church, Rev. F. M. Dewey, pastor, has rendered necessary an increase in the Session, and the following new elders have just been elected: Messrs. J. S. Henderson, John Patterson, William Brown and Alexander Armour.

The congregation of Melville Church, Cote St. Antoine, having decided to enlarge their church, the building committee have adopted a plan, prepared by Mr. A. C. Hutchison, whereby the accommodation will be increased by 235 sittings at a cost of from \$3,500 to \$4,000, and the extension is to be immediately proceeded with.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 9,
1888.

THE JUDGMENT.

Matt. 25:
31-46.

GOLDEN TEXT.—And these shall go away into everlasting punishment, but the righteous into life eternal. —Matt. xxv. 46.

SHORTER CATECHISM.

Question 77.—Every honest man knows that his honesty can only be maintained by the exercise of industry and self-denial. Honest labour is the law of life in this world. There is no room for the idler. The eighth command necessarily enjoins diligence in business, as well as fervency of spirit in serving the Lord. The reason given in the question is that all lawful means may be employed in securing temporal well-being and prosperity for our own sake and for that of others, to enable each man to provide things honest in the sight of all men, and for the sake of those who have been wounded in the battle of life, to give to them that need.

INTRODUCTORY.

After concluding the parables of the faithful and unfaithful householders and the ten virgins, the Saviour speaks clearly and without parable of the grand closing scene of life's history. His theme is the certainty and righteousness of the final judgment. It forms the fitting close of His ministry before His betrayal.

I. **The Judgment.**—The Saviour was a King, but to the human eye an uncrowned and discredited King. He had no grand retinue of followers with Him, only a few disciples humble in rank. He was about to appear as a culprit before the civil and ecclesiastical rulers of the city, but He tells of a judgment of unparalleled magnitude and character, yet in the future, when the Son of man shall come in His glory and all the holy angels with Him. As King and Judge, the now-rejected Jesus would sit on His regal throne—the throne of His glory—for the judgment of the world. At that grand assize will be gathered all nations, that is, all mankind; those living at the time of the Saviour's appearing and all who have lived on earth since the days of Adam. The time of final separation will then have come, the good and the bad, the righteous and the wicked live together in this world, but at the end of time, they shall be unerringly separated, the one from the other. In the East it is customary for the shepherd to feed his flock of sheep and goats in the same pasture, but when evening comes and they are led to shelter he has no difficulty in placing both sheep and goats by themselves. So the Shepherd and Bishop of souls when seated on the great white throne will as easily and unerringly sever the righteous from the wicked, the righteous being placed on the right and the wicked on the left hand.

II. **The Righteous Acquitted.**—The words of the Saviour do not imply a lengthened process of judgment. There are no pleadings and leading of evidence. Every one in the innumerable throng is his own witness. Christ knows the inmost thoughts and the entire history of each. So to the righteous He gives the gracious invitation, "Come, ye blessed of My Father." On the right hand there are all the savingly blessed of God. They have been blessed with pardon, peace and love on earth, and now being perfectly righteous they enter on their inheritance. They are called to inherit. They have received the adoption of children. They are heirs of God and joint-heirs with Christ. They could neither purchase nor merit that inheritance. It was divinely bestowed for Jesus' merits and for Jesus' sake. The kingdom to which they come is one that cannot be moved. It was prepared for them from the foundation of the world. The blessedness of the righteous was secured in the eternal councils. The Judge refers to the services rendered to others for His sake as evidences of righteousness. Several ways in which they had ministered to the distressed and afflicted are mentioned. It is noticeable that the rendering of these services implies personal effort, not merely giving of money to others. "I was sick, and ye visited Me; I was in prison, and ye came unto Me." Then with that modesty which always belongs to true goodness, and with that absence of self-consciousness which is characteristic of love and devotion to the Saviour those to whom the gracious words of welcome and reward are spoken disclaim the credit of their good deeds. They see nothing in them to merit such transcendent recompense. In answer to this modest disclaimer the Judge speaks these words so blessed in themselves, and so full of encouragement to all who would serve Christ now, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

III. **The Wicked Condemned.**—To the righteous the Judge says, Come; to the wicked, Depart. They had refused to come to the Saviour. The time is past for that now, and they hear the awful words, Depart from Me. Still more terrible words follow: Ye cursed. Their sins clung to, unrepented, had loaded them with a curse that would never more be lifted. Their portion is described by the symbol of everlasting fire, prepared originally for the first transgressors in God's universe, the devil and his angels. The sins with which they are here charged were sins of omission. Plain and obvious duty was neglected. Just as the righteous were unconscious of their goodness, so the wicked are just as unconscious of their sinfulness. The neglect of the suffering and the afflicted, Christ regards as neglect of Himself. The lesson closes with the awful words, clear and unmistakable in their meaning: "These shall go life eternal."

PRACTICAL SUGGESTIONS.

The final judgment of all mankind is a certainty. The Judge of all the earth will do right. Loving service heartily rendered to the afflicted and distressed for Christ's sake, He regards as done to Himself. The neglect of plain duty is a sin for which we shall be judged.

Every one of us will hear from Him who now says, Come unto Me, either Come or Depart. Which shall it be?

Household Hints.

CREAM BISCUIT.—One quart flour, half pint sour cream, three teaspoons cream tartar, two teaspoons soda, a little salt, mix soft with sweet milk.

PERFECTION at last is found in that exquisite Perfume, "Lotus of the Nile."

GOOD COOKIES.—Two cups sugar, one cup butter, one cup sour cream or milk, three eggs, one teaspoon soda. Mix soft, roll thin, sift granulated sugar over them, and gently roll it in.

FILLETS OF FLOUNDER.—Take off the fillet of a large flounder, skin it, and flatten with a broad knife: salt and pepper it, and flour it on both sides, then dip in egg and bread crumbs and fry carefully; serve with tomato sauce around it.

TAPIOCA ICE.—One cup tapioca, one cup sugar, can of pineapple. Soak tapioca over night. In the morning put on the stove and when it boils add the sugar and boil until clear. Chop the pineapple fine, pour over it the boiling tapioca, and stir well. Eat cold with sugar and cream.

SPANISH POACHED EGGS.—In an earthen dish heated, melt a good sized piece of butter, putting into it a saltspoonful of salt, and one of pepper and a small onion minced very fine, with a little parsley and a pinch of sweet herbs. Break the eggs one by one into the boiling butter, and turn them as soon as they are set, being careful not to break the yolks. Send to table in the same dish on which they are cooked, and serve while still very hot.

SIDEBORD CLOTH.—The newest side-board cloths are made of strong cream-coloured linen, worked in satin stitch in blue and white ingrain cotton, with Etruscan designs well filled in. They are mostly hem-stitched or bordered with linen lace, sometimes fringed. Drawn hems and rows of open hem-stitching are nearly always introduced. From Germany a number of fringed cloths are sent over here with borders, arranged for working, the linen being of various fancy kinds. Some have coloured interwoven borders, blue and pink, and others with coloured stripes down the centre.

I SUFFERED from a very severe cold in my head for months and used everything recommended but could get no relief. Was advised to use Ely's Cream Balm. It has worked like magic in its cure. I am free from my cold after using the Balm one week, and I believe it is the best remedy known. Feeling grateful for what it has done for me I send this testimonial. Samuel J. Harris, Wholesale Grocer, 119 Front Street, New York.

Two bottles of Ely's Cream Balm cured the wife of a well known S. A. General and also two army officers in Arizona, of Catarrh.

VEGETABLE SALAD.—This is an excellent method of using up any remains of cold vegetables which may be left over from a meal. Slice or mince the vegetables according as they require, season them well with salt and pepper, and add oil and vinegar in the proportion of two table-spoonfuls of the former to one of the latter. Prepare the salad a few hours before it is wanted, to allow time for the vegetables to become impregnated with the sauce. In order to effect a change, a little cold meat or fish of any kind may be added—finely minced, of course. Hard boiled eggs and boiled beet-root may also be introduced into the salad with advantage.

A VEXED QUESTION.—The number of Corsets are legion, and ladies are often undecided which to order. "Godey's Lady's Book" gives an interesting article upon this subject; it says: "The desideratum seems to have been reached in the Duplex Corset, nearer than in any other. The prominent features of the Duplex Corset are: The absence of any bones over the hip to break and vex the wearer, and the quick and snug, but easy adjustment to the form by strap and buckle, thus saving the wearer the discomfort of breaking in. The company has striven to produce the best dollar corset in the world, and have attained to a standard that, notwithstanding its nominal cost, the 'Duplex' is suitable for any lady in any walk of life." The advertisement of this Corset can be found in another column of this paper.

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To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured; I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, Dr. T. A. Slocum, 37 Yonge Street, Toronto, Ont.

ONTARIO TO THE FRONT! A MATTER OF VITAL IMPORTANCE.

The following unsolicited opinions from your friends and neighbours, men and women, whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been afflicted but are now well, and the persons giving them are naturally solicitous that others, troubled as were they, may know the means of cure. There is no reason why you should be longer ill from kidney, liver or stomach troubles. You can be cured as well as others. Do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength:

296 McNab Street North, HAMILTON, Can., Nov. 2, 1886.—I had been suffering for over twenty years from a pain in the back and one side of the head, and indigestion. I could eat scarcely anything, and everything I ate disagreed with me. I was attended by physicians who examined me and stated that I had enlargement of the liver, and that it was impossible to cure me. They also stated that I was suffering from heart disease, inflammation of the bladder, kidney disease, bronchitis and catarrh, and that it was impossible for me to live. They attended me for three weeks without making any improvement in my condition. I commenced taking "Warner's Safe Cure" and "Warner's Safe Pills," acting strictly up to directions as to diet, and took thirty-six bottles, and have had the best of health ever since. My regular weight used to be 180 lbs. When I commenced "Warner's Safe Cure" I only weighed 140 lbs. I now weigh 210 lbs.

St. CATHARINES, Ont., Jan. 24th, 1887.—About six years ago I was a great sufferer from kidney disease, and was in misery all the while. I hardly had strength enough to walk straight and was ashamed to go on the street. The pains across my back were almost unbearable, and I was unable to find relief, even temporarily. I began the use of "Warner's Safe Cure," and inside of one week I found relief, and after taking eight bottles, I was completely cured.

TORONTO, (18 Division Street,) Sept. 17, 1887.—Three years ago last August my daughter was taken ill with Bright's disease of the kidneys. The best medical skill in the city was tasked to the utmost, but to no purpose. She was racked with convulsions for forty-eight hours. Our doctor did his best, and went away saying the case was hopeless. After she came out of the convulsions she was very weak, and all her hair fell out. The doctor had left us about a month when I concluded to try "Warner's Safe Cure," and after having taken six bottles, along with several bottles of "Warner's Safe Pills," I saw a decided change for the better in her condition. After taking twenty-five bottles there was a complete cure. My daughter has now a splendid head of hair and weighs more than she ever did before.

CHATHAM, Ont., March 6, 1888.—In 1884 I was completely run down. I suffered most severe pains in my back and kidneys, so severe that at times I would almost be prostrated. A loss of ambition, a great desire to urinate, without the ability of so doing, coming from me as it were in drops. The urine was of a peculiar colour and contained considerable foreign matter. I became satisfied that my kidneys were in a congested state and that I was running down rapidly. Finally I concluded to try "Warner's Safe Cure," and in forty-eight hours after I had taken the remedy I voided urine that was as black as ink, containing quantities of mucus, pus and gravel. I continued, and it was not many hours before my urine was of a natural straw colour, although it contained considerable sediment. The pains in my kidneys subsided as I continued the use of the remedy, and it was but a short time before I was completely relieved. My

urine was normal and I can truthfully say that I was cured.

GALT, Ont., Jan. 27, 1887.—For about five years previous to two years ago last October, I was troubled with kidney and liver trouble, and finally I was confined to my bed and suffered the most excruciating pain, and for two weeks' time I did not know whether I was dead or alive. My physicians said I had enlargement of the liver, though they gave me only temporary relief. Hearing of the wonderful cures of "Warner's Safe Cure" I began its use, and after I had taken two bottles I noticed a change for the better. The pains disappeared, and my whole system seemed to feel the benefit of the remedy. I have continued taking "Warner's Safe Cure," and no other medicine since. I consider the remedy a great boon, and if I ever feel out of sorts "Warner's Safe Cure" fixes me all right. I weigh twenty pounds heavier now than ever before.

TURKEY WINGS.—Turkey and chicken wings prepared this way are very nice for luncheon or supper. Season them, stew them in as little water as possible until they are tender, then take them out and let get cold. Then egg-and-bread-crumbs them, and fry in hot butter. Serve with a tomato sauce.

CHICKEN PATE.—Take a young chicken and boil it until done nicely, and when cold cut in dice. Chop one can of mushrooms about as coarse as for salad. Put the chicken in a sauce pan with a table-spoonful of tomatoes, and a little of the water in which the chicken was boiled, season to taste. Put in flour enough to thicken the gravy, add the mushrooms, a tea-spoonful of cream, and a piece of butter. When this is well blended, put to it at the last moment a small wine glass of sherry. Buy or have made cream puffs and fill with this mixture, placing in a hot dish in the mouth of the oven, so that all may be hot when served.

GOOD COFFEE.—One cup best ground coffee, one quart boiling water, white of an egg and crushed shell, half cup cold water to settle it. Beat the white of an egg and mix this and the broken shell with the coffee, and a very little cold water. Put in a coffee pot, and mix in gradually the boiling water. Stir down the sides and top as it boils up. Boil fast about ten minutes, pour in the cold water, and take from the fire, setting gently on the hearth to settle. It can then be poured off into a silver, china or other choice coffee-pot (well scalded), and sent to the table hot. Serve like the plain with cream and sugar, and lay a spoonful of rich whipped cream on top, stirring gently. A mixture of half Mocha and half Java is good.

HOME-MADE YEAST.—Boil thoroughly six medium sized potatoes (Early Rose are the best); mash them fine. Then take one pint of clear cold water, put it on the stove, adding a large pinch of pressed hops. Let it boil about three minutes, then strain into the potatoes a sufficient quantity of the hop water to wet the potatoes to about the consistency of a thick syrup. Add four table-spoons of granulated sugar, one tea-spoonful of ginger and half a tea-spoon of salt. Set away to cool until lukewarm, then add half a cup of mother yeast and set in a warm place to rise. When it is risen put in an earthen dish, cover closely and put in as cool a place as possible. This amount will make six large loaves of bread, and should be renewed as often as once in two weeks.

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TO MINISTERS and CHURCH MANAGERS.

PUBLIC STATUTES relating to the PRESBYTERIAN CHURCH IN CANADA, with ACTS AND RESOLUTIONS of the GENERAL ASSEMBLY and BY-LAWS for the GOVERNMENT of the COLLEGES and SCHEMES OF THE CHURCH.

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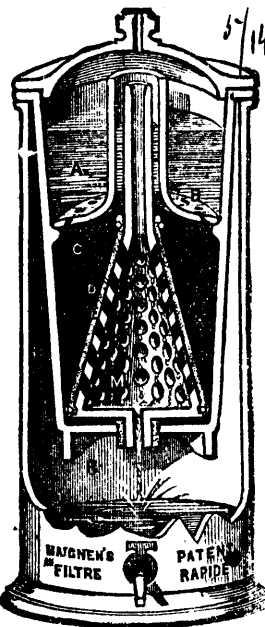
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MEETINGS OF PRESBYTERY.

SARNIA.—In Sarnia, on Tuesday, July 10, at ten a.m.
CALGARY.—In Calgary, on Wednesday, September 5.
OTTAWA.—In Bank Street, Tuesday, May 1, at ten a.m.
QUEBEC.—In Sherbrooke, on Tuesday, May 22, at eight p.m.
ORANGEVILLE.—At Orangeville, on May 1, at half-past ten a.m.
THRONTO.—In the usual place, on Tuesday, May 1, at ten a.m.
HURON.—In Clinton, on second Tuesday of May, at eleven a.m.
LIMSDAY.—At Wick, on Tuesday, May 29, at half-past ten a.m.
PARIS.—In St. Andrew's Church, Ingersoll, July 10, at twelve a.m.
ORANGEVILLE.—At Orangeville, on Tuesday, May 1, at half-past ten a.m.
STRATFORD.—At Milverton, on Monday, May 7, at half-past seven p.m.
MAITLAND.—At Wingham, on Tuesday, May 8, at half-past twelve p.m.
SAUGREN.—In Knox Church, Harriston, on Tuesday, July 10, at ten a.m.
STRATFORD.—In Knox Church, St. May's, on Monday, April 30, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Tuesday, May 29.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, May 15, at half-past ten a.m.
MIRAMICHI.—In St. Andrew's Church, Kingston, N.B., on Tuesday, July 17, at six p.m.
PETERBOROUGH.—In the Presbyterian Hall, Port Hope, on Tuesday, July 10, at nine a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday, May 14, at half-past seven p.m.
COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.
KINGSTON.—Next Quarterly meeting to be held in John Street Church, Belleville, on Monday, July 2, at half-past seven p.m.
WHITBY.—Adjourned meeting at Whitby on Tuesday, May 1, at half-past ten a.m. To dispose of a call to Mr. J. J. Cameron, Pickering.

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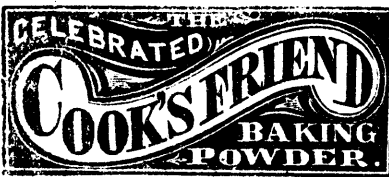
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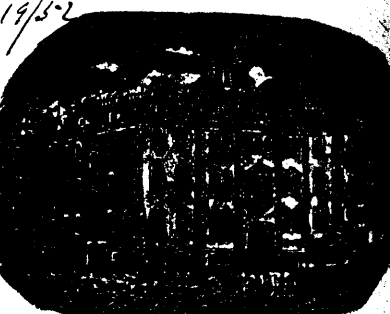
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