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# THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, MAY 21st, 1890.

No. 21.

## Notes of the Week.

AT the commencement of Union Theological Seminary, New York, last week, it was announced that Mr. Charles Butler has given the seminary \$100,000 for the endowment of an Edward Robinson Chair of Biblical Theology. At the same time Mr. Butler announced his purpose to give \$100,000 to the University of the city of New York. Thirty-eight graduates of the seminary received diplomas.

THE *Pittsburg United Presbyterian* says: The famous missionary, A. M. Mackay, has died at Uganda of fever. He was a Scotchman, possessing many of the best characteristics of his noble race, having, also, experienced many of the severest vicissitudes that fall to the lot even of a missionary. Such a life as his assures us that heroism of the highest type is possible now as it has been heretofore, and further, that it is to be looked for in the field of the Gospel, and amongst those that are doing its work.

THE *New York Independent* says. Madame Tschelikova has not been released but has been transported into exile in Siberia, and placed there under strict police surveillance. The transportation of the high-spirited lady who dared to tell Alexander III. the truth about the condition of his Empire seems to have been accomplished under every conceivable condition of hardship. It may be that the Czar intended to release Madame Tschelikova, but autocrats have but little effective power over the bureaucrats who govern in their names.

THE meeting of the English Presbyterian Synod recently held at Liverpool was one of great interest. Dr. Alexander Macleod, of Birkenhead, the retiring Moderator, preached a sermon from Proverbs xviii. 16, which, according to reports, made a deep impression on his most sympathetic hearers who broke out again and again into hearty rounds of applause. The various reports presented showed that substantial progress had been made in congregational prosperity, home and foreign mission work, and in Christian effort generally. Presbyterianism is taking root in England.

A PRESBYTERIAN minister, after a prolonged visit to the mission agencies of the islands of the New Hebrides group, writes that some of the islands are now wholly Christian in sentiment and practice. The work of the missionaries is described as being varied and arduous. It embraces school and church, the training of native teachers, the preparation of school and hymn books, and the translating of Scripture, and sometimes the printing of what they prepare for the instruction of the natives. Besides all this they have much travel on foot and by boat, as some of them have several islands to attend to.

AN evidence of the steady progress of temperance sentiment in Great Britain is seen in the deep interest taken in all legislation designed to restrict the sale of liquor. In Ireland and in Wales Sunday closing has been strongly sustained by popular sentiment. The second reading of the Liquor License Bill in the House of Commons has been a matter of deep concern to those engaged in the trade, to the friends of temperance and to the people generally. It is not so very long since a measure of this kind would have received but scant attention from the average members of the House of Commons. Now it is hinted that Mr. Goschen's political future depends to some extent on the acceptance or defeat of his pet clause for compensation of dealers deprived of license.

THE *British Weekly* says: Although vicious attacks are being made on Lord Reay and his conduct in India, there is abundant evidence that he has pursued a Christian policy. From all classes in Bombay outbursts of affection and respect are coming. The editor of the *Times of India*, who was enraged because Lord Reay's new Police Bill deals with some of the wealthiest criminals of the country, thinks these testimonies "very childish and simple"; but, as the *Bombay Guardian* says, because Lord Reay has had compassion on the poor and miserable, and dared the enmity of the powerful he has roused

the rage and hate of those who have large control of the press. He returns to this country with larger claims than ever on the respect, confidence, and admiration of the community, and there is even reason to hope that he will take a prominent part in distinctively Christian work.

A CONTEMPORARY states that a hitherto unpublished letter of Carlyle gives an interesting account of a conversation between the Queen and the philosopher in Westminster Deanery. Carlyle was telling Her Majesty, whose interest he keenly excited, about Nithsdale and Annandale, and of old ways of human life there in the days of his youth. Among other things, he told her that his father once had occasion to go to Glasgow on some urgent business, and that, arriving about eight in the morning he found every door shut. Neither himself nor his horse could have entrance anywhere, "for 'twas the hour of family worship, your Majesty, and every family was at morning prayer." The Queen had never heard anything so astonishing. "But it was the case," went on Carlyle, "and that explains why your Scottish subjects have the place and trust and honour they occupy to-day in every portion of your Majesty's dominions."

THE English Presbyterian Synod resolved, by a majority of 170 votes against 160, that the Synod should hold a conference on the appointment of a successor to Professor Elmslie before proceeding to the election. The Rev. W. A. Walton, B.D., of Berwick, was nominated by the Rev. Dr. Alex. Macleod, and the nomination was seconded by Mr. Robert Whyte. The Rev. John Skinner, M.A., of Kelso, was proposed by the Rev. Robert Taylor, his seconder being the Rev. John McNeill. The name of the Rev. George A. Smith, M.A., of Aberdeen, was also brought forward, but after an explanation from the Rev. Dr. Robertson Nicoll was withdrawn. The vote was then taken by ballot, with the following result:—For Mr. Skinner, 229 votes; for Mr. Walton, 152; majority for Mr. Skinner, 77; thereupon Dr. Macleod moved, and Mr. Whyte seconded, that the election of Mr. Skinner should be made unanimously. This was agreed to, and amid much excitement the Synod adjourned.

AT the English Presbyterian Synod, Dr. Macleod read the copy of a letter which, by order of last Synod, was prepared by a small committee, including Principal Dykes, Dr. Donald Fraser, and the then Moderator, and forwarded to the Archbishop of Canterbury in reply to the Primate's letter on the basis of a closer union between the churches. The letter, which was one of great length, and was signed by Dr. Macleod on behalf of the Synod, went on to state that the Presbyterians rejoiced to find themselves in accord with their Episcopalian brethren in everything which they deemed essential in regard to faith and worship. But to their way of thinking the suggested basis of union did not go so far in the definition of doctrine as they could wish, while it contained one article—that dealing with the "historic episcopate"—which called for fuller explanation. To this letter the Archbishop replied through his secretary, thanking the Presbyterians for the "friendly and earnest spirit" in which the Encyclical letter had been considered, and promising to lay the Synod's letter before the English bishops at their next meeting.

THERE was a large gathering at Prince's Hall, London, on the occasion of the annual meeting of the Zenana Bible and Medical Mission. H. R. H. Princess Mary Adelaide, Duchess of Teck, President of the Society, was present. Lord Kinnaird presided. The income for 1889 was \$65,270, being an increase of \$7,500 over the previous year. The lady missionaries have now access to 2,569 zenanas and private houses in India; 2,379 pupils are being instructed in the sixty-three schools of the Society, and in the four Normal Schools 130 students are being trained for mission work amongst their own people, whilst 405 villages are visited from time to time. The medical work is being extended also. The foundation stone of a new hospital was laid at Benares last year; the Lady Kinnaird Memorial Hospital at Lucknow will soon be started; a Patna hospital is being arranged for, and towards a hos-

pital for North Ceylon \$10,000 has been raised. A special effort is being made to increase the income to \$100,000, so that twenty more lady missionaries may be sent to India. Lord Kinnaird, the Rev. W. Gray, C.M.S., Miss Cornelia Sorabji, B.A. (who appeared in native costume), and Miss M. Leitch gave addresses, and the collection at the close amounted to about \$5,500.

THE following interesting particulars concerning the new German Reichstag, recently assembled in Berlin, in its personal makeup, says a contemporary, presents a strange contrast to the average legislative bodies in America. Of the 397 members just 100 are so-called "grogrundbesitzer," i.e., landlords on a large scale; manufacturers, merchants and bankers constitute the second element in number, having seventy-four representatives; of political officials, such as city mayors, aldermen, etc., there are fifty-three; lawyers and jurists also fifty-three, clergymen, twenty-four, all of whom, with the exception of two, belong to the Centre or Catholic party; the army and the navy have each only one representative. The nobility furnishes no fewer than 125 members, of whom eight are of royal rank. The other professions, such as medicine, literature, journalism, etc., appear forty strong. Of the jurists proper, the Centre has as many as eighteen. The landlords belong almost to a man to the Conservative and Catholic parties; about one-half of the editors are "advanced" men. The only "chimney-sweep master" in the Parliament of course belongs to the "black" party, i.e., is an Ultramontane. The majority of the Social Democrats are cigar makers, although six of them claim to be *litterateurs*, and three editors. The religious profession of 215 members is Protestantism, of 147 Roman Catholicism, of five Judaism, while 20, all of them Socialists, declare they have no religion. The oldest member is Moltke, now ninety; the youngest is Count von Münch, who is twenty-six years of age.

DR. ROSEBRUGH, Secretary of the Prisoners' Aid Association, writes: About twelve months ago the church courts of this Province were invited to co-operate with the Prisoners' Aid Association of Canada in asking the Ontario Government to appoint a Prison Reform Commission to investigate and report upon our penal institutions. This was done with a view to the adoption of the best methods of dealing with the criminal classes. A hearty response was made to the appeal on the part of nearly all the churches applied to. Favourable resolutions were adopted, petitions were signed and standing committees appointed, with a view of securing the appointment of the commission asked for. As a result of this united effort, the Attorney-General has intimated that it is the intention of the Ontario Government to appoint a commission on prison reform. This is so far satisfactory; but the Prisoners' Aid Association now desires to go a step further. We are now memorializing the Government to the effect that it is most desirable that the proposed prison reform commission shall spare neither time nor expense in examining into the working of the best penal systems in other countries. Also in the interests of temperance, morality and religion we desire the co-operation of all organized associations of the Province in asking the proposed commission to enquire into and report upon the following, viz.: The cause of crime, such as drink, over-crowding, immoral literature, Sabbath-breaking, truants from school, etc.; the best means of rescuing destitute children from a criminal career; the best means of providing and conducting industrial schools; the propriety of the Government assuming larger control of county jails; industrial employment of prisoners; indeterminate sentences; the best method of dealing with tramps and habitual drunkards. We desire action not only in the higher courts of the churches but in the lower courts as well. Blank petitions and resolutions can be obtained on application, but we do not wish the churches to be limited to the use of such forms. We simply desire an endorsement of the action we are taking in our efforts for reform in the prison system of the country. As this prison reform commission is issued largely through the influence of the press and the church courts, we trust that its usefulness may not be in the least impaired by any apparent lack of interest now.

## Our Contributors.

### THE (Y)EASTERN QUESTION.

What does "the housewife preparing to bake" represent? My answer is a very simple one—"just a housewife preparing to bake." Mr. Denovan, if he were to hear me expressing myself thus, would, no doubt, be amazed at my ignorance, if not shocked at my seeming irreverence. According to him, she sets forth, in figure, a most important spiritual lesson. He says: "Christ left her (the Church), His betrothed, here on the earth to take care of His house and family in His absence." (What difference is there between Christ's house and family, and the Church?) "Like an industrious, thorough-going house-wife, wisely economical, the Church is represented here baking: with the simple and substantial meal of wholesome doctrinal truth and the water of life, the Holy Spirit's power, with her own hands she is preparing food for her household and for those hungry poor who may need her sympathy and help." "Conscientiously, earnestly and laboriously, the Woman works with her own hands to make and to keep her household healthy and strong." "It would not be easy, methinks, even to imagine an illustrative lesson equal in value to this short and very simple parable of what the Christian Church should be, and how she ought to be employed during her Lord's absence—every faculty, every bodily member busy in useful, earnest work!"

I honour the spirit of the language just quoted, but of the language itself, where it stands, I say—using a Scotch phrase—"a' juste perfect havers." In this case, too, what is said of Peter Bell, is true of me:

A primrose by the river's brim,  
A yellow primrose was to him,  
And nothing more.

I quote from memory. No doubt, Mr. Denovan could, with little trouble, discover some deep spiritual meaning in the dishes which held the leaven and the meal, the persons who made these dishes, the parents of those persons, and so on. I must pause here, as I do not mean to put in another form "The edifice which John constructed."

"Now, what is symbolized by the leaven this housewife hides in the meal? This appears to be the main point of our Lord's parable." Here Brother Denovan and I can walk together. But let us hear what he has to say in answer to his question. He thus speaks of leaven: "Leaven is material corruption in action used in making bread, it is incipient corruption to facilitate decomposition." "The state of physical sinfulness and the use of material leaven evidently harmonize and mutually aid one another."

I pause in the midst of my quotations here, to say a word or two on the last of those just made. What is "physical," or "material sinfulness"? Is there such a thing as sin in matter? "Mutually aid one another." Is not the word "mutually," quite unnecessary? How can "physical sinfulness" aid "material leaven"? If said leaven be not very active will putting some "physical sinfulness" into it, have an effect on it, such as the music had on the dancers in "Auld Alloway Kirk," which "put life and mettle in their heels"? Again, how can "material leaven" aid "physical sinfulness"? "Do tell." But I must go on with my quotations.

"Leaven holds this intimate connection with human sin." "Throughout the entire statutes of the typical Jewish dispensation, leaven (as the symbol of corruption) is expressly prohibited from use in all religious sacrifices and offerings." "Leaven, the ingredient symbolizing the presence of sin." "We find in every passage (in the New Testament) in which 'leaven' is referred to, that evil and corruption are plainly represented by it." When Jesus Christ, a religious Jew speaking to religious Jews, uttered this parable, He designed leaven to illustrate evil and consequent corruption."

Alas! here my good brother and I must part company.

The doctrine that in Scripture leaven is invariably an emblem of corruption is, as we shall by and by see, downright nonsense. It has an effect on the parable, like that which the leaven in the latter had on the meal. The three measures of meal became all a mass of leaven. The parable, by the doctrine stated, becomes all a mass of nonsense.

I lately asked a professor of chemistry, in one of the foremost of our colleges, his opinion of leaven. Here is his reply—a brief one, as when he wrote it he was in the midst of examinations:

"The fermentation which takes place in leaven, and which it induces in fresh dough, is due to the presence of a minute organism. The chemical changes commonly known as fermentation are, in Pasteur's words, 'correlative phenomena of vital acts beginning and ending with them.' Without the organism the fermentation could not take place."

If fermentation begin and end with vital acts, how can it be corruption?

Mr. Denovan says: "In this world of sin where food is made out of grain grown in an atmosphere permeated by sin, and intended for the use of sin-diseased and corruptible bodies like ours, leaven, by promoting speedy decomposition, facilitates assimilation and digestion."

If the atmosphere be permeated by sin, so, too, of course must be the grain grown in it, and so, too, must be the food made out of that grain. Then, even unleavened bread must be sin-tainted. According to Mr. Denovan, leaven is sin-tainted. Then, bread which in itself is sin-tainted is doubly so by being leavened. Mr. Denovan says that leaven promotes speedy decomposition. That must be of the bread after it has been

taken into the body, which is a very different thing from corrupting the bread. Well, if leaven "by promoting speedy decomposition" of the bread as described "facilitate assimilation and digestion," it helps to nourish the body. It is, therefore, most absurd to say that what is wholesome for the body is invariably a figure of what is ruinous to the soul.

If leaven were, under the law, always the symbol of corruption, why was it not classed among the unclean things.

The bread commonly used by the Jews was leavened. We are warranted, therefore, in the absence of proof to the contrary, to believe that the shew-bread was leavened. Would God command that to be used in His service which had in it the invariable symbol of corruption?

Christ compares Himself to bread, leavened as well as unleavened. But if leaven invariably "illustrated evil and consequent corruption," would He have used leavened bread as a figure of Himself, in whom is no sin?

Our good brother, to be consistent, should use only unleavened bread at the Lord's supper. Will he go that length? I would not be at all surprised if I were to hear of some doing so.

Elder's Mills, Ont.

T. F.

### LETTER FROM TRINIDAD.

MR. EDITOR,—I fear I was somewhat reckless when away from my work and promised to write you, among others. To break promises lies somewhat on my conscience, so I snatch a little leisure by the seaside to fulfil them.

There is a dish here called calliloo. It is said that the cook concocts it by putting into it a little of everything.

Now don't laugh; calliloo is really very eatable. I propose to make this letter like calliloo, and I only hope it will serve up as well.

For the first time in history there is direct steam communication between Canada and Trinidad. We can—I was going to say step on board, but that will not do for we have no wharves here, so I will begin again. We can take a boat to the SS. "Portia," for instance, as she lies out three or four miles in the shallow gulf, and without transfer be landed at Yarmouth, N.S., or St. John, N.B.

We shipped by her last trip 150 tons of sugar, and Canadian cheese, butter and oatmeal are advertised in the local papers. This trade is of great importance both to us and to you. At least so every one here believes, and it has been decided not to trouble with the Jamaica Exhibition, but to take means to be well represented at St. John and Toronto. I wonder if it would be regarded as bribery if we were to send a barrel of our No. 1 vacuum pan sugar to some of the principal editors in Canada. It would be better worth a review than many of the books sent you. Trinidad has some very fine sugar estates. One set of works manufactures directly from the canes about seventy tons a day. It is supplied by a group of estates and makes some 7,000 tons per annum. Six other properties make 3,000 tons each per annum.

Cocoa is our second staple. Of cocoa beans we hope to ship nearly twenty million pounds this year. In exchange for our sugar, cocoa, coconuts and bananas we will gladly take your flour, beef, pork, codfish, butter and cheese. In a cold country like Canada chocolate ought to be highly esteemed and extensively used. It is, I am sorry to understand, but little patronized. Readers of THE PRESBYTERIAN, who do not drink chocolate in some of its forms, you do not know what you miss. Get the genuine Trinidad article and sweeten it—not with rank beet-root sugar, but with our vacuum pan No. 1 or even No. 2, and you will then know why cocoa is called by botanists "Theobroma."

Now who does the work of cultivating the sugar and cocoa? Largely the East Indian immigrants, commonly, but erroneously, called coolies. But for these East Indians, of whom we have over 60,000, Trinidad would not be much, and Canadian missionaries would not be here. This mission work began over twenty-two years ago. Through it the maritime provinces have taken a very considerable stake in Trinidad. Of that work I propose to write you in another letter.

Near the entrance of the Gulf of Paria are some rocky islands with seaside houses. Here we sometimes retire for rest, sea-bathing and meditation, when school boys have holidays. This week our youngest missionary, Mr. Coffin, is with us. He has had a somewhat unusual experience here. One night he thought he heard the rustle of wings—angel's wings they might have seemed to this dreaming Jacob—but a very earthly sensation awoke him to find that vampire bats had operated on both his feet and the bedding was covered with blood. Nothing like this has ever happened to any of our staff and now that it has occurred once we do not expect it to occur again for twenty-five years.

This morning I took Mr. Coffin to see a bats' cave. It was just like any other cave except that it was inhabited by bats in numbers past estimation. The cave is on the side of a cliff and entered by boat. Mr. Coffin showed no enthusiasm, as I think he should have done, over these bats. When appealed to for some expression of feeling he coldly remarked, "I have had enough of bats."

We have several varieties of bats. Some that live on fruit and are harmless, others, blood-thirsty, that attack our horses and cattle often enough to be troublesome, and occasionally operate on human toes or noses. Others, such as those in the cave, feed on fish; but it is not settled whether they are a distinct species or not. It is only a recent discovery, made in Trinidad, that some bats feed on fish. This will I think suffice as a sample of calliloo.

Gasparillo, Trinidad, April 22, 1890.

### MISSIONARY CHRISTIAN CHURCH OF BELGIUM.

#### THE IMPRESSIONS OF A PROFESSOR OF THEOLOGY.

Monsieur Monvert, Professor of Theology, colleague and friend of the well-known commentator, Dr. F. Godet, attended the last Synod of the Belgian Missionary Church, as a deputy from the Free Church of Neuchatel (Switzerland). On his return he wrote to a religious periodical the following account of his visit to Belgium:

"I never so much enjoyed a deputation trip as I did this one to Belgium. I had often heard of the Mission in that country, but it is necessary to see it with our own eyes, in order duly to appreciate its results. The way in which this Church develops and recruits itself reminds me of what must have taken place in the time of the early Christian Church. The converts consider it as their first duty to speak to others of the new light they have received; they try to persuade their friends to accompany them to the meetings, and if they are obliged to change their residence in search of work, they immediately endeavour to spread their faith in whatever place they establish themselves.

"Religious liberty is unlimited in Belgium; every form of worship is allowed. Any attempt made to disturb a religious assembly would be checked at once. The missionary church is improving to the utmost these opportunities. Colporteurs and Bible readers are constantly travelling over the country selling the Scriptures and speaking to people of the message it contains. When the way has been thus prepared, an open air meeting is organized, the members of a neighbouring church will come out in a body, take their stand in the open space of a village, attract the crowd by singing a hymn, the glad news of salvation will then be preached both by the pastor and by lay helpers, tracts will be distributed and often the result of such a gathering will be the establishment in the place of a regular meeting.

"The congregations of the Belgian Missionary Church are, with only a few exceptions, composed entirely of poor working people (chiefly occupied in the coal-pits and the factories); they are very ignorant, but the blessed influence of the Gospel refines and educates them; it takes them from their dissipated lives, and opens out their intellects by the careful and persevering study of the Bible. The good example given as a rule by the Protestant families does more to forward the cause than many arguments.

"One lovely Sunday afternoon I took the service in the village of Courcelles, not far from Charleroi; when I arrived the chapel was already as full as it could hold; the people were singing hymns as they waited for the service to begin; the appearance of the congregation was not at all what I expected. I could hardly imagine that nearly all these men, so well dressed in their black suits and spotless linen, and many of these girls with their neat dresses and bright bonnets, were the same that one meets on week days, black and grimy, in their mining clothes, and that my intelligent and attentive audience were men and women who toil day after day, doing long hours and hard work for very little pay.

"How good the singing is! every one joins in it; it is quite refreshing to hear our good old hymns sung so heartily, and I can well imagine that this is one of the methods employed with the greatest success for reaching a people so fond of music as are the Belgians.

"In the evening I attended what they call a 'Bible question meeting' in a neighbouring church, Jumet. The pastor was in the chair; after a hymn and prayer those among the congregation who had met with any difficulty in their daily readings asked for explanations. Each question gives rise to an interesting discussion, which shows how much the Bible is studied by the converts of the Belgian mission.

"The ecclesiastical organization of these churches has developed itself spontaneously, according to existing wants and not from any preconceived and inflexible rule. At first it was only an evangelizing society, working in any field that might present itself. Little by little permanent stations were established, which by degrees became organized churches. Colporteurs, Bible-readers and evangelists prepare the way for pastors. I had the privilege of seeing some of the first pioneers of the Belgian mission; they insist that their church should remain true to its missionary and conquering character, which has been the source of life and strength. The young pastors, while maintaining the importance of the evangelistic work, would wish to bestow more time on the spiritual welfare of the church members, and on the religious instruction of the young.

"One can understand that the energies of the pastors are heavily taxed: their extensive districts oblige them to hold a great number of regular services, besides constant impromptu meetings. The converts have to be cared for, and require visiting. The pastors are helped by bands of voluntary workers and by the Bible-readers: but this does not suffice; most of them are overworked; it is urgent that the number of pastors should be multiplied, but that cannot be done unless the funds increase.

"The members of the Belgian churches are striving to increase their contributions, but they cannot support all the expenses of their local churches and of the missionary work. The annual budget is about £5,600 sterling (100,000 frs.). Notwithstanding the help afforded by the Christians of Great Britain, Ireland, Switzerland, Germany, Holland, America, etc., the deficit amounts to £800 sterling (20,000 fr.)! We the friends of this work, must take a part of the burden, so

that the energies of this struggling church should not be damped by financial difficulties."

We think that this extract of the report of a friend, a foreigner, will interest our friends in Great Britain and in the United States, as well as those in Switzerland, to whom it is more particularly addressed.

The Lord has sent us many blessings during this last year. New stations have been started; more than 500 members have been added to the church, conquered from Romanism and infidelity.

Our friends will regard the blessings of the Lord as well as the testimony of Professor Monvert as an encouragement to persevere in supporting what exists and in aiding us to add to the number of our helpers in the ministry.

P.S.—Since these lines have been written the deficit has increased, and amounts actually to about £1,000 sterling (40,000 frs.).

KENNEDY AULD, *Pastor.*

*General Secretary of the Missionary Christian Church of Belgium.*

*Brussels, December 4, 1889.*

### THE MUSKOKA HOME MISSION FIELDS.

MR. EDITOR,—Would you allow me to lay before your readers the following brief statement of the work which our Home Mission Committee expects of its agents in some of our Muskoka fields? As to extent of my district: I would say that, taking one day's labour, say a week ago yesterday, I walk six miles and preach at A— at ten a.m. Then walk eight miles and preach at B— at three p.m. Then walk six miles and back and preach at C—, making a total of the distance to be travelled on that day of twenty miles, and on that day the going the distance would have been about enough for the horse that did not have to preach. Make all the distance on foot, as I have generally had to do and, oh, the last day rain all the way and wet through, from starting off without my umbrella, after the labours of the day were ended, but for the soul and the grace of God within me, there was very little of the missionary left. Again: Yesterday—preach at C— in the morning at half-past ten; then travel six miles to D—, preach at three, then back and preach at C— again at seven o'clock, making the total for this day twelve miles. This day's travel is not as laborious as the other, and to the credit of one of the elders of this station and another neighbour, I have seldom had to walk all the way, but now I expect to have to walk that round until I have a horse at my own command. That is a sufficient statement of the cruelty perpetrated by the Church upon one of her missionaries in the Home Mission field in Muskoka. The statement was not given to me for publication, but was made in answer to inquiries as to the need for a horse in that field for the use of the missionary, with which I hope he may soon be provided. This, I believe, is not by any means a solitary instance of what I consider the wrong inflicted upon our missionaries. It appears to me a waste of money and of men to send missionaries into a field to labour and not provide them with means to perform that labour properly. The result is, and will continue to be, that money will be swallowed up in those fields without any substantial progress being made, or if progress be made, it will be made much more slowly, and at the expense of the health and efficiency of the missionary. The fact being, that some of our fields continue from year to year very much as they have been from the beginning, and they will continue as they are for an indefinite period, administered as they are at present. The Foreign Mission Committee has from the beginning supplied its missionaries with the necessary requisites for their work in their several fields. Among other things, they get a special allowance for a conveyance, at least those in India do, and surely the same principle should be adopted in our Home Mission fields, especially as when all things are considered, the labours and inconveniences of the Home Mission field are quite as great in many places as those of the stations in the Foreign field.

I am aware it is said that the Home Mission Committee has not funds with which to do all it would like to do in this direction.

In answer to which I would say, with all respect, that to work our fields without providing our missionaries with the means with which to do their work efficiently is a waste of money. That it would be more in the interests of our Church to take up a smaller number of stations and work them efficiently than to carry on the work in the manner in which it is done at present in not a few instances. I also believe that were a change made in the administration of a number of these fields, the Committee would find them growing more rapidly into congregations over which pastors might be settled, and money would be saved thereby to the Church.

In saying this, I have no desire to find fault with the Committee. My object is to promote the success of our work. I believe all that can be done by present methods is being done, and our superintendent abounds in labours, which we settled ministers would be very loath to undergo. At the same time I submit the matter is worthy of consideration, and that with further looking into money could be saved in fields in which it is now expended. I have no doubt our Presbytery will be able to furnish a horse for the laborious and faithful brother whose statement is quoted above. And perhaps the statement of the case may prompt some of our wealthy men or congregations to send to the Convener money which will enable the Committee to provide some of our faithful workers with the

horse which they need. It may truly be said in such cases in regard to the horse, "The Lord hath need of him." A horse for the workers in Muskoka and elsewhere is quite as much needed as one for the missionaries in the North-West, or as a ghari in India, which "ghari" is, I believe, the name of some kind of conveyance used in that country.

D. D. McLEOD.

### THE WALDENSES AND THEIR WORK.

The history of the Waldenses cannot fail to strike a chord of deepest sympathy in the hearts of all true Christians. Protected by their mountain fastnesses in the north of Italy, they have lived in the old faith—the faith of the apostles—the faith which we ourselves hold; so that, as witnesses for the Truth, they form a link between the days of the apostles and the present time. After surviving centuries of unparalleled persecutions by the Church of Rome, they were prepared in a remarkable way, under Dr. Gilly, Canon of Durham, and General Beckwith, for their final emancipation in 1848.

Two hundred years ago the last remnant of a persecuted people were driven forth from their country; Rome rejoiced that the "heretical" Church had been cast out root and branch. To-day we look on the map of Italy and see not only that the people are in the peaceful possession of their native valleys, but that they have studded the peninsula and its adjacent islands with churches, from which the light of the glorious Gospel of Jesus Christ is radiating into the darkness of Popish superstition and corruption! Then, the united armies of Savoy and France poured their thousands into the Waldensian valleys to conquer a few mountaineers, and failed; now from these same valleys has gone forth a little band, with weapons "not carnal, but mighty through God to the pulling down of strongholds." They have pushed their outposts to the most southern point of Sicily, determined not to retreat till the whole kingdom has been won for Christ.

This ancient evangelical Church, having been thus marvelously preserved, believe that God has kept them for a special work—to lead the way in the evangelization of Italy. In 1848 they girded themselves for this great enterprise, and now they have (in July 1889) outside their own valleys, and scattered over all Italy, forty-four churches, ministered to and superintended by thirty-eight pastors, these pastors having, in some instances, more than one congregation entrusted to their care. Kindred to these there are also forty-six evangelistic stations, presided over by eleven evangelists and nine teacher-evangelists—the number of communicants or members in full communion is 4,226, as compared with 4,076 members in July, 1888, the number of catechumens or applicants for full membership being 428.

There are fifty-six day schools with sixty teachers and 2,324 scholars. There are also twenty-six evening schools for adults, and specially for working men whose education has been insufficient or utterly neglected in their boyhood. In these most useful schools, in which technical training holds a prominent place, we find 930 scholars presided over by forty-one teachers. There are sixty-six Sunday schools with 2,683 scholars, who receive regular weekly instruction in religion from 150 voluntary teachers. "The Sunday schools send their irrigating streams into many an Italian home and even hovel, and reach many children whose parents could not even be approached by the evangelist." There are also nine colporteurs and five Bible readers.

It is to the honour of this interesting people that, with the exception, perhaps, of the little Moravian Church, they supply more missionaries and evangelists in proportion to their aggregate numbers than any other Christian community in the world. Is it unreasonable in them to expect that, when they provide and prepare, by a long and elaborate training, qualified labourers for the great world harvest, the richer and stronger churches in other lands should help in contributing for their adequate support in the mission field? It is the old story repeated in new circumstances, of Carey saying to Fuller and other friends, "I will go down into the pit if you will hold the ropes."

It is necessary to emphasize the fact that the Waldenses do not ask or expect help for the support of their own Church, but simply for the maintenance and extension of their mission work outside the valleys. They give the men, many of them descendants of those who freely shed their blood in defence of the Truth, but, being a small and poor community, they look to others to help them with the means. And surely if any Church has a right to do this, it is one which, like that of the Waldenses, has twice as many mission stations as it has churches at home.

The Waldenses, however, are giving comparatively much themselves, but the needs of the work in the regions beyond are so great that Christians in other lands must come to their aid if they are to carry on the great work of Italian evangelization "for which they believe God brought them back to their native land, and did not suffer their name and their faith to be extinguished."

AUCKLAND Presbytery speaks of gambling as the vice of New Zealand, and indeed of all the Australian colonies. It is to be found they say, not only on the race-course, but on every foot-ball and cricket field; while commercial and social life is saturated with the gambling spirit.

It is estimated that ten thousand Americans and a much larger number of British tourists pass some time in Florence every year; but comparatively few remain as permanent residents. There may be six hundred Americans and twice as many Britons who live for the whole or part of the year in the city of lilies.

## Our Young Folks.

### LITTLE FOES OF LITTLE BOYS.

"By and by" is a very bad boy;  
Shun him at once and forever;  
For they who go with "By and by,"  
Soon come to the house of "Never."

"I can't" is a mean little coward;  
A boy that is half of a man;  
Set on him a plucky wee terrier  
That the world knows and honours—"I can."

"No use in trying"—nonsense, I say,  
Keep trying until you succeed;  
But if you should meet "I forgot" by the way,  
He's a cheat, and you'd better take heed.

"Don't care" and "No matter," boys, they're a pair,  
And whenever you see the poor dolls,  
Say "Yes, we do care," and would be "great matter,"  
If our lives should be spoiled by such faults.

### A WISE DECISION.

Years ago, a young man, working his way through college, took charge of a district school in Massachusetts during the winter term. Three boys especially engaged his attention and interest. They were, bright, wide-awake lads, kept together in their classes, and were never tardy.

One night he asked them to remain after school was dismissed. They came up to the desk, and stood in a row, waiting, with some anxiety, to know why they had been kept.

"Boys," said the teacher, "I want you to go to college, all three of you."

"Go to college!" If he had said, "Go to Central Africa," they could not have been more astonished. The idea had never entered their minds.

"Yes," continued their teacher, "I know you are surprised, but you can do it as well as I. Go home, think it over, talk it over, and come to me again."

The three boys were poor. Their parents had all they could do to feed and clothe them decently, and allow them a term of schooling in the winter. One was the son of a shoemaker; another came from a large family, and the farm that supported them was small and unproductive.

The boys stood still for a moment in pure amazement. They looked at each other, and around the old school-house. The fire was going out in the box stove. The frost was settling thick upon the window-pane. As the teacher took out his watch, the ticking sounded loud and distinct through the stillness of the room. Nothing more was said, though the four walked out together.

The third night after his conversation, the boys asked the "master" to wait. Again the three stood at the desk: one spoke for all, "We've thought it over, sir, and we've talked it over; and we've decided to go."

"Good!" said the teacher. "A boy can do anything that he sets out to do, if it is right, and he can ask God's blessing upon it. You shall begin to study this winter with college in view."

Twenty years later, two of these boys shook hands together in the State Capitol. One was Clerk of the House for eight years, and afterward its Speaker. The other was President of the Senate. The third boy amassed a fortune in business.

The shoemaker's son, who became Speaker of the House, made his own shoes that he wore in college, and was particularly proud of the boots in which he graduated—his own handiwork. "A better pair of French calf," he declares, "you never saw." He learned the trade from his father, and followed it up through vacations. The other boys found work to do outside of term-time, and none of the three were helped by their parents during the college course.

The teacher who gave the first impulse to their intellectual life that winter became a judge in one of our New England cities, and died a few years ago.

### HE'S A BRICK.

Very few of the thousands who use the above slang term know its origin or its primitive significance, according to which it is a grand thing to say of a man, "He's a brick." The word used in its original intent implies all that is brave, patriotic and loyal. Plutarch, in his life of Agesilaus, King of Sparta, gives us the meaning of the quaint and familiar expression. On a certain occasion an ambassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The ambassador knew of the monarch's fame—knew that, though nominally only King of Sparta, he was ruler of Greece—and he had looked to see the massive walls rearing aloft their embattled towers for the defence of the city, but found nothing of the kind. He marvelled much at this, and spoke of it to the king. "Sire," said he, "I have visited most of the principal towns, and I find no walls reared for defence. Why is this?" "Indeed, Sir Ambassador," replied Agesilaus, "thou canst not have looked carefully. Come with me to-morrow morning and I will show you the walls of Sparta." Accordingly, on the following morning the king led his guest out upon the plain where his army was drawn up in full array, and pointing proudly to the patriot host, he said: "There thou beholdest the walls of Sparta—ten thousand men and every man a brick."

## SYNOD OF TORONTO AND KINGSTON.

## THE CONFERENCE.

While the Synod as an intermediate court between the Presbytery and the General Assembly has a distinct place and its own special work to do, it is not looked upon generally as of the same practical importance as either the primary or supreme court of the Church. Of late years it has been the purpose of those who are concerned for the fuller development of the spiritual life of the Church to enlarge the opportunity of holding conferences in connection with the annual Synodical meetings. These have not only been deeply interesting but they have been the means of imparting a fresh stimulus to the spiritual life of the Church and adding to the zeal and fervour of those who are engaged in active Christian work.

The Conference which opened in the Presbyterian Church, (Orillia), Monday night, was at its first session a most enjoyable and profitable meeting.

Rev. James Middlemiss, D.D., of Elora, presided, and opened the proceedings with devotional services; the excellent choir of the congregation turning out in full numbers and leading the service of praise with effectiveness. In a brief but comprehensive address, Dr. Middlemiss defined the work of the Holy Spirit in the economy of redemption, specifying the direct agency of this third person of the Godhead in the conviction of sin, the work of repentance, preparing the mind for the reception of Christ as a personal Saviour, and the carrying on of the work of sanctification. The personality of the Holy Spirit was not realized with sufficient distinctness. We needed a clearer apprehension of that divine personality. The promise of the gift of the Holy Spirit was as old as the revelation of God's purpose of redemption. The ancient prophets foretold with distinctness the full and glorious outpouring of the Holy Spirit. It was in the New Testament dispensation that that promise was to receive its adequate fulfilment. But that fulfilment had not yet had anything like its full realization. Why was it that there was so much barrenness in the life and work of the Church to-day. There were conversions but they occurred only here and there and were comparatively few. This led to the impression on the part of some that little else was to be expected until Christ's second coming. Let us not cherish a spirit of despondency. The hindrances are in ourselves. It is unbelief that is the cause of the deadness. One thing is certain, the fulfilment of God's promises is sure, it is only delayed. Let us then enter on this conference in an earnest and hopeful spirit. Conversions are numerous among the heathen, but unbelief is strong in Christian lands. The strong man armed is in terrible earnest knowing that the time is short; it is a determined effort to resist the kingdom of God.

Rev. John Somerville, Owen Sound, introduced the first topic for consideration. "The Holy Spirit in His present office to the Church." He held that the personality should be far more distinctly emphasized than we were in the habit of doing. It was too common a thing in our preaching to speak of the Spirit as it, instead of a divine living personality, and to speak of the influence of the Holy Spirit as of something vague and undefined. It was the living power and energy of the Holy Spirit that was the need of the Church to-day in her life and work.

Rev. Alexander Jackson, Galt, in the absence of Rev. D. C. Johnston, Beaverton, introduced the next topic, "The Essential Qualification for Acceptable Work, 'being filled with the Spirit.'" He also spoke of a fuller realization of the divine personality of the Holy Spirit. The apostles had in their training under the immediate teaching of Jesus Christ advantages and privileges far beyond what were now enjoyed, yet after His ascension they were commanded to wait until they were endued with power from on high. There ought to be fuller and more complete dependence on the Holy Spirit in every sphere of Christian activity and less of that self-conscious looking for results. Success and failure could not rightly be tolerated in tangible results. God was the Judge, and faithfulness, trust and obedience were required of us.

Rev. J. McAlpine, Chatsworth, said that in the natural sphere every exercise of force was in reality accomplished by God's power. Whether men recognized this or not there was divine power at the back of it. Men could accomplish important results in the natural sphere, even though they did not recognize God's power. The difference in the spiritual sphere was that without a devout recognition of the divine power we could accomplish nothing.

Rev. Dr. Parsons, Toronto, defined acceptable work as work that God will accept. All work is dependent on personality. Satan is trying to drive out personality. He seeks to do his work by means of regenerate persons—prompting them to engage in Christian work as the natural man works. The Holy Spirit is indwelling and should prompt, animate and sustain every endeavour, every action. Only under the indwelling, controlling and directing power of the Spirit can acceptable work for Christ be done. This covers everything in the believer's life. If we are not filled with the Spirit of Christ we are filled with the Spirit of Satan. The one excludes the other. Every believer is a chosen witness of Christ.

Brief remarks were then made by Rev. Messrs. S. H. Eastman, Oshawa, J. B. Duncan, J. A. K. Dickson and others, and the meeting was brought to a close with praise and with the benediction.

The conference re-opened on Tuesday morning, Rev. John Gray, D.D., occupied the chair and conducted the devotional services.

Rev. D. McTavish, D.Sc., opened the conference with an address on the "Holy Spirit in His relation to the world." What do we mean by the world? Men so ungodly and in their heart opposed to the Lord Jesus Christ, and all influences, engagements and pleasures used by the wicked one to seduce the soul from Christ. The office of the Holy Spirit in relation to this world is first to produce conviction of sin. Man in his natural state does not see sin. It is the work of the Holy Spirit to bring home to the mind the fact of regeneration an absolute necessity. Common methods of reform are not sufficient. This only produces a temporary and partial improvement. The regeneration of the soul is the only mode by which the world can be benefited. External organization may be very promising, but it is only superficial. It will not do to rest satisfied with these outward means. The agency through whom the Spirit works is regenerated men. The instrument used by regenerate men is the inspired word of God. It is sometimes said that we should preach on topics of the day. The word of God is the only instrument we are warranted to use.

Dr. Parsons stated that owing to illness in his family Rev. J. M. Cameron was unable to be present and take part in the conference. The Holy Spirit, he said, works in the world through His own selected agents. All believers have a special responsibility in relation to every service. The Holy Spirit gives every one his opportunity and all should be Christ's witnesses. The duty of all professing Christians is to take a deep interest in all the varied aspects of God's work.

Dr. J. B. Fraser, Dr. Clark and Rev. J. McAlpine made a few remarks on personal disagreement as hindrances to the Holy Spirit's work. The last named gentleman thought, however, that the conference should continue in line with the Spirit and purpose of the opening remarks. There ought to be a spirit of entire dependence on the divine Spirit, and of self-renunciation. To realize this the life must be thoroughly consecrated. Rev. Alex. Jackson thought that while there might be great diversities among brethren the Holy Spirit can bless all who seek sincerely to do the Lord's will. Dr. McTavish gave a few words in reply.

Observing distinction between regenerate and unregenerate as noted in the Epistles and needed in our congregations," was introduced by Rev. Samuel Houston, M.A., Kingston. It was not the topic that he would have at first sight selected for treatment, only it

had been assigned him. Are these terms found in the Epistles? Are the thoughts there? Whom had the writers of the Epistles in view when they were penned? They wrote to the one class not to the other. Christ addresses unbelievers. The Epistles are intended for saints, undeveloped not ideal but yet saints. They were written to help those who professed Christ. Perfection was set before them. Unbelievers are urged to accept Christ by implication. The promises are for the believers, the others here shut themselves out so long as they continue in that class. There are invitations and exhortations addressed to the unbelieving but the peace and joy are not yet for them. What is to be made of these distinctions? Are we giving sufficient attention to the edification of believers? We must aim at burning into consciences that in God's sight there are two classes and only two. There is a latent idea that there is a third class lying between these two—a large class. It is made up of good, decent, honest people. This latent theory renders all the more necessary the emphasizing of the fact that there are only two classes. The right to certain promises and comforts of Scripture is often fallaciously made.

Rev. Mr. Cameron, Cannington, thought that there was too much preaching to those who claimed to be believers and not enough to the unconverted. There are signs by which we may know whether the Spirit is with us. Dr. Parsons thought that we ought to present the truth so that each man shall judge himself and that we shall have the Spirit bearing witness with our spirits.

Rev. W. Meikle referred to the diversity of gifts which the Spirit uses. There are peculiar adaptations. Some are gifted in addressing sinners, others for the edification of believers. The same man may be differently influenced at different times.

Rev. N. D. Fraser, of Bowmanville, then introduced the next topic, "The personal apprehension of Christ connected with the efficiency of the Holy Spirit." Saul's conversion illustrates the topic assigned the speaker. How does the Spirit of God work in our hearts? It is only by the presence and power of the Holy Ghost that we can apprehend Christ at all. It is by the Spirit that we can get life, only by the Spirit that we can make progress. The apprehension of Christ is the condition on which we can have the indwelling of the Spirit of peace and power. Obedience is indispensable to the presence and power of the Holy Spirit in the soul.

Dr. Parsons made a few remarks on the apprehension of the risen Christ.

In the afternoon Rev. Wm. Fraser, D.D., presided at the Conference. He conducted the devotional exercises.

Rev. R. Johnston, Lindsay, spoke on "The Personality and Devices of Satan." The individuality and intelligence of Satan imply his personality. The Scriptures speak of him always as an individual existence. The same source indicates his exercise of intelligence. There are certain ends which he seeks to attain. That indicates intelligence. He always approaches a man when he is weak either in body or soul. It isn't when we are strong that he assails; he waits for the moment of weakness. He tries to persuade men to misrepresent God.

The subject was further discussed by Dr. Parsons, Rev. Alexander Jackson, W. D. Duncan, Dr. Middlemiss, Rev. W. T. Wilkins, F. Torrance, R. Gilchrist, D. Hossack, Cameron and others.

The next subject, "The Fatherhood of God," was introduced by Dr. Parsons. (Quoting from Dr. Phillips Brooks, he showed that there is an opinion spreading even in evangelical circles of the universal Fatherhood of God. This latent universalism is the offspring of this conception of the Fatherhood. God is the Father only of those in His family. There is admission into His family only by generation or adoption. The eternal Son is begotten, believers are introduced into it by adoption. He then dwelt on the privileges which the Divine Father confers on His believing children. The address led to an interesting discussion, in which a number of members took part.

The last subject on the programme, "Obedience to Christ's commands the only valid test of personal holiness," was introduced by Rev. D. C. Hossack, L.L.B., of Orangeville. Obedience is tested by acts, yet it is difficult to judge of the motives of human actions. If a man has personal holiness he will evince it by doing good. If there is an absence of all good acts in a man's life, there is no reason to conclude that there is holiness in the heart. There can be no success in life without the entire surrender of self to God. Dr. Parsons and Rev. A. Jackson made a few remarks. It was interesting, and pervaded by a fine spirit. The only regrettable thing was that the discussions were not more generally engaged in; the elders present were evidently interested, but they were all too silent. Principal Caven concluded the conference with prayer and the benediction.

## THE SYNOD.

In the evening, after preliminary devotional exercises, the Rev. Stephen Young, of Clifford, the retiring Moderator, preached the sermon as follows, from Col. i. 28-29:

In the previous verses the apostle sets forth with marked fervour the glory of the Word of God which he was called upon to proclaim, as well as the magnitude of the work involved in its proclamation. He speaks of the Gospel as a mystery which had been hid from ages and from generations, but is now to be revealed.

Paul borrows the word "mystery" from the ancient systems in which certain rituals were secretly whispered into the ears of the initiated few. Taking the word "mystery" as thus used by the false teachers of Colosse, he lifts it to a higher level and tells his hearers that the Gospel as a mystery has been long hidden, but is now to be universally proclaimed. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory." This he immediately declares to be the grand central theme of all his preaching. "Whom we preach." In the consideration of this subject let us notice the theme, the method, the purpose and the power of the apostle's preaching.

I. *The Theme.*—It is not what, but whom we preach, not a creed, but a Christ, a living, loving personality. We preach Christ, Christ the power of God, and the wisdom of God. Every truth in Scripture points to Christ and derives its full meaning from being connected with Him. It is Christ that gives significance to every sentence of the Word. He is the Sun in the firmament of Scripture and every object there shines with borrowed light. He is the centre to which prophecy and type-history and biography, precept and parable doctrine and duty point as lines to the centre of a circle. Christ is the Alpha and Omega of Scripture. He is the sum of all its promises and the substance of all its blessings. You might as well attempt to take away the sun from the centre of the solar system and preserve its movements as to take Christ out of the Bible and leave it entire. Every part, both of the Old Testament and the New, has reference to Christ, so that the theme is not narrow and contracted, but comprehensive, embracing as it does the whole range of Gospel truth.

The apostle in his first epistle to the Corinthians says, "I determined not to know anything among you save Jesus Christ and Him crucified." This, observe, was his deliberate purpose, the one all absorbing aim of his life, the work to which he devoted himself with untiring zeal in his conversation, in his letters, in his private studies, and in his public preaching. And the subject does certainly afford sufficient grounds for the apostle's determination.

Christ and Him crucified is an essential doctrine of the Christian religion. Deny this doctrine and you take away the stately foundation on which Christianity rests. Deny this doctrine and you take away the key-stone from the arch of human redemption; you blot out the sun from the spiritual firmament; you leave the sinner without a gleam of hope and shut him up to never-ending darkness and despair.

The most casual reader cannot fail to notice how the apostle in-

troduces Christ into every subject. He everywhere, even when discussing subjects that seem to have no reference to Christ, introduces Christ. As the late Principal Willis was wont to say to his students on preaching, "If Christ is not in your subject bring Him in."

The apostle always viewed every subject in relation to Christ. When speaking of charity he refers you to the love of Christ. When giving thanks for temporal mercies he exclaims, "Thanks be unto God for his unspeakable gift." When speaking of the mysterious purpose of God he points to Christ as being both the mystery and manifestation thereof "according to the eternal purpose which He purposed in Christ Jesus."

No matter what class he addresses or what are their circumstances in life, Christ is his theme. When warning the unbeliever he makes Christ the object of alarm. "The Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ." When exhorting the believer he also makes Christ the object of attraction. "As ye have therefore received the Lord Jesus Christ, so walk ye in Him rooted and built up in Him." When comforting those bowed down under the many trials and burdens of life, his consolation is "Look to Jesus lest ye be wearied and faint in your minds, remember His sorrows and forget your own." When desiring to raise the mind of the believer away above the sordid things of time, his language is, "If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God." When seeking to heighten the happiness of domestic bliss and sweeten the most tender earthly ties, he says, "Husbands love your wives, even as Christ loved the Church and gave Himself for it." When exhorting the believer to final victory he exclaims, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." When the believer has gained the victory, for the cordial consolation of the bereaved he addresses them in those words of touching tenderness, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Christ then was always his theme. "Whom we preach."

The apostle here includes all His brethren with Himself. He thus bears testimony that they are all engaged in the same great work. "Whether it were they or I so we preach." Wherever the apostle went, wherever they addressed the theme with one and all was Christ. Though the apostles differed widely in disposition and character, in mould of thought and manner of expression, yet they were all actuated by one motive, controlled by one spirit and preached the one theme. As it was Christ with all of them so may it be Christ with all of us.

"Whom we preach." All the three words are emphatic; and to preach is simply to proclaim, to tell out in a full, clear, earnest, loving manner who this Christ is and what He came to do. He is the Emanuel, God with us, God manifest in the flesh, possessing in His person the infinite attributes of the divine and the highest qualities of the human nature. To proclaim Christ is in short to set forth all the facts of His life and death, as having satisfied divine justice, made an end of sin, made reconciliation for iniquity and brought in an everlasting righteousness.

To proclaim may imply that the person is speaking in the name and on behalf of another and that he but proclaims what he has been commissioned to do, and that he was to do so in such a way that those to whom he speaks must give heed and understand.

The apostle says, "Christ sent me to preach the Gospel, not with wisdom of words lest the cross of Christ should be made of none effect." This he did with an overpowering desire to make it known and felt. He renounced all self. "We preach not ourselves, but Christ Jesus our Lord." He gloried in this and to do this he brought great natural gifts, vast learning, and burning zeal. For him "to live was Christ." His only desire was that Christ might be magnified whether by life or by death.

The apostle speaks with marked emphasis and much emotion on this subject. He says, "I came not with excellency of speech or of wisdom declaring unto you the testimony of God." "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." He preached with intense earnestness and singleness of purpose.

Some may say it was well for Paul to preach Christ and preach Him only, and with all absorbing earnestness 1,800 years ago. At that period it was something strange and startling, but people are now more advanced and cultured, and so do not need this kind of preaching. But, we ask, are men's natures and necessities anything different now from what they were in Paul's day? Are men not just as sinful and as much in need of a Saviour now as they were then? So that if ministers would be faithful to their sacred trust they must, like Paul, preach Christ, and not self, not science, not morality, not "the wisdom of words, lest the cross of Christ should be made of none effect."

The one all-absorbing theme of the apostle was Christ. Is this the theme of all our preaching, for if we are Christ's we will preach Him in our every act. A happy, hopeful, growing, earnest Christian is a walking sermon preaching all the week, nay, all the year round. Christ must be our "all in all." We must live in Christ. Nothing else can ever save, satisfy or sanctify a sinful soul "whom we preach."

II. *The Method* "warning every man," etc. The method is twofold, warning or admonishing and teaching. The former appears to have a more special reference to conduct and the moral aspect of Christian truth, while the latter refers to the doctrine and to the intellectual aspect of it.

The wrong-doer must be faithfully warned, but all warning must prove of no avail unless it reaches the conscience, and the sinner be thus led to Christ. The faithful minister must warn sinners in order to arouse them to a sense of their sin and danger. "Knowing the terrors of the Lord we persuade men." Every unawakened sinner should be warned in order to arouse him to a sense of his sad condition. To one carelessly sailing down the stream to the cataract below, unconscious of his danger, it would be useless to throw him a rope and ask him to lay hold of it and be saved. He must first be convinced of his danger. Thus Paul reasoned before Felix and Drusilla of righteousness, temperance and judgment to come to arouse them to a sense of their danger, so as to lead them to flee from the wrath to come.

Christ's own method of preaching was full of warning. He not only spoke words of love and consolation, but also words of warning and reproach. To the Pharisees and Sadducees He uttered these terrible burning words of reproof, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" He would rather speak words of love than of wrath, but in order to be faithful He must speak both, and so should we.

The apostle warned, yet he always did so with the most tender emotions. "I was with you in weakness and in fear and in much trembling." "I ceased not to warn every one of you night and day with tears." "With all humility of mind and many tears." How true the classic precept, "Weep yourself if you would see others weep." To impress others we must first be impressed ourselves. This was exemplified by others as well as Paul. Isaiah exclaimed, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." The psalmist in like manner says: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Such a consuming love for souls is surely becoming all the ambassadors of Christ. Such was the love which Christ Himself manifested as He shed tears over Jerusalem.

Besides warning every man, He taught every man. While Christ is the one theme around which every truth centres, the Christian minister must always be learning and always teaching more and

more of the manifold wisdom of God. He is thus enabled to minister to the increased growth of his hearers, and so prove a workman that needeth not to be ashamed, rightly dividing the word of truth, giving to every one his portion of meat in due season.

Our Saviour's last command is, "Go teach," literally. Make disciples of all nations, and disciples can only be made by teaching them. All need to be taught the first principles of the oracles of God, and while babes in Christ and in Christian doctrine, they are to be fed with the pure milk of the Word that they may grow thereby, and with strong meat as soon as they are able to bear it.

The Christian minister must be "apt to teach," must "be able to teach others," nor must he shun to declare the whole counsel of God, whether men will hear or whether they will forbear. For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Nor must he fail to teach the grand distinctive doctrines of grace as set forth in our standards, doctrines which have always produced a decided influence on the lives and characters of those who embraced them, for it is a well-known fact, which the history of the Church attests, that wherever these doctrines have become enshrined in the hearts of any people's piety, these people have always been the most moral and pious as well as the most fearless and formidable defenders of civil and religious liberty.

We note further the thrice-repeated and emphatic words, "every man." The apostle thus sets forth the universality of his message in strong and striking contrast with the exclusiveness of the false teachers, who only whispered their mysteries in the ears of the initiated few. He here tells them that the Gospel is suited to "every man." The words are repeated to impress upon his hearers the fact that the Gospel is adapted to the wants of "every man," for man everywhere possesses the same character and stands in need of the same means of recovery. The Gospel also brings to man just what he needs and all that he needs. It likewise adapts itself to every variety of character and condition. Every man stands equally in need of the Gospel and to every man alike it is offered. As every man stands in need of the Gospel, so is it fitted to elevate and save every man.

He warns and teaches in all wisdom. Our Saviour in sending out His disciples, said: "Ye are as serpents." It requires all the wisdom we can possibly command to warn and teach men. We are to preach the Word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine." We need by every effort of study and prayer the wisdom that is needful to win souls. For "the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy."

If Christian ministers follow the example of Paul in preaching, they will warn and instruct. See that none of us slight that warning and instruction, lest we be overtaken in sure and awful destruction. Such warning and instruction are also needful to God's people who must be watchful of their enemies and dependent on that God, who, having begun the good work in them, will perform it until the day of Jesus Christ. And let us not fail to extend the voice of warning and instruction to those perishing around us. Let not our Christianity evaporate in empty forms and still more empty wishes. Let the Church and the world be deeply impressed with the fact that our religion is a precious reality, and that our all-absorbing desire is to win souls and to banish sin with all its baneful and blighting influences from the world.

III. *The Purpose.* "That we may present," etc. What a truly noble purpose to seek to accomplish! With such a purpose before him the apostle could face any foe, even death itself. It was such a purpose that made the noble army of God's elect in every age wield such a marvellous power over the hearts of men. And with such a purpose before us what have we to fear? For "if God be for us who can be against us?"

"That we may present every man." The apostle is here evidently looking forward to the final presentation at the day of judgment. He frequently uses the word in this sense, "To present you as a chaste virgin to Christ." "That He might present it to Himself a glorious church, not having spot or wrinkle or any such thing." "He shall raise up us also, . . . and shall present us with you."

That solemn period will assuredly test the character of every man's work. So every one should speak and act in view of that solemn meeting. Every ambassador as he delivers God's message should remember that it is not to please men, but to serve God, for he speaks not in His own name, but in the name and by the authority of God. Nor does He merely serve God, but He serves Him in His presence, so that God is not only his Master but his witness, and so detects even the secret motives of his heart.

His purpose was to present every man perfect in Christ. The perfection here spoken of is not absolute freedom from sin in this life. The Scriptures most emphatically declare that such a perfection cannot be attained. John speaking of himself and others who were walking in the light says: "If we say that we have no sin we deceive ourselves and the truth is not in us."

The apostle here points to a period when this life is ended and refers to that completeness in Christ, whereby the perfect salvation of soul and body shall be attained at the final day of reckoning; that union with Christ whereby we are looked upon by Christ as perfect and entire, wanting nothing.

It implies not only entire freedom from all defects at last, but the full development of every possible excellence, complete in all the Christian graces, no one of them the least defective. The new born Christian grows, like the new born infant; every organ and member and muscle grows in equal and appropriate proportion till it reaches complete development, so with the Christian graces.

To reach this perfection in Christ, as well as to present every man perfect in Christ, was the apostle's constant aim. "Not as though I had already attained, or were already perfect but I follow after." "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." All these are expressions of the utmost desire to be presented at last perfect in Christ.

Are we all like the apostle pressing toward the mark for the prize, so that at the last great day we may be found "perfect in Christ" and prepared to enjoy the crowns of righteousness which the Lord, the righteous Judge, shall give at that great day to all that love His appearing. And are we also like the apostle seeking to "present every man perfect in Christ." What purpose so noble, so heroic, so Christ-like? Let us go forward in this divine work and we shall at length enjoy the full reward of the promise "they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness, as the stars for ever and ever."

IV. *The Power.* "Whereunto I also," etc. The apostle had hitherto included his fellow-labourers with himself. "We preach . . . that we may present." It is now only speaks for himself. "Whereunto," i.e., to which end, viz., to "present every man perfect." "I also labour." In addition to the preaching, he labours, literally toils. Others may find the work easy, Paul found it laborious, even exhausting. There were no doubt many in the apostle's day, as there are in our own, who thought the work easy, Paul found it otherwise.

He found it not only laborious but a strain upon him—"striving" with him it was a conflict, a contest in which he had to nerve all his energies, like the racer as he presses forward amid the many spectators to gain the prize. In regard to this labour and conflict the apostle says: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

Nor did he go forth in this labour and conflict in his own strength, but "according to Christ's working which worketh in him mightily." The apostle thus avows that he can only work up to the measure which Christ works in him. His power is measured by Christ's power. He can do nothing without Christ's strength, but with His strength he can do all things.

The apostle was conscious of his own weakness and in this was his strength. "When I am weak then am I strong." Who ever felt so weak as did Paul? Overwhelmed by the awful weight of his responsibility and in very anguish of soul he exclaims "Who is sufficient for these things?" And yet in the strength of the Lord he could say "I can do all things through Christ who strengtheneth me." "Strengthened with all might according to His glorious power." "He works in us both to will and to do."

Nor is it by strength once communicated that he works, but by a continuous supply of His strength. It is not through Christ who strengthened but through Christ who strengtheneth. We need continuous supplies of Christ's strength, just as we need fresh light from the sun every day; as we need supplies for our daily wants to give us bodily strength. Nor is Christ prodigal of His strength. He gives in proportion to our need and just as we need. As our day so shall our strength be. And He gives as we wait upon Him for it. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Fathers, brethren and all Christian workers, what a noble example have we here in the Apostle to imitate? May we all be stimulated to labour up to the high standard here set before us; and wise in the wisdom and strong in the strength of our blessed Master may the words of our text be to each of us, as they were to the apostle, an exhibition of our lives and of our labours, which the world may read and which the searcher of all hearts may read and approve. "Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working which worketh in me mightily."

The Synod was then constituted with prayer by the Moderator, after which Miss Doan sang with exquisite sweetness and effect, "Consider the Lilies." The roll was then called by Rev. John Gray, D. D., Clerk of the Synod, and a summary statement of changes in the various Presbyteries during the year was also laid on the table by him. The Moderator then announced that the time had come for the court to elect his successor. In thanking the Synod for the honour conferred on him in appointing him to the chair, Mr. Young made feeling reference to the number of deaths during the year in the ranks of the ministry.

Rev. R. D. Fraser moved, seconded by Rev. J. McMechan, that Rev. John Abraham, of Whitby, be appointed Moderator for the ensuing year. Mr. Abraham was elected unanimously.

On taking the chair Mr. Abraham thanked the Synod for the honour done him, and was certain of the indulgence of the members.

Dr. Torrance proposed, and Dr. Wm. Fraser seconded, that a vote of thanks be tendered the retiring Moderator for his conduct, and also for his admirable sermon, which was unanimously adopted.

Rev. A. Young read the order of business to come before the Synod, and the finding of the General Assembly in regard to the last Heresy Case was read, and ordered to be engrossed in the minutes.

The Synod then adjourned till 9.30 Wednesday morning. The Synod met Wednesday morning. Rev. John Abraham, Moderator, in the chair. The first half hour of the sitting was devoted to devotional exercises.

Rev. J. B. Duncan, Parry Sound, and Rev. Geo. Simpson, of THE CANADA PRESBYTERIAN, were invited to sit as corresponding members.

Rev. Wm. Burns addressed the Synod on the Aged and Infirm Ministers' Fund. He stated that there was still a deficit. All the increase—the result of appeals—was only \$136. The deficit is still \$715. He gave in detail the contributions of the respective Presbyteries. Mr. Burns thought that ministers might easily, without any impropriety, make direct appeals to their people on behalf of this fund. For the Endowment Fund much encouragement had been received from the Toronto churches. The amount promised up to date is \$37,333, in all \$46,498. Montreal has also promised to act with liberality in relation to this fund. Sir Donald Smith has promised \$20,000 if the amount of \$200,000 is subscribed within two years. He suggested that Presbyteries should undertake the canvassing of their respective districts. The Aged and Infirm Ministers' Fund has been several times set aside because of urgency on behalf of other schemes. As a matter of fairness this Fund should now receive the prominence its claims deserve. If properly presented the proposal to complete the Endowment Fund will meet with the approval and support of the people.

Principal Caven made a few remarks in support of the scheme, and made the following motion, seconded by Dr. Torrance. The Synod, having listened with much interest to the statement and appeal of the Rev. Wm. Burns on behalf of the Aged and Infirm Ministers' Fund, records its deep sense of the necessity of having this important fund placed on a better foundation; expresses its satisfaction and gratitude at the measure of success which has attended their efforts in certain localities and congregations also visited; and pledges itself to use its utmost endeavours to carry forward successfully in the congregations within its bounds the effort which is now being made to increase largely the endowment of the Fund.

The Presbytery of Toronto was granted leave to take the following graduates in theology on trial for license: H. E. A. Reid, B.A.; John Crawford, B.A.; Walter Muir, Neil Shaw, B.A.; C. A. Webster, James Drummond, B.A.; Alexander Wilson, P. J. McLaren, M. P. Talling, B.A.; J. P. McLaren and J. M. McLaren. The Presbytery of Kingston's application on behalf of the following students was also granted: P. A. McLeod, M.A.; Edward G. Walker, B.A., and Charles A. Campbell.

An overture from the Presbytery of Kingston praying for the division of that Presbytery, and that a new Presbytery be erected to be designated the Presbytery of Belleville. It was agreed to transmit with approval the overture to the General Assembly.

An overture on Systematic Benevolence was presented by the Presbytery of Whitby, and supported by Rev. R. D. Fraser. On motion of Principal Caven, seconded by Rev. S. H. Eastman, the overture was received, and it was agreed to appoint a Synodical standing committee on Systematic Benevolence.

The first business in the afternoon was the consideration of a petition from Mr. John Henderson against a decision of the Presbytery of Orangeville, by which he was deposed from the office of the eldership. Mr. Henderson was heard in his own behalf. Rev. Mr. Crozier, Presbytery Clerk, stated the action taken by the Presbytery in the case and the reasons for it. Dr. McLaren, Rev. John Sumerville and Mr. Charles Davidson were appointed a committee to consider Mr. Henderson's petition.

Rev. R. D. Fraser submitted the report on Standing Committees. The following are the appointments: State of Religion—Rev. J. R. S. Burnett, Convener; Dr. J. Campbell, Dr. J. H. George, A. Gilray, A. Leslie, ministers; Messrs. George Duff and James Burns, elders, with the Convener of the Presbyterial Committees. Sabbath Schools—Mr. D. Fotheringham, Convener, with the Convener of the Presbyterial Committee on Sabbath Schools and Home Missions. Temperance—Rev. M. McGillivray, Convener; R. J. Craig, D. P. McLeod, P. Strath, H. Crozier, S. H. Eastman, ministers; Messrs. Robert Templeton, S. Hunter, W. P. Telford, H. Walker, elders, with the Convener of Presbyterial Committees. Sabbath Observance—Dr. J. B. Fraser, Convener; Rev. J. Somerville, R. Johnston, J. McKay, Agincourt, ministers; Messrs. James

Brown, William Murray, G. M. Roger, elders, with Convener of Presbyterial Committees. Systematic Benevolence—Professor J. H. Panton, Convener; Dr. Torrance, Rev. Stephen Young, D. C. Hossack, ministers; Messrs. S. Russell, Charles Davidson, Alexander Steele and Alexander Roxborough, elders, with the Convener of the Presbyterial Committees.

Dr. Parsons submitted the report of the Conference, and suggested that the Conference be held henceforth in October.

The next meeting of Synod was appointed to be held on the second Tuesday of May, 1891, at Lindsay.

At the evening meeting the most interesting portions of the proceedings were the consideration of the reports of the committees on the State of Religion and Sabbath Schools.

The former report was presented by Rev. J. R. S. Burnett, Convener, and the latter, in the absence of the Convener, Mr. D. Fotheringham, through illness, was submitted in a bright and terse but brief speech by Rev. John McEwan, of Lakeside. These reports gave rise to an interesting and animated discussion, in the course of which hints of much practical value were thrown out.

The proposal to hold an autumn meeting of Synod and Conference did not carry, and it was agreed that both should be held in May as usual, and that proper efforts be made to secure as large an attendance at the Conference as possible.

The first business of importance at Wednesday's meeting was the report of the Committee on Temperance. It was submitted by Rev. R. D. Fraser, of Bowmanville. It showed that as a whole there had been considerable progress in the diffusion of Temperance principles and sentiment. The report states that the general opinion in regard to the legal aspect of the question may be summed up as in one report, as follows:—

(1) That local and partial Prohibition, such as obtained under the Scott Act, is insufficient.

(2) That license, even under so stringent a law as the Crook's Act, is less effective than partial Prohibition.

(3) That no law will be effective so long as the manufacture is permitted.

(4) That any new movement must be for total and general prohibition of the manufacture and sale.

The following recommendations were submitted in the report:—

(1) That the Synod record its grief and distress at the continued and widespread evils of the liquor traffic, as portrayed in the reports sent up from Presbyteries and Sessions, while rejoicing that the principles and practice of total abstinence so largely prevail throughout its congregations, and that so many from these congregations—active bearers and people—are actively engaged in Temperance work.

(2) That, in view of the perilous nature of the habit of using in toxicants, and the importance of helping rather than hindering the weak and the tempted, the Synod strongly presses a distinct stand on the side of total abstinence upon all followers of the Lord Jesus; and further advises that applicants for admission to full communion in the Church, who are not already total abstainers, be affectionately urged to become such.

(3) That, in the opinion of the Synod, total prohibition is the only legislation likely to prove thoroughly effective in staying the evils of the liquor traffic. The Synod, therefore, cordially approves the action of the General Assembly in instructing its Committee on Temperance to secure the co-operation of other churches in Canada in petitioning the Dominion Parliament in favour of entire prohibition at the earliest possible date, and heartily adopts the resolution to be submitted to various Church courts as preparatory to the preparation of the above petition, as follows:—

Whereas, The traffic in intoxicating liquors is a recognized evil, producing a large proportion of the poverty, suffering, disorder and crime in our Dominion, and unnecessarily adding much to the taxes of our people; and, whereas, we believe that a law enacted by the Dominion Parliament, prohibiting the importation, manufacture and sale of all alcoholic liquors, except for use in mechanical, medicinal and sacramental purposes, and containing ample provisions for its strict enforcement by the proper authorities, will greatly diminish these and other evils and largely increase the prosperity and promote the health, peace and morals of our country;

It is, therefore, resolved, That, in the opinion of this Synod, it is now the duty of the Dominion Parliament to enact such a prohibitory law.

(4) That, while awaiting prohibition, our people be encouraged to make further and persistent efforts towards the better enforcement of the License law, and the securing of such amendments to it as may increase its effectiveness, and to use their influence to the end that the teaching of Scientific Temperance may have full advantage of the place given it in the regulations of the Education Department.

(5) That the formation of Temperance Societies and Bands of Hope in congregations, as repeatedly recommended by the General Assembly, engage the earnest attention of Sessions and the officers of Sabbath schools.

(6) That the Assembly's Committee be recommended in issuing papers for the use of Sessions, to print the questions without spaces for answers between them; and that a large double page for answers be supplied, with spaces for the signatures of the Moderator and the Clerk of Session, and also for the date on which the report was considered and adopted by the Session.

The appeal of Mr. John Carnegie and Rev. Alexander Bell against a decision of the Presbytery of Peterborough was then taken up. The reading of the relative documents occupied a long time. It was resolved, on motion of Dr. Torrance, seconded by Rev. Alexander Jackson, that a Judicial Commission be appointed to visit Peterborough and issue the case.

The Treasurer's report and the report of the Committee on Sabbath Observance were submitted.

The report on Sabbath Observance was presented. It closed with these recommendations, which were received and adopted: That a committee be appointed to co-operate with similar committees that may be appointed by other churches for the discountenance and discontinuance, as far as possible, of public funerals on the Lord's Day. That all ministers in the bounds be enjoined to preach an annual sermon on Sabbath Observance on the first Sabbath of April, or the first more suitable Sabbath thereafter. That parents and Sabbath school teachers be earnestly exhorted to instil into the minds of those under their instruction the commands and promises and warnings of the Word of God on the subject of Sabbath Observance. That all the members of the Church be solemnly reminded of their responsibility or the influence of their example, and urged to remember the Sabbath Day and to keep it holy.

The Synod adjourned at 10.30 p.m.

The members of the Synod and their friends were offered, through the generosity of Messrs. Thomson, of Longford Mills, the opportunity of enjoying a delightful trip on Lake Couchiching, Wednesday afternoon. On the return of the voyagers the ladies had made abundant provision for a sumptuous and elegant repast, which was fully enjoyed, and prompted a vote of thanks, which was most cordially tendered.

Arrangements were made for conveying the members of the Synod to the new asylum for imbeciles, now partly completed and partly in course of erection. The appointments are of the most complete and approved description. The completed part is occupied by the class of inmates for whom it is designed. Every precaution in case of accident has been taken and pumping engines are steadily at work, by which, should a calamity that wrought so disastrously at Longue Pointe threaten, every facility is at hand for its speedy prevention.

The usual votes of thanks were tendered the people of Orillia for the handsome way in which the delegates had been received and entertained.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 21st, 1890.

### Presbyterian Lesson Scheme for 1890.

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THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD.),  
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A NEW YORK judge of the old school pleasantly remarked the other day to a very young couple who came before him for a divorce that what they needed was "a good spanking." Would that all judicial decisions were as sound and sensible.

THE Scottish Establishment was saved in the House of Commons the other day by only thirty-eight votes. Perhaps the wisest thing the venerable Kirk could do would be to disestablish itself. The greatly increased activity of late years within her pale, the impulse given by voluntary disestablishment, and the troubles looming up in the Free Church might combine to give the Kirk a great opportunity.

THE Presbytery of Philadelphia are contending in the Assembly that all the steps taken by the last Assembly and by the Presbyteries on the revision question are unconstitutional. They took good care to vote "nay" on the question before raising the point. Their action reminds us of an old settler who appeared in the Division Court and told the judge that the summons had not been properly served upon him. That may be true, blandly remarked his Lordship, but you are here and we shall go on with the case.

THERE is a growing feeling in England and Canada that there should be such changes in the criminal law as will limit the power of judges and make sentences more equal. To say nothing about human life, it is a scandal that the length of a prisoner's sentence should depend on the humour in which a judge, perhaps eighty years of age, may happen to be at a given moment. No such power should be placed in the hands of any one man, no matter how good he may be. Judges are human just as all other men are human. They are not perfect any more than clergymen, or editors, or men of any class are perfect. The trend of the age is very properly against the one man power.

A WRITER in the New York *Evangelist*, referring to the discussion on revision which is taking place this week in the Assembly at Saratoga, says

Not for many years has there been a meeting of the General Assembly in which there was so much need for self-restraint in speech, for calm wisdom in counsel, and for patient deliberation and carefulness in decision. It will be easy for a few men, by rash, ill-advised words, to produce great strife. There is need, therefore, for the spirit of gentleness, of brotherly love, of quietness, of prayerfulness, that all discussion may be conducted without rancour or bitterness, without personal feeling, that all the deliberations of the Assembly may be under the sway of the divine Spirit, who never leads men towards alienation and division, but always toward love and gentleness.

We venture to say that the Assembly will rise to the occasion and display the spirit that brother describes. A body of great men are always at their best on a great occasion. They prepare themselves to meet the emergency and seek divine aid. Never did the Canadian Assembly appear to such good advantage as when dealing with a very difficult question fourteen years ago. Church courts are usually at their worst when dealing with small questions. A court that could discuss revision with great learning and dignity might display ill-temper over a motion to adjourn or get into a hopeless tangle over the "time and place" of next meeting. The ordinary meetings are the ones that need watching. Great occasions and great questions are always met in the proper spirit.

THIS is the way in which Dr. Parker illustrates the fact that a great man may say a very silly thing:

"Religious journalism was now the hope of the devil. Its mean suspicions, its insinuations against the orthodoxy of honest men, its anonymous attacks, its letters intended to provoke replies—these were the curse of our day. Without the vulgarity of crime, they were full of the deadliness of sin."

Some clergymen are meanly suspicious, deal in cowardly insinuations against honest men, attack their neighbours anonymously, and are full of envy, jealousy, malice, hatred and other deadly forms of sin; but it would never do to say that clergymen are the curse of our day and the hope of the devil. One swallow does not make a summer; one hypocritical cleric is not the clerical profession, and one or two cowardly libellers should not be called "Religious journalism." No doubt there are a few so-called religious journals such as Dr. Parker describes, but their number is small and their influence nil. A man of Dr. Parker's high position and extraordinary attainments should be above making such silly remarks. But great men sometimes do say foolish things and some sensible men are too likely to think a silly thing is wise because a great man said it.

ONE of our contemporaries has these sensible and timely remarks to make about "short-cuts" into the profession:

Haste to enter professional life is one of the evils of our time and country. Why illiterate and incompetent men should wish to rush into professions already overcrowded, it is difficult to understand. Undue haste in entering any profession, will pay the penalty of subsequent mediocrity and perpetual incompetency. This remark will apply to the ministry as well as to the profession of medicine. The "short-cut" brethren are generally those who have a very low conception of the dignity of their profession, or who have too little ability properly to prepare themselves for its duties. The man who dishonours his profession by thinking that any kind of preparation is good enough to enter it, when the opportunity is furnished him for fuller preparation, shows that he is unfit to wear its honours or to meet its obligations.

Presbyteries and individual ministers that encourage "short-cuts" are more to blame than the men who take them. Any sensible man in the ministry ten years knows that the best education possible is quite little enough. Knowing this, how can he encourage others to squeeze in with as little as possible? It may seem a little hard at times to prevent a man from becoming a minister for a year or two, but the apparent hardship is real kindness. To load him with responsibilities that he is unable to meet is positive cruelty.

THE following fairly broad hint from the *Presbyterian Journal* of Montreal, should receive the attention of the office-bearers of city congregations:

Almost every Sabbath appeals are made to the college for the supply of pulpits in and out of the city. Ministers when absent or unwell send at once to the college and seldom fail to get the assistance they require. Both professors and students are always willing to take such work when it is at all possible, even if it is at some personal inconvenience to themselves. Country ministers and congregations almost always give students a fair remuneration for such work. We suppose they treat the professors still better. But it is a rather remarkable fact that many of the city ministers and congregations seem to look upon a hearty "thank you" as quite sufficient. We think that this matter has only to be stated in order to be rectified. There is no reason why wealthy congregations, in fact there is no reason why any of our city congregations should ask any one to supply their pulpits for nothing.

Just why a large city congregation that pays its pastor several thousand dollars a year should have its pulpit supplied for nothing while a country congregation struggling for existence or a country minister on a small salary is expected to pay for supply is one of those mysteries that no ordinary mind can fathom. The grievance complained of by the *Journal* is as old as theological colleges and should be brought to an end at once. It is not confined to Montreal.

A SCOTCH doctor tells in the *British Weekly* how he became attracted by the Plymouth Brethren in London. He and his sister left Scotland, where they belonged to a united, active, warm-hearted congregation ministered to by a devoted pastor, whose personality was the "chief explanation of the perfect harmony and happiness in which his congregation lived." In London they united with a congregation that had a "frosty atmosphere," and a pastor who made "regulation calls." During the first regulation call the following dialogue took place between the new pastor and the doctor's sister:

"You will find ours a very fashionable church, Miss Murdoch," he remarked. "A great many of the best people in the neighbourhood come to us." We found out afterwards that Dr. L— always used "best" as a synonym for "richest." My sister asked if she could be of any use in the Sunday school. "Well, I am afraid there is no opening at pres-

ent," he replied. "Ours is strictly a congregational Sunday school. There are no poor families connected with us, and so we do not require a mission-school."

"The prayer-meeting night?" asked my sister. Used to be Wednesday, but we found last winter that scarcely any of the congregation took advantage of it, so the managers advised that it should be given up. People get home so late from business in London that really there is not time for week-night services."

"Do the poor in this neighbourhood go to church at all, Dr. L—?"

"A good man, go to the Salvation Army meetings, I believe, and a good many more to the Established Churches, where the seats are free. It is not to be expected they should come to us; our service is too decorous for them, and they have an uncomfortable feeling that no one is wanted who can't afford to pay for his sitting. It is a pity, but what can we do?"

Plymouthism can make slight inroads into any kind of a congregation, but there is one kind at its mercy. Given a congregation with a "frosty atmosphere" ministered to by a pompous ecclesiastic, who makes "regulation calls," considers the "richest" people the "best," but does not consider a prayer-meeting of any importance, who tries to feed men on ecclesiastical essays, and is far more concerned about his salary and ecclesiastical dignity than about their souls—given a minister—we shall not say pastor, for he is not one—and a congregation of that kind, and both are at the mercy of Plymouthism.

### THE SYNODICAL CONFERENCE.

THE Synodical Conference which preceded the regular meeting of the Synod of Toronto and Kingston, was pronounced by those present to be the most enjoyable and profitable of any that had yet been held. The wisdom of holding these Conferences for the full yet informal discussion of subjects of vital religious import is now amply justified. The Synodical Conference, so far at least as the central Synod of the Church is concerned, is now an established institution. It is doubtful if there is a single member who would desire its discontinuance, certainly no one has suggested such a course. The proposal to hold it at a different season of the year was supported by some who hinted that they would not be averse to the holding of two such Conferences within the year. The chief reason why it is preferable to retain the spring meeting was undoubtedly that it is more convenient to assemble at that season than at any other. Certainly it was not from any desire to belittle the Conference or to restrict its efficiency. It was urged that an autumn meeting would be very suitable, because then so many people, ministers included, would have returned from their summer vacations, and a conference then would be helpful in imparting a fresh stimulus for the winter's work. Against this it was urged that the number and varied character of the calls on a minister's time were such that any change should be in the direction of diminishing rather than increasing them. There can be no question that the impression is deepening in the minds of many ministers, and others as well, that modern Christian work and life are beginning to be hampered rather than helped by excessive systematization, and that conferences and conventions of all kinds and for the most part diversified purposes are simply bewildering. As it was well put on another occasion by the ever-active pastor of St. Andrew's, Toronto, "we are being organized to death."

The subjects considered at the Conference were of a practical nature, bearing immediately and directly on the daily life of the individual as well as applying specially to the work of the Christian Church. The main themes for consideration were the personality and work of the Holy Spirit. The work of the Conference was most fittingly introduced by a suitable, clear and methodical address on the Holy Spirit, His place and power in the work of redemption by Dr. Middlemiss, who presided at the first session. Rev. John Somerville, of Owen Sound, introduced as the first topic for consideration "The Holy Spirit in His present office to the Church." His address presented the truth definitely and forcibly. Rev. Alexander Jackson, of Galt, was called upon to take the place of the absent brother who was appointed to introduce the subject, "The Essential Qualifications for Acceptable Work, being filled with the Spirit." His impromptu speech was vigorous, thoughtful and pointed. These two subjects afforded ample material for the first evening, and a number took part in the speaking which followed. It was direct, earnest and profitable. There was a happy absence of the suspicion that any one who participated did so for the mere sake of speaking. If one brother had a thought to suggest or another had a question to ask, it was done with a brevity and conciseness very commendable.

At Tuesday morning's meeting Dr. McTavish began the day with an admirable address on "The Holy Spirit in Relation to the World." It led to an interesting discussion, which elicited the fact that on some points there might be disagreement in minor matters of opinion, yet there was full harmony of spirit and unity of purpose. Rev. S. Houston, of Kingston, gave an excellent address on "Observing Distinction Between Regenerate and Unregenerate, as Noted in the Epistles, and Needed in our Congregation." At the outset he indicated that the form in which the title of his paper was worded was not such as he would have chosen had the choice been left to himself, nevertheless he handled his subject with delicacy, fidelity, and in a fine spirit. The discussion that ensued was well fitted to give a clearer perception of the truth on which the distinction is based. Rev. R. D. Fraser, of Bowmanville, introduced the last topic included in the morning's programme. It was "The Personal Apprehension of Christ Connected with the Efficiency of the Holy Spirit." Mr. Fraser's address was full of suggestion and excellent in spirit.

The closing session of the Conference was a little more diversified, so far as the topics were concerned, than any that preceded it. The first theme was "The Personality and Devices of Satan." It was introduced in a brief and lucid address by Rev. R. Johnston, of Lindsay. He adduced the statements of Scripture relating to the Evil One and concluded that the individuality of Satan, the intelligence he displayed, and the ends he seeks to accomplish imply personality. The next subject, "The Fatherhood of God," was introduced by Dr. Parsons, who combatted the theory maintained by the Broad Church generally that the Divine Fatherhood is of universal application. The recent work of Dr. Phillips Brooks came in for some trenchant criticism. Dr. Parsons clearly indicated that his views on the subject coincided with those of Dr. Candlish as presented in his work on "The Fatherhood of God." While the subject brought out some minor shades of difference, it was evident that there was no radical disagreement among the members of the Conference as to the relations subsisting between the Creator and His creatures. The Conference closed with a short but decidedly interesting address from Rev. D. C. Hossack, of Orangeville, on "Obedience to Christ's Commands the only Valid Test of Personal Holiness," which having been briefly discussed Principal Caven was called on to close with prayer and the benediction. It was felt on all sides to be one of the most delightful Conferences yet held under the auspices of the Synod. A noticeable feature throughout the entire proceeding was the supreme place given to the authority and teaching of Holy Scripture. There was little philosophizing, and less spinning of metaphysical subtleties. The predominating desire seeming to be to ascertain what is the teaching of Scripture in relation to the subjects considered. One thing was to be regretted, the ministers did all the speaking the elders were all too silent.

### REVISION OF THE CONFESSION.

IN the course of a year's keen discussion, which has prevailed in the Presbyterian Church in the United States, most of the arguments for and against the revision of the doctrinal standards that ingenuity can invent have been advanced. The question has been considered with a degree of thoroughness that leaves little to be desired. All shades of opinion have found opportunity for full and adequate expression. The religious papers have given up ungrudgingly large portions of their space to the consideration of the subject. The great dailies have also felt that it was a matter of interest to general readers, and, with more or less ability and comprehension, they have been kept duly informed of the progress of the movement that has so deeply engaged the attention of the Presbyterian Church in the United States.

For some time it has been apparent that the feeling in favour of revision is strong, and that the conviction is generally entertained that some modification of the doctrinal standards is necessary for a more rounded and complete expression of the Church's belief. On both sides of the controversy there are men of great ability and strong personal influence. Though in a matter of this kind personal authority may go but a little way in influencing the final decision, it cannot be but that the attitude taken by such men as Dr. John Hall and Dr. Benjamin Warfield will command respect, and induce some who favour revision to consider the question all the more carefully, and make sure of their ground.

On the other side also there have been extremists whose somewhat radical opinions have alarmed many who are prepared to concede the principle of revision. Some have taken the untenable position that the Confession of Faith is almost too sacred to be touched. They are but few in number, however, who entertain the notion that a compilation, however admirable, made by learned and wise but fallible men, must be authoritatively binding on successive generations of Christian people. The Presbyterian Church commands influence and respect, and is doing a great work at home and abroad, but it would soon lose immeasurably were it to countenance even an inferential claim to infallibility. This happily it has never been so far left to itself to suggest.

The New York *Independent* has shown a deep interest in the revision movement, and, though strongly favouring it, has freely opened its columns to writers on both sides. It has faithfully and impartially given the facts so that an unbiased reader would be able to have a clear idea of the character and progress of the movement. It has given from week to week in tabulated form the decisions of the various Presbyteries on the question of revision. In the Northern Church there are 213 Presbyteries, including several in the Foreign Mission fields. The latest reports received show that 208 Presbyteries have voted; six declined to vote and five had not been heard from. The result is that 133 Presbyteries recorded their votes in favour of revision and sixty-nine have voted against it. Were all the non-reporting Presbyteries to vote for revision the total number so voting would still be slightly short of the requisite two-thirds.

It is satisfactory to observe that there seems no disposition to push matters with inconsiderate haste. In a question of so great importance and in view of consequences it is wise to hasten slowly. It may be said that the subject has been exhaustively discussed, that little new light is likely to be cast upon it, that there is a decided majority in favour of change, and that time, instead of reconciling differences, may lead to wide and unhappy alienations and deplorable consequences generally. Experience has shown that while churches have been agitated by the discussion of burning questions it is unwise to press too urgently for a decision that even a majority favours. It is less dangerous to let the fire burn out and leave sufficient time for the embers to get so dead that no one, however anxious, may be able to rekindle the faintest glow. Time is favourable to the growth of charity and forbearance. There is nothing so injurious to the accomplishment of a great work as feverish haste.

The General Assembly now in session at Saratoga is at present engaged in the absorbing discussion of the revision question, and from the following report submitted by the committee on Methods of Effecting Changes in the Confession of Faith and the Constitution of the Church, it will be apparent that there is a strong disposition to proceed with caution:

1. That the differences of opinion as to the methods of amendment of the Confession of Faith and the Larger and Shorter Catechism are so marked and widespread that it is unwise to raise the issues involved in the General Assembly.
2. That this Church has always considered the doctrine of such vital importance that changes in the doctrinal standards should be made under greater restrictions than changes or alterations in the form of government, the Book of Discipline and the Directory of Worship.
3. That the methods of doctrinal alteration should be included in the constitution itself and in definite terms.
4. That the Church speaking officially through the Presbyteries can alone determine with authority the questions at issue.

Therefore the committee recommends that the question be transmitted to the Presbyteries, where there shall be added to the form of Government, Chapter XXIII, of amendments providing:

First, for the proposal by the General Assembly to the Presbyteries of amendments or alterations of the form of government, Book of Discipline and Directory for Worship, but that these shall not be obligatory unless a majority of all the Presbyteries approve in writing.

Second, that alterations in the doctrinal standards shall not be proposed to the Presbyteries unless they have been under consideration for one year by a committee of not less than fifteen ministers and ruling elders, not more than two of whom shall be from any one Synod.

Third, no alteration shall be made in the provisions of this chapter for changes in the doctrinal standards unless an overture from the General Assembly submitting the proposed alterations shall be transmitted to all the Presbyteries and be approved in writing by two-thirds of them.

Fourth, the General Assembly must transmit to the Presbyteries any overture submitted to it by one-third of all the Presbyteries.

Fifth, any amendment so submitted and approved shall go into effect immediately after the General Assembly shall have certified the fact. The committee also recommended that the Presbyteries be directed to answer the overture as a whole by a simple yea or nay to be reported to the stated clerk in time to be presented to the next General Assembly.

## Books and Magazines.

**THE WORD OF GOD.** Commended to the Man of God in the perilous times of the Last Days. By Robert H. Mun, Dalmeny Second Edition. (Edinburgh: James Gemmill.) This is a little paper-covered tractate, based on 1 Timothy iii. 16, 17, setting forth in plain language the divine authority, inspiration and design of the Holy Scriptures.

**AN OUTLINE HARMONY OF THE FOUR GOSPELS.** (By Rev. George C. Foley. (New York: Thomas Whittaker.)—To the compilation of this Harmony, Mr. Foley was moved by the fact that for Sabbath school teachers and numerous students of the Bible, larger works are too expensive, and much more elaborate than their necessities require. The little work is contained within forty-four pages, with paper cover and is within the reach of all. It is clear, concise, well arranged and serviceable.

**THE CHURCH IN THY HOUSE.** Daily Family Prayers for Morning and Evening. By Rev. Rufus W. Clark, rector of St. Paul's Church, Detroit. (New York: Thomas Whittaker.)—Though primarily designed for the use of those connected with the Episcopal Church this little manual of devotion is an admirable compilation. It contains morning and evening prayers for a month. They are brief but comprehensive and breathe a fine devotional spirit. A number of short special prayers are also appended.

**SEED THOUGHTS FOR WORKERS "IN HIS NAME."** By Annie Darling. (New York: Anson D. F. Randolph.)—This little book, directly practical in its nature, is written in a spirit of true Christian enthusiasm and devotion. It is designed to help and instruct the "Sons and Daughters of the King." An indication of its character and aim will be gleaned from the mention of the subjects treated. Their titles are: Big Trees From Little Acorns; Sons and Daughters of the King; Preparation for Service; Our Ensign and Colours; Objectors; How to Form a Ten; Suggestions for Workers; Names and Mottoes for Nameless Tens; Gathered In.

**THE OLD AND NEW TESTAMENT STUDENT.** Edited by William R. Harper, Ph.D., Professor in Yale University. (Hartford, Conn.: The Student Publishing Co.)—This valuable monthly gives indications of steady improvement. In addition to the special branches of study it helps to promote, there are valuable papers in the current number that merit attention. Professor Lewis writes on "The Teaching Function of the Christian Ministry," and there is a symposium on "Expository Preaching," to which Drs. Herrick Johnson, A. J. Rowland and J. H. Twitchell contribute.

**LAST WORDS.** Being Sermons preached in Dalmeny Parish Church. By Robert H. Muir, on his retiring from the pastoral charge of the parish after a ministry of forty-five years. (Edinburgh: T. & A. Constable.)—These farewell discourses delivered in the parish church where Dr. Chalmers began his ministry, are interesting as they are able. The first is on "The Converted Man's Trials," based on 2 Cor. xii. 7-9; the second is from the same text and deals with "The Blessed Result of the Converted Man's Trials;" and the concluding sermon has for its theme the apostolic benediction, 2 Cor. xiii. 14. The discourses are methodical in arrangement, scriptural in doctrine and evangelical in tone.

**THE GREATEST THING IN THE WORLD.** By Henry Drummond. (London: Hodder & Stoughton; Toronto: A. G. Watson.)—The Address of Henry Drummond on 1 Corinthians xiii. has had a wide circulation and has produced a profound impression. It is marked by all the clearness, directness and fervour that characterized Professor Drummond's first great work "Natural Law in the Spiritual World." It is true that it has encountered the adverse criticism of some distinguished theologians, but the intelligent reader will judge for himself the justice of the objections that have been brought against it. Nearly 150,000 copies of this little work are already in circulation and it has been translated into several foreign languages.

**H. M. STANLEY, THE AFRICAN EXPLORER.** By Arthur Montefiore, F.R.S.G.S. (Toronto: A. G. Watson.)—The hero of the hour, Henry M. Stanley, is perhaps more talked about and written about than any other living man just now. In this there is nothing very astonishing. A man who displays the energy, enterprise, intelligence and daring of the great African explorer is certain to find a large place in the popular heart. This little work of Mr. Montefiore, whose compact sketch of David Livingstone enjoyed great popularity, gives a well-written, compact and clear view of Stanley's career from its humble beginnings till he starts on his journey "Homeward with Honour." From this little work the reader can obtain a lucid and connected account of Stanley's life and achievements.

**KNOX COLLEGE MONTHLY.** (Toronto: D. T. McAinsh.)—The May number opens with a contribution by Dr. McMullen, of Woodstock, in which he makes several keen but not unkindly thrusts at Professor Campbell's recent paper on "Scholasticism in Modern Theology." There is also an excellent paper by Principal Sheraton on "Bishop Lightfoot on the Christian Ministry." Professor McCurdy gives an interesting biographical sketch of "Franz Delitzsch." There is an exhaustive and thoughtful paper on "The Church and the Labour Question," by Thomas Ritchie, of Belleville, which will repay perusal. Most of the other contents of the number are marked by the raciness and vim usually characteristic of the *Monthly*.

**THE ENGLISH ILLUSTRATED MAGAZINE.** (New York: Macmillan & Co.)—"A Greek Water Carrier" forms the subject for a frontispiece to the May number of the *English Illustrated*. Sir Julian Goldsmid, M.P., continues to give more of the impressions he formed during a visit to this continent. There is no necessity for disputing the fitness of the title he has chosen for his paper "Transatlantic Trifles." There are two very interesting papers—rendered all the more so by reason of the illustrations with which they are embellished—one is "Albert Dürer," by Albert Fleming, and the other "Some School Board Children," with pictures by Hugh Thomson. Archdeacon Farrar contributes a paper on "Fasting." Earl Lytton's "Ring of Amasis" is completed, and a new story "For the Cause," by Stanley J. Weyman, is begun.

## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XIX.—(Continued).

"I had already made up my mind about that: she must not suffer for what she has done for me. 'It will be only for a few days, Agnes,' I told her. 'I am sure God will forgive me, and when you are at rest, I will tell Father Ambrose everything.'"

"He will be very angry; what will they do to you?" she asked.

"I told her that at least they could not separate me from the truth, and that I could never be unhappy with that, but she was not satisfied. 'They will be very cruel to you,' she said; 'I cannot leave you to suffer, Sister Marguerite. You must try and make your escape. Perhaps you have friends, mourning over you, even now.'"

"I would not know where to look for them; I have never heard my mother's name," I told her, but she insisted: "You could go to my mother, then. If she could know I had kept the faith, and taught you to love it, she would be very happy, and she has had so much sorrow. Promise me, you will at least make the attempt, before you tell Father Ambrose. If you fail, you will be no worse off than before. I had no power to refuse her anything, though I reminded her sadly that, even if I could escape from the convent, I knew nothing of the country and how to find her friends. But that did not seem to worry her. 'God will help you,' she said, and I saw she was too near the hour when she would leave all cares behind, to comprehend any earthly difficulty. I did not dare to be much with her during the day. I was so much afraid they would find out she was going and torment her at the last. But when I crept to her cell that night, she did not seem to have missed me much. 'I have been asleep, and I have had such happy dreams,' she said; 'I thought my mother was here,' and soon she was asleep again, holding my hand." The speaker paused, and stooping, laid her soft cheek against the mother's trembling hands. "I thought of you, through those long hours as I watched. It was you who had the best right to be there; and when she woke, she fancied it was you beside her: she had forgotten the convent, and thought herself up here on her moss pallet in the hills.

"The cave is very light, and it looks larger than it ever did before," she whispered. "The moon must be very bright, my mother, and I hear singing. Where can it be?"

"It was a cloudy night, and the air was as still as death: I could not answer her. Her voice was fainter when she spoke again.

"The light is growing brighter. Is it morning, my mother?"

"I had lifted her in my arms, that she might breathe more freely.

"'Nearly,' I told her, she would not have much time to wait.

"Then put me down again," she murmured, "and turn my face to the light. I would like to see the day break." And before I could lay her head upon her pillow, she had seen it—but not here!"

There was a long silence. The ruddy firelight showed tears on strong men's faces, but comfortless grief on none. Marguerite's head was resting on Madame Chevalier's shoulder. At last Rene spoke.

"We have not yet heard how you made your escape." Marguerite glanced at Joan.

"Part of it is not to my credit, Master Chevalier," said the farmer's wife; "but for that reason, I had best tell it myself. I held out for a month, beaten and starved, in the dungeon where they kept men, and then I gave in. I thought God would forgive me for the weakness of the body, but oh! I had no peace after that, and when I heard that our gentle Mistress Agnes had kept the faith to the last, I was more miserable still. There was a great stir in the convent when it was known she had died without confession, and that Sister Marguerite had been with her, but had given no warning to the sisterhood. She will never tell you about it herself, but she suffered many things, I can testify, for our dear young lady, and my heart went out to her for it, even though I did not know at first that she loved the truth too. One day as she passed by when I was scrubbing the floor, she spoke a kind word to me, and my sore heart overflowed, and I told her about the little ones I had left in the hills. She said nothing more then, but that night she came to me, and told me that she loved the truth too, and wanted to leave the convent, and that, if I would help her to find Madame Chevalier, she would take me with her. You can guess what answer I made to that. She had her plan already, and two nights later, we broke a bar in our window, and tying a clothes-rop to the sill, let ourselves down to the road; but we might have failed to reach here after all, if it had not been for my friend, Master Pepin, who found us this evening buried in a cave by some miserable dragoons."

"Tut! say no more about that," interposed Pepin cheerily. "And now, friend Joan, I read in thine eye thou art longing to be on the road once more. Thou wilt not have much farther to go; Marie and the little ones are in a cave scarce a mile farther up the mountain, and I stand ready to accompany thee. Ah, I thought thou wert wearing thy heart out!" as the mother sprang with a glowing face to her feet. Her farewell of Marguerite, however, was not taken without tears.

"You must let me bring my man and the little one down to thank you for yourselves," she whispered, "and if we ever have a roof over our heads again, mademoiselle, our home is yours."

"Nay, God has given Marguerite to me," interposed Madame Chevalier tenderly, and Marguerite looked up into her face and smiled.

## CHAPTER XX.

## "MANY WATERS CANNOT QUENCH LOVE."

Eglantine was the first to rise the next morning: she was standing at the entrance of the cave, watching the winter sunrise flame up from behind the misty peaks, when she became aware of Rene standing beside her.

"It is a day which the Lord hath made. We will rejoice and be glad in it," he said reverently, and she knew that he

was thinking of the light that had come to the young nun, and the morning into which Agnes had passed. Her eyes filled with tears. Would any message ever come to her out of the awful darkness into which Henri had passed, and would it be such a message as this?

Rene was looking at her searchingly. "Eglantine," he said hesitatingly, "I have something to tell you. I do not know whether it will comfort or distress you." Then, as she looked up quickly: "My mother says you have begun to think that Henri has been released from his sufferings. I have reason to believe that he still lives."

"Still lives—Oh, Rene!" The glory flaming up into the winter sky was less beautiful than the rush of joy and hope into her face.

"Have you seen him, or heard from him? Tell me quickly. Will I ever look into his face again?"

"Calm yourself, my sister! I have obtained only the faintest clue, and though it has convinced me that he is yet alive, it affords no hope of anything else."

"But that is much—so much to me," she sobbed. "Oh, Rene, my faith is not as triumphant, my love is not as unselfish as yours. I deceived myself, when I thought it would be a comfort to know that he was at rest. It is like being taken out of a grave myself only to know that he breathes the same air, looks up to the same stars that I do."

Rene drew her hand through his arm, and led her a few steps beyond the cave. "I would have told you last night, if I had known it would be so much to you," he said penitently. "I have neither seen or heard from your husband, but you shall judge for yourself whether my suspicions are well-founded. In my dungeon at Toulouse I found your name cut over and over in the rocky wall. I told myself that it was a coincidence, and that I had no right to build on it; but when I found others, equally well known: 'Beaumont,' 'Agnes,' 'La Petite Gabrielle,' I could no longer doubt. There was but one hand that could have linked those names together, and left the imprint of its love upon the stone. I said nothing of the inscriptions on the wall, but I tried cautiously to find from my jailers who had been the former occupant of my cell. At first vainly. The chaplain professed ignorance. The turnkey bluntly refused to be interrogated. At last, a simple, lay monk, who waited on me when I was sick, was induced to speak. Henri had won his heart—as he could win every heart that was not utterly bad or callous to the last; however, my friar-friend would never be induced to mention the gentleman's name; but I could not doubt his description. Monsieur, he said, was tall and handsome, with an eye that went straight through your soul, and a voice that made you long to do him a service. In his delirium he had often talked fondly of his wife and babe, and some one whom he called Agnes. He had never wavered in his faith, though often put to the extremity of the question. The patience with which he bore his injuries was wonderful. He rejoiced that he was counted worthy to suffer, he said. One day, he had a visit from a kinsman, a soft-stepping, soft-speaking gentleman, my old friend said, but it did not seem a happy one. Monsieur looked worn and white after he left, and the kinsman never came again, and from that day monsieur grew weaker and weaker, until at last the leech of the prisoner said he would die, if he did not have change of air and some respite from his sufferings, so they had taken him away, a few days before I came."

"Where?"

"It was not easy to find out. My old friend first said that he did not know, then admitted that he dared not tell. It was not until I had received my sentence and he thought there was no possibility of my ever making use of the information, that he consented to name the tower of constancy—the fortress of Aigues-Mortes."

"The most impregnable fortress in France!" she echoed.

"Yes," with quick comprehension. "I warned you, Eglantine, that there was nothing for you to hope for. Yet I could not rest in my fetters while I had this ray of tidings for you. I think, if it had not been for that, I could never have caught at the freedom I could not share with her." His voice broke a little.

She held out her hand to him gratefully.

"Yet you came home to find she was free before you," she whispered. "God was better to you than your fears, Rene."

"He has done for me more than I have ever asked or thought," he answered in a suppressed voice, and turned to walk back with her to the cave.

"You have not told me why you did not bring Jean with you," said Eglantine.

"He could not be induced to return to the place which he left with his wife and child. He broke away from me as soon as he reached the hills. But he will die before he will suffer himself to be taken again."

"I wish I could see him; I believe I could say something to comfort him. Did you tell him about Henri?"

"Yes. It was the only way I could rouse him to help me in my attempt at escape, but the old apathy settled upon him as soon as we were free. He has not been quite right since his sorrow."

Henri's wife did not answer. A vague plan was beginning to form itself in her heart, but Rene had already done too much for her: she would not voice it to him.

"Come and look at Antoine," she said, as they re-entered the cave. "He has never left his pallet since the night of the preche and the joy of your return, and the tidings from Agnes has been too much for him, I think."

The old servant lay as if asleep, as they approached him, but at the first touch of Eglantine's hand, he opened his eyes.

"Ay, ay, mademoiselle," he said in a tone of alacrity. "The captain has already given the order. The horses will be ready in a few moments."

He made an attempt to rise, and apparently unconscious of his failure, lay back smiling on his pillow.

"It is that way almost all the time now," whispered Eglantine. "He seems to think himself back in the old castle in Bearn, with my father and his sister."

"He is within sight of home," answered Rene softly, as he laid the withered hand back upon the pallet. "Antoine, my old friend, do you not know me? Are you not glad to see me home again?"

But Antoine did not hear. His eyes were dilated; with a shaking finger he pointed to some object behind him. Rene and Eglantine turned hastily, and saw Marguerite, with little Gabrielle in her arms, a few paces away. The young nun stood where the light, coming through a crevice in the rocks above, fell full upon her face. The soft rings of auburn hair

upon her temples gleamed with gold. The tender eyes she lifted from the child's face were blue as the winter sky without.

"My lady! my lady!" cried the old man in sudden rapture, stretching out his hands. "Have they given the little one back to you, or has it all been an evil dream?"

Trembling from head to foot, Eglantine went up to Marguerite.

"He has taken you for my mother, who died years ago. Come, and speak to him," she faltered.

And Marguerite came, and stood beside the bed.

Antoine's gaze was still riveted upon her face; drops of joy glistened upon his cheeks.

"I thought you would not forget the old man in his weakness and pain," he murmured. Then with a sudden change of tone, a swift brightening of the eye: "Give yourself no uneasiness, madame. Nannette and I will attend to everything. You have only to be quiet, and trust to us."

"He has gone back to that sad return from Flanders," whispered Eglantine, and laid her cool hand upon his brow. "Antoine, you have been dreaming. Have you forgotten that we are in hiding in the hills? This is not my mother, but the nun who brought us the news about Agnes."

A troubled look crossed the wrinkled face.

"Not my lady," murmured Antoine; "yet the same hair, the same eyes, the brow like a Madonna—I cannot understand."

"Do not try," interposed Rene gently. "Your mistress shall watch beside you while you sleep, Antoine. When you wake, it will be clearer."

His glance told the two women that the waking would be on the other side of the mystery. But he was mistaken.

Half an hour later, as they sat watching beside him, a sudden quiver ran across the old face. The dying eyes once more unclosed, this time, with a look solemn and far, as though Antoine had already caught a glimpse of the invisible.

"You are our little Mademoiselle Mignonnette!" he said in a clear voice, looking up at Marguerite. "Lord, now lettest Thou Thy servant depart in peace." He reached out for her hand, but before he could raise it to his lips, he had passed, smiling, into the Presence, where there "is neither sorrow, nor sighing, nor any such thing."

"I would like to tell you about my mother, here!" Eglantine whispered an hour later, when she and the nun stood once more looking down on the shut eyes and folded hands. And there, in the old cavern, beside the dead, with little Gabrielle looking up wonderingly into their faces, the story Nannette had told beside the firelit hearth to the happy child, was told once more.

The other members of the refuge household gathered silently about during the recital, and there was a moment's tender uncertainty at its close. Then Marguerite lifted her face from her hands. The colour was fluttering in her cheek. Through the great tears that filled her eyes a new soul was astir.

"Have you ever heard anything of—your sister?" she faltered.

Eglantine had risen to her feet, and was holding out her hands.

"I believe I have found her!" she cried joyfully, and the next moment they were in each other's arms.

"If it was my mother who gave me to you, it was God and Agnes who have sent Marguerite," Eglantine said at last, smiling up into her foster mother's face. "She will be a far better daughter to you than ever I have been, aunt Monique."

But Madame Chevalier shook her head.

"You are my joy and crown, Eglantine!" she said tenderly, yet her lips quivered, as she kissed Marguerite. "I am almost selfish enough to wish that I were the only one who had a claim upon you," she murmured. "I fear your grandfather will not be willing to let you stay with me always."

Marguerite's face was still flushing and paling.

"I can scarcely believe it yet," she said tremulously. "Are you sure we are not making a mistake—that we do not build too much on what may be only an accidental resemblance?" But when she heard of Madame Chevalier's interview with Father Ambrose and her confessor's evasion of the direct charge, her doubts vanished.

"I know him so well—he would have denied it at once, if he could," she said, and from that hour accepted her new ties without demur. But when Eglantine would have called her by her childish name, she shook her head.

"I like best the one by which Agnes called me," she said in a low voice. And that evening, when Antoine had been laid beneath his winding-sheet of snow, and the circle sat hushed, though not sorrowing, about the cavern-fire, she drew a book from her sleeve.

"It is the Latin Gospel I found in the convent library," she explained briefly, and then she showed them between the leaves a shining curl. "It was she who brought me the light, who taught me that God was love. You will not blame me if I always love her best?" she pleaded.

Her sister smiled through her tears.

"I can only love you better for loving Agnes," she answered.

Rene reached out his hand for the book. When he handed it back there was a tear gleaming on the sunny tress. But a moment later, Eglantine saw him whisper with his mother, and rising, go into the little niche, which Agnes had called her chamber. When he came out, he had his sister's Bible.

"I think she would like you to have it," he said, putting it into Marguerite's hand.

Eglantine thought she had never seen a softer light upon his face.

It was their last night in the old cavern—hallowed by the feet of those who would no more go in and out among them.

The next day, instead of the weekly basket of provisions, came a letter from M. Laval to Eglantine.

(To be Continued.)

All the electrical experts, as well as the street railway managers, agree that the storage-battery system of applying electric power is the most desirable, and the conviction prevails that the perfection of this "ideal" system is only a question of time. An engineer has calculated that to construct a cable system of ten miles, with fifteen cars, would cost \$840,000, an overhead electric system, \$190,000, and on the storage-battery system, \$175,000.—*Buffalo Commercial*.

## IN SILENCE.

There is no stir of any living thing  
To break the rapture of this holy peace,  
All harsher things have found a quick release,  
And with my soul I converse whispering.  
Without the threshold grief may wait in gloom,  
The door is locked, the key is laid away;  
None but we two are in this quiet room,  
In sacred silence at the close of day.  
What dost thou fear, my soul, in trembling so?  
We are alone, no harm can meet us now;  
We need not mark the hours as they go—  
Be glad, my soul, and raise thy drooping brow,  
That I may stoop and press thereon a kiss,  
To thrill my being with immortal bliss.

—B. F. D. Dunn, in *The Week*.

## RUDYARD KIPLING.

Two small rooms connected by a tiny hall afford sufficient space to contain Mr. Rudyard Kipling, the literary hero of the present hour, "the man who came from nowhere," as he himself remarks, and who a year ago was consciously nothing in the literary world, though even had he died then his works must have lived and spoken to posterity none the less. A short, but broadly figured man, dark, with blue eyes and a resolute jaw, still quite young—he is not yet twenty-five—but with a face on which time and incident have prematurely traced many tell-tale marks, meets you on the threshold, and looks at you somewhat cynically through his spectacles with divided lens. He is in working dress—a loose dark suit buttoned high to the throat like a workman's blouse—and wears a tassel-less scarlet fez, which he has a habit of thrusting backward, as though to ease his brow from even this slight restraint; and he seems disproportionately pleased when you beg that he will not lay aside the pipe, which you can see at first glance is a tried familiar friend. The room you have invaded, which is spread with soft-tinted Persian rugs and ancient prayer carpets, and is papered in a dull green, with gold which has lost its pristine brightness, is dim also with smoke; but as this clears away through the open door, you can see that the pervading sobriety of hue is relieved by touches here and there of vivid colour. A tall Japanese screen, with a grotesque design of dancing skeletons, stands between two windows, and on the sofa is spread a large poshiteen rug, bordered by astrachan, and embroidered in rich yellow silks; while on the walls hang pictures of military subjects, which Mr. Kipling treasures highly, and in which he invested "to prevent him from feeling home-sick," as he says, with one of the boyish smiles that at times break through his almost melancholy expression. Above the mantelpiece are a sample of the new magazine-rifle, and a box of black Indian cheroots, and on the sideboard stands a mighty tobacco-jar, this being flanked on either side by a whiskey decanter and a siphon of soda-water, unfailing reminders of days spent in India, sometimes in the lap of luxury, but often exposed to the climatic terrors of blinding sunshine and dry hot winds, which Mr. Kipling so graphically describes in many of his books. Just above this hangs a rack of pipes, beside a map of Afghanistan, while a battered despatch-box, which has been all round the world, a pile of scrap books and old *Illustrateds* of the Mutiny and the Crimea, and a bundle of fishing-rods complete this much of the surroundings.—*The World, London*.

## THE NAMING OF NOVELS.

Even the undaunted Dumas, who tackles history more directly and more at large than Scott ever chose to do, calls his famous book not after Richelieu, Mazarin, or Lewis the Fourteenth, but after the "Three Musketeers." That is an admirable title by the way, so mysterious and suggestive. There is always something fascinating about numbers in titles, and here the title is none the less admirable that the musketeers were in fact not three but four, and that the fourth was the best of the bunch, the immortal d'Artagnan. But if Constable did Scott a bad turn over "Kenilworth," he made amends by getting "Herries" changed to the high-sounding romantic name "Redgauntlet." "Herries" would have served, but it is not the pleasant mouthful that "Redgauntlet" is. Indeed as the *Waverley* Novels are the best of all romances, so their names are the best of all names. "Waverley," "Old Mortality," "The Heart of Midlothian"—they are perfect. Scott's answer to Constable put the wisdom of the thing in a nutshell. His titles arouse curiosity without discounting it; they are distinctive and appropriate, come trippingly off the tongue and satisfy the ear, and have withal a twang of romance about them. Scott, of course, besides his genius, had the advantage of coming early in the day, and had no need to shout to make himself heard amid the din of a crowd. Miss Austen died only a very few years after Scott turned from poetry to prose romance, and Lytton was only beginning to write as the wonderful *Waverley* series were drawing to a close in stress and difficulty. Most novels naturally derive their point and principle of unity from the character or career, the action or passion of some one among the personages. And the name of the person, as Constable urged rightly enough, supplies the natural name for the book. Accordingly among the myriads of works of fiction this form of title is out and away the most common.—*Macmillan's Magazine*.

## THE MISSIONARY WORLD.

## THE IMPORTANCE OF MEDICAL MISSION.

The amazing importance which Medical Missions are assuming in these days is not, after all, any mystery. The body interposes, in a double sense, between the missionary and the soul he seeks to save. It is like a threshold, which must be crossed before we enter even an open door. The wants and woes of the body are even more prominent and pressing than those of the soul. They stand out boldly; the grosser senses take cognizance of them, even when the finer senses, which discern good and evil, not being exercised, become hopelessly dulled and blunted. Many a man who has no sensibility as to his own sin and guilt and lost condition, is keenly alive to his bodily pains and the penalties of violated organic laws. Hence Christ gave heed to the bodily needs and ills of men; He fed the hungry, healed the sick, relieved the suffering, and it was all with an ulterior purpose, and on the way to its accomplishment, namely, the healing of a sin-sick soul. He had, no doubt, the keenest sympathy with even the physical ills of humanity, and He sought to reduce the measure of bodily suffering. But beyond this was a higher, grander service—to give holiness, which is, after all, only wholeness to the spiritual nature of men.

It is curious to observe how closely allied are physical and spiritual ills and ailments. In heaven "the inhabitants shall not say 'I am sick,'" for sickness and sin are so inseparable that where no sin is no sickness can be found. Our Lord hints at the kinship between diseases of the body and of the soul when He says, "They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance." St. Ambrose calls the eighth chapter of Matthew *scriptura miraculosa*; it follows the great Sermon on the Mount, which was the utterance of words such as never man spake, by a record of works such as never man did, as though to indicate and vindicate Messiah's claim to speak with authority, original and underived. Surely it is by no accident that, in that one chapter, Matthew groups together four representative cases of disease, viz., leprosy, palsy, fever and demoniacal possession, and, in connection with their healing, quotes Isaiah, "Himself took our infirmities and bare our sicknesses." It is a well-known fact that to the Jew, these and other diseases were typical in character. The Hebrew mind regarded leprosy as the walking parable of sin, guilt, and judgment. Palsy was an object lesson on the impotence of the sinner—lost power for good, a crippled will, an inert conscience. Fever stood for the unnatural heat of inflamed passion, lust, carnal desire—with the delirium or virtual insanity by the morbid excitement of evil desire and unholy anger; and one possessed by a demon naturally suggested a soul entirely enslaved and controlled by Satan. Our Lord distinctly declared on one occasion that His exercise of healing power was designed to be evidential—a proof of His love, power and authority in a higher sphere. "But that ye may know that the Son of Man hath power on earth to forgive sin—then saith He to the sick of the palsy—arise, take up thy bed," etc. And what a vindication and illustration that was, of such power, when he cured and healed men of divers diseases and torments! He who could cure leprosy and palsy and fever, and restore the maimed, and exorcise demons—could He not purge the guilt, remove the impotence, subdue the rage of sin, and even give back to spiritual power, and cast Satan from his throne in the soul?

The resemblance between sin and sickness is a curious study, and suggests almost an analogy. Life is a tripod and stands on three legs—the brain, the heart, the lungs. If death comes by the brain, it is coma; if by the heart, syncope; if by the lungs, asphyxia. How closely spiritual disorders are akin to these! How large a part of sin and alienation from God may be traced to, or manifested in, a disordered mind, whose thoughts and conceptions of divine things are beclouded, confused, abnormal, wicked! How much more may be connected with affections that are hopelessly astray, love turned into hatred, rebellion displacing obedience, and treason loyalty. And how often does the very power to inspire the atmosphere of holy things, and live thereby, seem gone—prayer is no the instinctive utterance of the child crying to a Father in the hour of need!

Oh for some medicine to give clearness to the soul's brain, to strengthen and regulate the action of the spiritual heart, to quicken and energize the respiration of the spiritual lungs, and to give a normal digestion to the food on which all higher life depends for nutrition!

It is very noticeable that Medical Missions have proved the last, and not the least important and valuable, of the keys by which God has unlocked, and is now unlocking, the doors of Hermit nations. Prominent among the marks of the curse that rests upon heathenism and paganism is this, that the most absurd, pernicious, and even cruel notions obtain as to the nature and consequent treatment of disease. Bodily ailments are held to be the result of malignant spiritual agencies, witchcraft, etc. Hence the medicine man, with his absurd methods of detecting the source of the malign influence, and removing or antidoting it. In Africa the suspected witch must swallow the poison draught. If it operates on the one hand as an emetic, or on the other as a cathartic, it is a sign of innocence or of guilt, as the case may be; and as the medicine man knows that the result of its administration depends on the strength and quantity of the dose, he can dispose of the suspected party as he pleases. There is an amusing story told, in a book on the Congo, of a hydraulic press

introduced into the country for manufacturing purposes, which the natives suspected of being endowed with supernatural powers, and which they wished to test by the tangena draught; but, as it had neither stomach nor bowels, it was difficult to see how either vomiting or purging could be secured, and the test had to be abandoned.

This may amuse. But the whole subject is fraught with painful interest. The sufferings of the people in the Lao's country from the native "physicians" and their methods of treatment, cannot be believed except upon the most reliable testimony. When I heard the first statement from a medical missionary of what he had seen himself, I said such facts should be "written in blood and registered in hell." Decoctions of most repulsive sorts, operations the most cruel and torturing, remedies the most absurdly unnatural, all calculated to increase, if not engender, disease, abound even among tribes that might be supposed to be comparatively intelligent and civilized. And where there might be no spiritual results to be hoped for, as a mere matter of humanity it would be worth while to undertake to introduce a rational and scientific treatment by medicine and surgery, if only to diminish in some measure the temporal suffering of poor, deluded human beings.

But, as I have hinted, greater results are attained. God puts scientific medicine into our hands as the key to unlock closed doors to the unevangelized nations. Now, many a man has gone into a hitherto closed village or community by the simple process of vaccination, or by a successful interposition in cases of epidemic diseases, like scarlet fever, measles, etc. We have known a simple operation for the removal of a Christian surgeon. The fact is now universally known that Korea was unlocked and its hermit seclusion broken by Dr. Allen's successful treatment of wounds received in the civil war of Seoul. The nephew of the reigning monarch, Ming Yong Ik, chanced to be among the wounded. Dr. Allen found the native "surgeons" trying to staunch the flowing blood by pouring in melted wax. He at once interposed, caught up and tied the arteries and sewed up the wounds, using all the best appliances of bandage and balm and lotion and antiseptic wash, and such was the success of his treatment that the Emperor said he must have such medicine and surgery in his own dominions. Hence came the Royal Hospital, with Dr. Allen at its head, and the introduction not only of rational and scientific medical and surgical practice, but of the Gospel of the Occident within the long closed gates of Korea. Thus, in many instances, God has put medical missions into our hands as the potent key to unlock long barred portals opening into the territory of heathenism and paganism.

Dr. Burns Thomson tells an amusing story of one of his earlier encounters with a very pronounced specimen of physical womanhood, who approached him with her red arms akimbo, ready for a muscular demonstration of her disapproval of his house to house visits. He was then but a student, seeking to do good among the destitute, degraded classes of the city population; and this broad-shouldered, deep-chested giantess, flushed with anger at his intrusion upon her premises, seemed to threaten her somewhat frail visitor with annihilation. Looking into her face, he ventured to remark that he thought she looked like one who was scarcely well, and thus evoked a confession that she was suffering from some physical disorder, a torpid liver, etc. He put on an air of confidence, and said he thought he could administer a simple remedy that would relieve her, and by a penny's worth of castor oil purchased both her good will and everlasting gratitude. The young man was wise enough to conclude that if such a simple prescription, from a novice unacquainted with the mysteries of medicine, could open the door to a human heart, a wider familiarity with the healing art might introduce him to many a heart and home among the unsaved heathen. And hence his career as a medical missionary.

Upon the matter contained in the report I have not thought necessary to touch, inasmuch as the report itself is in all your hands, and, like the mouth of a famous orator of America, Henry Clay, it "speaks for itself." But I may advert, briefly, to the pathetic fact that it is given to Edinburgh and its Medical Missionary Society, to send medical missionaries to Damascus, where Saul the persecutor had the scales fall from his eyes and began to preach the healing Gospel; and to Nazareth, that despised city of Galilee, from which the "Carpenter's Son" went forth to heal human bodies and to cure human souls by His all-powerful touch and word.

We have been reminded that the jubilee year of this organization is near at hand. Would it not be well to hasten that jubilee—and without waiting for a twelvemonth or more, enable them to sound the trumpet of their jubilee, by delivering them from their present inadequate and narrow quarters, and by giving them enlarged premises and facilities for their noble work? A society, so blessed of God, the pioneer in such heroic Christian service, should have the noblest support which we can give it, and I affectionately commend it to your sympathy, your prayers, and your alms. May God crown all the labours of this society with His richest blessing, and make its Missions a benediction to all lands!—*Missionary Review*.

The receipts of the American Board of Foreign Missions to the 1st of April, seven months, amount to \$379,507, which is \$123,078 in advance of the same period of last year. Of the total \$247,281 comes in donations and \$132,226 in legacies. The increase in legacies is more than \$92,000, in donations upwards of \$10,000.

## Ministers and Churches.

THE Rev. C. W. Gordon, it is understood, has accepted an appointment to Banff, Alberta, and will set out for that place in a few weeks.

THE Rev. D. M. Jamieson has arrived at Newdale from Montreal; he is to succeed Rev. John Mowat as Presbyterian minister there.

THE Rev. Robert Wallace has removed from 256 Spadina Ave. to 402 Huron Street, Toronto, to which address all communications should be sent.

THE Rev. John Fairlie, late of L'Orignal, has received a unanimous call to Lansdowne, Fairfax and Sandilay, a congregation in the Kingston Presbytery.

THE Rev. J. McMillan, who is giving up the pastorate of the Presbyterian church in Glanville, has received and accepted a call to Hawlock, near Peterboro.

THE Rev. D. McRae, Victoria, B.C., with his bride, received a cordial welcome home and was presented with a congratulatory address which he appropriately acknowledged.

THE Mission Band of St. Andrew's Church, Perth, have again undertaken to pay the expenses of Mr. John A. Sinclair, who has gone as a missionary for the summer to Revelstoke, B.C.

THE Rev. James Ross, Perth, has a summer's leave of absence in order that he may take a trip to Europe for the benefit of his health. His pulpit will be supplied by Mr. Graham, a student from Queen's.

THE Rev. C. B. Pittlido, of San Rosa, California, will visit Halifax in the course of a few weeks. He is attending the meeting of the General Assembly of the Presbyterian Church of the United States at Saratoga.

THE *Berlin Telegraph* says: The Rev. J. A. McDonald, managing editor of *Knox College Monthly*, preached two able, eloquent and very practical sermons on Sabbath last in St. Andrew's Church to highly appreciative audiences.

IN St. Andrew's Church, Guelph, on Sabbath evening week, the Rev. J. C. Smith, B.D., formally inducted the following members of the church to the eldership: Col. Higinbotham, Major Davidson, Capt. D. McCrae, Messrs. T. M. Till and N. Maclean.

AN address was presented to the Rev. W. J. Drummond, B.A., accompanied with a beautiful Oxford teachers' Bible by his Bible class and Sunday school at Alice, where he laboured with so much acceptance. During the few months he spent in that field forty members were received into the church.

IN the absence of Rev. G. M. Milligan, the pulpit of St. Andrew's Church East, Toronto, was occupied at both services last Sabbath by Rev. Alfred Gandier, Brampton; West Presbyterian Church, which is at present without a pastor, was ministered to by Rev. M. L. Leitch, of Elora, and next Sunday the services will be conducted by Rev. Isaac Campbell, of Listowel.

THE Rev. James Carmichael, for the last thirteen years in charge of the flourishing Presbyterian congregation at Columbus, preached his farewell sermon on Sunday week. He has left for Regina, where he received a call which, he says, he felt bound to accept. He was beloved by all, and received a testimonial and purse of \$100 on his retirement. Mr. William Smith, M.P., is a member of this congregation.

ON Thursday, May 1, the ladies of West Fort William congregation held a sale of fancy and other work made up by them during the past three months. The sale was well patronized and a great success. Ice cream and cake were served during the evening. The proceeds amounted to a little over \$105. Great credit is due to the few ladies who have worked so faithfully during this latter half of the winter, and who have always taken so active a part in the work of the church. The ladies of the East Fort purpose holding their sale about the 23rd of the present month.

GEORGE MUNRO GRANT, son of Principal Grant, died last week after a severe illness. He was a youth of amiable disposition and bright promise, and was beloved by all who knew him. The following has just been received for publication: The Moderator desires to return heartfelt thanks to his friends and brethren who have telegraphed or written kind messages of sympathy with him in his recent sore family bereavement, and more particularly to the Synod of Toronto and Kingston for its expression of much appreciated sympathy through its Moderator, the Rev. Mr. Abraham.

TO PRESBYTERIANS EAST OF TORONTO.—Ghasu B. Howie, late of Syria, now of Brussels, Ont., D.V., is to be in Presbyteries east of Toronto next August and September. Friends wishing him to preach or lecture please write soon. For Sabbath services Mr. Howie looks for no pecuniary remuneration beyond fares, but in case of week evening lectures where fees are charged to the audience he expects a share of the proceeds. Subjects as follows: 1. "Lebanon and my School-days;" 2. "Bethlehem to Jerusalem;" 3. "Marriage Customs in the Orient;" 4. "Mission Work in Turkey."

A SACRED concert was held in the Presbyterian Church at Fort William on Thursday, May 5, in aid of the debt on the new church. A very excellent programme was given by a number of the ladies and gentlemen of Fort William and Port Arthur. One great attraction of the programme was three readings to be given by Miss Agnes Knox, the celebrated Canadian elocutionist from Toronto. A special train was engaged for the evening to run between West Fort William and Port Arthur. There was a very full house, and the concert was a grand success. The proceeds amounted to about \$80.

THE *Kingston News* says: Principal and Mrs. Grant have suffered severe affliction in the death of their youngest son, George Munro, which occurred Wednesday week after a prolonged attack of typhoid fever. He was an exceedingly bright lad, and a great favourite with all his playmates, as well as with his older friends, the students of the University, who always had a pleasant word for George, or a romp with him as they passed to and from class. The little sufferer made a brave struggle for life, and for some days had been in a very low state. The numerous friends of the Principal and his estimable wife will feel deep sympathy with them in their heavy sorrow.

THE *Amherst Observer* says: The Rev. W. J. Drummond has resigned the charge of the Presbyterian congregation in Alice, and has gone to New York, where he will study medicine during the summer. The object is that he may be the better fitted for entering work in the foreign missionary field. Mr. Drummond expects to sail in September for Siam, sent there to labour by the American Presbyterian Board. Mr. Drummond is full of zeal and intense earnestness for the furtherance of Christ's kingdom, and we expect to hear of his success in the foreign field. Mr. Kellogg, a Presbyterian student from Spencerville, will take charge of Presbyterian work in Alice. It is expected that he will be there on Sunday next.

THE anniversary tea meeting in St. Andrew's Church, Nairn, was a complete success. The balance of receipts over expenses goes to the Woman's Foreign Mission Society. Rev. Mr. Anderson, the pastor, occupied the chair in his usual happy manner, and said he hoped similar meetings would take place frequently. Rev. Messrs. Ballantine, of Ivan, and Pritchard, of Forest, gave interesting addresses. Music was rendered by the Nairn choir, Miss McInroy, organist, by the East Williams quartette club, and Ailsa Craig choir. Mr. William McKay also sang very entertaining solos. Readings were given by Mrs. A. C. Stewart and Miss McInroy, teacher at Nairn, and a very pleasant evening was spent.

THE *Presbyterian Witness* says: Word has just been received to the effect that Wm. C. Morton, youngest son of our missionary in Trinidad, in last Christmas Cambridge local examination, matriculated with honours, thus gaining a scholarship of \$250. Master Morton was under fifteen years at Christmas. Had he been eighteen the marks he took would have entitled him to \$750 a year for three years at a British university. Our readers will perhaps remember that his brother, Arthur S. Morton, took the same minor Exhibition at seventeen years of age, and at eighteen took the full Exhibition under which he is now studying at the University of Edinburgh.

THE congregation of Nanaimo, B.C., has extended an enthusiastic and unanimous call to the Rev. Dr. Kellock, of Spencerville and Ventnor, within the Brockville Presbytery. At the request of the people he visited them, spending three weeks in looking up every family and communicant in connection, and held communion service before leaving, when twenty-five new members were added to the communion roll. This congregation until quite recently was under the control of the Colonial Committee of the Church of Scotland, but about six months ago united with our Canada Presbyterian Church, and are in full sympathy therewith. Should the call be accepted, the congregation confidently anticipate much prosperity and progress.

THE anniversary services at St. Paul's Church, Peterboro', attracted immense congregations both morning and evening. It had been announced that Rev. Principal Grant, of Queen's University, Kingston, would preach the sermons, but at the last moment the reverend gentleman was prevented from fulfilling his engagement by the illness of his son. In his stead came Prof. Mowat, of Queen's University, a brother of Ontario's premier, and the large congregation which he faced on both occasions listened to an able discourse. The singing by the choir, which is always excellent, was unusually well prepared, and the anthems in the morning and evening were rendered with good effect. In the evening Miss Jones and Miss Sophie Cameron sang the solos in good voice. Prof. Mowat took for the basis of his evening discourse Matt. vi. 28.

THE Rev. Alex. MacDonald, who visited Canada in 1885 as Deputy to the General Assembly from the Free Church of Scotland, intends spending his holidays, this year, in Canada. In a letter just received by Dr. Cochrane he says: "I intend to spend my holidays in your country this summer again, and would like to preach to my countrymen during my stay, especially the Gaelic speaking portion of them, and would also like to be guided by you as to where my services would be most needed. Five years ago I preached to the Highland colonists at Ripley, Ontario, and Lingwick, Quebec, and, as I have distant relatives in both these districts, I intend to visit them again." Mr. MacDonald leaves Glasgow for New York on the 20th June, returning to Scotland in August. Brethren who desire a visit to their congregations from Mr. MacDonald should write direct at once to him—Free Church Manse, Ardelach, Nairn, Scotland, or Dr. Cochrane will receive applications and forward them.

THE Rev. C. W. Gordon, who with the other members of the family had been suddenly summoned to Toronto to the deathbed of his mother, the late Mrs. Gordon, of Harrington, found waiting him on his return home an address from the Young People of the congregation of Harrington, of which Mr. Gordon has had charge for the winter owing to the illness of his father, Rev. D. Gordon. The address expressed the deep sense of indebtedness felt by the Young People to Mr. Gordon for his labours among them, their appreciation of his pulpit ministrations and of his work in the Bible class, their admiration of the ability and patience shown in his training of the singing class, and their high esteem of his manly, kindly Christian character. The address contained a touching reference to the death of Mrs. Gordon, bearing testimony to her self-denying labours and her noble Christian life, and sympathizing with Mr. Gordon and the family in their great loss in which they as a congregation shared. Accompanying the address was a purse of \$55.

AT the farewell social tendered Rev. L. H. Jordan, B.D., by Erskine Church congregation, Montreal, on the evening of the 5th inst., Mr. A. C. Leslie, President of the Board of Management, occupied the chair. The programme was chiefly musical and the selections rendered were of a high class and of a most appropriate and attractive character. Addresses expressing regret at the severance of the pastoral tie, testifying to the strong feelings of personal attachment to Mr. Jordan, and kindest wishes for his future usefulness and welfare were presented by the various congregational agencies. A very handsome testimonial, in the shape of a casket containing a richly engrossed and illuminated address, gold watch and chain, gold pencil case, etc., was presented to Mr. Jordan who replied in a neat, suitable and feeling manner to the various forms in which the affectionate interest of his flock found expression. Mr. Jordan carries with him not only the respect and esteem of Erskine Church and the people of Montreal, but also the cordial well wishes of all who know him throughout the Church.

IN the course of his farewell sermon preached in Erskine Church, Montreal, Rev. L. H. Jordan referred to his labours in the congregation for five years, drawing attention to the following statistics illustrating the progress made in material prosperity: Baptisms, 102; marriages, forty-two; burials, sixty-seven; celebrations of the Lord's supper, twenty-one; candidates received into fellowship, 352; pastoral visits, 3,591; ordained to the eldership, seven; gifts to foreign missions, \$9,214; gifts to home missions, \$5,839; gifts to French missions, \$3,940; gifts to Augmentation, \$9,037; gifts to colleges, \$6,825; gifts to miscellaneous, \$8,318; total expenditure, \$79,326. Annual revenue of congregation, 1885, \$11,664; 1886, \$13,222; 1887, \$14,002; 1888, \$15,595; 1889, \$19,894. But there were results which could not be measured by statistics. How many had been led out of darkness into light; how many had been enabled to overcome difficulties in the path of Christian progress; how many had been anointed with the spirit of God? Questions like these can only be answered fully before the great white throne.

MR. D. FOTHERINGHAM, the President of the Presbyterian S. S. Union, opened the monthly meeting by reading a portion of Scripture and singing a hymn, after which Rev. Dr. Parsons led in prayer. The President expressed his gratification at the success attending the Union during the season now closing, and regretted that his health prevented his remaining and with their consent would call on Mr. R. S. Gourlay to preside. Mr. Melvin Swattout then opened a conference on "How to Conduct a Sabbath School Session," during which a lively interest was maintained in considering this important topic. The main requisites were, plan, order and devotion. These were in detail taken up and tabulated on the blackboard. The next exercise was the study of the International lesson, "The Transfiguration," which was conducted by Rev. W. G. Wallace, B.D., who exhibited rare exegetical powers and aptness to teach. We give three teachings emphasized: The Strengthening of the Faith of the Disciples; Encouragement of Christ in view of the decease He was to accomplish; the main one, "Hear Him," in whom law and prophecy are fulfilled. The attendance was large. Rev. J. A. Martin and Messrs. Knowles, Thom, Patterson, Middleton, Davison and others took part in the exercises which were closed by Mr. Hamilton Cassels with prayer.

A COMPANY of the Boys' Brigade of Canada has been organized in connection with the Sunday school of St. John Presbyterian Church, St. John, N.B., the first company of the brigade organized in the maritime provinces. The company was inspected by Lieut.-Col. Maunsell, in presence of his Honour, Sir Leonard Tilley, Col. J. R. Armstrong, Major A. J. Armstrong, Lieut. T. E. G. Armstrong, Quartermaster Hall, Asst. Surgeon Andrews, Sergt. James Kelly, and Staff-Sergt. Crockett. Lieut. Col. Maunsell and Major Armstrong were in uniform. E. G. Nelson, author of the patriotic song, "Our Own Canadian Home," was also present, and quite a company of ladies and gentlemen to witness the exercises. The boys

looked exceedingly well in their blue caps with white piping and their white haversacks. The schoolroom was used as a drill-room and was very handsomely decorated with flags. Capt. T. M. Seely was the officer in command, with the Rev. T. F. Fotheringham as 1st Lieutenant and F. Storms 2nd Lieutenant. In the evening a very interesting entertainment was given, beginning with drill movements by the boys, under direction of Capt. Seely, which was heartily applauded by the large audience. Sir Leonard Tilley then took the chair, and after a chorus by the choir, Rev. Mr. Fotheringham delivered an interesting address, explaining the purpose of the movement.

THE *Regina Leader* says: On Thursday evening week before the departure of Rev. James Millar and family from Regina, they were tendered a farewell social by the congregation of Knox church. The social was held in the town hall, and was very largely attended. At the commencement Major McMillan took the chair and said it was his pleasing duty to introduce the following first-class programme: Quartette, Mesdames Watson and Mowat, Messrs. Varder and Barker solo, Miss Cameron; recitation, Miss Adair; song by Mr. Barker; duet, Mrs. Watson and Miss Cameron; song, Mr. Varder; duet, Messrs. Varder and Barker. Following the programme came refreshments, and then oral addresses were delivered to Rev. Mr. Millar on behalf of the session of the church by Mr. I. J. Campbell; on behalf of the Sunday school by Mr. C. J. Atkinson; and on behalf of the managers by Mr. D. Mowat, to which the reverend gentleman replied appropriately. Rev. William Nichol also made an address. About eleven o'clock adieus were made, and the party repaired to the depot for the night express, many accompanying them and all wishing them God-speed to their distant destination. The Ladies' Association of the church took the opportunity in the afternoon of the same day to present to Mrs. Millar a well-filled purse and to Master Robin Millar a pretty silver cup, as tokens of the esteem they had inspired during their winter's sojourn in the Canadian North-West capital.

THE French Protestant congregation in the Park End, Montreal, says the *Herald*, presided over by Rev. Mr. Duchos, have just finished a new brick church at the corner of Suzanne and Rock Streets. It is a neat little edifice, with school room attached, plainly and chastely furnished, and will seat easily about 250 people. The church was recently formally opened for public worship. A French service was held at ten o'clock, at which Professor Coussirat preached from the text, "Master, see what stones and what manner of buildings are here." At three o'clock in the afternoon Rev. L. H. Jordan conducted the opening devotional exercises, and Rev. A. B. McKay preached a capital sermon, taking as his text the blank leaf between the Old and New Testaments. God's voice, he said, was silent from the time of the Prophet Malachi to the coming of Christ. Man had been on probation from the creation under different auspices, and had failed to find out or serve God by his own unaided power. The four hundred years from Malachi to Christ were a last chance, under the most favourable auspices, in some respects in the world's golden age of literature and human morality. Socrates, the greatest of the philosophers of that age, after years of patient research, without the light of revelation, had confessed "all that I know is that I know nothing." Human reason and intellect alone were unable to solve the problem of man's future. The "blank leaf" therefore pointed a long lost and groping world to the founder of the Christian dispensation, the Messianic dynasty; and the light of the Gospel revelation flashed athwart the gloom and pointed groping and bewildered mankind to the one great source of eternal light and life, and revealed to every human being who is willing to accept the light positive knowledge of his eternal destiny. Under the philosophers' dispensation men could only say, "I think;" under the Messiah's dispensation they may say, "I know." In the evening a public meeting was held, at which addresses in English were delivered by Rev. Dr. Warden and Professor Scriver, and in French by Rev. Jules Bourgoin and Rev. A. B. Cruchet. The collection at the morning service amounted to \$15, and at the afternoon service to \$18.50.

IN connection with its report of the proceedings of the Synod of Toronto and Kingston the *Orillia Times* had the following notice of the Rev. William Reid, D.D.: The Presbyter, whose name we have just written, is often called the Father of Presbyterianism in Western Canada. He is one of the founders of the church with whose history his name has been for half a century connected, and perhaps yields more influence than any other man within the Presbyterian fold. For over fifty years he has been closely identified with Canadian Presbyterianism, and his hold upon the confidence of the Church is greater to-day than it was at any time during his half century of service. He is one of those rare men who grow in influence as they grow in years. Dr. William Reid was born in Aberdeenshire, Scotland, over fifty years ago. His collegiate course was taken in Kings College, Aberdeen. He was licensed to preach in 1839, and came to Canada soon afterwards. His first Canadian work was in Grafton and Colborne, where he laboured for about nine years. In 1849 he was called to Pictou, Prince Edward County, and remained pastor of the Presbyterian congregation in that town until appointed Agent of the Church in 1853. For nearly forty years he has occupied this position with honour to himself and very substantial advantage to the Presbyterian Church. His has been for nearly forty years the one financial concern in Toronto that never makes a loss. Banks have failed; loan companies have gone to pieces; wholesale houses have gone down; commercial concerns and financial institutions of all kinds have been blotted out of existence, but the funds entrusted to Dr. Reid are always safe. As manager of a bank or loan or investment company of any kind, he could have enjoyed an income of \$5,000 a year any year of the last twenty. We don't happen to know what the Presbyterian Church gives him for taking care of its funds, but it may be assumed that the sum is small compared with the value of the services rendered. As an illustration of the length of service rendered by Dr. Reid, it may be stated that he was present at the meeting at which steps were taken to establish Queen's University, and was present last December when the great jubilee celebration took place. Sir John Macdonald, then a young lawyer beginning practice, moved one of the resolutions. Mr. Mowat, then a student in Sir John's office, was also present, but took no part in the proceedings. Dr. Reid has seen two unions and one disruption. He was present in Kingston in 1844, when the Free Church left the Kirk, assisted in forming the union of 1861 between the Free Church and the United Presbyterians, and also assisted in forming the union of all the Presbyterians of the Dominion in 1875. In ecclesiastical matters Dr. Reid strikes the happy medium between Conservatism and Radicalism. He never fights for a useless thing, simply because it is old, nor for a doubtful thing, simply because it is new. In politics he has always been a Liberal, though not by any means a Radical. He is emphatically a wise man, and, like all wise men, avoids extremes.

THE 29th of April was a red letter day for the congregation of Dunbar and Colquhoun, as well as a pleasant day for the Presbytery of Brockville. It was the occasion of the settlement of a pastor. The Presbytery met at eleven a.m., and heard the trial discourses of Mr. Agape Thomas Kalem, the minister elect and a graduate of the Presbyterian College, Montreal. After these discourses were heard, Mr. Kalem underwent a searching examination in systematic theology, and was found equal to the occasion, showing himself to be well read in all the branches of theology, and quite familiar with the questions now agitating the Church. The examination lasted about an hour and a half, and was heartily sustained by the Presbytery. The ordination and induction services took place at two p.m. Notwithstanding the inclement state of the weather a large and interesting congregation assembled to witness something quite unusual,—the induction of an Armenian, a native of Armenia, into a

Calvinistic congregation. Mr. Wright, of Lyn, preached an appropriate discourse on Jeremiah's call, his preparation and work. Mr. Cameron offered the ordination prayer, and inducted Mr. Kalem into that pastoral charge. Mr. Scott addressed the newly-inducted minister, urging upon him the necessity of cherishing a deep conviction of the fact that his commission is from the Lord Jesus Christ, that the people need him, that the community needs him, and that the Bible is the Word of God. Being thus deeply convinced himself, he must seek to produce conviction in others by leading them into the truth, always remembering that in every congregation there are those whose knowledge of the plan of salvation is quite limited. He must also aim at bringing comfort to God's people in their afflictions and trials, and, being faithful in these things, he would at last himself receive a crown of life. Mr. Cameron, who addressed the people, urged them, now that they had just heard the solemn responsibilities of their pastor, to think for a little of their own. They were to attend regularly upon his ministrations and thus encourage him in his work, as preaching to empty pews was not very inspiring. They were not to expect much visiting, as the field was large, and much work had to be done in the study. In the matter of visiting the sick they were not to suppose that, although their minister was a thorough student, he could know everything. They should let him know of cases of severe illness. In conclusion, he urged upon them to be charitable toward their minister and to make many allowances when he appeared to fail to come up to their expectation, to work with him, to rally around him, to pray for him, and to support him financially with all the liberality their means could afford.

**PRESBYTERY OF TORONTO.**—This Presbytery met on the 6th inst., Rev. W. Frizzell, Moderator. The attendance of members was very good. As Convener of the Presbytery's Home Mission Committee, Rev. A. Gilray requested to be relieved of the work of appointing supplies to vacant congregations within the bounds. The Presbytery agreed to grant the request, and Rev. R. Wallace was appointed to the work. The Moderator reported in a call from the congregation of South Side Church in this city, which was given unanimously in favour of Rev. G. Burnfield, B.D. The call was read, and was found to be signed by eighty-four members, and concurred in by thirty-two adherents. A guarantee for stipend was also read, promising \$1,000 per annum. Commissioners were heard in support of the call. A paper was read from the Presbytery of Brockville, certifying Mr. Burnfield as a minister of the Church, in good and regular standing; in connection with which he made a number of explanatory statements. The call was then sustained, and put into the hands of Mr. Burnfield, when it was accepted by him, whereupon the Presbytery agreed to meet for his induction in the church aforesaid, on Thursday, the 22nd inst., at half past seven p.m., the Moderator to preside, Rev. G. C. Patterson to preach, Rev. J. Carmichael to deliver the charge, and Rev. Dr. McTavish to address the congregation. The Presbytery called for reports from certain Sessions as to the petition brought up at last meeting from the Presbyterian congregation on Sumach Street, praying to be received into connection with our Church. The Sessions of Cooke's and South Side Churches reported favourably; the Session of East Church unfavourably. A report was also submitted and read by Rev. W. A. Hunter, for the committee appointed to consider this movement, detailing a number of particulars anent the site, constitution and numerical strength of the congregation, and expressing the opinion that it would be unwise on several grounds to grant the prayer of the application. Representatives of the petitioners were duly heard; and likewise members of East Church Session. On motion made and duly seconded, it was resolved to adopt the conclusion of the committee, and not to grant the prayer of the petitioners. Application was made by the congregation of West Toronto Junction for leave to change their church site and sell the old one, as also for leave to borrow the sum of \$20,000 with a view to the building of a new church. The leave asked, on each of the particulars, was readily granted. With consent of two neighbouring Sessions, and agreeable to application previously made, leave was given to the Session of Bloor Street Church to open Sabbath evening service in Wychwood Park. Letters were read from Messrs. K. Kilgour and H. Cassels, resigning their appointments as commissioners to the General Assembly, and giving reasons for so doing. It was also stated by Rev. W. Amos that he wished to be relieved of his appointment, as he would not be able to go to the Assembly. In these circumstances it was needful to substitute three others; and appointments were duly made in favour of Rev. Dr. McCurdy, Mr. D. D. Christie and Rev. Dr. McLennan. Attention was drawn by Rev. D. J. Macdonnell to the serious defect in the Augmentation Fund, involving an abatement in the meantime of \$114 due to ministers of weak congregations in this Presbytery alone, with other and heavier abatements elsewhere. To aid the removal of the local deficit, Dr. Parsons undertook to secure \$50; Dr. Kellogg undertook to secure \$30, and Mr. Macdonnell undertook to secure the rest; so that the deficit incurred in this Presbytery may now be regarded as virtually cancelled. There was read a petition from Rev. A. Wilson, accompanied by a request for the transmission thereof to the General Assembly, praying the Assembly to grant leave to the petitioner to retire from the active duties of the ministry, and to give him the benefit of the Aged and Infirm Ministers' Fund. The Presbytery agreed to transmit Mr. Wilson's petition, and also to recommend to the Assembly that the prayer of the petition be complied with. Agreeable to application made, authority was given to Mr. Cameron to moderate in a call from the congregation of Chester at whatsoever time they may be ready for the same. The Presbytery took up the remit from the last General Assembly as to whether it was expedient to make it obligatory on all pastors and missionaries to become connected with the Aged and Infirm Ministers' Fund. And the Presbytery agreed to answer in the negative. The next ordinary meeting of Presbytery was appointed to be held on the first Tuesday of June, at ten a.m. — R. MONTEATH, Pres. Clerk.

**PRESBYTERY OF ORANGEVILLE.**—This Presbytery met May 6 at Orangeville. Mr. Craig, Moderator, in the chair. Mr. McClelland was appointed member of the Synod's Committee on Bills. Messrs. Hossack, McLeod and Stewart were appointed a committee to superintend students and direct their studies. Leave was granted to Mr. Crozier to moderate in a call at Laurel and Black Corners, and to Mr. McClelland to moderate in a call at Corbetton, River-view and Gandier. Mr. Wilson read a very full report on Sabbath schools which was adopted and ordered to be transmitted to the Synod's Convener on Sabbath schools. Mr. McClelland consequent to notice previously given advocated the duty of the Sabbath schools of this Presbytery undertaking the support of a foreign missionary. After some discussion it was decided to defer the subject till next meeting and the members are requested to ascertain the mind of their congregations and Sabbath schools in the matter in the meantime. Notice was given by various Presbyteries that application would be made to next Assembly for leave to receive into this church, Rev. John Sutherland, late of Sydney Presbytery, New South Wales; Rev. A. Dowsley, B.A., late missionary of the Church of Scotland; Rev. B. Caulfield Jones, a minister of the American Presbyterian Church; Rev. Alex. Mogee, B.A., late of the Presbytery of Dublin, Ireland; and Rev. E. W. Florence of the American Presbyterian Church. In regard to the remits on the constitution of the General Assembly, and on the Aged and Infirm Ministers' Fund the Presbytery recommended that no change be made. The resignation by Rev. K. B. Smith of the pastoral charge of Rosemont and Mansfield was considered and as Mr. Smith pressed his resignation it was accepted to take effect on June 23. Mr. Stewart, Hornings Mills, was appointed interim Moderator of Session and to declare the pulpits vacant on June 29. Mr. Craig read an excellent report on Temperance which was adopted and ordered to be transmitted to Synod's

Convener on Temperance. Mr. Ballantyne having resigned his appointment as commissioner to the General Assembly, Mr. McClelland, of Shelburne was appointed in his place. Mr. John Henderson intimated his intention of appealing to the Synod against the decision of the Presbytery on the 23rd of April last year, by which he was deposed from the eldership. As Mr. Henderson failed to comply with the laws of the church in the matter his appeal was not allowed. Rev. John McNeil tendered by telegram his resignation of the pastoral charge of Osprey congregation. The Clerk was instructed to cite the congregations to appear for their interests at next regular meeting. The next meeting was appointed to be held in St. Andrew's Church, Orangeville, on Tuesday, July 8, at 10.30 a.m. — H. CROZIER, Pres. Clerk.

**PRESBYTERY OF STRATFORD.**—This Presbytery met in Knox Church, Mitchell, on the 12th inst. Mr. Grant, Moderator. Mr. Pantou read a paper on "The State of Religion," which was followed by a general conference. Mr. Pantou was thanked for the paper and directed to publish it. The following resolution anent Mrs. Gordon's death was passed: As a Presbytery, we desire to place on record our keen sense of the very great loss the Church has sustained by the demise of Mrs. Gordon, wife of the Rev. Mr. Gordon, of Harrington, and to express our high appreciation of her many excellent qualities, both of head and heart. Mrs. Gordon was a woman whose intellectual powers were of a very high order. She possessed a mind well stored with knowledge which had been thoroughly investigated and carefully sifted. Her piety was of the most excellent and fervent type—love for the Master and His work was the great motive of her life. This, associated with the most unfeigned humility and kindly bearing, made her to be loved and revered wherever she was known. As an active worker in the congregation of which her husband is pastor, as President of the Presbyterian Women's Foreign Missionary Society, the members of which will deeply feel and sadly mourn her loss, and as an active organizer of auxiliary societies in the several congregations of this Presbytery, where her influence has been felt, and will long survive her labours to interest the women in Foreign Mission work, which was so dear to her own heart, she has done a noble work. God in His all-wise Providence has called her home. She received the Master's invitation to come up higher, and receive the victor's crown, "well done good and faithful servant," and we, rejoicing in her gain, whilst lamenting our loss, bow in submission, and shall ever cherish as a sacred thing her memory. She rests from her labours and her works do follow her. We extend to her bereaved husband and family our warmest sympathy, and commend them to the God of all grace for comfort and support, praying that they may one and all be able to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Further, that the Clerk be instructed to forward to the family a copy of this resolution. A communication from Rev. W. Gordon was read in which he tendered his resignation of Harrington. It was agreed to hold a special meeting in Harrington in two weeks for the disposal of the matter. Messrs. Turnbull and Hamilton were appointed to meet the Harrington congregation and consult with them regarding the resignation. The Presbytery agreed to make application to General Assembly that Mr. Gordon's name be added to the list of beneficiaries on the Aged and Infirm Ministers' Fund. Permission was granted to Lucan congregation to sell their present site and purchase a new one. Mr. Chrystal's resignation of Avonton and Carlingsford was taken up and after all parties had been heard accepted. It was agreed to declare the pulpit vacant on first Sabbath of June and appoint Mr. Hamilton Moderator of session during the vacancy. Messrs. Hamilton, Grant and Tully were appointed to prepare a suitable minute anent his removal and report at next meeting. The Clerk was instructed to give Mr. Chrystal a Presbyterial certificate. The remit anent appointment of Sabbath School Secretary was considered. It was unanimously agreed that such an appointment is inexpedient. Mr. Jas. Patterson was appointed a commissioner to Assembly in place of Mr. John Ramsay resigned. The Presbytery then adjourned to meet in Harrington at one p.m., on 27th inst., and in Knox Church, Stratford, on July 8th at 10.30 a.m. — A. F. TULLY, Pres. Clerk.

#### OBITUARY.

THE LATE MRS. MALCOLM McLENNAN, FORT FINLAY, ALGOMA DISTRICT.

On Good Friday, 4th April, at the family residence, after several months' illness, borne with Christian fortitude and resignation, there passed on to the rest that remaineth to the people of God Mrs. McLennan, so well known to strangers, especially to ministers and missionaries visiting and labouring in that new district. Her life, which extended over three score years, was most exemplary and well spent. Early in life, in the times of refreshing from the presence of the Lord enjoyed in her native land—amid the hills and glens of Inverness shire, Scotland—Mrs. McLennan received such saving and sanctifying impressions of the Truth as it is in Jesus, as ever after appeared in her useful and consistent Christian walk and conversation. Having emigrated to Canada, and located in the County of Huron, she soon qualified for the honourable position of a Public School teacher, being among the pupils who passed the Toronto Normal School while the first head master, Principal Robertson, had charge of that institution. Having successfully taught for years she was united in marriage to Mr. McLennan, a gentleman of congenial spirit and tastes, who survives her. There also survive to mourn their loss, a son, two married and two unmarried daughters, and three brothers, one of whom is Rev. Alexander McLennan, of Sydenham, near Owen Sound. The officiating minister, the Rev. Jas. Ferguson, an old friend, assisted, on the occasion, by the Rev. Mr. Wilson of the Methodist Church, took for his text, as most appropriate, Rev. xiv. 13, "Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works follow them." Her remains, followed by mourning relatives, and many sorrowing friends and acquaintances, were laid beside the remains of her lamented son, Finlay (who departed this life soon after closing a short but brilliant career as student and graduate of Queen's College), in the new cemetery, in the Township of Tarbut, to await the resurrection of the just.

WALTER HUNTER, CLARKSBURG, ONT.

In the death of Walter Hunter of Clarksburg, Ont., on March 17th, the Presbyterian Church lost a valuable adherent and supporter of thirty years' standing. He was a native of Dumfriesshire, Scotland, where he was born, July, 1833, and received his education, first at the Dumfries Academy and finally at Edinburgh University. He came to Canada in 1851, and in 1860 married Miss Jane Teller, of Collingwood, who survives him. During the ministry of Rev. Mr. Gauld, he became in 1862 a member of St. Paul's Presbyterian Church (Thornbury and Clarksburg), and at a subsequent date he was appointed secretary-treasurer of that church, which office he held at the time of his death. Under the pastorate of Rev. D. J. McInnes, on January 16th, 1876, he was ordained an elder of St. Paul's, all the members of which bear testimony to his steadfast sympathy and kindness. During the greater part of his life he also engaged in the work of the Sabbath school and he was its superintendent for many years. He was likewise a strong supporter of the Bible Society, and was identified with it during the whole period of his existence in that locality. At the time of his death he was secretary-treasurer of the Clarksburg branch, and had a strong depository branch in his post office at Clarksburg, which will be continued by his bereaved widow. His funeral services were conducted by the pastor, Rev. P. Fleming, on March 23rd, before a very large congregation, the interior of the church on that occasion having been draped in black out of respect for the departed brother.

## Sabbath School Teacher.

INTERNATIONAL LESSONS.

### THE GOOD SAMARITAN.

LUKE 10

LUKE 10

GOLDEN TEXT.—Thou shalt love thy neighbour as thyself. —LEV. xix. 18.

INTRODUCTORY.

Our Lord has left Galilee where for about a year and a half He has been constantly engaged in the beneficent work He came to accomplish. He instructed the people in the truth of God, proclaimed the advent of the heavenly kingdom and exercised His miraculous power in healing diseases, and promoting the welfare of the people. In everything illustrating the divine system of man's redemption, and also substantiating His Messianic claims. Jerusalem and the surrounding country were the scenes of the closing months of His ministry. The instructive incident that forms the subject of to-day's lesson is supposed to have taken place in Perea, east of the Jordan.

**I. A Most Important Question.**—Jesus was no doubt engaged in His customary work of declaring divine truth to the people congregated where He was. One of His hearers, a lawyer, thinks that by a skillfully put question he will be able to discomfit the divine teacher. He was not the only one who tried to evade the force of Christ's teaching nor the only one who failed. He was no doubt a clever lawyer and trusting to his learning and experience he no doubt thought that he might be able to puzzle the teacher to whom people so eagerly listened. The Jewish code of laws was the Old Testament Scriptures. These the lawyers studied with diligence, as they did also the great mass of traditional subtleties that successive generations of lawyers had piled up on the simple and sublime code of laws given by divine inspiration. This representative of a numerous learned class stood up and addressed a question to Jesus. In doing so he addresses Him respectfully, using the title that signifies instructor, teacher, here as in other places given as Master. Whatever the motive by which it was presented, the question put by the lawyer was one of the utmost importance "What shall I do to inherit eternal life?" He spoke for himself, but it is a question that deeply concerns every one in every land and in every age. It implies that eternal life is the most valuable of all possessions, that it is not ours by natural inheritance; and also that it can be obtained. The question put by the lawyer was one with which he was familiar; he may have been often thinking about it. It is one that we ought seriously to ask, and one which Jesus answers satisfactorily. If doubts and difficulties perplex us, the best and the only way to get the light we need is to come, not in a cavilling spirit, like the lawyer, but in a humble and teachable spirit. He will enlighten and guide us. In His light we shall see light clearly.

**II. Christ's Answer.**—Jesus treats all who approach Him with kindness and courtesy. Speaking to a lawyer He appeals to his knowledge of the law and calls his attention to what is written and adds another question "How readest thou?" as much as to say how do you understand what is said in Scripture. The answer shows that the lawyer had read his Bible intelligently. He had an intellectual apprehension of the design and spirit of the law of God and he stated correctly that the love of God supremely, with the whole capacities of the moral and intellectual nature, was the first duty of man. The one predominant quality of divine service, as it is the only condition of true human happiness, is the love of God. This lawyer also understood that the divine law comprehends as one of its requirements the love of our fellow-men as well. Thus he expresses in language that may be disregarded but that cannot be misunderstood. "Thou shalt love thy neighbour as thyself." This means a great deal. As we cannot love God aright without the inspiration of the Holy Spirit, so neither can we fulfil the requirement of the second table of the law without the same divine agent inspiring us. So far the lawyer is justified in what he has said. Christ approves of it, but now instead of the lawyer entangling Jesus in His talk, he finds himself in a difficult place. Christ says "This do and thou shalt live." That is, if eternal life is to be had by the law, there must be no failing in the obedience, it must be perfect, complete in every particular. The lawyer, however, is now on the defensive. He seeks a loophole of escape by asking "who is my neighbour?" Instead of a formal answer to a captious inquiry the Saviour makes his meaning plain by means of a parable, whose beauty and directness of instruction has won for it unqualified admiration, perhaps more admiration than imitation.

**III. The Good Samaritan.**—The rough region east of Jerusalem afforded opportunities for robber bands to carry on their wicked and cruel work. What is here pictured might have been an actual occurrence. The solitary traveller has been waylaid by cruel-hearted and wicked robbers. The poor man has been plundered of everything he had, severely beaten, and left half-dead. Had help not come, he might have perished. The first passer-by is a priest; who of all men ought to be merciful and humane, but he passes on compassionless and pitiless. The next to come along was a man in humble station, but still connected with the service of the temple. He was not quite as stiff and unfeeling as was the priest. He came and looked upon the wounded man, that was all. His emotion was momentarily aroused, but it led to no kindly, helpful action. The next comer had no official connection with the public religious service, he belonged to a despised race. He was an inhabitant of Samaria. The Jews had no dealings with the Samaritans. The kindly feelings of the Samaritan traveller were aroused and he soon gives practical proof of their reality and sincerity. He denies himself in order that he may relieve the wounded man, and sees that every care and attention he needs and that is within the Samaritan's power to bestow, shall be extended to him. At the close of the narrative the Saviour asks the lawyer the question "Which now of these three, thinkest thou, was neighbour to him who fell among the thieves?" There could be only one answer, we all see what it ought to be, and the lawyer gave the same answer that we would. To him the Saviour said, and to us He still says "Go and do likewise." He says to each one "Do thou likewise."

PRACTICAL SUGGESTIONS.

The law of the Lord is perfect, converting the soul.

It is also true that by the deeds of the law shall no flesh living be justified.

Eternal life can only be obtained by a living faith in the risen and glorified Saviour.

The supreme love of God necessarily implies love for our fellow-men. It prompts to the practical application of the Golden Rule.

In this parable another important lesson is indirectly taught. It shows the danger of spiritual pride. The Jewish people were highly privileged. However little many of them had profited by their superior advantages, they were conscious that they had been more highly favoured than other peoples. Even concerning Jesus Himself the question had been asked, "Can any good thing come out of Nazareth?" It was not the priest nor the Levite that showed by their conduct that they were moved by God's love, and compassion for a suffering fellow-man; it was the Samaritan, one belonging to a race despised by the Jews. Good may be done by those whom we never expected to be capable of it, and it may be left undone by those to whom we naturally look for the manifestation of the spirit of Christ.



keep clean with one ablution a day. At table I eat to live. I have what I want, but I never want what I know to be unhealthy. Rare beef, fresh fruit and vegetables, bread and enough wine to keep me from choking, make up my menu. I am very fond of coffee, but use it moderately. I am also fond of pastry and sweets, but never touch them. Success, if that is what you call my good health, I owe to fresh air, moderation and a quiet life."

WORTH KNOWING.

Hall's Journal of Health, in an article condemning the use of the drug ammonia as an ingredient used in certain articles of food, and showing its baneful effects upon the human economy, refers to the influence of ammonia upon horses, causing blindness, etc., and says:

"It is this that produces the pungent and sickening odour in animals and neglected stables. It is, in its concentrated form, peculiarly destructive to the delicate tissues of the animal economy. The action of ammonia on the sensitive membranes of the eye is the most prominent cause of blindness in horses. Animals that are confined in close stables, where manure is allowed to accumulate in considerable quantity, are, in addition to blindness, peculiarly liable to diseases of the lungs and the kidneys, from the action of ammonia. The effect of this drug seems to be cumulative, and when taken into the stomach in small doses repeatedly, it is easy to conceive that its action must be irritating to the coating of the stomach, and to those far more sensitive membranes that line the passage of the urinary apparatus."

HOME SEEKERS' EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell on Tuesdays, April 22 and May 20, Home Seekers' Excursion Tickets at Half-Rates to points in the Farming Regions of the West, North-West and Southwest. Limit thirty days. For folder giving details concerning tickets, rates and time of trains, and for descriptive land folder, call on your ticket agent or address P. S. Eustis, General Passenger and Ticket Agent, Chicago, Ill.

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

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

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

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is a Spring Medicine, pre-eminently superior to all others. A medicine pure and simple, not a beverage.

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ANOTHER NEW LIST OF HOME REFERENCES:

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



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