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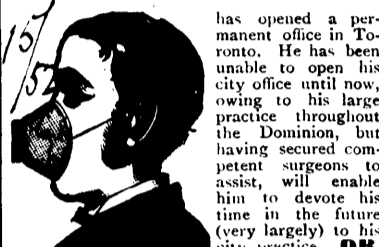
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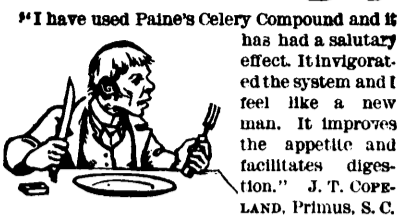


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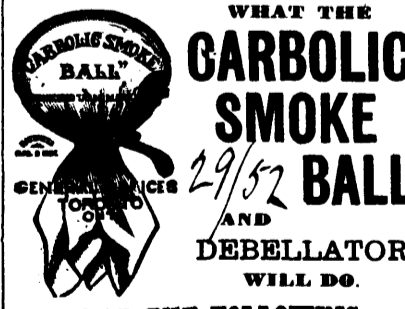
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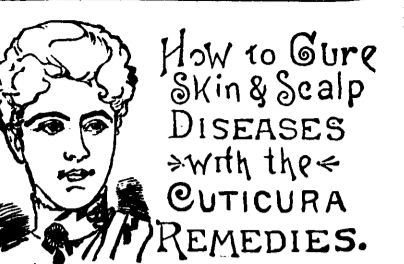
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VEAL CAKES.—Chop the remnant of veal steak very fine, add a beaten egg, and moisten with cream; season with salt, pepper and mace. Form into cakes; dip in bread crumbs, and fry in butter or drippings.

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BOILED CABBAGE.—Have plenty of salted, boiling water, in which a teaspoonful of soda has been dissolved, plunge the cabbage in, top downward, leave it uncovered and let it boil until tender, that will be, as given in the time table, from twenty minutes to half an hour. Take it out into a colander, drain well, put into a hot dish, put in bits of butter, some salt and pepper, and serve at once. It will be as delicate as cauliflower; the colour will be retained and there will not be an unpleasant odour over the house, such as is always associated with boiling cabbage.

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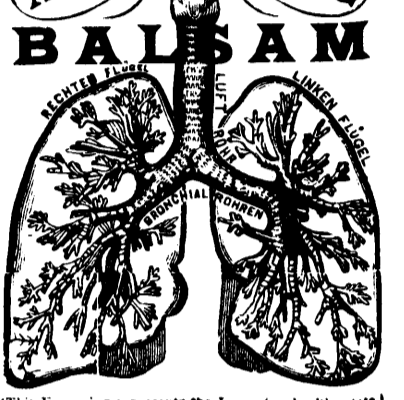


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(This Engraving represents the Lungs in a healthy state.)

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Notes of the Week.

THE annual meeting of the Presbyterian Synod of Jamaica was held at Kingston in January. The Rev. James Ballantyne, of Hampden, the largest congregation in the island, gave in, as Convener, reports of Sabbath schools and congregational statistics. In connection with the Synod there are fifty-two congregations, with a membership of 9,151; and eighty week-day schools, attended by 7,471 scholars. The congregations of the Synod raised last year for all purposes \$38,575. Mr. Ballantyne was formerly pastor of River Street Church, Paris, Ont.

DR. W. G. BLAIKIE, the well-known Divinity Professor of Edinburgh Free Church College, the *Christian World* says, starts next month for the United States, to visit a son in California, and other friends. During the past few years Professor Blaikie has, in addition to the faithful discharge of his college duties, accomplished a vast amount of extra work, chiefly of a literary character, so that he is fairly entitled to a rest. His visit to the States will be of an entirely private nature. We cordially join with all his friends in wishing him a pleasant voyage, a happy reunion with his son, and a safe return to the resumption of his important duties in Edinburgh.

A DEACON of Free St. Matthew's, Glasgow, read a paper at a recent meeting of the Deacons' Association, in which he regarded as at least questionable the raising of funds for church purposes by bazaars, and believed that it would lead to a higher state of feeling and action if the expenditure were regulated wholly by the free-will offerings. In regard to seat rents he quoted an Act of Assembly passed in 1843 recommending that, except for such limited and temporary purposes as liquidating debt incurred in the erection of churches, no seat rents should be levied, and he expressed a hope that when by the debt extinction scheme all burdens on buildings were discharged the church might reach her intended condition and be "free" in this respect also.

THE *Christian Leader* says: The Canadian friends of Pastor Chiniquy are desirous of celebrating in some appropriate manner his eightieth birthday which occurs 30th of July next. It was first intended to make a local demonstration in his honour by his friends and neighbours; but as the matter has been talked of, the work seems to expand by its own merits. And there is quite a prevalent idea that the occasion should be made general and that the venerable evangelist's friends in all parts of the world may take part in it. We have no doubt that many both in Scotland and England will rejoice to fall in with that. Father Chiniquy is one of the remarkable men raised up by God and especially cared for and guarded to do His will and proclaim His Gospel.

THE *Christian World* remarks. Perhaps no minister in Scotland is so cognisant of the state of religion in Scottish villages as well as Rev. James Wells, of Pollokshields Free Church, and he made good use of his knowledge the other day when proposing in Glasgow Presbytery an overture in favour of union with the United Presbyterian Church. In a parish he lately visited, containing about 1,000 inhabitants, he found four ministers, four manses, and four churches, three of which were Presbyterian, and within a stone's throw of each other. We do not wonder at Mr. Wells saying that his visit to that village "saddened him almost to sickness," and that feeling is intensified by the thought that there are probably three hundred parishes in Scotland in the same condition. The principle of Presbyterianism should surely make the remedying of this state of things an easier matter than it would be in England.

THE Canadians, says the *Christian Leader*, are very proud of Toronto, and Scotland looks with some degree of pride on the model character of a city which so many of her sons have assisted to build up. But it would appear that Toronto has yet to learn how to deal with her criminals. Of the \$21,000 the prisoners in her jail cost last year, scarcely a cent was earned by the prisoners; and we are amazed to learn that they are actually made to wheel sand

from one part of the prison yard and then to wheel it back again for no useful purpose, but merely as punishment. This is barbarous. [The difficulty to be overcome is that labour organizations object to the competition of prison labour with that of honest workmen. The subject is receiving earnest attention and a solution will be found. Prison labour may be made remunerative without injuring honest working men, or resorting to "barbarous" devices to keep the inmates of gaols out of mischief.]

THE ninetieth birthday of the venerable Dr. Dollinger, of Munich, was recently celebrated among showers of congratulations from all civilized lands. Dollinger, like Ranke, is apparently determined to die in harness. His literary activity within the last two or three years has been extraordinary. Two volumes of his addresses have appeared, and he has aided materially in the preparation of a work on the Jesuits. It now appears that Dollinger, and not Professor Friedrichs, as was supposed for so many years, was the author of the "Janus" letters that appeared during the session of the Vatican Council in the columns of the Augsburg (now Munich) *Allgemeine Zeitung*, and which are even yet the leading sources concerning this Council to which outsiders have access. The remarkable mental vigour of such men as Ranke, Dollinger, Hase and fully a score and more of other German scholars who have reached the eighties and beyond is an object lesson for fast-living students well worth heeding.

THE death of Dr. Edersheim took place lately at Mentone. His end was sudden, though Dr. Edersheim had for some time been in indifferent health. The deceased, who was a native of Germany of Jewish extraction, was converted to Christianity, and settled in Scotland after being engaged for a short time in missionary work among his own race. In Edinburgh he attracted the notice of Sir William Hamilton by his philosophical ability. He studied for the ministry of the Free Church, and became pastor of the congregation at Old Aberdeen. Here he was warmly appreciated by a few—among his Sunday-school teachers was Dr. Whyte, now of Free St. George's, Edinburgh, who owns great obligations to him; but he was not satisfied, and retired. After an interval he commenced a Presbyterian Church at Torquay, where he was warmly appreciated. He thence passed into the Church of England, but failed in obtaining a congenial sphere. He was appointed Vicar of Lodres in Dorset, but wearied of the country, and ultimately removed to Oxford, where he had a real and beneficial influence in theological circles. His books are well known. The best known is his "Life of Christ," a profound and scholarly production. He was a frequent contributor to *The Edinburgh Review* and *The Saturday Review*.

ABOUT two-hundred workers and those interested in the cottage meeting held their annual business social in Richmond Hall last week, the president, Mr. H. C. Dixon in the chair. Since the last annual meeting, 183 meetings have been held, including Island work and entertainments given at the numerous institutions in the city. The treasurer showed a balance of \$98 on hand, almost all given by the people who attend the meetings. The free breakfast supplied 3158 people with meals at a cost of twelve cents per head, 300 men were clothed, and about 100 received clothing for their families. Over 1000 pounds of groceries were given to destitute cases and although workers did not ask for a cent, the treasurer of this department showed a balance of \$52 on hand. The meetings have never been so largely attended, and much good has been the natural result, ministers of all denominations having taken part. The evening meeting on Sundays for the breakfast men, had an average attendance of 136. The following officers were elected for this year; President, H. C. Dixon; vice-president, Mrs. H. C. Dixon; secretary, Miss E. Latch; assistant secretary, Samuel Scott; treasurer, John Dorsey; organist, Miss R. Grant; choir master J. F. Houghton. A select musical programme, and swinging the clubs by Miss Houghton along with a bountiful supply of refreshments, closed the most successful meeting ever held by the association. Efforts are being put forth to keep the Friday meeting as large during the summer, as it has been in the winter.

At the annual meeting of the Glasgow City Mission, Dr. Marcus Doles said there was no body of men more deserving of public sympathy than the city missionaries. He had some little experience of the work himself, and that taught him there was nothing more detrimental to the bodily and spiritual health than being constantly in contact with poverty, sin, dirt, and disease. Some people thought there was very little result from the work of the City Mission. No one would think so who took into consideration the enormous—one was tempted to say the almost insuperable difficulties that lay in the way of the work of the mission. He had a friend who managed a very flourishing working-men's club, and he told him it was quite in vain to undertake any missionary work, and to expect large results from it, until the whole conditions of labour were altered. The workingmen thought themselves to be lying under grievances for which the Church was largely responsible. He was not present to say to what extent the charge was true; he merely said there was this discontent among the workingmen eating its way and alienating them entirely from the Church. No one knew this better than the city missionary. Another great difficulty was the public-house. Go where they might in Glasgow, he might say in the entire country, and they would find the same complaint of constant disappointment and failure because of the public-house. They were always trying to establish some effective rival to the public-house, but nothing was more difficult than to do so. They tried, as was done in his own congregation, to gather in the working-men on several evenings a week to read the papers, to listen to lectures and music; they tried to get hold of the young lads by means of gymnastics and games, but it was a mere scratching of the surface. There was the public-house drawing its thousands with what seemed to be an irresistible attraction. Until something was done to counteract this attractiveness the city missionary worked at an enormous disadvantage.

THE following is the New York *Independent's* summing up of the Canadian situation. Readers may be amused at one or two of its slips: Such a conflict as that raised in the Canadian Parliament by the motion of Mr. O'Brien could not arise under our Government. With us the doctrine of reserved States rights is settled, and these rights are defined. In Canada, under its constitution, the rights reserved to the provinces seem to be few and somewhat uncertain. The Federal power of veto may be exercised at Toronto (*sic*) over every act of provincial legislation. It is true that the Liberal Party has been, for tactical reasons, trying to limit this power centralized in the Capital of the Dominion, and this position of theirs much cripples them in every effort to oppose the Jesuit appropriation in the Province of Quebec. At the time of the famous Papal Encyclical, Sir Alexander Galt said that the power of Federal veto was the only efficient protection of the Protestants of Quebec. This power of veto has lately been exercised by Sir John A. Macdonald in the Manitoba railway conflict of authority, and its exercise almost led to armed antagonism between the Province and the Dominion. It is not difficult to account for the very small minority that voted for the veto. The Federal Parliament consists of about two hundred and twenty-five members, of whom about seventy are Catholics. The Conservatives have a legitimate majority of about forty, and were Sir John to dissolve this Parliament, as he threatened, not a few members would lose their seats. Then the Liberals have been very ready to form an alliance with the Catholic Reallists (*sic*) from which they cannot easily retreat, not to mention their attitude opposing the veto power in general. The Protestant agitation equally threatened both parties and they combined to crush it. Nevertheless, Mr. McCarthy, who supported the motion asking for the veto, has a much stronger following than the vote indicates. It would not be strange if a third party, on the basis of independence of Church and State, should be started, and find a large Protestant following. Out of a population of five millions perhaps a million and a quarter are French Catholics, whose clergy have temporal power of tithing, etc., and whose ecclesiastical machines and wealth are crowding out the Protestants about them. Besides these there are about half a million Irish Catholics. There may be a troublous political future before Canada.

Our Contributors.

CONCERNING LIBERTY OF SPEECH

BY KNOXIAN.

Some of the Toronto people have an idea that it would be a good thing to tell the orators who hold forth in the Queen's Park on Sabbath afternoons, that they should change their base of operations. Some other good people think that telling the orators to move on would be a dangerous interference with the right of free speech. If any given orator did not wind up and "move on" when requested to do so, gentle pressure by a policeman would, it is alleged, be an invasion of the orator's rights. Should the policeman use his baton as a motive power, that would, it is said, be a fracture of the fundamental rights of the citizen. One gentle, persuasive punch, from that baton, would violate the Magna Charta badly, and cause men to strike an attitude and ask, Do we live in Russia? and other awkward questions.

The *Globe*, always on the alert when the liberties of the subject are being discussed, comes out strongly in favour of the park orator. Perhaps the *Globe* thinks that it would be doubly wrong to make almost any kind of an orator break off within sight of George Brown's statue. George Brown was the most heroic defender of popular rights Canada ever saw, and that is just the reason why we think he would put a sudden stop to certain kinds of Sabbath oratory in the park, were he Mayor of Toronto. George Brown loved a quiet Sabbath, and would, no doubt, try to secure a quiet Sabbath for his fellow citizens, and when he tried to do anything, he generally did it.

The defence of the park orator proceeds on the assumption that the Salvationist, the infidel, the hobby-horse man, the crank, every kind of creature that wants to exhibit himself and his theories, have a monopoly of the rights of citizenship, and that quite respectable tax-payers have no rights that one is bound to respect, in the park on Sabbath. Now, surely the tax-paying citizen who takes out his wife and children for a quiet walk, has as much right to enjoy a quiet walk as the park orator has to make a noise. The quiet citizen does not disturb anybody; but we are told in effect that the park orator has a right to disturb *him* and his family. We don't believe the British Constitution, nor the Confederation Act, nor any other enactment, human or divine, confers any such right upon the park orator. The rights of the citizen who wants silence are just as sacred as the rights of the citizen who wants to force his noise upon the community.

"If you don't want to listen keep away." That is cool. Why not let the man who makes the noise keep away? Parks were never intended for the use of stump orators. Neither were street corners. And it is the coolest kind of insult to tell a citizen that if he does not wish to have his ears saluted by the unmelodious tones of every crank, he should *keep out of his own park*. Streets were made to walk and drive on, and even those highly favoured people—the Salvation Army—have no right to block up a sidewalk with their meetings, and compel the wives of taxpaying citizens to walk around in the mud.

But would the stopping of park oratory be an interference with freedom of speech? Most decidedly not. The most that the authorities would do would be to tell the orators to air their eloquence elsewhere. The policeman would say to the orator: "Mr. Demosthenes, this park was not purchased and beautified by the people for the purpose of holding public meetings in it on Sabbath. There are many public halls in the city in which you can hold forth at any length you please. An orator, with a fine, melodious voice like yours, should never speak in the open air. Go, please, to one of the many halls in our city, and exercise your freedom of speech to the utmost limit enjoyed by a British subject. There are many narrow-minded Sabbatarians passing through here to and from church and Sabbath school, and their Puritanical notions about the Sabbath lead them to dislike holding public meetings on Sabbath. There are also many common, illiterate citizens, walking about, who cannot appreciate your fine oratory. They have no taste for pure eloquence like yours, Mr. Demosthenes. Their education was neglected. Go then, please, to a public hall, and put the universe on a proper working basis."

Would Demosthenes go? Not likely. Two initial difficulties would stare him in the face. He would have to pay for the hall and nobody might go to hear him. So he uses the park because he can get it for nothing, and because he can force himself there on the attention of people, many of whom consider him a nuisance. The man was not asked to stop speaking. He was simply asked to speak in some other place. Where does the interference with freedom of speech come in? There is no such interference. At most, it is but a question of place. The essence of freedom of speech is not touched.

At the close of an anniversary service held two or three months ago, not fifty miles from Toronto, a crank, who was wandering about the neighbourhood, rose and insisted on addressing the congregation. Not wishing to have a painful "scene" in the church on Sabbath evening, the people allowed him to go on, much to the annoyance and disgust of everybody. His incoherent harrangue would probably not come within the law against disturbing public worship. He was merely exercising his freedom of speech. It may be urged that the congregation owned the church, and therefore had a right to stop him. The people of any town or city own their own park, and have an equal right to stop doubtful characters from holding public meetings in it on Sabbath.

Were this merely a broad question, nothing would have

been said about it in this column. The people of Toronto can do as they please about Queen's Park. It is vastly more than a local question. There is a growing feeling in many places that almost any kind of a meeting may be held on Sabbath, and that no one has a right to protest. So long as it is a gathering addressed by somebody, it should be allowed. People who contend that the Lord's Day is a day for *rest and worship* are denounced as old fogies. Christian people who dare to say that secular, or semi-secular meetings should not be held on Sabbath, are met with the gibe—"If you don't like it you can keep away from it." The fact that the mere holding of the meeting may itself be a violation of the Sabbath is denied, or contemptuously ignored. Any attempt to stop such proceedings would be met with muttering about the Blue Laws of Connecticut, and platitudes about freedom of speech.

If one half the people who make speeches in this country would keep their mouths closed, and give more attention to the Fourth Commandment, Canada would be greatly benefited, and the millenium brought nearer. We need a well kept Sabbath much more than we need park or street oratory.

THE JESUITS.

BY REV. R. E. BURNS, D.D.

DOCTRINE OF DEVILS

"SIN, if the Church of Rome be not the Church of Christ, it is the masterpiece of the devil," was the statement of that crazy fanatic, Father Ignatius, in an interview he had with Dr. Cumming, of London. From the sketch we have given, imperfect though it be, you will be at no loss to discover which of these alternatives holds true with respect to the Order of Jesuits. Not bigoted Protestants, but rigid Romanists have claimed for it an infernal origin. "This doctrine of devils," this "device of the enemy of souls," are amongst the epithets heaped on it by the most extensive and enlightened of Popish universities. Denunciations of Jesuitism must not, therefore, be put down as ebullitions of malignant spleen on the part of hot-headed heretics.

Individuals and collective bodies within the pale of the Roman Catholic Church have been found honest enough to put it on the pillory and hold it up to withering execration.

By everyone deserving the name of Christian, the *Moral Law* is regarded as divine in its origin and permanent in its obligation. So elevated is the standard it lays down, so benevolent are the precepts it inculcates, that even infidels have been struck with admiration and involuntarily rendered it homage. To this celestial code, so lofty in its aim, so lovely in its spirit, so reasonable and beneficial in its provisions, Jesuitism stands diametrically opposed. It came, not to fulfil the law, but to destroy it. There is not one jot or tittle of that law to the root of which it does not lay the axe. It employs the pen-knife of Jehoiakim and the bed of Procrustes at pleasure. It mutilates the fair proportions of the law, shortening it or stretching it to suit its own convenience. We do not make this assertion rashly. It will be our endeavour (in the present section) to prove it.

LOVE TO GOD OF NO ACCOUNT.

1. Love to God lies at the very basis of the law. "Thou shalt love the Lord thy God with all thy soul, with all thy strength, and with all thy mind." This is the model to which our obedience must be conformed, and the main motive which should prompt us to render it. Every genuine Christian has his heart bound by cords of love to the throne of Deity; pants after Him as the glittering goal of hopes and the only satisfying source of happiness. The Jesuits have discovered what they deem a more excellent way."

In their view, love to God forms a bondage, to which the Jews were subject in the days of old, and it was one great object of the advent of Christ to break this galling yoke, and bid the oppressed go free. This is the interpretation which Father Svimond gives to the passage. "If the Son shall make you free, ye shall be free indeed." "Yea [says he] we shall be free, as I hope, by his own testimony, even from that too strict obligation which some would lay upon us, of loving God."

If this release were not given, Father Faber shows that we who live under the present dispensation would fare as badly, nay, even worse, than those who lived under the previous. "If perfect contrition [says he] (by which is understood supreme love to God) were necessary in the sacrament, we Christians should be in a worse condition than the Jews were before Christ came into the world." De Brielle echoes the statement. "If the love [i.e., of God] were necessary, the way of salvation would be more difficult under the law of grace than under the law of nature or that of Moses."

Father Pinter thinks "it was reasonable that under the law of grace in the New Testament God should relieve us from that troublesome and arduous obligation which existed under the law of bondage; otherwise, indeed, Christians who are the children, would have no greater facility in gaining the good graces of the Father than the Jews, who were the slaves."

There are certain extreme cases and periodical seasons in which Jesuits affirm a certain infinitesimal degree of love to God should be entertained, but where these are or when these occur it is almost impossible to ascertain. Mendoza specifies once a year; Coninck, once in three or four years; Henriquez, once in five; Filiutius is doubtful as to the propriety of our loving God even once in five years. Some assign it to the period of baptism. Others confine it to certain festivals. Snarez and Vasquez agree that it is sufficient to love God when at the point of death.

Father Svimond, a high authority, after enumerating in his "Defence of Virtue" the opinions of a variety of doctors as to when God should be loved, winds up with a very broad insinuation that at no time is it really necessary.

Such being the sentiments in vogue amongst the Jesuits respecting this cardinal principle, it cannot be expected that when we come into details—when we advance to a consideration of that section of the decalogue which it specially embraces—we should find them more scrupulous or sound. If God be not loved, as a matter of course, His person will not be regarded, nor His name honoured, nor His day kept.

Compare the four Commandments which are engraven on the first Table of the Law with the recognized exponents of Jesuitism. You will find every one of them systematically contravened. In the first two God is held forth as the sole and supreme object of adoration, while everything wearing the semblance of idolatry is pointedly denounced.

Jesuits join in with ordinary Roman Catholics in bowing to images and praying to saints, and whatever hair-splitting distinctions may be drawn by cunning casuists as to kinds of worship, there can be no question that even in its least exceptionable form, it is at utter variance with the mind of Him who hath said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." In nothing is this idolatry of the Jesuits more observable than in the adoration paid to the cross and to the Virgin. Here, again, there is no difference betwixt them and Romanists in general. They adore not the Crucified One, but the piece of wood to which they falsely assert He was bound. This sacred relic is exhibited in Rome every Good Friday, and not the illiterate and obscure, but her highest dignitaries unite in bowing prostrate before it.

GOVERNMENT CHAPLAINS.

MR. EDITOR, The notice in your issue of March 20, anent appointment of the Rev. A. T. Love to the chaplaincy of the Marine Hospital, Quebec, and the extensive correspondence between the English Church bishop, his archdeacon and Hon. C. H. Tupper, raises a very important question demanding consideration by the Presbyterian and Methodist Churches of the Dominion. Is there any imaginable reason why Episcopalians should be allowed to claim all such appointments as a matter of right? They do so, however, and we sit quietly by until a state of matters is established which the Irish Presbyterians find to be intolerable and grossly unjust, and which they are now fighting against. And it is a state of affairs now almost impossible to remedy, simply because of their own neglect. There is no state Church in Canada, and the government should not be allowed to act as if there were. When a Presbyterian was appointed some years ago to a chaplaincy in one of our penitentiaries a performance similar to the one referred to took place. Bishops, archdeacons and curates bothered and badgered the government to upset the appointment, and their annoyance and indignation that a *dissenter* could by any possibility receive such an appointment was something wonderful! Their opposition was a very silly proceeding but they had to toe the mark. A deliverance by the Assembly on the whole subject would not be amiss.

March, 20, 1889.

EQUALITY

A CORRECTION.

MR. EDITOR, -Permit me to correct a wrong impression which I fear I may have inadvertently given in an article on "The First Anti-Poverty Society" by saying that Henry George "is not an orthodox believer." I did not intend to make such an unqualified statement. What I should have said was, that Mr. George might not be an orthodox believer according to Presbyterian standards; i.e., that his religious views might not square with the Westminster Confession, and he might not be allowed to communicate in a certain western congregation. But besides being in a true sense a Christian worker, he is, I understand, an active member of the Episcopal Church, at whose Conferences he has occasionally been asked to read papers. I take the earliest opportunity of retrieving an unintentional injustice.

FIDELIS.

OLD ST. ANDREWS, FIFE.

I am glad to know that it is becoming fashionable for well-to-do Americans and Canadians to take a week on the Atlantic and spend their holidays in old historic St. Andrews. I could fancy no more delicious earthly place of rest for the weary than in this sea-washed, venerable old town, with its wide still streets, its skeleton ruins and ancient gateways. It is a city of the past; originally of the Celts, who, flourishing in the ninth century, were superseded by Anglican Monks from Northumberland, these giving to the Monastery they then founded the name of their patron, Saint Andrew. A city of intense historic interest, being one of the great arenas where truth and freedom wrestled with and overthrew a powerful ecclesiastical tyranny, bearing yet on its grim front the marks of the shock of battle.

From the early days of old, St. Andrew's University has been famous the world over. It is the oldest in Scotland, being founded in 1411. It has 100,000 printed volumes, besides 160 manuscripts, and its museum is a treasure house of antiquities and natural curiosities. In these, its corridors, with all the buoyancy of youth, have walked the feet of men whose after tread shook the world they lived in. St. Salvador's College, and St. Leonard

Collego, the one founded in 1456 and the other in 1512, were amalgamated and became the United Collego in 1747. There is also the clerical collego of St. Mary's, all three being now included in the University. Hithor,

From Greenland's icy mountains,
From India's coral strand;

flock students yearly to these venerable halls of learning.

The tall, square tower of St. Regulus is the first landmark that challenges the attention of the traveller from the east coast to the city.

St. Regulus, or St. Rala, was a mediæval anchorite, and is thus referred to in *Marmion*, where the Palmer explains why he may no longer tarry:—

For I have solemn vows to pay,
And may not linger by the way;
To fair St. Andrews bound;
Within the ocean cave to pray,
Where good St. Rule his holy lay
From midnight to the dawn of day,
Sung to the billows' sound.

The tower is one of the oldest erections in this country, being built somewhere about 1127-1144. It is one hundred and eight feet in height, and from this high altitude, which, I need not say, commands a magnificent view, Dr. Chalmers was wont to take his astronomical observations. Inside, on the first landing, the transom beam of one of the ships of the Spanish Armada is still preserved. In the floor of the little vestibule below are several lettered marble tablets in which loving survivors have pathetically tried to preserve for a while the individuality of the now indistinguishable dust. But indeed the ephemerality of life is vividly realized here, among these mouldering generations who all forgotten lie around the base of this hoary but still substantial tower.

The cathedral was built a considerable time after St. Regulus; and it was consecrated after the deliverance of Hannockburn in presence of Robert Bruce as an act of gratitude and homage to that warrior and patriot. The proportions of this noble old pile, as still indicated, were magnificent; it was tall, strong and massive, and the records tell how its copper-covered roof shone in the sun and was seen far out at sea. An hundred and fifty years were spent in its erection, but what can withstand the fury of an enraged people—in one single day of the Reformation it was destroyed, when as Tennant sings:—

Among the steer, strabash and strife,
When bickerin' frae the town o' Fife,
Great bangs o' bodies thick and life,
Gaed to Sanct Andrew's toon;
And wi' John Calvin in their heads,
And hammers in their hands, and spades,
Enraged at idols, mass, and beads,
Dang the cathedral doon.

It is now floored with graves. One of the walls is completely obliterated, and on being enquired the reason of this the caretaker calmly replied:—"Oo, the wretches juist made a quarry o't."

The castle stands on a high stratified sloping rock, looking out on a wide stretch of lawny sands, up over which unceasingly the foaming surges of the tide roll and recede, with an ever-swelling, far-dying roar. It was originally built in 1200, but after having been taken and retaken repeatedly it was at last demolished to prevent further seizure. About the end of the 14th century however, it was again re-built, and in it James I. was educated and James III. born.

Crossing what was once a drawbridge over a now dry moat, I went to see the famous, or rather infamous bottle dungeon, where in the "good old days" they imprisoned people who dared to differ from the powers that then were, either in religion or politics. A gnome-like specimen of humanity, old and bent, noticeably unwashed, and with a dew-drop pendant from the point of his fat nose, conducted me thither. He tremblingly lit two miserable bits of candle which were stuck into holes in the ends of a flat strip of wood a little over a foot long, and with a string attached to the middle thereof he swung the dim-lights slowly down into the dungeon. For some twelve or thirteen feet down it looks like a well constructed draw-well, but of smooth, perpendicular masonry, without one single jutting stone whereunto a human foot might cling. This is the neck of the "bottle." At the base of this it suddenly widens out to about sixteen feet, which is hewn out of the solid rock to the depth of another five feet or so making in all a distance of some eighteen feet downward of utter blackness, for the mouth of the dungeon itself is a dark, unlighted, over-arching chamber. As I peered down into the gloom made visible by the swinging candles, the old gnome in a cut-and-dry monotone recited for my behoof the history of this horrible dungeon, but to my unlistening ears it might have been the incantation of a weird wizard, for my thoughts were with the heroes who, in defence of the liberty which we now so jauntily enjoy, blanch not nor quailed, as in its sightless and soundless gloom they awaited their doom of death by slow fire. Strong must have been their faith and stout their hearts, for into that dread darkness came—

No voice from the upper world,
And no change of night and day;
No record to mark the dreary hours,
As they slowly pass away.

But only the stormy wave,
As it leaps against the rock,
May be heard within that gloomy cave,
With a faint and distant shock.

It was in a room adjoining this dungeon where he had been confined, that the gentle, handsome, and scholarly Wishart, while awaiting martyrdom at the stake, dispensed to a few of the faithful the first Protestant service of the Lord's supper in Scotland.

Want of space forbids further enumeration of the many other places of interest such as the Martyrs' Mount, the Madras College, ancient walls, and Culdees ruins. I can only suggest to those having means and leisure that no finer place for the recuperation of body and mind can be found than old St. Andrews. Here is delightful sea-bathing—on a glorious sea-beach, wild, rugged and picturesque, with long reaches of shining yellow sands girded and framed in rocks. The Witch Lake is the gentlemen's bathing quarters, used for drowning witches in the olden time; and there are pleasanter stretches of less grim memory for the use of ladies. The long, green, breezy links are always alive with golfers, for the royal old game is still a favourite, although, unlike our national game, it is monopolized by one class in a way not to be understood by a transatlantic mind.

At five o'clock in the afternoon I went to hear Andrew Lang, who is now delivering a series of lectures on Natural Theology to the students of the University. The hall in which the audience were assembled was "large and commodious," and the walls were adorned by some very fine life-size portraits of Principal Shairp and others connected with the professoriate. The hall itself, however, was, to my mind, not so artistic in construction as our Convocation Hall in Toronto University.

Mr. Lang is tall, rather military looking, of pale complexion, and impresses one as being a gentleman, and scholarly. His hair, which is now gray, he wears pretty long, parted near the middle of the forehead, and thrown back from a full high brow. He wears side whiskers, somewhat darker than his hair, but his moustache is jet black and abundant. He also sports an eyeglass, which seems to bother him so much, as to compel him to dispense with it at intervals. His speech, though rapid, is distinct. At first, I found it difficult to get accustomed to the sound and pronunciation of many of his words. It was the first time in my life I had ever heard a Scotchman, and a Fifeman to boot, speak with such an ultra-Anglican accent. His constant use of the "ow" sound in pronouncing "O" reminded me unpleasantly and incongruously of the Salvation Army twang, with which we in Toronto are so familiar. For instance, in speaking of the natives of the Gold Coast, he says: "The neytives of the gowld coast." Apart from this defect, the lecture was a rare treat; the fruit of much research, evincing profound and original thought, which he presented in a clear and attractive manner. I was glad and thankful for the privilege of hearing it. I cannot think of anything more *apropos* with which to conclude than this quotation from his very beautiful poem, which for the delectation of those of your readers who may not have seen it, I now transcribe from his book.

ALMA MATRES.

St. Andrews 1802.—Oxford 1865.

St. Andrews by the Northern Sea,
A haunted town it is to me!
A little city, worn and gray,
The gray North ocean girds it round,
And o'er the rocks and up the bay,
The long sea-rollers surge and sound,
And still the thin and biting spray
Drives down the melancholy street,
And still endures, and still decay
Towers that the salt winds vainly beat,
Ghostlike and shadowy they stand,
Clear mirrored in the wet sea sand.

O, ruined chapel, long ago,
Who loitered idly where the tall
Fresh budded mountain ashes blow
Within thy desecrated wall!
The tough roots broke the tomb below,
The April birds sang clamorous;
We did not dream, we could not know
How soon the fates would sunder us.

O, broken minister, looking forth
Beyond the bay, above the town,
O, winter of the kindly North,
O, college of the Scarlet Gown
And glowing sands beside the sea,
And stretch of links beyond the sand,
And now I watch you, and to me
It seems as if I touched his hand!

And therefore art thou yet more dear
O, little city gray and sore;
Though shrunken from thine ancient pride,

And lonely by the lonely sea
Than those fair halls on Isis' side,
Where youth an hour gave back to me!

All these hath Oxford, all are dear,
But dearer far the little town,
The drifting surf, the wintry year,
The college of the Scarlet Gown,
St. Andrews by the Northern sea,
That is a haunted town to me.

The castle stands on a precipitous rock looking out on a wide stretch of tawny sands, over which, continually, the foaming surges roll and recede with an ever swelling, far-dying roar.—*Jessie Kerr Lawson, in The Week.*

PHILOSOPHY triumphs easily over the past and over future evils, but present evils triumph over philosophy.—*Rochefoucauld.*

OUR WATCH TOWER.

The Church is a great educator. It lays the corner stone of all morality, as well as spirituality, in the love of God, and in the love of man. It imparts correct thought, and clear ideas on the great themes of human concern. It unveils the hereafter, and brings men under the powers of the world to come. Its ability for this service lies in its faith in, and faithful use of, God's own Word, and not in any eloquence or wisdom of man. Let it veer from this, and it is at once out of its course, and is in peril of wreck.

* * *

Every minister is a teacher, who has a class of larger or smaller dimensions. He is entrusted with the instruction of that class in all the will of God. He is not at liberty to pass by any part of that will for any reason whatever. He is, in the exercise of faith, to declare the whole counsel of God. The faith required by Him may be a severe strain upon his spirit, but that is to be borne, in order that there may be any chance whatever of accomplishing any good. It is only by a faith in God, and in God's truth, that he can be effective in the fair, full, forceful presentation of the "great things of God's law."

* * *

A holy life is the ultimate object of all preaching. The sins it contends with, lurk in every part of the nature. So that the searching truth must go into the hidden parts and drive them forth, and slay them. Faithful and fearless is the dealing this calls for an heroic laying of the Word of God upon the evil thing, let it be what it may. Warning must stir the soul, precept must impel it, promise must win it to do the thing that is right in God's esteem. Every agency within the volume of revelation must come into play, and keep its own field.

* * *

"Life" is the chief demand that the pulpit makes on the pew to-day. That is correct, but the life must be fed with the sincere milk of the Word. Doctrine must underlie duty. The Word must determine the walk. The way must run along the lines marked out by the will of God. The life must be such as is in accord with the faith of Jesus Christ.

Care must be taken that the life is one formed on Scriptural principles and fashioned after the example of Jesus Christ. No other life will serve the ends sought by God in the establishment of His Church.

* * *

Giving is a great Christian duty. And performed in the right spirit is a prime means of grace, and brings solid satisfaction to the soul. No one can be found mourning over his giving, who has been actuated by the proper motive—"for Christ's sake."

How sadly has the grace been marred by the mean and miserable expedients adopted by many congregations. The giving grace has been crippled and almost killed out of Christian hearts by unwarrantable and unscriptural means of raising money. It is time the tea selling and show business were relegated to the parties to whom it belongs, and Christian people were made to realize that giving is to be freely done, that is, without receiving an entertainment for the twenty-five cents they pay. Ah! it is pay and it is purchase—not Christian giving at all. And this very thing blots out the fair lines of divine teaching ament this matter. Why not take God's way, and say farewell to man's invention?

* * *

The social element in Church life is abundantly provided for in the assemblies, in the charities, and in the working together of the members. Every holy assembly, whether on Sabbath or during the week, every fulfilment of divine injunction cultivates the social element. The Church plans are too often worldly, purely so. They move along carnal and sensual lines, instead of along spiritual lines. They take the low level instead of the high level route. No marvel they end in utter disappointment and disgust. They do not break up cliques, they do not blend.

Elements that are uncongenial, they do not weld the mass sweetly and strongly together—only God's Spirit can do that, and He does do that wherever His commandments are obeyed.

* * *

Let God have a fair chance in giving character to His Church. He is interfered with and hindered in working out His conception by the opposition of merely human ideas. Men would mend God's mind. Their implication is that He is deficient in wisdom. His plans need improvement. They are not the best that could be devised. Let God's plan be scrupulously carried out. It will demand faith, prayer, persistent fighting and cross bearing, but in the end it will most gloriously justify itself. In its growth it will overthrow and sweep into oblivion scores of pet notions, and worldly alliances, and unworthy and laborious works, but in their place it will leave "a glorious Church, not having spot, or wrinkle, or any such thing. SENTINEL.

By appointment of numerous Sabbath Associations on both sides of the sea, the week beginning April 7 (including also April 14), is set apart as the World's Week of Prayer for the Sabbath. It is hoped that it will be observed by prayer and conference on the relations of the Christian Sabbath or Lord's Day to the Church, to the nation and to the individual, in Sabbath schools, preachers' meetings, prayer-meetings and pulpits!

Pastor and People.

FOR THE CANADA PRESBYTERIAN

LIGHT IN THE DARKNESS.

BY THE REV. GEORGE SEXTON, LL.D., DUNKIRK, N. Y.

[During a foggy journey, Kingsley once compared the road to the highway of life, wherein the traveller feels his way from pillar to post, doubling, stumbling, sometimes missing the track, but reaching home at last "Thank God," said Kingsley "There's always light enough for that"]

Oh! wandering pilgrim through the mist,
All dimly going!
The night winds drive thee as they list,
No stars are showing,
The bleak storm blows athwart thy way,
Long wait the chariots of the day,
Yet faint thou never,
Full soon the thickest clouds may open,
The shadows sever,
There's light enough for deathless hope,
Now and for ever.

Thine stretched hands seem spread in vain,
Still undiscerning,
Some clasp to meet thine own again,
So helpless yearning,
For sense knows naught of power or care,
To guide thee through the bitter air,
And save from turning,
Yet trust, for at thy trembling breath,
Down stoops the love more strong than death,
Yea, trust, thou only,
There's light enough for power and faith,
In path most lonely.

Deep shrouded are the happy flowers,
That shone to cheer thee,
No voice amid the shadowy hours,
Kings out to steer thee,
Half blinded in the rifling rain
Each onward step seems quite in vain:
Yet ever near thee
Abides the tenderness unpriced:
To pilgrim weary,
There's light enough to touch the Christ,
In days most dreary.

Look up beyond life's gathering mist,
To glory's portal;
Fair rise the towers of amethyst,
Oh soul immortal!
A rest remaineth, deep and sweet,
To patient hearts, and steadfast feet,
In mercy given.
So weary, heavy-laden come,
Lost and heart-riven!
There's light enough to bring thee home,
Through Christ to heaven

METHODS OF CHURCH WORK

To begin with, it may be affirmed, I think, that our methods are little likely to be good unless there is a definite and true conception of the aim to be achieved. Some enter upon Christian work before they have ever set themselves to think about what it really is they are undertaking. They are going to be teachers in a Sunday school; but their ideas of what is involved in putting their hands to such a task as this are mere mist and chaos. Possibly their chief motive is to satisfy a certain vague sentiment that they should do something religious, or that it is not altogether justifiable to be quite outside of those who are called "The Workers." Perhaps their sense of the obligation they are accepting covers nothing more than a kind of a pledge to attend the school with some fair show of regularity, to talk to the children about the lesson or something else for some thirty minutes a week, to put them through their questions with as near an approach as possible to the manners of a dominie, and to see that they keep their eyes shut during the prayers. Now, where the conception of the work itself is thus hollow and erroneous, what can the method be, if there is method at all, but utterly ineffective? It makes all the difference in the world in the matter of method whether a preacher's idea is that his opportunities are to be used for the purpose of gratifying the intellectual tastes of his hearers, or exciting their winks and nods of admiration, or confirming them in their dogmatic prejudices, or helping them and stimulating them towards a diviner life. If a missionary association adopts the belief that it exists, before and above all else, to get money for evangelistic purposes; that it is its chief task to make people give, willingly if possible, and unwillingly rather than not at all; then, as a matter of course, its methods of operation will be very different from those adopted by another association which believes that its *raison d'être* is above all else to foster an interest in and sympathy with the great cause of the world's evangelization. Therefore, if you want good methods of church work, you must take care that you have true, clear conceptions of its aims. Make sure, first of all, that your object is such as will stand the test of being brought face to face with the spirit of the Gospel. Don't let mere conventional ideas of congregational and denominational prosperity determine your aim. Repudiate the materialism that measures everything by P. S. D., and leaves nothing in its Bible but a Book of Numbers. Beware of the modern idolatry of statistics. Abjure the spirit of ecclesiastical self-glorification. Do not rest content until, by dint of much thought and prayer, your work stands out before you strongly defined as a mountain ridge against a clear northern sky, and clothed in a spiritual beauty and truth that makes all unworthiness of method unpardonable as sacrilege.

Our methods, then, should be distinguished by a wise economy of means. I am not going to champion the cause of

niggardliness in any sense of the word. That, unhappily, does not need to be done. Over-generosity is not the cardinal vice of our modern Christianity. The facts of the case point decidedly in the opposite direction. We believe with John, "Worthy is the Lamb to receive riches;" but we believe, too, a great many of us, that that particular article of our creed is a mere *caput mortuum*, designed to be turned to no more practical account than consists of its being enshrined in a hymn and sung *fortissimo*, once or twice a year, when there is no collection to be taken. The economy that should distinguish our methods belongs to another sphere than that of finance. There is comparatively small danger of our being allowed to grow very extravagant in that respect. With lynx-eyed censors to the right and left of us whose noble faces grow pale with rage, and whose loud voices are prompt to utter Cassandra-like forebodings, when so much as one "brown bawbee" too many is expended in connection with the work of the Church; with kindly newspapers eager to admit the captious grumbings of any Adullamite that can wield a goosequill, it is a difficult matter to go far astray in the way of being unduly lavish of silver and gold. But there are other forms of waste we need to guard against, and there are methods of work that involve a quite unnecessary loss of power. No one who is familiar, for example, with the Home Mission agencies in operation among us can doubt that there is room for the manifestation of a wise economy. A little exercise of mutual forbearance on the part of neighbouring congregations and denominations would result, in many cases, in a large saving of energy. The question of overlapping needs hardly to be referred to, because it has been of late so frequently discussed, but it is an evil which should be carefully guarded against, even though it can be averted only by the exercise of some congregational self-limitation and self-sacrifice. Sometimes it would appear as if there were being developed among us a kind of subtle superstition that some forms of work are so absolutely necessary to a Church's salvation that they must be engaged in, even though that is possible only by a course of action that is nothing better than sowing the same field twice; and occasionally a tone is adopted which seems to indicate that a Church has some right to complain against God for not having created a special lump of heathenism and stuck that down on its threshold. Now, there can be no doubt, I think, that there is scope for all the pent-up energy of the Christian community apart from all such mistaken methods, and did we but set ourselves resolutely to the task of discovery and invention, we would speedily light upon and devise new channels that would meet the necessity. When methods of work are radically extravagant which react injuriously upon the workers. The "go-to-meeting" element, I am convinced, bulks too largely in the life of many of our Christian people. A large amount of energy is spent in hurrying from place to place, and taking part in all kinds of gatherings with a more or less religious character. Properly speaking, this can hardly be called work, though it passes current as such with large numbers of Christian people. In many cases it is neither more nor less than self-indulgent dissipation, and it operates as mischievously as dissipation always does. It breeds, often, an habitual feverishness of spirit, quite incompatible with that restfulness of spirit without which there can be no healthy growth of Christian character. It results, not seldom, in the development of a superficiality and smallness of spiritual understanding that are none the more beautiful that they are linked with a calm self-confidence and self-importance that irritate and repel. It disinclines to the cultivation of those holy graces that flourish best in an atmosphere of steady loyalty to nearest duty. Evidence of this tendency surrounds us everywhere, and, in presence of it, it is not unnecessary to insist that our methods should never be such as to lower the tone of Christian character among our church members. They should do nothing to foster that craving for publicity and excitement that unfits for the quiet work of self-culture, which is of such vast importance. I cannot stay to apply this principle to such matters as the irrepressible bazaar and interminable soiree. I will only say that my firm conviction is, that neither in the one case nor the other is the game worth the candle; and that, further, I can conceive, without any stretch of imagination, what a saving and a profit it would be, both to pastor and people, were it laid down as a law, that no member shall be expected to attend all night long at a tea meeting, where sermons are resented, and speeches laughed at, and sacred songs are hailed with rounds of indecent applause.—*Joseph Corbett, D.D.*

HINDERING THE GOSPEL.

The Gospel is hindered in many ways. It is hindered by open and secret enemies, by false friends, by ignorant and misguided professors of religion, and, strange as it may seem, by good Christians who have too little of the spirit of their divine Master, and who are unwilling to suffer for His sake. They desire the success of the Gospel and the peace of the Church, but are not disposed to make any great sacrifices to promote these ends. They insist upon their rights when it would be greatly to their credit to waive them, and suffer loss rather than permit the Gospel to be hindered.

Paul was persuaded that he and His fellow-apostles and preachers were entitled to the support of their brethren, for whose spiritual welfare they laboured, yet he would not exact anything at their hands; he would rather suffer poverty, and labour with his own hands to supply his wants, than give the slightest occasion to any to say that he coveted the gold and silver of those for whom he laboured. He would not only not do anything wrong in itself by which the Gospel might

be hindered, but he would not even do that which he might lawfully do, if thereby any one should possibly be prevented from receiving the Gospel.

If the spirit of the apostle was universal in the Church, there are many hindrances to the reception and spread of the Gospel which would have no existence. For very often the most serious hindrances to the Gospel do not come from its avowed enemies, but from its professed, and even from its true, friends.

They too often hinder it by disagreements and disputes which ought never to arise between brethren, and would not, if they were as ready to make sacrifices for the Gospel's sake as Paul was.

But how few are willing to suffer wrong, to submit patiently to worldly loss, to let pass without notice a slanderous report, lest the Gospel should be hindered?

A Christian, with less patience and weakness than Paul, is sure that he is right in a controversy which has arisen between a brother and himself, and without particular reference to the effect which keeping up the controversy will have upon the interests of the Church, he is not disposed to yield anything for the sake of the Gospel. He is very sure that his brother is wrong, and therefore he should yield. But cannot every one see that this is not in line with the course of Paul? He could have taken the position that the Lord had ordained that "they which preach the Gospel should live of the Gospel." But instead of doing so he declares, "We have not used this power; but suffer all things, lest we should hinder the Gospel of Christ."

If a Christian can avoid a dispute or settle a difficulty with a brother by making a great sacrifice, the spirit of Christ and His Gospel, and the example of the apostle clearly require him to do so and avoid all possible hindrance to the Gospel.

Most persons, perhaps, think that they are doing well if they avoid that which is unjust, immoral and wrong, and ask for nothing more than is their own. They do not harm the cause of Christ by unworthy conduct, by improper speech, or by any unjust exactions whatever. They meet their obligations as honourable and Christian men should do, and this is all they ask their brethren to do. They do not "take up an ill report against a neighbour;" they are careful to avoid so much as uttering a word which would unjustly injure a brother; and, therefore, they propose to insist that, if brethren are not equally upright and careful in their course with them, they must expose them, or punish them, or do something severe to bring them to a proper sense of duty; and this, too, without considering or asking, How will this affect the cause of Christ?

Many disputes between brethren would end very suddenly if the parties concerned would seriously think of the injury that may result to the interests of religion by the contention. Many a sacrifice would be made by Christians to avoid hindering the Gospel, if they would always consider how noble, how Christlike it is to make sacrifices for the sake of the Gospel. Many a grievance would be overlooked, many a fault condoned, many a wrong forgiven, many a rupture avoided, if Christians would always well consider what may be the result of hindering the Gospel of Christ.—*United Presbyterian.*

ONE EFFORT MORE.

The old astronomer with his trusty glass is searching the heavens for a star, "a lost star," he says.

"It ought to be there," he murmurs, looking along the jewelled lines of some constellation. Not finding his diamond, he shakes his head, and is about to give up the search.

"Just one trial more!" he murmurs.

He directs his glass towards the sky, and lo, there it is! Out of the dark depths of space flashes the pure, bright face of the lost star.

"Found!" he cries. "It was one effort more that did it."

Yes, it is true in nature and in the world of grace that that it is the one effort more that often restores to its orbit the lost star.

It was the one more reaching out of the world of Christian sympathy that by a friendly tap and a kindly word arrested a drunkard and gave to temperance a star-oration, Gough.

A Sunday-school teacher touches on the shoulder and kindly asks a young man about his soul, and this one effort more of the Church of God brought Dwight L. Moody to the Saviour. Let the blessing awaiting the maker of one more effort beckon us forward to special activity in our classes. If the finding of a perishable world keeps the astronomer up all night we can afford to spend as much time, if not more, wrestling with God for a blessing on an imperishable soul. Out of an atmosphere where we have felt and breathed the presence of God may we go to our classes. Surely this one more effort, now, this day, we are encouraged to make. Supplicating Jacobs will certainly make prevailing Israels. And oh, the joy of knowing that a new world, a new soul, a new life, has been set to revolving in obedience and love around that divine centre, God!

DO NOT PUNISH UNJUSTLY.

After all, it is perhaps better that the child should be a little spoiled rather than that it be unjustly punished. The latter sometimes makes a very unhappy memory to carry about with one. A gentleman said a short time ago, "I shall never forget, though I have wished a thousand times that I could, how I punished little Mamie for continually pronouncing a word wrong—as I thought wilfully—after I tried hard to make her say it correctly. She was quiet for a few minutes after I had punished her, and then she looked up and said: 'Papa, you will have to whip me again; I can't say it.' You can imagine just how I felt, and how I kept on remembering the look on her face, and the tone of the sad little voice."

Our Young Folks.

A VERY QUEER MAN.

"The queerest man we ever knew,"
His neighbours said to me,
"Though if one give the man his due,
A right good heart has he
But then he's known both far and near,
And everybody thinks him queer.

"We've often known that man to go
When others were in bed—
He never wants the folks to know
And fill old Perkins' shed
With wood enough to last him through
The winter, and with good wood too.

"They say he has a favourite trick
He plays upon the poor
He goes to those who're old and sick
And talks their troubles o'er.
Of course, sir, when he goes away
He knows their needs as well as they."

"Then he will go to town and buy
Whatever's needed most,
And creep up to the door as sly
And still as any ghost.
And knock, but when the door swings wide,
No visitor is seen outside.

"But on the doorstep there will be
The very things they need;
And though no face or form they see,
They know the gen'rous deed
Was done by Jones—'Queer Jones,' they say;
'God bless the man and his queer way!'

"No one from him would ever hear
Of these good deeds of his;
That's one thing why we think him queer,
Queer? Why of course he is."
'Twere well, thought I, if we had more
Queer men to play tricks on the poor.

A SISTER'S INFLUENCE.

"I wonder," said Mrs. Eaton, "what makes Frank Sawyer so different from Tom Blake and Bill Harris? They've got good homes and good parents, but Tom and Bill are as rough as young Indians, and never seem to know the difference between the inside of the house and outdoors."

Well, the fact was that Frank Sawyer had sisters, and it was impossible to feel that the "inside of the house" was the same as "outdoors," where the presence and influence of either older or younger sisters were constantly felt.

Said a gentleman in our hearing not long since: "I can never tell what my older sister was to me all through my growing up. I knew nothing of her value to me as a boy, recognized comparatively little of it as a young man; but now I have reached years of maturity I realize how much she did to make home attractive and my childhood a very pleasant one."

And again, it was but a little while ago a lady was speaking of the gentle manner and unusual ability in entertaining shown by a young gentleman who had recently come into the community.

"Oh, well," said a friend, "I'll tell you where he learned his ease and acquired such finished manners; he grew up with a lot of sisters, and they always depended on him to help them when they had company, and they consulted him about their fancy work and the arrangement of a room or tea-table, just as if he was another girl."

Commend us to these boys who have grown up with "a lot of sisters." We have often heard a gentleman remark regretfully: "I never had a sister; that was something I missed." We feel for them a genuine pity that they should have missed so much. But do the girls of the family realize even slightly the great influence they are exerting, or might exert, over their brothers?

DOING THE BEST YOU CAN.

Young people should strive to make their lives. They should seek to develop all their powers, so as to be the very best men and women they possibly can be. There is another side to the subject. Being is the first thing, but there must also be doing. A story is told of one who stood before a statue of a soldier. As he looked at the matchless figure, so perfect as almost to have the semblance of life, he became spell-bound in his admiration, and forgetting that it was but the marble image of the soldier that he saw, he exclaimed, "Now, march!" His involuntary thought was that anything so perfect ought to have capacity for motion.

A fine character is not enough. The life that is developed to its best must also put forth its best activities; it must do something in the world worthy of its fine powers; it must be of use, honouring God and blessing men. Young people need to think of this side of the subject as well as of the other. Plan your life to do the best work you can do. This counsel applies to ordinary secular things as well as to religious duties. Do everything well; always do your best; learn to work carefully; never slight anything you do, if it is only the writing of a postal card or the sharpening of a pencil. Whatever is worth doing at all is worth doing well. It is by doing things well that we learn to do them better, and it is by faithfulness in doing little things that we prepare for doing larger and more important things. Those who do small things carelessly are never entrusted with larger things. Every young person should fix it as a rule of life, never to be disregarded, always to do his very best.

Then we must train ourselves not only to do all our work well, but also to do as much work as possible. Many people lose years of time out their life by not taking care of the moments. Perhaps a score of times each day they lose five minutes. They could not do much in five minutes, but twenty times five minutes make an hour and forty minutes, which on six days would amount to ten whole hours—fully a working day. If these little fragments of time were all saved and used, they would thus add a day to the week. If we would make the most of our life, we must look after the minutes, saving every one of them.

Then many people work slowly. They loiter at duty, they do nothing swiftly. Here, again, there is need for a lesson if we would live up to the best that is in us. Life is too short, and there is too much duty to allow of leisurely working. We need to crowd into every short day as much work as possible; we need to learn to work swiftly. This does not mean that we are ever to work hurriedly, people who are always in a hurry are sure to do their work carelessly and imperfectly, and besides, they do far less in the end than if they wrought calmly and carefully. Those who accomplish the most are never in a hurry, and yet they are always under strong pressure which compels them to work rapidly and intensely.

These suggestions are made to our young people because it is in youth that are formed the habits of working, which shape all the life. If a boy learns to improve the moments and to work swiftly, he will almost surely in his mature years live up to the best of his capacity in the way of activity. It is in youth that are laid all the foundations of success or of failure in life. Readers are therefore exhorted to begin at once to live up to the best that is in them.

FAITH TRAINING.

Richard Cecil, going into a room, found his little girl very bright and happy with a box of beautiful beads which had been given her. She ran immediately to him to show them to him.

"They are very beautiful, my child," he said, "but now, my dear, throw them behind the fire."

The child hesitated a moment, in view of the very great trial.

"I shall not compel you to do it, but leave it to you. I will only say that you never knew papa to ask an unkind thing of you. I cannot tell you why, but if you can trust me do it."

After a great effort, and reasoning within herself that her father's statements were true, she threw it behind the fire. Her father said nothing more at the time; but next day he presented her with something far more beautiful, and which she had long desired. Then he told her that his purpose had been to teach her to trust, and therefore obey, her Father in heaven, and to be willing to give up many a thing in life at His desire, without knowing the reasons why.

THE CHRISTIAN SHEPHERD BOY.

There was once a little Christian boy who tended the flocks for a very irreligious man. This man hated religion himself and always ridiculed it in others. Do you not think this was a hard place to confess Christ? Would not you suppose the little boy would conclude he could do no good here? But William Milne did not think so. The worse people were, the more he felt they needed the Gospel to make them better. He tried to do his own duty faithfully, and example goes a long way with the worst of people. But he did more. He talked with his master and mistress often, and so respectfully and solemnly, that they were awed in spite of themselves. They believed in William's religion, if they did not in any one's else. By and by he got them to go to church with him, and at last the poor, hardened man, and his un-Christian wife, were all broken down and humble at the feet of Jesus. They established family prayer, and lived consistently the rest of their lives. So much for the influence of a Christian shepherd boy.

There was a man employed in the place who was very profane. Little William talked with him so much of the fearful sin of taking God's name in vain, that he had no peace until he left off the wicked practice, and gave himself to the Lord.

The poor boy had no closet to pray in, no little room of his own, where he could read his Bible in private. His only place of retirement was a little sheep cote, which became the dearest spot on earth to him. Years later, when he was far away in a heathen land, toiling hard for the perishing millions of China, his heart turned lovingly to that cold little shelter from the winter's storms, where his lonely heart used to commune with his dear Father above.

There is no child so poor and lowly, but he may do good, if he loves Jesus. God loves such little workers in His vineyard, and he helps them on to higher and higher usefulness. I dare say if this little lad had been a prayerless boy, he would have remained among the sheep cotes, instead of being the world-known and beloved missionary.

THE SEVEN WONDERS OF THE WORLD.

The "seven wonders" are familiar to many people. The following information as to each has not been so frequently given:

1. The Egyptian pyramids, the largest of which is 693 feet square and 469 feet high. It was erected B.C. 2170.

The great pyramid of Gizeh is said to have been twenty years in building and employed 100,000 men. The architect is thought to have been Philitis, and the builders the brothers Cheops and Cephrenes.

2. The Walls and Hanging Gardens of Babylon. Stated by Herodotus to be 87 feet thick, 350 feet high, and 60 miles in length. The Temple of Belus on the walls was adorned by statues of gold valued at \$1,000,000.

3. The Temple of Diana, at Ephesus, which was 125 feet in length and 220 feet broad. It was built of cedar and cypress, and was supported by 127 marble columns of the Ionic order, sixty feet high, and took 220 years to build.

4. The Chryselephantine statue of Jupiter Olympus, at Athens, which was made of ivory and gold and stood seventy feet high. The architect was Phidias, the illustrious Grecian artist.

5. The Mausoleum erected to Mausius, king of Caria, by his widow, Artemista. His widow died within two years after the king's death of excessive grief. The monument was 113 feet square and 140 feet high, and Anaxagoras exclaimed, when seeing it: "Thus much money is needlessly changed into stone!"

6. The Pharos of Ptolemy Philadelphus was a lighthouse at Alexandria, Egypt, on the Island of Pharos. It was 500 feet high. A wood fire on its summit was a beacon to mariners. Back of Ptolemy's name the architect, Sostratus, chiselled into the solid marble: "Sostratus, the Crudian, to the gods, the saviours, for the benefit of sailors."

7. The Colossus of Rhodes, a brazen statue of Apollo, 125 feet high, standing in the harbour at Rhodes. Twelve years were spent in building this statue, which was hollow and had a winding staircase to the top—125 feet. It was overthrown by an earthquake after sixty years. It remained in ruins 894 years, when a Jewish merchant who purchased the brass took it away on 900 camels, each carrying 800 pounds.

HOPE FOR THE DUNCES.

There are many dull boys who are like cloudy mornings before bright days. It is the safer plan for an educator to assume that dulness is but a husk more or less difficult to peel off, and almost always concealing a sweet kernel. It may be long before he discovers it, and when discovered it may not lie in the usual form of school life. A man and his wife bought a music stool. After a time they brought it back to the upholsterer, declaring with vexation that they "could make nothing out of the old thing; they had twisted it to right and left, and set it on its head, and rolled it on its side, and never a note of music could they get out of it." And yet the music stool was a good stool. For the comfort of the mothers of dull boys let me record a few instances of such lads who turned out bright men when the key to their brightness was found.

Isaac Newton, being then a boy at the foot of his class, was kicked by the boy above him. He fought the bully, and beat him, out of which victory arose the thought that as he had beaten him with his fists, he might also do it with his brains. And he did.

Isaac Barrow, the divine, was a quarrelsome, idle boy. His father said of him that "if it pleased God to take away any of his children, he hoped it might be Isaac."

Adam Clarke was pronounced by his father to be "a grievous dunce;" but it is recorded of him that he "could roll large stones about." Take note of boys who can and do roll large stones about. They may take to roll very great ideas about.

Dr. Chalmers was expelled from the parish school at St. Andrews as an "incorrigible dunce."

Walter Scott, at Edinburgh University, was labelled by Professor Dalzell, "Dunce he is, and dunce he will remain."

John Howard was an illustrious dunce, "learning nothing in seven years."

And when I record that both Napoleon and Wellington were dull boys at school, I am conscious of closing with eclat this brief *excursus* on dull boys.

SPEAK KINDLY.

A man once saved a very poor boy from drowning. After his restoration he said to him:

"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, the tears gushing from from his eyes "I ain't got a mother like some of them."

A kind word! Think of it. This man had it in his power to give that boy money, clothes, playthings, but the little fellow craved nothing so much as a kind word now and then. If the man had ever so little heart, the boy must certainly have had the wish granted. A kind word! You have many such spoken to you daily, and you don't think much of their value; but that poor boy in the village, at whom everybody laughs, would think that he had found a treasury if some one spoke a kind word to him.

CHRISTIAN ADDITION.

All boys and girls, who have gone to school any length of time, know how to add. They have many a time put a large pile of figures together and added them correctly.

Have they ever learned that kind of addition of which St. Peter writes (1 Peter i. 5): to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly love?

This is christian addition, and it is far better to learn how to add these things, than to know how to add riches, and pleasures, and vices, which leave the soul poor. Add to your faith a pious and a godly life, and you will be richer than all the Vanderbilts put together.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 10th, 1889.

AN exchange says:

Dignity, decency, fairness, courtesy and charity ought to characterize the entire editorial profession.

Yes, and every other profession as well. If all the members of the other professions were dignified, decent, fair, courteous and charitable, it would be much easier for editors to walk straight.

IN a recent article on Public Schools, Cardinal Manning asks the following rather fundamental question:

Is the Christianity of America worth preserving?

The Cardinal must be a constant reader of some of the New York and Chicago dailies, in which he gets a full report of all the murders, burglaries, bigamies, and other crimes committed on this side of the Atlantic. Somebody should send him a copy of the minutes of the American Presbyterian Church.

WHEN the cause of the North seemed hopeless in the late American War, and even Gladstone, sanguine as he always is, thought there must be two Republics, John Bright closed a speech with the following fine peroration:

I have another and far brighter vision before my gaze. It may be a vision, but I will cherish it. I see one vast confederation stretching from the frozen north in unbroken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific main, and I see one people, and one language, and one law, and one faith, and over all that wide continent, the home of freedom, and a refuge for the oppressed of every race, and of every clime.

That vision has proved a reality. Men who have strong faith in the ultimate triumph of freedom, truth and righteousness, generally come out right in the end, even in politics.

BEGINNERS in the art of public speaking should be encouraged by the example of John Bright. When he began his career as a public man it was said of him that

His voice was good, though somewhat harsh; his manner was awkward, as was the custom of the country, and the sentences came out of his mouth loose, naked and ill-formed. He was not master of the situation, yet he wanted not confidence, nor matter, nor words. Practice, it was clear, was all that he required.

Gladstone and Salisbury declared the other day that John Bright was the greatest parliamentary orator since the day of Charles James Fox. And be it remembered John Bright knew no language but his mother tongue. His career is rather hard on the theory that a man cannot rise to the highest rungs of the oratorical ladder without a classical education.

THE Free Church of Scotland is still exercised on the question of Ministerial Efficiency. The Presbytery of Edinburgh wishes Presbyteries to have the power of removing ministers for inefficiency without any application either from pastor or people. The *Christian-At-Work* is of the opinion that the large number of pastorless churches, and churchless pastors in the Presbyterian fold, shows pretty clearly that there is ample liberty given to move about at the present time. This is a view of the case quite generally overlooked. If rupturing the pastoral tie could cure Ministerial Inefficiency, the trouble would have been removed long ago. If changing pastors could make congregations generous, liberal, pious and self-sacrificing, some of the meanest in every church would have been ready for the church above years ago. It is a huge mistake to assume that a boiler without steam can be made to run forty miles an hour by simply changing the engineer.

PRESIDENT HARRISON has shown his appreciation of the power of the press by appointing editors as ministers to several of the most important European Courts. Three out of five representatives to the great powers of Europe are taken from the editorial chair. It is said that America now comes next to France in the matter of appointing newspaper men to important positions. The editor of a leading French journal is more likely to get Government favours than a man from any other walk in life. Ontario stands, we should say, at the very bottom of the list. An average Ontario party editor is supposed to work hard for his party, especially during election contests, and if he gets his printing bill paid at the close of the contest he may consider himself safe. He helps to raise the politicians of his party, and when they get up a few rungs on the ladder quite often they don't know him.

OUR good neighbour, the *Christian Guardian*, seems to think that the great question of freedom of speech is involved in the proposal to inform the Sabbath orators of Queen's Park that they must hold forth elsewhere. The *Guardian's* principal difficulty is that the authorities, in telling these people to keep quiet on Sunday afternoons, must decide upon the moral quality of the orations. "Who," asks our contemporary, "is to be the judge of what is to be allowed?" If this question has any force it means that nobody should judge what is to be allowed. If nobody has power to stop the mouths of the "cranks and theorists of all kinds" that the *Guardian* admits air their notions there on Sabbath, then these cranks and theorists may blaspheme or teach sedition or anything else they please. It is no reply to say there is a law against seditious language and blasphemy. There is, and the men who made the law judged of what is to be allowed. Somebody must always judge what is and is not to be allowed in speech and action if we are not to have a state of anarchy.

THERE is no use in passing prohibitory laws unless there is sufficient public opinion behind them to enforce them." "Legislation in advance of conviction is useless." These and similar expressions were on the lips of everybody last Friday when the figures were published showing that the Scott Act had been repealed in every city and county in which it had been submitted to the people. Now let it be admitted that a local option law, or indeed any law, is useless, or even worse than useless, unless backed up by public opinion. How are people to know that any given law is in advance of public sentiment without trying whether it is or not? Is there any patent process by which you can gauge public opinion and ascertain with scientific accuracy when there is a sufficient amount of conviction in favour of any given law to enforce it? It seems to us that the only sure way is to try. That was exactly what was done with the Scott Act. Call passing the Act an experiment if you will. It was an experiment well worth making. It was not the fault of the Act, nor of prohibition, nor the fault of sensible temperance men if unwise advocates of the Scott Act made predictions about the working of the Act that have not been fulfilled. Thousands of good people thought it well to try, and they tried. If the experiment has failed, the people were mistaken, and that is about all. It is no crime to be mistaken occasionally in a world like ours.

CREED REVISION.

OF late years, there has been somewhat of a reaction against the authoritative recognition of doctrinal symbols. They are in some quarters inveighed against with a fervour that rises into eloquence, and it is easily seen that such strictures on creeds, in many instances, meet with a welcome response. There is no occasion for minute specification wherein the articles may be defective, or irreconcilable with fact or Scripture, neither is it to be assumed that all who re-echo creed condemnations, are intimately versed in the contents of those historic documents. There is also a considerable impatience of doctrine itself, in whatever form it may be expressed; whether in the precise and exact terms of Systematic Theology, or in the freer and less definite forms of popular exposition. There is a disposition to place emotional and practical pulpit utterances over against dogma, with a degree of approval calculated to throw the latter into the shade. There may have been an undue disposition in the past to indulge in doctrinal disquisition to the neglect or exclusion of its bearing on heart and life, and this

would account, to some extent, for the impatience with which solid Scriptural teaching is occasionally met with. This is not the only possible explanation of present antagonism to doctrinal preaching. Many who compose Christian congregations have neither time, inclination, nor opportunity, to think closely and consecutively on the doctrines revealed in Scripture, and such only at best have but a languid interest in what to them appears only meaningless discussions of abstract, or shadowy impractical subjects. If the creeds were more intelligently studied than they generally are, though not by any means free from objection, they would escape not a few of the indiscriminate onslaughts now levelled against them.

While this may account for some of the current creed hostility it by no means disposes of the real and intelligent opposition to formulae that finds for itself pretty general expression in these days. Many are thoroughly sincere in their objection to creed imposition; and they can give good reasons for the views they hold. All creeds formulated in the past have been constructed by responsible bodies of men in a representative capacity. Individual members of Councils or Assemblies may have dominated the opinions of their brethren, but the results of their deliberations were received simply because they were the united expression of the representative body that ostensibly strove to crystallize the system of truth received by the whole family of believers comprising the Church. The various differences of religious opinion in different ages seem to have called for clearer and fuller confessional embodiment of the truth and thus in time the more modern creeds had diverged far from the simplicity and brevity of the symbols that have come down from the post-apostolic age.

It may be that the framers of the earlier creeds were impressed with the idea that they were giving permanent and final expression to Christian doctrine; it may be that some of them anticipated the opinion now generally prevalent, that each successive age in the Church's progress was as competent as themselves to give authoritative utterance to the Church's belief. Truth is immutable, as it is indestructible, but man's perception of truth is necessarily conditioned. No man, no body of men, can assume that they, and they alone, are competent or authorized to define the bounds of Christian truth for all ages. To claim the infallibility of Christian Councils would not be one whit more absurd or unwarranted than the claim of assumption of infallibility to the solitary individual who claims to sit in the chair of St. Peter. The claim of absolute inerrancy can be conceded to no mortal nor to any number of associated mortals. There is, therefore, no finality in any religious creed that has been or that can be formulated. It is competent then for the Church to revise or supersede her existing symbols if the necessity so, such revision or supersession can be conclusively shown. It is not sacrilege, it is not irreverence to ask for creed revision.

At present in the Scottish Churches there is a rather general movement in the direction either of creed revision or a relaxation in the degree of adherence required from office-bearers in the church. It is contended that conscientious men who have difficulties in accepting the entire Confession are excluded from office because of the rigidity of subscription. It is also contended that men who are not sensitively conscientious will, like Mirabeau, "swallow all the formulas" and add hypocrisy to their heretical leanings. So unsatisfactory were the religious tests as they affected the occupants of university professorships, that the tests, long before their abolition became a matter of jest. It is told of a distinguished and eccentric Scottish professor still living, that when called upon to subscribe the Confession of Faith, he is reported to have said "I will sign it as The Confession of Faith, but not as the confession of my faith." It may be that in the peculiar circumstances of the Scottish Churches the need for revision of the Confession is generally felt. Some years ago the United Presbyterian Church in Scotland adopted a declaration embodying the sense in which adherence to the Confession was to be understood. The English Presbyterian Church has for some time been engaged in preparing an authoritative statement of the doctrines held by that section of the Presbyterian family. At the approaching Synod it may possibly be adopted. In the Irish Presbyterian Church there would appear to be less sympathy with a movement for the modification of the Westminster Standards; at all events several outspoken protests from what are understood to be influential quarters have recently been made.

The overture introduced in the Toronto Presbytery by the Rev. D. J. Macdonnell, while in sympathy with the movement in the Trans-Atlantic Churches, and participated in to some extent by the Church in

the United States. is more irenic in its aim than the others. Its acceptance was urged in view of the prospective conferences on Christian re-union, that that movement might be aided if the apparent asperities of Calvinism were smoothed down a little confessionally. Churchman and Methodist have in the past said hard things about the distinctive doctrines upheld by a historic Presbyterianism and their friendlier feelings might be evoked by a free, unsolicited, and more than timely, surrender of what has hitherto been distinctive in the Presbyterian system. Has the proper time arrived, and has the proper occasion presented itself for the Canadian Church to undertake the very responsible and arduous work of revising the time-honoured standards accepted by Presbyterianism all over the world? Is she called upon, of her own motion to lower the blue banner out of deference to the prepossessions of good brethren of other communions with whom we might have closer and more real fraternity without making gratuitous concessions?

This is a matter in which all sections of the Church might well hasten slowly. Creed revision will come—is bound to come, but let it not be entered on with a light heart. So much depends upon it, so serious are the responsibilities. Might it not be taken up by the Presbyterian Alliance in concert with the respective Churches represented by that body, and might not a formula be ultimately agreed upon that would secure the assent of the entire Presbyterian family? Union with other communions at the expense of divergencies within the ranks of Presbyterianism itself might be too dearly bought.

GUARD HOME LIFE.

PESSIMISM, from the nature of things, is not popular and never can be. Like the lugubrious comforter who comes to visit the sick and the distressed, like the corpse at an ancient Egyptian feast, the pessimist who can only see the dark side of things casts a gloom wherever he goes. There is, however, a dark side to all things earthly and he is not necessarily a pessimist, who does not persistently close his eyes to all the facts attainable in forming his judgments. One-sided optimism is just as sure to err as is its correlate, and from all errors spring evil consequences. Home life and happy home relationships cannot be too highly prized. All proper efforts ought to be made to ensure their permanence and extension. Whatever unduly infringes on the home life is necessarily injurious to it. Excessive devotion to money-making, undue desire for social pleasures weaken home ties and such weakening of the integrity of home is undoubtedly a bad influence. There is a cause that is doing much in these days to utterly destroy the sanctity of home, and make of it one of the most deplorable wrecks under the sun. The laxity of the marriage tie, stimulated by the facility with which in modern life divorce in many lands can be so easily obtained cannot be regarded as a cheering sign of the times. In the New Testament, where the best of all moral codes is to be found, our Saviour lays down one cause and one only for the annulling of marital relationships. The reason given for this which operated then and which operates now is hardness of heart. Ecclesiastics and legislators have sought to improve upon this, and as might be expected the improvements have turned out to be egregious failures. The so-called infallible Church in its attempts to be wise above what is written has made a sorry mess of it in this respect as well as in most other instances where it has substituted the traditions of men for the commandments of God.

The Head of the Church instituted two sacraments but His self-styled and self-appointed Vicar on earth was not content with this and he sought to improve upon it and added other five, among them the sacrament of matrimony. Placing the efficacious value the Romanist Church does on the sacraments, it was found that the dissolution of the marriage tie was incompatible with their ideas of sacramental inviolability and as something had to give way divorce was declared to be inadmissible. Hence wherever Roman Catholicism is sufficiently powerful it strenuously opposes all and every divorce law. But if in the opinion of the Roman Catholic Church the absolute inviolability of the marriage relation is the law it certainly in practice has numerous and various exceptions. There is a safety valve by which undue pressure can always be lessened. Whenever in the estimation of the Romish rulers it is deemed expedient or necessary the Pope can grant a dispensation by which all difficulties can be overcome and all apparent inconsistencies reconciled.

In recoil from the inflexibilities of the papal canon law free peoples have in too many instances rushed to the opposite extreme and treated the most

sacred of human relationships purely in the light of a civil contract. Marriage is God's institution and His law should govern it. That law is disregarded whenever it is annulled for other causes than the one clearly specified in the sacred Scriptures. In some continental countries, notably Germany and Switzerland, lax divorce laws are in force. The Germans are a home-loving people and for this reason divorce is not quite so frequent as it would otherwise be. Perhaps nowhere are there greater anomalies in divorce laws than in the United States. Each State regulates its own laws in this respect, and as a consequence great diversity exists. In some States the laws are strict, in others the severance of the marriage tie may be almost had for the asking. In effect, however, the strictness of the law affords no adequate security, as parties tired of each other can by a temporary domicile in a State where divorce can be easily obtained, readily secure the freedom the laws of their own State deny them. Again, so lax are the divorce laws in several States, especially in the west, that a wife resident in New York State may for some time be ignorant of the fact that her husband has secured in an Illinois court the decree that annuls their former relations. True this can only be done by fraud, but it has been done over and over again, and besides being a fraud it is a grievous and gross injustice. It is not surprising, then, that in the neighbouring republic the people are beginning to agitate in favour of better divorce laws and the reform of the abuses to which the existing state of things inevitably gives rise. However strong and prosperous a nation may be if it continues to regard with indifference evils that menace the very existence of family life its stability is seriously imperilled. It is suggested very properly that the divorce laws throughout the Union should be made uniform. That certainly would be a great improvement on what now prevails, and it is certain that from past experience our neighbours will decidedly prefer greater restraints to more laxity in the granting of divorces in the future. Careful inquiries are being instituted and all available information is being collected with a view to place before the people the startling results of a system that is in many instances working most injuriously to their best interests. Mr. Carroll E. Wright, an eminent economist, is devoting his attention to the subject, and from advance reports already published many interesting facts may be gleaned. Here is a sample:

In divorce this country stands pre-eminent. Mr. Wright has not been able to obtain full information from foreign countries for the two decades covered by his report; but he has collected enough to indicate that there is no other land in the world that is so hospitable as ours to the dissolution of the marriage tie. In fact, more divorces are granted in the United States in one year than in all Europe. Take the last year of Mr. Wright's second decade for example. In 1886 our courts released 25,535 couples from their marital obligations; the courts of Great Britain and the Continent released only 22,080. The records of other years would not add materially to the reputation of the United States.

The European countries that showed the slightest tendency to follow our illustrious example in 1886 were, France, with 6,211, and the German Empire, with 6,078. But of the number belonging to the German Empire 3,308 must be credited to Prussia alone. Illinois, with 2,600; Indiana, with 1,655; Iowa, with 1,127; and Kansas, with 817, lack only seven of equality with France. Ohio, with 1,889; Texas, with 1,326; Pennsylvania, with 1,256; New York, with 1,006, and Wisconsin, with 700, come within one of equality with Germany. Although one of the smallest of the European nations, Switzerland is among the first as a manufacturer of divorces. During the year in question her courts granted 899, but this number is only ninety eight more than Tennessee. Then comes Austria, with 763, only three more than Kentucky; Great Britain, 475, only twenty-four more than Colorado; Italy, 418, only two more than Connecticut; and Belgium, 354, only twenty-nine more than Georgia. All the other European countries are below the 300 limit. The best records are those of Scotland (ninety-six), Finland (sixty-two) and Ireland, seven.

As in Canada the power of granting divorces is vested exclusively in the Senate, the number granted is surprisingly few. This is accounted for by the fact that the process is somewhat expensive. Not a few ill-assorted couples, however, take advantage of the hospitality of our neighbours, and seek in their courts the release which the strict Canadian law denies them. No divorce law can work satisfactorily and safeguard the family that contravenes the plain teaching of Scripture.

Books and Magazines.

PARADISE REGAINED. The Poetical Works of John Milton. Edited by John Bradshaw, M.A., LL.D. Inspector of Schools, Madras. (London: Walter Scott; Toronto: W. J. Gage & Co.)—The Canterbury Poets series, of which this volume is one, has decided merits. The standard works, carefully edited by competent men, of the great English poets, are reproduced in neat and convenient form,

and at a most reasonable rate. The present volume contains "Paradise Regained," and the minor poems of John Milton.

THE ENGLISH POETS: Lessing, Rousseau: Essays by James Russell Lowell, with "An Apology for a Preface." (London: Walter Scott; Toronto: W. J. Gage & Co.)—Perhaps no living essayist is more generally appreciated than is James Russell Lowell, whose "Biglow Papers" ushered him into fame many years ago. His essays published in this volume of the Camelot series are most interestingly and tastefully written, evidencing that he is thoroughly appreciative of all that is best and purest in English poetic literature.

ESSAYS OF WILLIAM HAZLITT: Selected and Edited, with Introduction and Notes. By Frank Carr. (London: Walter Scott; Toronto: W. J. Gage & Co.)—Young readers of the present day who desire to have a general acquaintance with English literature, cannot afford to overlook the claims on their attention of a writer of such eminence as William Hazlitt. During his lifetime, his writings were highly prized, and as an evidence of the value still set upon them, it has been thought expedient to give them a place in the Camelot series.

LIFE OF FRIEDRICH SCHILLER. By Henry W. Nevins. (London: Walter Scott; Toronto: W. J. Gage & Co.)—In the Great Writers Series, issued by the enterprising publishers here named, an excellent biography of one of the great Weimar literary lights is given. Friedrich Schiller has not only a high place assigned him in his native country, but his works are welcomed wherever literature is cultivated and appreciated. The story of his life and literary activity is admirably told by Mr. Nevins, in this compact little volume.

SAMUEL AND SAUL: Their Lives and Times. By Rev. William J. Deane, M.A., Rector of Ashen, Essex. (New York: Anson D. F. Randolph & Co.)—The enterprising publisher is issuing simultaneously with an English house an admirable series of handy and compact volumes in "Men of the Bible." This is another volume of that excellent series. Much varied and careful research has been exercised in its preparation, and the book will be found very useful to all who endeavour to have a definite and accurate knowledge of Holy Scripture.

ISAIAH: HIS LIFE AND TIMES, And the Writings that bear His Name. By Rev. S. R. Driver, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. (New York: Anson D. F. Randolph & Co.) This is not a large work, but it is the result of very scholarly and diligent labour. It is historical and critical, casting much light on the structure and meaning of the prophecies of Isaiah. It will be read with much interest and profit by the thoughtful Christian, though he may decline to accept some of the conclusions reached by the learned Oxford Hebrew professor.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.) The April number presents, as a frontispiece an engraving of Feyen Perrin's picture, "A Reverie," and Algernon Charles Swinburne contributes a poem "A Jacobite's Exile." The descriptive illustrated papers are: "On Two Shores," "A Suburban Garden," and Fielding's song "A Hunting we will go," with quaint illustrations by Hugh Thompson. Archibald Forbes tells us in his own forceful way, "How 'The Crayture' got on the Strength." F. Marion Crawford's serial is continued, and a new one "The Better Man," by Arthur Paterson, is begun.

THE PRESBYTERIAN REVIEW. (New York: Charles Scribner's Sons, Toronto: James Bain & Son.) Though published in New York this able quarterly is in reality of international interest. In the list of associate editors the names of Professors Flint, Calderwood, W. G. Blaikie, Withrow, Caven, and Dr. J. Munro Gibson, appear. The issue for the current quarter is to the thoughtful reader very attractive. Among the subjects treated are, "The American Sunday School," by the Rev. Manicus H. Hutton, D.D., "The Theology of Ritschl," by Rev. George Galloway, D.D., "The Differences between the Oratorical and the Rhetorical Styles," by Prof. Thomas S. Hastings, D.D.; "Concessions to Science," by Professor George Macloskie, LL.D.; "Romanism as a Factor in Canadian Politics," by Rev. T. F. Fotheringham; "The Egyptian Nile as a Civilizer," by Prof. Lansing, D.D.; "Cousilix Evangelica," by Rev. Talbot W. Chambers, D.D., LL.D.; "Woman's Position and Work in the Church," by Rev. Samuel T. Nichols, D.D., LL.D. Then the number contains critical notices of all the recent works of any importance in theological and general literature.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XXII. (Continued.)

She had been enduring this trial—this great dread, in one way worse to meet than suffering itself would have been; while he, full of himself and his own plans and disappointments, had been taking no heed.

"I have great reason to be thankful," said Mrs. Beaton, softly; "and, John lad, what could I do, but keep my fears to myself till I was quite sure? You had your own trouble to bear, as I could well see, and it would have made mine none the less to add to your pain."

"Oh! mother! mother!" was all her son could say.

"John," said Mrs. Beaton, after a time, "I think you might tell your mother!"

John raised his head and laughed, but there were tears in his eyes as he came over to her, and stooping, he softly kissed her.

"Do you need to be told, mother?" said he.

These were the very first words which had passed between them concerning the sorrow which had come to them both through Allison Bain, and they were nearly all that were ever spoken.

"I grieved for you, John, and I feared for you; but I trusted Allison Bain. If she does not love him he is in no danger, I said. If she loves him, she will withstand him for his own sake."

"Be content, mother. She withstood me, whether she loved me or not."

"I thank God for you both. May He ever lead you in His own way!"

Of course a voyage was to be taken. There was some hesitation as to whether John should avail himself of the opportunity offered by a ship which was to sail at once to bring home timber from Norway, or wait a little longer for the *Griffin*, an emigrant vessel, bound for Quebec. There were already great steam vessels crossing the ocean—not many of them, however, at this time, but the long voyage would be rather an advantage in John's case, and he made up his mind to go by the *Griffin*. But he said nothing to make any one suppose that he did not intend to return with her. There would be time enough to decide as to the length of his stay, when he had seen the country.

So the mother and son bade one another farewell for a while, and Mrs. Beaton was the more courageous of the two when it came to the last words between them. But they did not linger over last words. Robert Hume had come to say good-bye to his friend, and to take care of Mrs. Beaton on her homeward journey to Nethermuir, and he was amazed at John's "down-heartedness."

"Oh! man! if I only had your chance! Or if I were going with you!" said he, and John echoed his wish.

He had been a good many days out of sight of land, before he began to take himself to task for his utter inability to feel, or to profess an interest in that which was going on about him. He was, indeed, very down-hearted, as Robert had said. He said in his foolishness:

"My days are past. My purposes are broken off, even the thoughts of my heart."

And he told himself that, except for his mother's sake, it did not matter whether he made his home in America or in Scotland, or whether he should ever make a home at all. But this melancholy did not continue long. Little by little the salt winds brought him health and strength. They blew away his foolish fancies, and soothed the smart of a pain real, and ill to bear. Then he began to see and to interest himself in that which was going on in the little world around him.

There were all sorts of people in it—fathers and mothers, and little children, young men and maidens. There were doubtful characters among them, it is to be supposed; some of them seemed to be poor enough, and some were evidently "well-to-do." All were alike cheerful and not afraid of the future, for they were all looking forward to having land of their own and a fair chance in the new world.

John made acquaintance with many, and made friends with a few, and got good, and tried to do good among them. There is time to make acquaintance during a voyage which lasts for weeks, and the seventh week was over before they anchored within sight of the citadel of Quebec.

There are letters still in existence in John's handwriting—great sheets, larger than common foolscap, written in small, even characters, like "copper-plate," and so written that every available hairbreadth of space is covered, except that part which, when the elaborate process of folding was accomplished, was left blank for the address. There are a good many of these letters, and there is great variety both as to matter and to manner among them, some of them being addressed to his mother and others to the minister and to Robert. Altogether, they might afford material for a very full account of John's first impression of the scenery, the climate, the character of the people, the state of morals and manners, of education and religion in the new country to which he had come.

When they fell into John's hands many years after they were written, he enjoyed the reading of them greatly. He was very proud of the handwriting for one thing, and pleased with the evidence they gave of his patient and faithful efforts to satisfy his correspondents, both as to the quantity and the quality of the information conveyed.

His descriptions of natural scenery, of the grand river St. Lawrence, the mountains, the islands, the great falls of Niagara, were very fine—"perhaps a little too fine," he acknowledged. But his opinions as to the state of morals and manners, education and religion, the American institutions generally, were greatly modified by the time he read his letters again, his "first impressions" may therefore be omitted in his story, and his adventures also, which were not of extraordinary interest, even to himself, until he came to the town of Barstow in the United States, the only town in all America which at that time had any special attraction for him.

In those days Barstow used to be spoken of as a Western town, but so many new States have been made since then, and so many towns and cities have risen up far to the westward, that it is now regarded as belonging to the eastern part

of the great republic. It was not a large town when John Beaton first saw it. It had a few long, tree-shaded streets, where the great square, white houses stood far apart, with pleasant lawns and gardens about them. Even the business streets were wide and clean, and had trees growing in them; and, altogether, "the place gave one the idea of plenty of elbow room," as John told Robert Hume in the first letter which he wrote there.

But he did not tell Robert or any one else why he had turned his face thitherward.

Before Dr. Fleming had ended the sentence which declared that a sea voyage would be the best thing for his patient, John was saying to himself, that to the town of Barstow, where Alexander Hadden lived, and where William Bain was likely to go at last, wherever he might be lingering now, he should first direct his steps when his voyage was ended. If such a thing were possible, Allison's heart should be set at rest concerning her brother.

But now that he was there, for a reason which he could not well have declared to any one, he hesitated to apply to Mr. Hadden for the information which he desired. It would be more natural and agreeable to them both, he thought, that meeting William Bain as it were by chance, he should claim him as a countryman, and strive to win his confidence first of all. Afterward, he might be able to help and influence him. And it was too likely that he would need both help and influence.

That this lad who, not through wickedness perhaps, but but through weakness and folly, had brought sorrow on all who loved him, would have strength and wisdom to resist all temptation, and begin a new life in a new land, was hardly to be believed. Alone, homesick, remorseful, there was little hope of his doing well without help from some one.

"And whatever else I may do, I must first find Willie Bain and help him as he may need, for Allison's sake."

But time was precious, and John's purse was not very deep; and if he were to see anything of this wonderful country, he told himself, he must not linger long in Barstow. But he did linger day after day. He did not seem to care so very much for seeing the country. He was growing well and strong, and to get health and strength was his motive for crossing the sea. He was as well here as elsewhere, and here he must stay. It seemed to be "borne in upon him," that there was something for him to do in the place.

When several days had passed, he made up his mind that he would go to the bank and see Mr. Hadden, and he went. It was too late to see him that day. Mr. Hadden had gone home. On that night something happened. John met the man whom he was seeking, face to face.

It could be no one else, he said to himself. For the eyes which met his for a moment were the beautiful, sad eyes of Allison Bain.

"Now, God guide me!" said John in strong entreaty, and then he followed the lad. He followed him down one street and up another, and out into the country along the lake shore. The stranger moved more slowly as he went on and stopped at last; and, leaning upon a broken fence, looked out long upon the water.

"I'm not so very strong yet," said John to himself, as he paused also, for his heart was beating hard and his hands trembled.

While he hesitated whether he should speak at once or wait a while, the lad turned and began to retrace his steps. John addressed him as he passed.

"Can you tell me if I am on the right road to—to—Jericho?" said he, at a loss for a name.

"No, I cannot tell you. I am a stranger here."

"A stranger? So am I. And you are a Scotchman, I ken by your tongue. So am I. We are both strangers in a strange land."

If John had had time to think, he might not have spoken in this way, but it is very likely he might have said nothing which would have answered a better purpose. The lad turned and looked at him.

"Yes, I am a stranger. I have no friends no one," he said huskily, and the tears came into his eyes.

"I have no friends on this side of the sea, and not so very many beyond it—besides my mother."

"This, also, was a stupid sort of thing to say, he owned, when he came to think of it, and then he added:

"I have heard that this is a fine country to get on in."

"Yes, so they say."

They went on in silence, and very slowly, the stranger walking wearily, as John could see.

"I am done out," said he at last, stopping and leaning against a tree.

"Yes, so I see. Have you far to go? I will go with you."

"I have nowhere to go. I came here yesterday, and I slept last night in a boat by the wharf."

"Then ye'll just come with me," said John heartily, giving him his arm to lean upon. He would have liked to ask his name, but he did not. They walked on slowly, till they came to the house where John was staying.

"I have brought a friend," said he to the mistress of the house. "He will share my room, and I will be responsible for him."

"He looks sick," said the woman gravely. "I hope you realize what you are undertaking?"

John thought he "realized" it, but he did not. It would have made no difference, however, if he had. His new friend tossed and muttered all night, and in the morning was unable to raise his head from the pillow, and that was but the beginning. Many days passed before he was able to do so. He was light-headed much of the time, and uttered a great many names, some of them angrily enough, and some of them with love and longing unspeakable. It was, "Oh! mother! mother!" Or, "Oh! Allie! Allie! where are you gone? through the whole of one painful night when he was at the worst, till the dawn brought sleep at last, and a respite.

He grew better after a while, and the visits of the doctor ceased, but his strength came slowly and his spirits failed him often. The house in which they lodged stood near the water's edge. The heat was great in the middle of the day, and at night the wind which came from the lake was damp and chill. John saw that a change of place was needed, and he would fain have carried him away to get the fresh air of the country.

"A change is what he needs. We can manage it for a day now and then, to get somewhere," said John to himself, "and then—I must to work again."

He knew, or he supposed, that if he applied to Mr. Had-

den, who had the reputation of being a rich man who did much good with his money, all would be made easy to this stranger; but he himself had the best right to have the pleasure of helping Allison's brother; and he said to himself:

"I'll bide a wee. He has not mentioned Mr. Hadden's name, nor his own, for that matter. Yes, I'll bide a wee, and we'll manage it in some way."

CHAPTER XXIII.

"Let us be content to work—
To do the thing we can, and not presume
To fret because 'tis little."

And it was managed very much to John's satisfaction, and very easily managed. One morning John hailed an early marketman, returning home with his empty wagon, and asked him if he would take passengers for a little way into the country. The man hesitated only for a minute.

"Well, yes, I guess so—just as well as not. Glad of your company," said he, after a second glance at John's face, and away they went together. It paid to have their company their new friend told them, as he took his leave of them.

"If you think of walking back to town to-night, I guess you've come far enough," said he, when they came to the top of the hill.

He left them on a little knoll, sheltered by a few great maple trees, and having a sloping, stony pasture between it and the lake, and here they spent the morning. John had a book, and he enjoyed it, while his patient slept. But he could not quite put away all anxious thoughts, and he laid it down at last to face them.

What was to be done with this silent lad, who had fallen into his hands? Since the night of their meeting he had spoken no word about himself, except as he had muttered or cried out unconsciously while the fever was upon him. He had not asked a question or hesitated a moment in letting John do with him as he would, accepting all help and tendance as quietly and naturally as they were cheerfully given.

And John liked all this, in a way. But it could not continue. For the lad's sake something must be said, something must be done.

"He must be made stronger, and put in the way of doing for himself, before I leave," said John, thinking rather of the lightness of his purse than of any desire he had to see the country or even to get home again.

"Yes, we must lose no time," he repeated, and looked up to meet the lad's eyes fixed on him.

"You have never told me your name," said he gravely.

John laughed.

"Have I not? Well, it is John Beaton. Did you ever hear it before?"

"No, I have never heard it."

"And you have never told me yours. It is rather queer, too. The name is usually the first exchange made between men meeting as strangers, when they wish to become friends."

There was no answer to this. "Well?" said John, after a little.

"I have been thinking—I mean I call myself William Leslie."

"And is that your name?" asked John gravely.

"Yes, it is my name. It is not all of my name. But what does it matter in this new country? My name is nothing to any one."

"But it is something to yourself. I have na a fine name, but it was my father's before me, and my grandfather's, and I wouldna change it to be called a lurd," said John gravely. "My lad, I hope you have done nothing to make you afraid or ashamed to own your name?"

"I have done nothing that I wouldna do again, ten times over, if it would give me my revenge!" he cried, raising himself up, while his eyes flashed angrily. "It is not for shame, but for safety that I wish to have my name forgotten, and—for Allie's sake."

He lay down again, and after the anger, the tears came. Then John did an extraordinary thing. When he stooped to arrange the plaid over his friend, he kissed him on his lips and on his closed eyelids. Then he rose and turned his back upon him.

While he stood thus the rain began to fall, the first drops of a summer shower, which promised to be a heavy one. What was to be done now? Where were they to find shelter? John ran up the hill to the other side of the grove and looked northward toward the threatening clouds, and down over a wide landscape, which even the glooming clouds could not make otherwise than fair. There were fields of grass and grain stretching as far as the eye could reach. There were men at work among the hay, piling high the long waggons, in haste to get it to shelter before the rain came on. A white farm-house, half hidden by trees, stood near, and great barns with doors wide open, waiting for the coming of the waggons. It did not need a minute for John to take all this in, and in another he was speeding down the hill and over the meadow with his friend in his arms, nor did he pause till he had laid him in one of the barns on a bed of fragrant hay.

"I must go back for the plaid and the basket," said he; and stooping down, he added gently: "My lad, if any one should ask your name, mind that you are Willie Bain."

He came back as a great load of hay drew up at the barn door.

"Drive right in under cover, Sam," said the farmer, who followed. "I expect we'll have to leave it here. We can't unload in time to do much more. Hurry up and cock up as much of the rest as you can. If it had only held up another hour!"

The man slid down from the load and made for the field. "Well now, it begins to look as though it might hold up," soliloquized the farmer. "I most wish I had let him stay. Halloo, Sam!"

But Sam was out of hearing by this time, though he was not making the greatest possible haste to the field.

"Perhaps I might help you to unload," said John from the dimness of the barn floor. The farmer did not hesitate a second.

"I don't know who you be, but I expect you are to be trusted to pitch the hay back as fast as I pitch it down. Go ahead."

John could be trusted, it seemed. The farmer did not succeed in embarrassing him with the abundance of the great forkfuls which he threw down into the mow, and the team was backed out into the yard in what the farmer called "pretty considerable quick time." And then he saw William Bain

sitting with John's plaid about him, on a bundle of hay in the corner.

"Well! it seems to me that we're goin' to have company," said he.

"We have been enjoying the fresh air up among your trees yonder. But I was afraid of the rain for the lad, who has been ill of late, so we ventured to take possession of your barn."

"All right. It's nothing catching he's had, is it? He'd better go right into the house, hadn't he?"

But Bain preferred to stay where he was, among the hay. John took his place on the hay-cart, and set out with the farmer to the field.

"Well, I shouldn't wonder if we saved most of it now. It's just possible with your help," added he, nodding in a friendly way to John. As they passed the door of the farm-house he called out:

"See here, Myra; there's company out there in the south barn. You tell grandma she'd better have him in, and see to him. There's nothing catching, you say? Well, the old lady will fix him up, and make him comfortable; and she'll like nothing better."

The rain "held up" for a while, and the farmer and his two men, with the help of John, wrought wonders. When, at last, the rain came down in torrents, the fragrant hay was all safe under cover, and the farmer was triumphant.

Of course John came to the house with him, and there he found Willie Bain sitting in a rocking-chair, content and smiling, under the guardianship of a lovely old woman, whose face told that her pleasure all her life had been found in pleasing and helping others. It was a good sight for John to see.

"He'll do now," said he to himself. "He has fallen into good hands. I only wish I might leave him here for a day or two. It would set him up again."

"Be you brothers?" said the farmer, as he caught the satisfied look with which John regarded the lad sitting at his ease among them.

"We are fellow countrymen," said John, "and that makes brothers of us here in a strange land."

The evening was one to be remembered by these brothers, who had been strangers less than a month ago. A good many times in the course of his life has John told the story of that first evening in Jacob Strong's house. He has forgotten many things, and times, and places better worth remembering, perhaps, but he will never forget his first coming into that long, low room, through whose open windows shone in the afterglow from the west, when the first heavy shower was over.

There was a wide fireplace, and on high, brass andirons a bright wood fire was burning. Over it was a mantle-shelf on which were arranged candle-sticks of brass and snuffer-trays, and various other things quaint and pretty. There was a tall clock in the corner, and a tall looking-glass between the windows. There was a secretary in another corner, with a book case above it, and some pictures on the walls. The table was laid for tea, and the room and all that was in it was perfect in neatness. Grandma Strong was there waiting for them, and the farmer's wife and his "little daughter," as Jacob Strong called a slender girl of sixteen, who was leaning shyly on her grandmother's chair. He might well remember it, and his friend also, for it was a good day for them both which brought them there, and Jacob Strong and his household proved true friends to them.

(To be continued.)

BLOODMADNESS.

ONE of the most striking instances afforded by history of Haematomania in a tyrant is Ibrahim ibn Ahmed, prince of Africa and Sicily (A.D. 875). This man, besides displaying peculiar ferocity in his treatment of his enemies and prisoners of war, delighted in the execution of horrible butcheries within the walls of his own palace. His astrologers having predicted that he should die by the hands of a "small assassin," he killed off the whole retinue of his pages, and filled up their places with a suite of negroes whom he proceeded to treat after the same fashion. On another occasion when one of his three hundred eunuchs had by chance been witness of the tyrant's drunkenness, Ibrahim slaughtered the whole band. Again he is said to have put an end to sixty youths . . . burning them by gangs of five or six in the furnace or suffocating them in the hot chambers of his baths. Eight of his brothers were murdered in his presence; and when one who was so diseased that he could scarcely stir, implored to be allowed to end his days in peace, Ibrahim answered, "I make no exceptions." His own son, Abu-l-Aghlab, was beheaded by his orders before his eyes, and the execution of chamberlains, secretaries, ministers and courtiers was of common occurrence. But his fiercest fury was directed against women. He seems to have been darkly jealous of the perpetuation of the human race. Wives and concubines were strangled, sawn asunder and buried alive if they showed signs of pregnancy. His female children were murdered as soon as they saw the light; sixteen of them whom his mother managed to conceal and rear at her own peril, were massacred upon the spot when Ibrahim discovered whom they claimed as father. Contemporary Arab chroniclers pondering upon the fierce and gloomy passions of this man arrived at the conclusion that he was the subject of a strange disease, a portentous secretion of black bile producing the melancholy which impelled him to atrocious crimes. Nor does the principle on which this diagnosis of his case was founded appear unreasonable. Ibrahim was a great general, an able ruler, a man of firm and steady purpose; not a weak and ineffectual libertine whom lust for blood and lechery had placed below the level of brute beasts. When the time for his abdication arrived he throw aside his mantle of state and donned the mean garb of an Arab devotee, preached a crusade and led an army into Italy, where he died of dysentery before the city of Cosenza. The only way of explaining his eccentric thirst for slaughter is to suppose that it was a dark monomania, a form of psychopathy

analogous to that which we find in the Maréchal de Retz and the Marquis de Brinvilliers. One of the most marked symptoms of this disease was the curiosity which led him to explore the entrails of his victims, and to feast his eyes upon their quivering hearts. After causing his first minister Ibn-Semama to be beaten to death, he cut his body open and with his own knife sliced the brave man's heart. On another occasion he had five hundred prisoners brought before him. Seizing a sharp lance he first explored the region of the ribs, and then plunged the spear point into the heart of each victim in succession. A garland of these hearts was made and hung up on the gate of Tunis. The Arabs regarded the heart as the seat of thought in man, the throne of the will, the centre of intellectual existence. In this pre-occupation with the hearts of his victims we may trace the jealousy of human life which Ibrahim displayed in his murder of pregnant women, as well as a tyrant's fury against the organ which had sustained his foes in their resistance. We can only comprehend the combination of sanguinary lust with Ibrahim's vigorous conduct of civil and military affairs, on the hypothesis that this man-tiger, as Amari, to whom I owe these details, calls him, was possessed with a specific madness.

HEARTH-GLOW.

I LOVE to sit and gaze
At the ruddy sea-coal blaze,
While the solemn clock its tale of time forthtells;

And the silence of the room
And the outer night's dark gloom
Are broken by the passing street car bells.

On my knee there rests a book,
But the charming ingle nook
Has wooed me from its pages far away,

And the measured stroke of time
Beats responsive to my rhyme,
As in fancies' holds a wanderer I stray.

How the pictures come and go
In the red flame's fitful glow,
As the pages of my life are there outspread!

And again the tale is told
In the molten yellow gold
Of the coal that gleams like hope before 'tis dead.

As some voyager aloft
Calmy rests within the boat
Which bears him down the river to the sea,

While he looks behind, before,
At the nigh and farther shore,
And bethinks him of his life its mystery;

So 'tis ever thus in life
'Mid the toiling and the strife,
And the longing for the better things to come,

That our thoughts will often turn
While the fires of life still burn
To the magic web time weaves about our home.

Toronto, March 8, 1889. T. E. MOBERLY.

BRUTE HUMANITY.

Once in the city of Vienna, there was a dread of hydrophobia, and orders were given to massacre all the dogs which were found uncollared or uncollared in the city or suburbs. Men were employed for this purpose, and they generally carried a short stick, which they flung at the poor proscribed animal with such certain aim as either to kill or maim it mortally at one blow.

It happened one day that, close to the edge of the river, near the Ferdinand's-Brücke, one of these men flung his stick at a wretched dog, but with such bad aim that it fell into the river. The poor animal, following his instinct, or his teaching, immediately plunged in, redeemed the stick, and laid it at the feet of its owner, who, snatching it up, dashed out the creature's brains.

Which was the brute?

There are men in whom is no spark of gratitude or generosity. There are others who appreciate benefits received and are happy in making grateful acknowledgment.

Rev. J. W. Asheman, one of the most eloquent divines of Detroit, Mich., writes March 3, 1888: "In 1884 I visited Chatham, Ont., to lecture and preach. I was in agonizing pain (the result of kidney disorders), and unable to dine with my hosts. I explained to Judge Woods what was the matter. He asked me if I was too prejudiced by my medical education to try Warner's Safe Cure, adding: 'Although I have never tried it, I can take you to a whom it has helped wonderfully.'

"I used twenty-five bottles of Warner's Safe Cure and was in better health than for twenty-five years. I have everything to lose and nothing to gain by making this statement, save the approval of a good conscience."

There are tens of thousands of people in this country who have gained the approval of a good conscience in a like manner, and are not too bigoted to do good.

British and Foreign.

MR. PETER MATTHEW, of Dundee, says \$2,500,000 a year is spent on drink in that city.

THE Rev. A. Grieve, of Stonehaven, has accepted the call from Queen's Road, Liverpool.

DR. SCOTT'S resignation of the secretaryship of the U. P. Home Mission Committee has been accepted.

A WIDESPREAD revival of religion, the most remarkable ever witnessed in Australia, is reported as taking place in Victoria.

THE Rev. Griffith John, the distinguished missionary in China, is to receive the degree of D. D. from Edinburgh University.

PROFESSOR SAUNDERS, of Oxford, and Canon Overton, of Lincoln, are to receive the degree of D. D., from Edinburgh University.

MR. CAINE'S attack has already induced some few to withdraw their subscriptions from the London Missionary Society. They must have been wishing for an excuse.

RECENTLY in the Christian Union Buildings, Dublin, two meetings were held under the Evangelical Alliance, at which special and united prayer was made for Ireland.

MRS. DALE, wife of Dr. Dale, of Birmingham, who is a daughter of the late Rev. Angell James, has been somewhat severely injured by being thrown out of her phaeton.

THERE are about 800,000 Roman Catholics in India, while the native Protestants number only 400,000; but the Jesuits have been there three centuries, the Protestants only one century.

DR. EDKINS, of Peking, in a work on the "Evolution of Hebrew" to be published presently, aims at proving that Semitic speech was originally monosyllabic and had a natural syntax like the Chinese.

SABAT, who is now performing so important a part as a translator of the Scriptures in the East, was converted through reading one of the Arabic New Testaments dispersed by the Society for Promoting Christian Knowledge.

THE Rev. Hugh Gemmill, B.D., of the East Church, Johnstone, at the celebration of the fifteenth anniversary of his induction, received a presentation. Rev. George Brooks, for so many years pastor of the Church, was present.

DR. DOLLINGER is looking for the time when the Petrine and the Pauline churches will be developed so as to form the Johannine Church. He regards the Roman Catholic Church as totally unfit for the initiative in reuniting Christendom.

THE Rev. G. L. Carstairs, of Glasgow, is to move at next meeting of the U. P. Presbytery that they overture the Synod to appoint a committee in reference to the transmission of calls with a view to simplifying and shortening the procedure.

THE Federal Council at Geneva have rejected Miss Stirling's appeal by five votes to two. She will, therefore have to return to the castle of Chillon and complete her hundred days' imprisonment, but she will not be treated as one of the criminal class.

St. ROLLOX U. P. Church, Glasgow, is to be removed to Springburn Road, the pastor, Mr. Cruikshank, declaring to the Presbytery that he was boycotted by the Orangemen of the St. Rollox district because his was a disestablished Church.

THE conduct of Rev. George Bennett, late pastor of the Shrewsbury congregation, has been in many respects displeasing to the Presbytery. They found no other course open to them but to dissolve his ministerial connection with the Church.

THE Rev. John Kennedy, of Liff, moved in Dundee Free Church Presbytery an overture to the Assembly in favour of deacons being placed on the committees having charge of the finances of the Church, and the proposal was unanimously approved.

IN consequence of the protest of Rev. J. Forrest, the Scotsmen of Douglas, Isle of Man, have arranged somewhat to alter the character of their national society. They will no longer have a Burns' supper, but will meet instead on St. Andrew's Day.

MR. NAOROJI, Lord Salisbury's "black man," says he was educated in a school taught by Scottish professors; his nomination to the Legislative Council of Bombay was made by a Scottish peer, Lord Reay; and his best friends were three Scotchmen.

THE Roman bishop of Edessa has discovered the original text of a lost Syriac chronicle from the Creation to 1196, the author of which was the Syrian patriarch Michael I., who died in 1199. The bishop intends to publish shortly a Latin or a French translation.

PRINCIPAL OSWALD DYKES, in sending a contribution to the fund which is being raised at Dumfries for a memorial of the late Mr. McDowall, editor of the Dumfries Standard, says: "I cherish very warm and pleasant memories of my old intercourse with him when I was a lad."

THE Session of Boness U. P. Church introduced unfermented wine at the communion six months ago, and now 140 members have petitioned against it. The Session intend taking a vote, but the opposition consider the fact of the petitioners being half of the congregation quite sufficient.

MR. JOHN WILSON, M.P., at the annual meeting in Glasgow last week of the Scottish Band of Hope Union, estimated its strength at 130,000 members, including the organizations that had not been affiliated the total could not be less than 200,000 boys and girls.

THE Presbytery of Banbridge met in Glasgar Presbyterian Church lately for the purpose of ordaining Mr. James Lusk, a licentiate of the Route Presbytery, to the pastoral oversight of the congregation, rendered vacant by the removal of the Rev. Alexander Cuthbert to Belfast.

A COMMITTEE of Edinburgh ladies has been formed to provide hospitality to Free Church ministers attending the Assembly, who have no friends in the city. When a letter from this committee was read in Arbroath Presbytery, Mr. M'Bain, elder, remarked that there was no word of the poor elders; a statement that was followed by laughter, and a reply from the Clerk that the elders were supposed to be so flush of cash that they could afford to go to first-class hotels.

Ministers and Churches.

THE handsome building for Chalmers Church, corner of Dover court Road and Dundas Streets, will be opened next Sabbath. The preachers announced are Revs. D. I. Macdonnell, Dr. Stafford and Dr. Parsons.

LAST week the Rev. George Bunfield, B.D., delivered a lecture under the title, "In and Around Jerusalem," in the Congregational Church, St. Alban's Ward, Toronto, to an appreciative audience. The pastor of the church, Rev. Charles Duff, presided.

DR. COCHRANE has received \$200 from Mr. John Charlton, M.P., in aid of North West Mission work; also the sum of \$1,250 from the Colonial Committee of the Church of Scotland, to be apportioned as follows: \$500 to the Church and Manse Building Fund of the North West; \$250 for Home Missions; \$250 for Queen's College Bursary Fund, and \$250 for Manitoba College.

THE very handsome and commodious new East Presbyterian Church was opened for divine service on Sabbath last. Crowded congregations listened to the preachers who occupied the pulpit. Morning and evening the Rev. William McMullen, D.D., Moderator of Assembly, preached eloquent and appropriate sermons, and the Rev. Principal Caven delivered a thoughtful and impressive discourse in the afternoon.

THE Rev. D. W. Morrison, B.A., of Ormstown, Quebec, was recently presented with a handsome gold watch and Mrs. Morrison with a well-filled purse by the people of his charge. The presentations were accompanied by an address giving expression to the affectionate esteem and respect in which the pastor and his wife are held. Mr. Morrison made a fitting reply thanking the donors for their gifts and their appreciation of his ministerial services. Rev. Mr. Harris, Methodist minister, congratulated minister and people on the cordiality and enthusiasm that prevailed.

A LARGE congregation was present at the Presbyterian Church, Watford, on Wednesday afternoon, March 27, to witness the services in connection with the induction of the new pastor of the Church, the Rev. J. H. Graham, of Bristol, Quebec. The Rev. Mr. Pritchard, of Forest, preached the sermon, the Rev. H. Hume, of Arkona, Moderator of the Sarnia Presbytery, inducted the minister; Rev. I. MacAdam, of Strathroy, addressed the minister, and Rev. Mr. McKibbin, of Oil City, addressed the congregation. The services were very impressive, and were listened to with deep attention. In the evening the annual tea meeting in connection with the church was held in the Music Hall. Tea was served in the Templars' Hall, where the ladies supplied a bountiful repast. The Rev. Mr. MacAdam occupied the chair, and addresses were given by Revs. Messrs. Pritchard, Hume, McKibbin, Cuthbertson, Hay, Wye and pastor. The Watford Silver Band played several fine selections during the evening. The affair was a great success in every respect, and reflects credit on all concerned. The proceeds of the tea meeting amounted to over \$65, and about \$150 was subscribed towards paying off the indebtedness in connection with the recent improvements on the church.

THE annual meeting of the congregation of St. Andrew's Church, Windsor, Ontario, was held in the lecture room of the church, on Wednesday evening the 3rd inst. Reports presented from the different departments of the work of the Church, showed progress all along the line. There had been an addition of fifty-four members during the year, making the present active membership 355. The number attending the Sabbath school is 335, with a present average of 250. During the year, the lecture room, which had become too small for the accommodation of the Sabbath school and other gatherings, had been rebuilt, and extended to double its former capacity. It has also been found necessary, in order to meet the demand for pews in the church proper, to build additional galleries, so as to increase the sitting capacity by nearly 400. Along with this, the interior of the building is being handsomely frescoed, and the exterior painted and otherwise beautified. This will be completed early in May. The activity of the young people's organizations seemed to be regarded as the most encouraging feature in the congregation. At their musical and literary meetings, which have been held regularly during the entire season, there has been an average attendance of above 300, while their regular prayer meetings have had an attendance of at least half that number. The income of the Church for the year amounted to \$1,468. For the scheme of the Church, \$682 were raised. Sabbath school collections were \$290. With a fair balance in the treasury, and good hopes for the future, the congregation, with many kindly expressions and perfect unanimity, increased the salary of their pastor, the Rev. John Gray, \$200. After enjoying refreshments kindly furnished by the ladies, the congregation retired, feeling that the past had been the most prosperous year in their history.

THE monthly meeting of the Canadian Auxiliary McAll Mission was held in the library of the Y. M. C. A., Thursday afternoon, April 4. Mrs. E. Blake presided, and there was a very large attendance of ladies. The meeting was addressed by Miss Moggridge, an English lady residing in Paris, who for the last eight years has devoted her time and means to the McAll Mission, and who since September has been in the United States addressing meetings and forming auxiliaries there. She gave a very graphic account of the various aids and means used by Mr. McAll and those associated with him, to bring the people to a knowledge of Christ. The growth of this Mission has been remarkable; it is seventeen years since it was started, and there are now 125 stations or halls in France, forty nine in Paris and its neighbourhood. One hundred meetings are held weekly; they are entirely Gospel services, where the Bible is the only book taught. Miss Moggridge stated that the testimony of a lady who had a permit from the government to visit the hospitals in Paris was, that she found that all who have any knowledge of the Bible have been taught in the Mission Halls. On All Soul's Day, the day of prayer for the dead, the cemeteries are crowded, and advantage is taken by the workers in the McAll Mission to distribute bibles and tracts, because no one will refuse to take either on that day. One pleasing feature is that many of these people are missionaries themselves; they save their tracts until they have a large packet and then send it to the country, probably to some little village from whence they have come. The willingness and eagerness of these people to receive instruction and Bibles and tracts for home reading is an evidence that France is open to receive the Gospel. Mr. McAll is constantly receiving letters asking for halls to be opened all over France, sometimes as many as twenty letters are lying unanswered for lack of means. It is always astonishing to these people who have been obliged, no matter how poor they are, to give their money, to find that all is free in these Mission Halls. Miss Moggridge suggested the forming of an association in Toronto with Auxiliaries in other cities in the Dominion in affiliation with it, and it is the sincere desire of the Auxiliary here to do it in the near future.

THE *London Advertiser* a short time since gave a pretty full account of the annual meeting of St. James Presbyterian Church, in the Forest City, from which the following facts are gleaned: The Rev. D. McGillivray, pastor of the church, occupied the chair, and in his opening address congratulated the congregation on the large meeting before him and the interest manifested. Mr. A. K. Melbourne was elected Secretary of the meeting. The report of the Session showed that there are now some eighty-four families in connection with the church. There are 167 communicants on the revised roll, about forty of whom were added during the past year. The Sabbath school has 145 scholars on the roll. The total collections in the Sabbath school amounted to \$124, which was expended for mis-

sions, library and other purposes, the library now being a fine one of over 300 volumes. The managers' report was read by Mr. A. K. Melbourne. The total collections from all sources were shown to amount to \$2,234.01, or at the rate of \$43 per week. Mr. Melbourne in moving the adoption of the report, declared that there had never been a better report presented even under the present pastor, and he could not allow the report to pass without taking occasion to say that it was, under God, mainly owing to the personal efforts of their esteemed pastor, Rev. D. McGillivray. No one unacquainted with the condition of this church when Mr. McGillivray became pastor could imagine from its present flourishing condition the great amount of work that had necessarily devolved upon him. It is easy to commence a pastorate with a large congregation, but he started with next to nothing, and by indefatigable toil had brought the church up to its present respectable and successful condition. Messrs. J. Mitchell and William Webster spoke in support of the adoption of the report. The Ladies' Aid report was next read, and the thanks of the congregation were tendered to the ladies, coupled with the name of Mrs. William McCormick, for the handsome showing of the report. Mr. McGillivray thanked his people for the generous confidence and esteem expressed towards himself as their pastor and assured them that all his labours were more than repaid by the loyal sympathy and support with which they ever surrounded him. He thanked the Board of Management and the Ladies' Aid, which was the strong arm of the congregation, for being ever ready to carry out any scheme which he suggested for the benefit of the congregation. The following gentlemen were elected to the Board of Management: Messrs. Stuart, Harris, Thomas Rowat, James Law, William Brown. The Board now consists of Messrs. John Mitchell, William Webster, A. K. Melbourne, George McNeil, Hugh Wyatt, Neil McNeil, and the newly elected members. The election of elders was then proceeded with and Messrs. John Mitchell, Neil McNeil, and Thomas Rowat were unanimously elected.

PRESBYTERY OF BRUCE.—This Presbytery met within Knox Church, Paisley, on March 12, when seventeen ministers and twelve elders were present. The reports of the committees appointed to visit supplemented congregations were submitted, and applications for grants were made in accordance with their recommendations. The following ministerial commissioners to Assembly were appointed: Dr. Scott, Messrs. Tolmie, Laidie, and Gilles by rotation, and Messrs. J. Johnston and Gray by ballot. The elders elected were Messrs. J. Eckford, W. Rowand, J. Muir, W. Rusk, J. McLaggan and D. M. Halliday. The Home Mission report for the quarter was submitted by Mr. Tolmie, and its recommendations adopted. Owing to the difficulty of getting reports from the mission fields, the Clerk was instructed to send the schedules of the financial and statistical returns to Mr. Findlay for him to secure the reports in time for publication. The Presbytery agreed to hold its meetings in March and September on the third Tuesday of those months instead of on the second, with a view of obtaining from the mission field in a more complete form the information required by the Home Mission Committee. The first annual report of the Presbyterial Woman's Foreign Missionary Society was submitted and read. On motion of Mr. Muir, the report was received and gratification expressed at the spread of the work. The reports on the State of Religion, Temperance and Sabbath Schools was presented by the Conveners of the respective committees, and ordered to be forwarded to the Synod. It was agreed to set apart the evening sederunt of next meeting of Presbytery for the further consideration of the above reports. The next meeting of Presbytery was appointed to be held within Geneva Church, Chesley, on the 9th day of July, at one o'clock p.m.—JAMES GOURLAY, *Pres. Clerk*.

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham on March 12, with twenty ministers and sixteen elders present. Reports of deputation to aid-receiving congregations were received and considered, when it was agreed to ask the following grants: For Pine River, \$150; for Belgrave, \$150; and for Langside, \$100. The Rev. W. D. Ballantyne, M.A., having presented his presbyterial certificate was recognized as a minister without charge in the bounds of the Presbytery. Mr. Ballantyne was invited to sit as a corresponding member. Commissioners to the General Assembly were appointed: Messrs. McQueen, Hartley, McKay, Murray, McFarlane, ministers and Messrs. McLennan, McCollum, Stewart, Smillie, McNair, elders. A telegram was received from Rev. J. C. Tolmie declining the call to Whitechurch and Calvin Church, East Wawanosh. The congregations of Chalmers Church, Kincardine Township and Bervie were united into one pastoral charge. Mr. Murray was appointed Moderator of the Sessions of the united charge, and was authorized to moderate in a call when the congregations are ready. Mr. McLennan asked for authority to moderate in a call in St. Helen's and East Ashfield, granted. Mr. McNabb was authorized to moderate in a call in Whitechurch and East Wawanosh. The report of the Committee on the Book of Forms was received and adopted and ordered to be transmitted to Rev. Dr. Laing. A petition from Lucknow congregation praying for the sanction of the Presbytery to the sale of St. Andrew's Church property was granted. Messrs. Murray and Strachan were appointed members of Synod's Committee on Bills and Overtures. Sessions were instructed to send returns to the remit on travelling expenses of Commissioners to the General Assembly to Rev. A. Sutherland as soon as possible, and the committee previously appointed was instructed to report to next meeting. It was carried that all regular meetings be held at Wingham. The annual report of the Presbyterial Woman's Foreign Mission Society was read by the clerk in behalf of Mrs. McNabb, Secretary of the Society. On motion duly seconded it was agreed, that the Presbytery having heard with great pleasure the excellent annual report of the Presbyterial Woman's Foreign Mission Society, would congratulate them on the success of the past year, would encourage them to continue in their good work and would express the hope that before the close of another year there will be an auxiliary in every congregation within the bounds of the Presbytery, and that there may be seen everywhere signal evidence of a deepening interest in the great missionary work of the Church. A vote of thanks was tendered to the ladies of Wingham congregation for the cordial reception and hospitable entertainment given to members of Presbytery along with the delegates of the Woman's Foreign Mission Society. The reports on Temperance, Sabbath schools and the State of Religion were received and adopted and ordered to be transmitted to the Conveners of the Synod's committees on these subjects. The report of the Committee on the Remit on Vacancies and Settlement was given in by Mr. Ross and was adopted. On motion duly seconded it was agreed, that the Presbytery of Maitland being interested in the Home Mission Work of the Church, and being desirous of becoming more directly and actively engaged in it, resolve to petition and hereby do respectfully petition the reverend the Synod of Hamilton and London to take such steps as shall transfer to the said Presbytery's care and oversight such a portion of the Mission field at present under the jurisdiction of the Presbytery of Bruce as may be deemed best in the interests of all concerned. It was also agreed to petition the Home Mission Committee to use its influence in having transferred to this Presbytery a portion of the Mission field, in terms of petition to the reverend, the Synod of Hamilton and London. The next regular meeting of Presbytery will be held at Wingham on Tuesday the 14th day of May at 11 1/2 a.m.—JOHN McNAIR, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph held its usual bi-monthly meeting lately in Chalmers' Church, Guelph. All the ministers in the bounds with the exception of three were present, and the attendance of ruling elders was fair. A report was read from the treasurer giving the names of congregations in arrears to the Pres-

bytery fund, showing that there were twenty of these, and that the arrears amounted to \$136. Instructions were given to apply for speedy payment. Rev. Dr. Torrance, the Clerk, reported that he had received the statistical returns from all the congregations and stations in the bounds, with the exception of two which had not sent in their financial statement, and gave the summation of the figures, calling attention to those congregations which were in arrears of stipend to their ministers. A long time was spent in reading the reports of those who had been engaged in conducting the visitation of congregations. Each of the reports gave a full and careful summary of the answers returned to the questions that were appointed to be used, and some of them a deliverance which the Presbytery was recommended to adopt. An application was made from Hawkesville and Linwood setting forth that they were desirous of procuring the services of a stated pastor, that they were able to promise only \$450 of annual stipend, and asking the Presbytery to take steps to obtain from the Augmentation Fund such sum as would enable them to call a minister. From statements made the Presbytery was satisfied that the amount promised was all that could be expected in the meantime, and that, in the case of Hawkesville at least, from which they had full and detailed information, there was exceptional liberality, and accordingly agreed to apply to the Committee on Augmentations for a grant of \$350 a year, so as to bring up the salary offered to the minimum. The following were appointed commissioners to the General Assembly to meet in St. Andrew's Church, Toronto, on the second Wednesday of June next, the mode adopted being by rotation: Messrs. John Davidson, Donald Tait, B.A., James A. K. Dickson, B.D., Archibald Blair, B.A., John McLean Gardiner, and Alexander Jackson, ministers, with Messrs. Wm. Anderson, Wm. Agur, Prof. Panton, Robert Millar, Chas. Davidson, and Jacob Young, ruling elders. The Clerk submitted from the committee appointed for the purpose, Answers to the Reasons of Protest and Appeal by Wm. Henry and others against the judgment of the Presbytery in sustaining the Session in suspending them from the fellowship of the Church, for doctrinal error, and following divisive courses in the congregation to which they belonged. The Reasons of Protest and Appeal were read over, and afterwards each one separately, and in immediate connection the answer to it that had been prepared. On motion it was resolved that the answers be approved, that they be adopted by the Presbytery as its own, and that the same committee that prepared them be appointed to support them on the floor of the Synod when the matter came up for consideration and decision. The committee on the business brought up in the minutes of the last General Assembly gave in their report recommending the proposed scheme for the supply of vacancies, which is almost in every point identical with the one which has been in operation for some years, for adoption, and also the proposed fund for defraying the travelling expenses of Commissioners to the meetings of the General Assembly, with one or two slight changes on each. The recommendations were adopted. Mr. Mullan reported that he had moderated in a call in the congregation of Melville Church, Fergus, which had come out in favour of Mr. J. C. Tolmie, a licentiate of the Church. Commissioners were heard in support of the call. Other parties appeared, opposing the call, on the grounds that it had not been signed by one-half of those belonging to the congregation, and by very few of the office bearers and Sabbath school workers. After anxious and careful consideration the Presbytery refused to sustain the call, believing that Mr. Tolmie's settlement in Melville Church, should he accept, would not be to his own comfort nor to the interest of the congregation. The Presbytery next, in view of the want of harmony in the congregation as to their choice of a minister, evinced on this and on a previous occasion, appointed a committee to meet with it and the Session, ascertain as far as they can the cause from which that want of harmony proceeds, give such counsel as they may judge appropriate, and endeavour to bring about cordial co-operation on the part of office bearers, members and adherents. The Rev. Geo. M. Grant, D.D., Principal of Queen's College, Kingston, was unanimously nominated for the moderatorship of the next General Assembly. Mr. Jackson introduced to the Presbytery Mr. McPherson, a young man who had the ministry in view, and intended to enter Knox College at the beginning of next session, and who, in the meantime, was desirous of employment as a catechist. A committee was appointed to meet with Mr. McPherson, and ascertain the suitability of his qualifications for the service contemplated. This committee reported in favour of the application, and the Clerk was authorized to forward the name to the Home Mission Committee for employment as a catechist under its auspices. A request was granted from the congregation of Knox Church, West Puslinch, that Mr. D. B. Cameron be appointed stated supply until the meeting in November next: he consenting to accept as remuneration what the people may collect during the term of service. An application was granted from the Central Presbyterian Church, Galt, to sell the St. Andrew's manse property, of which they were now in legal possession. Mr. A. M. Hamilton and Mr. Alexander Kennedy were appointed the Presbytery's representatives on the Synod's Committee on Bills and Overtures. A memorial, properly transmitted, was read from the congregation of Zion Church, Nichol, setting forth that it had been so reduced in numbers from the opening of the preaching station at Metz, and the removal of families from the neighbourhood, and deaths that had taken place, that they were unable to pay towards their minister's stipend the amount promised, and which they had been hitherto paying, and asking the advice of the Presbytery in these circumstances. Commissioners were heard in support of the memorial. After reasoning, it was agreed that the committee previously appointed to confer with the Session and congregation of Melville Church, Fergus, be appointed to meet with the Session and congregation of Zion Church, Nichol, and of Alma, make all inquiry they may think necessary, and give the best advice in the circumstances.

KNOX COLLEGE.

The closing exercises of Knox College took place on Thursday last. Principal Caven took the chair at three o'clock, and there was a large and interested gathering of visitors in Convocation Hall. On the platform were Hon. G. W. Ross, Minister of Education; Father Chiquay, and Revs. Dr. Gregg, Dr. McLaren, Dr. Wardrope, Dr. Cochran, Dr. Thompson, Dr. Proudfoot, Dr. Laing, Dr. Carlton, and Principal Sheraton.

The members of the graduating class received their diplomas from the hands of Principal Caven as follows: George Needham, B.A.; John Robertson, Don C. Hossack, M.A., J.L.B.; Thomas Mattress, B.A.; M. N. Bethune, A. J. Janzen, James Gilchrist, W. A. J. Martin, Robert Johnston, P. J. Innes, A. E. Mitchell, B.A.; Thomas R. Shearer, B.A.; John McD. Duncan, B.A.; Wm. Neilly, J. McP. Scott, D. M. Millan, Wm. P. McEnrie, E. R. Hull, R. M. Hamilton and Joseph Watt. Afterwards the Principal addressed the graduates in suitable and impressive terms.

The award of scholarships was announced as follows: First year. Central Church, Hamilton, (\$50) J. M. McMillan, B.A.; Eastman (\$60) Norman Lindsay, B.A.; J. B. Armstrong (\$50) Joseph Elliott, B.A.; Goldie (\$40) T. F. McPherson, B.A.; Gilles II. (\$30) P. E. Nichol; Gilles II. (\$30) J. S. Corning; Dunbar (\$30) William Morris.

Second year.—J. A. Cameron (\$60) H. E. A. Reid, B.A.; Knox Church, Toronto, I. (\$60) W. J. Clarke; Knox Church, Toronto, II. (\$60) P. J. McLaren; Loughlin (\$60) W. P. Talling; Torrance (\$50) J. Crawford; Heron (\$50) James Drummond.

Third year.—Bonnar-Burns (\$80) W. A. H. Martin; Fisher I. (\$60) P. J. Pettinger; Fisher II. (\$60) George Needham; Zion Church, Brantford, (\$50) Thomas R. Shearer; Boyd (\$50) A. E. Mitchell; Cheyae (\$30) R. M. Hamilton.

SPECIAL SCHOLARSHIPS AND PRIZES.

First year.—Boyle (\$50) D. M. Buchanan.
Second and third years.—Smith (\$50) J. McP. Scott, B.A.; Brydon (\$30) P. J. Peltinger
Willard Depository prizes: James Drummond and J. McP. Scott.
First, Second and third years.—Clarke prize, I., P. J. McLaren; Clarke, prize II. T. R. Shearer; McKay Sch. (\$10) P. McLachern; Prince of Wales Prize J. McD. Duncan.

ORDER OF MERIT.

First year.—Exegetics, J. W. McMillan, B.A.; Biblical Criticism, J. W. McMillan; Apologetics, Jos. Elliott; Church History, Jos. Elliott; Systematic Theology, N. Lindsay; Old Testament Introduction, Jos. Elliott, B.A.

Second year.—Exegetics, H. E. Reid, B.A.; Apologetics, H. E. Reid, B.A.; Church History, H. E. Reid, B.A.; Systematic Theology, H. E. Reid, B.A.; Homiletics, P. I. McLaren, B.A.; Old Testament Introduction, H. Reid, B.A.

Third year.—Exegetics, Geo. Needham, B.A.; Old Testament Introduction, W. A. J. Martin; Systematic Theology, W. A. J. Martin; Church History, D. C. Hossach, LL.B.; A. D. Jansen; Homiletics, D. C. Hossach, T. R. Shearer.

DEGREES CONFERRED.

Bachelors of Divinity.—Rev. J. McGillivray and Rev. Dr. Fraser, of Hamilton.

Doctors of Divinity.—Rev. Dr. W. T. McMullen, Woodstock, Moderator of the General Assembly; Rev. D. H. Fletcher, Hamilton. Rev. Drs. McMullen and Fletcher replied in suitable terms, thanking the Senate for the honour conferred upon them.

The Hon. G. W. Ross, Minister of Education, delivered a brief address. Principal Caven then read a statement showing that the amount on the subscription list of the Endowment Fund was \$205,932, the amount paid to date was \$184,071, leaving \$21,860 unpaid. The amount of congregational collections was \$61.33.

The public meeting in connection with the closing exercises in Knox College was held on Thursday evening in College Street Presbyterian Church, Principal Caven presiding. After a few introductory remarks, Professor McLaren addressed the graduating class, giving them some sound advice and encouragement. He said that he was glad to have an opportunity of saying a few words to the class which was leaving them. It was an unusually large class. There was always in theological schools, as in others, fluctuations, but of late years there had been on the whole a steady increase in the average attendance of the institution and in the size of the graduating class. He was very glad to know that such a large number were leaving their halls for the ministry. There was no lack of men ready to bear the cross. The professors of Knox College had always felt the need of heart culture in addition to knowledge and learning. It was essential for anything like a complete training for Gospel work. This was the real end and aim of a theological school. Their end and aim was not merely to train intelligent and scientifically-equipped theologians, but intelligent, able and consecrated ministers of the Gospel of Jesus Christ.

Mr. J. Martin, of the graduating class, delivered an ably prepared valedictory address.

The Rev. D. J. Macdonnell spoke a few earnest words to the young men about to enter on their life-work in the Christian ministry.

PRESBYTERIAN COLLEGE, MONTREAL.

The closing exercises of the Session were held in Murray Hall, on Wednesday last. The Rev. Principal MacVicar presided, and among those occupying seats on the platform were Sir Wm. Dawson, Rev. Prof. Dr. McNish, Scrimger, Coussirat, Campbell, Rev. Drs. J. Clark, Murray, Watson (Huntingdon) and Mackay, Revs. L. H. Jordan, A. B. Crucher, R. H. Warden and Jas. Patterson, Dr. F. W. Kelley.

The valedictory address by Mr. R. Johnston, B.A., was a masterly effort.

The presentation of diplomas to the graduates was made by Principal MacVicar, after which the address to the graduates was delivered by Rev. Dr. Ross, of Queen's College, Kingston. The reverend doctor delivered an able and effective address, which was full of exhortations to the graduates, to whom he said there was never a greater need than at present for ministers to have a thorough academic training. There were many vital questions which the Church was looked for to face and give intelligent answers. The Rev. L. H. Jordan, in a very few graceful remarks, presented the College on behalf of his sister, Mrs. James Fairie, with a magnificent organ.

Principal MacVicar said that during the year the College had received over 250 volumes of various works. On behalf of the College, students prospective and those in sight, he heartily thanked Mrs. Fairie for her liberal and appropriate gift to the institution. He also reviewed the work of the session just closed, and before resuming his seat said that recent events showed that they required to concentrate all their energies at home, but they were not to be forgetful of the foreign field as they claimed to be cosmopolitan in the true sense of the word.

The following is the prize list:—
Philosophical and Literary Society's Prize. The Walter Paul prize for public speaking, \$10 in books, R. Johnston, B.A.; English reading, \$10 in books, W. A. Cook; French reading, \$10 in books, L. Giroux.

Sacred Music. The George Hyde prize (2nd year only), \$10 in books, H. T. Kalem; the K. S. Weir prize (all years), \$5 in books, R. Fadie; presented by Mr. W. H. Smith, lecturer.

Ecclesiastical Architecture.—R. Johnston, B.A. the Dr. M. Hutchinson prize (3rd year only), \$10 in books; J. M. MacVicar, B.A., the second (all years), \$5 in books; presented by Mr. A. C. Hutchison, B.C.A., lecturer.

Rhetoric.—W. B. Robertson, B.A., the Dr. F. W. Kelly prize (2nd year), \$15 in books; W. Charles, B.A., the Dr. F. W. Kelly prize (1st year), \$10 in books; presented by the Rev. Prof. Scrimger, M.A.

Class prize in Church government, obtained by Mr. W. Charles. Presented by the Rev. L. H. Jordan, B.D., M.A., lecturer.

Scholarships (special). University scholarships, gained after the close of session 1887-88.—A. C. Reeves, the Sir George Stephen, 1st year, \$50; R. MacDougall, the Stirling, 2nd year, \$50; W. F. Deeks, the Drysdale, third year, \$50; M. Lindsay, the Slessor, 4th year, \$50. Presented by the Rev. Professor J. C. Murray, LL.D., McGill College.

French Scholarship.—The Embro (Knox Church) theological, \$50, J. E. Cote; the Guelph (Chalmers' Church) theological, \$40, A. J. Lads; the Galt (Central Church) literary, \$40, M. Maynard; the Hamilton (McNah street) literary, \$40, L. Maynard. Presented by the Rev. Prof. Coussirat, B.D., B.A., Officier de l'Academie.

Gaelic Scholarship.—The K. R. MacLennan (Senior), \$50, M. McKenzie; the H. McLennan (Senior), \$25, K. McLennan; the K. Campbell (Junior), \$25, T. P. MacInnis. Presented by the Rev. Neil MacNish, B.D., LL.D., lecturer.

The North-West Scholarship.—The James Henderson scholarship, \$25, W. T. D. Moss. Presented by the Rev. F. M. Dewey, M.A.

Scholarships—Theological and General.—Ordinary general proficiency.—The Greenshields, first year, \$50, A. Morrison, B.A.; the Balfour, second year, \$50, W. M. Rochester, B.A.; the James Robertson, third year, \$50, M. Mackenzie and J. H. MacVicar, B.A.; the Hugh Mackay, third year, \$50, R. Johnston, B.A. Presented by the Rev. Professor Campbell.

General Proficiency in Honour and Ordinary Work.—The Peter Redpath, second year, \$50, J. Naismith, B.A.; the Anderson, second year, \$100, W. L. Clay, B.A. Presented by the Rev. Professor Scrimger, M.A.

Medals.—The students' gold medal, being highest prize of the year for all work, pass and honour. Awarded to R. Johnston, B.A. Presented by the Rev. Professor Campbell, M.A.

Degrees Conferred—Bachelors of Divinity.—The Rev. A. Ogilvie, B.A. Admitted ad eundem gradum. The Rev. P. H. Swift, B.D., Ph. D., M.A., Rockford, Illinois, U.S. The Rev. A. MacDougall, B.D., Ph. D., St. John, N. B.

Have passed the first examination for B.D.—Mr. R. Johnston, B.A., W. L. Clay, B.A., D. L. Dewar, B.A., J. Naismith, B.A.

Doctors of Divinity.—Causa Honoris.—The Rev. W. B. Clark, Chalmers Church and Morrin College, Quebec, presented by the Rev. James Watson, D.D., M.A.; the Rev. Professor Donald Ross, B.D., M.A., Queen's College, Kingston, Ont., presented by the Rev. Robert Campbell, D.D., M.A.; the Rev. A. B. Mackay, Crescent Street Church, Montreal, presented by the Rev. James Fleck, M.A.

Graduating Class.—Following is the graduating class J. J. Bourgoin, D. Campbell, P. N. Cayer, J. E. Cote, D. L. Dewar, B.A., J. J. Forbes, R. Johnston, B.A., W. Russell, B.A., A. J. Lads, J. MacDougall, B.A., J. S. MacInraith, M. Mackenzie, M. J. Macleod, B.A., J. A. Maclean, J. H. MacVicar, B.A.

MONTREAL NOTES.

Mr. Warden King, with characteristic liberality, has subscribed \$1,000 additional to the new St. Matthews' Church, Point St. Charles, on condition that another \$9,000 are raised so as to enable the congregation to enter the new church free, or nearly free, from debt. Mr. King stipulates that of the required amount at least \$5,000 should be contributed by the congregation itself over and above what it has already done. A committee has been appointed to secure subscriptions and on the first evening of the canvass the sum of \$600 was obtained. This augurs well for the success of the scheme, and as the work is to be pushed promptly and energetically it is hoped that within the next few weeks sufficient will be subscribed to justify the letting of the contract for the completion of the church. Mr. King being himself an extensive manufacturer, employing a large number of hands naturally interested himself in congregations composed of the working classes. He has helped largely every such congregation connected with our church in the city, and this last generous gift is only a fresh illustration of his deep interest in the spiritual well being of the labouring classes. No better investment can any of our wealthy people find than a good contribution to St. Matthews Church Building Fund and it is hoped that many of them may follow Mr. King's example. The claim is a most deserving one, the need of increased church and Sabbath school accommodation being most urgent in that district of the city.

Miss Blackadder, so well known in connection with the Trinidad Mission of our Church, has been in the city for the past few days, the guest of Rev. Dr. Campbell. She addressed the monthly meeting of the Woman's Missionary Society here on Friday afternoon and greatly interested those who were privileged to hear her. She visited the Pointe-aux-Trembles schools on Sabbath afternoon and spoke to the pupils about her work in Trinidad. She goes from here to Toronto to be present at the annual meeting of the Woman's Foreign Missionary Society.

There is a growing desire on the part of many of the women of the church to be a helping hand to the Home Mission and French Evangelization Schemes. Within the past few weeks several applications from Ontario have been received by the Montreal Woman's Missionary Society, to be organized as auxiliaries. This is a most healthful sign of the times. The sympathies of our Christian women should go out towards the whole work of the Church.

Mrs. Dr. Campbell goes west on Monday to attend the annual meeting of the Woman's Foreign Missionary Society as the representative of the sister society of this city.

The Rev. Dr. A. B. Mackay, of Crescent Street Church, leaves next week on a brief business trip to Britain. The Rev. C. R. Ross, of Lachine, and the Rev. A. T. Love, of Quebec, also expect to cross the Atlantic during the ensuing summer.

The Synod of Montreal and Ottawa meets in St. Andrew's Church, Quebec, on Tuesday next the 10th inst. at 7.30 p.m. The opening sermon will be preached by the Rev. Dr. Armstrong, of Ottawa, the retiring Moderator. Though the place of meeting is far from central, it is, nevertheless, hoped that there will be a good representation from the several Presbyteries of the Synod. In former years the attendance has generally been very small, causing many to question the desirability of having a Synod at all.

On Thursday next, the 11th inst. the Executive Commission Western Section of the Presbyterian Alliance, meets in the Scotch Presbyterian Church, New York. The following are the Canadian members of the Executive: Drs. Caven, MacVicar, Cochrane, MacNish, Burns and Warden, Chief Justice Taylor, Judge MacLennan, and James Croil.

The Convocation of the Presbyterian College here was held on Wednesday evening. The hall was filled to overflowing by a very representative assembly. Many had to stand in the aisles and a large number were unable to get inside the building. Rev. Principal MacVicar, D.D., presided, and was surrounded on the platform by most of the Presbyterian ministers of the city and vicinity, together with Sir William Dawson, Professor Murray, Mr. David Morrice, Dr. Kellog, etc. After the usual presentation of prizes, etc., the degree of B.D., was conferred on the Rev. Archibald Ogilvie, and the honorary degree of D.D., on Rev. Messrs. William Clark, of Quebec; A. B. Mackay, of Montreal; and Professor D. Ross, of Kingston. Mr. R. Johnston, B.A., delivered the valedictory address, and the Rev. Professor Ross, D.D., the address to the graduates. When the fifteen members of the graduating class stood up together to receive their diplomas, every one was impressed with the illustration afforded of the success of the Presbyterian College, Montreal. Four of the graduates have the work of French Evangelization in view; four are going to the foreign field; two propose labouring in the North-West; and the other five expect to settle in the older Provinces—two of them in congregations where Gaelic, as well as English, is required. The Rev. L. H. Jordan intimated the gift of an organ to the college, from Messrs. James Fairie, and Principal MacVicar closed the proceedings with an address, referring to the work of the Session, and the present bright prospects of the institution.

On Friday evening a conversation was given by the students to their friends in the city. The Convocation Hall was most tastefully decorated and a large attendance was present. After a short programme of music, etc., with Rev. Prof. Scrimger as chairman, an hour or two was spent in promenading and in social converse. Refreshments were served in the dining hall, and a very pleasant evening was passed.

Fourteen of the fifteen students who have just graduated are to be examined by the Presbytery of Montreal, on Friday, with a view to being licensed the following week, after the close of the meeting of Synod.

The Rev. J. Nichols, of St. Mark's Church, has been presented by his congregation with a purse of money and an address expressive of their appreciation of his services, their gratitude for his successful effort to remove the entire debt on the church property, and their respect and affection for him as their pastor.

The Rev. F. H. Marling, of Emmanuel Congregational Church, has resigned his charge, purposing to return to New York, where the members of his family are settled. Mr. Marling enjoys in a special measure the esteem and affection of all his brethren in the ministry here, who greatly regret his departure from the city.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

THE TWO GREAT COMMANDMENTS.

April 21, 1889. GOLDEN TEXT. Love is the fulfilling of the law. Rom. xiii. 10.

SHORTER CATECHISM.

Question 13. This outward act would have been innocent in itself if it had not been forbidden. God mercifully and justly selected an action in itself morally indifferent, in order that it might be (1) an easy, (2) a thorough and clear test of the simple obedience of Adam and Eve. The sin was one of disobedience. The incentives to it were (1) the natural attractiveness of the fruit appealing to natural appetite; (2) the seduction of satan appealing to the weaknesses of the unconfirmed moral nature of our first parents. The first address of the tempter suggested doubt: "Yea, hath God said?" etc. His second address suggested positive unbelief: "Ye shall not surely die, for," etc. Thus doubt, unbelief, and pride appear to have been the evil states of heart which led to the outward act of disobedience.—Dr. A. A. Hodge.

INTRODUCTORY.

The incident mentioned in to-day's lesson took place on the afternoon of the same day as that on which the parable of the Wicked Husbandmen was spoken. Christ is still in the Temple Court? The enemies of Jesus desired to take Him that He might be put to death, but they feared the people. If they could only get Him to say something that would offend the people, then they might hope for the accomplishment of their wicked purposes the Pharisees seeing a possibility of his giving offence to the Roman authorities if He said it was wrong to pay tribute, or the patriotic Jews would be stirred against Him, were He to declare the payment of taxes to the Romans just. With perfect wisdom He avoids the dilemma by laying down the righteous and far-reaching principle. Render to Caesar the things that are Caesar's, and to God the things that God's. Next, in an endeavour to entrap Him was a Sadducee, who disbelieving the resurrection, put a question concerning the future state, which was answered in such a way that the truth was declared and the captious questioner discomfited, and now we have—

I. The Scribe's Question.—This scribe, learned in the Jewish law, had heard with admiration the remarkable answers to the puzzling questions addressed to Christ. He thinks of one which might call forth a reply similarly wise. Personally, this scribe may have had no hostile intent, or he may in his simplicity have been put forward by designing men. Among the Jewish rabbis there were many discussions as to the relative importance of the laws. So this questioning scribe might imagine that Jesus would have difficulty in avoiding giving offence to some of the influential men who stood around. He therefore asks "Which is the first Commandment of all?" That is, which is the principal or most important of all the Commandments?

II. Christ's Answer. Jesus gives a full and direct answer which lifts the question out of the region of mere ceremonialism, and rests the divine law on the existence and unity of God, and the eternal principle underlying the divine law. The passage from Deut. vi. 4, 5, forming the first part of the Saviour's answer was a part of every devout Jew's daily prayer. There is one God who claims our worship and obedience. The true principle of obedience is our love. Law has its penalties, but there is a higher, a grander motive of obedience than fear—it is love. Perfect love casteth out fear. The infinite love and goodness of God demands a responsive affection from us, and that is best exemplified by obedience. "If ye love Me" says the Saviour, "Keep my commandments." This love should rule the undivided obedience of the entire nature. "With all thy heart," with every affection and desire, "with all thy soul," with the complete spiritual nature, not an outward and literal obedience only. "With all thy mind," the intellectual nature should consciously and understandingly keep God's law. It is not a blind, unreasoning obedience that God requires. "And with all thy strength." The union of the entire nature, impelled by love to God, must strive to serve Him by a complete obedience. This is the first Commandment. It takes precedence of all others. This is God's way, and therefore the only right way. He who loves God will also love his neighbour. But how completely does the law of God strike at the root of all selfishness! "Thou shalt love thy neighbour as thyself," love him for his own sake, love him for God's sake. If this law were fully acted upon, the millennium would be here. Well may all Christ's disciples pray "Incline our hearts to keep this law." Than these two fundamental laws, love to God, and love to man, there are none greater. All is summed up in them. This saying of Christ's reduces the principle of obedience to its simplest form, Love—Love is the fulfilling of the law.

III. Christ's Comment. Jesus' answer revealed to the mind of the questioning scribe a fuller meaning of the truth than he had hitherto been able to see. The force of the truth spoken, he felt bound to acknowledge. To love God supremely, and to love his neighbour as fully as a man loves himself, he declares is more than any ceremonial observances, because they only were shadows; this was the substance. Jesus knew the precise state of the man's mind, not only his answer, but what prompted it, and He gives utterance to the few, but very suggestive words "Thou art not far from the kingdom of God." This scribe stood on the threshold of the kingdom. Intellectually, at least, he was able to understand its fundamental principle, but as yet there is no evidence that he had faith in Jesus. He admired his wisdom, and acknowledged the truth of His answer to the questions put, but the Scribe failed to recognize Christ as the Messiah, the Saviour of the world. He was not far from the kingdom. Did he enter in?

PRACTICAL SUGGESTIONS.

God claims our love and obedience, because He is the Supreme Lawgiver, and He so loved us that He sent His Son to redeem us from sin.

God is love, and love is the supreme motive for our obedience. God's command to love our neighbour as ourselves, is equally binding with the command to love Him with heart, and soul, and mind, and strength.

A near perception of God's truth brings us near to the kingdom of God, but it alone will not enable us to enter. Only through the gateway of repentance and faith in Christ can we enter in.

How dark must the outer darkness be to those who have at one time been "not far from the kingdom of God?"

LESSON BIBLE READING.

THE TWOFOLD LOVE.

1. LOVE TO GOD (Commanded Deut. xi. 1; Josh. xvii. 5); Commanded (Matt. xxii. 37, 38; Mark xii. 29, 30). With all the powers (Deut. vi. 5, Matt. xxii. 37). Better than all sacrifices (Mark xii. 33, 34). Shown by Christ (John xiv. 31). Characteristic of Saints (Psa. v. 11; Rom. v. 5).
2. LOVE TO MAN (Commanded John xiii. 34; 1 John iv. 21); Christ-like (John xv. 12; Eph. v. 2) Essential (1 Cor. xiii. 1-3). Out of a pure heart (1 Pet. i. 22). Should rule in everything (1 Cor. xvi. 5). Urged by God's love (1 John iv. 14).

THE MISSIONARY WORLD.

THE RELIGIONS OF INDIA.

Sir. William Wilson Hunter read recently a profoundly interesting paper, before the Indian section of the Society of Arts, in London, of which the following is a synopsis :

It has slowly come to be understood, at least by some, that Hinduism, though utterly incapable of being, like Christianity, a missionary religion for the world, or like Islam, for two parts of the world, or like Buddhism, for Asia generally, being absolutely territorial, is yet, within its own sacred land, not only a missionary religion, but the chief missionary religion, having annually, it is said, more accessions by far than either Christianity or Mohammedanism. After 4,000 years of occupancy, it has not yet by any means closed up its assimilation of aboriginal tribes. And according to Sir William Hunter, there are still in India fifty millions of human beings lying outside or barely inside the pale of orthodox Hinduism and Islam. Here he holds, is the line of least resistance, along which the church is called to regard it as her principal immediate duty to advance. Hes ays. "I believe that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England, whether they are chiefly incorporated into the native religions or into Christianity." This shows, as Sir William remarks, that Christianity in India has a vast area of extension opened before it, even if it should not for a indefinite length of time lessen the numbers, or even stay the advance, of Hinduism and Mohammedanism. One-fifth of the people of India is a prize worth trying for even according to the canons of ordinary probability.

Islam has another fifth of the people of India, and these, both according to Sir William and to the author of an article only less important than his, published in the February Contemporary, are very far from having been principally won by the sword. Indeed, around the three centres of Mohammedan rule, Delhi, Agra, and Lucknow, the Mohammedans are under fourteen per cent. of the population, while in Lower Bengal they are thirty-one per cent. Islam, Sir William shows, while not forgetting its advantages of conquest, and its obligations to violent conversion of its Hindu subjects, did also what the church is invited to do, plunged among the teeming millions of the lower races, "fishermen, hunters, pirates, and low-caste tillers of the soil, whom Hinduism had barely admitted within its pale." To these, "Islam came as a revelation from on high. It was the creed of the governing race; its missionaries were men of zeal, who brought the Gospel of the unity of God and the equality of man in His sight to a despised and neglected population." And in this century a great religious revival has purged out the abject pagan superstitions and "filigulous rites of low-caste Hinduism," amid which "the white light of Semitic monotheism had almost flickered out." But the author shows that it is unwarranted to suppose that Mohammedanism is advancing largely now in India. Of the five Provinces outside the famine area of 1877, within which a religious census has been taken, the Moslem increase in one, from 1872 to 1881, has gained a good deal on the population, in two more has gained somewhat, in one has fallen behind, and in one has fallen a good deal behind. In Bengal, where Islam is strongest, the population has gained 10.89 per cent., the religion 10.96 per cent. Intellectually, it has made very rapid progress, of course, on lines laid out by Christian culture, within a generation, and Sir William declares, contrary to general impressions, that "Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world."

Though Christianity in India has been said to be advancing much less rapidly than Hinduism, and in several Provinces much less rapidly than Mohammedanism, yet regarded as gaining on its own numbers, it seems to be growing much faster than either. Passing over, though not with disparagement, the 1,600,000 Catholic and Syrian Christians, who do not seem to represent at present "the new disruptive force" of Christianity, the author dwells mainly upon the 600,000 Christians of India. Protestant Christianity was introduced by Danish and German Lutherans, who are still, though now overshadowed by the missionaries of the governing race, going quietly and steadily on. "English missionary work practically began in the last year of the last century. It owes its origin to private effort. But the three devoted men who planted this mighty English growth had to labour under the shelter of a foreign flag, and the Governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampur missionaries reads like an Eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church; they gave the first great impulse to the native press: they set up the first steam engine in India; with its help they introduced the modern manufacture of paper on a large scale, in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared facade overlooking the broad Hugli River, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration of the faith of three poor men who dared to build on so noble a scale.

FULLY-ANSWERED.

"SUBSCRIBER'S" QUERY CAUSES COMMENT.

As our readers will remember, a letter was published in our columns a few days ago, signed "Subscriber," which dwelt at some length upon a subject of general interest, and which contained several inquiries which will be found answered in the following:

To the Editor:—Several days ago I noticed a communication in your paper from "Subscriber," in which considerable comment was indulged in concerning the pamphlets which are widely distributed by Messrs. H. H. Warner & Co., of Rochester, N.Y. These pamphlets are published in order that the public may become conversant with the symptoms and growth of disease peculiar to the kidneys, and which is, it must be admitted, the productive cause, in a majority of instances, of other organic disorders. The publishers of these pamphlets are also the discoverers and manufacturers of the noted Warner's Safe Cure, which is known to be the only means for the prevention and cure of kidney disease, as can be testified to in every community. In the pamphlets referred to there appear a number of testimonials from parties who speak in the highest terms of how they have in many instances been restored to health by Warner's Safe Cure, after having been given up by doctors to die, and attached to those statements are the fac simile signatures of the parties themselves.

I am personally aware that all the testimonials published by this firm are genuine and are the voluntary statements of persons who are anxious to manifest their gratitude for the unexpected return of health and vigour which Warner's Safe Cure has brought them. To make assurance doubly sure, it can be added that Messrs. H. H. Warner & Co., have for years published a standing offer of \$5,000 to anyone who will prove to an impartial referee that any testimonial published by them is not, so far as they know, bona fide and absolutely true. What more does "Subscriber" desire to convince him in addition to his own statement, that his neighbours all tell him that Warner's Safe Cure has done more good for them than they have received from the doctors.


In view, Mr. Editor, of the many persons who are sacrificed daily to the bigotry and ignorance of physicians, who persist in treating patients for symptoms called consumption, apoplexy, brain troubles, and nervous disorders, when the real cause is disease of the kidneys—which should be detected and quickly eradicated by the use of Warner's Safe Cure—I maintain that the value of those pamphlets, which place in the hands of the public the means of knowing the truth, cannot be over-estimated. FAIR PLAY.

PHYSICAL EFFECTS OF ALCOHOL.

But if the physical results of alcohol are varied, much more diverse are its effects upon the mental and moral nature of man. Indeed, they are as multiform as man himself. One general classification only is possible. Certain individuals (fortunately the small minority) are always pleasurable affected by stimulants. Each successive dose arouses in them increased exhilaration, and when intoxication supervenes, their sensations are delightful. Their very sense is exalted, they fancy themselves endowed with every gift—with all power and possession. As it is often remarked, these are generally men of the most brilliant intellect, and of the most charming moral qualities. Once led captive by alcohol, these unfortunates seldom have sufficient power of will to refrain from renewed indulgence. No moral considerations avail to restrain them, and, with few exceptions, they yield wholly, finally, and fatally to the tempter. For such men total abstinence is the only refuge. . . . Upon the large majority of men the effects of alcohol, taken to intoxication, are clearly and essentially different; although at first exhilarated, repeated indulgence brings drowsiness, dulness of apprehension, anaesthesia, vertigo, nausea, and vomiting—in short, bodily and mental symptoms which are excessively disagreeable. Of this class very few become drunkards, and those are men whom anaesthesia becomes desirable as a temporary refuge from bodily pain or mental distress. Herein lies the sole explanation of the fact that the proportion of drunkards to moderate and habitual drinkers remains so small.—Dr. W. S. Searle, in North American Review for April.

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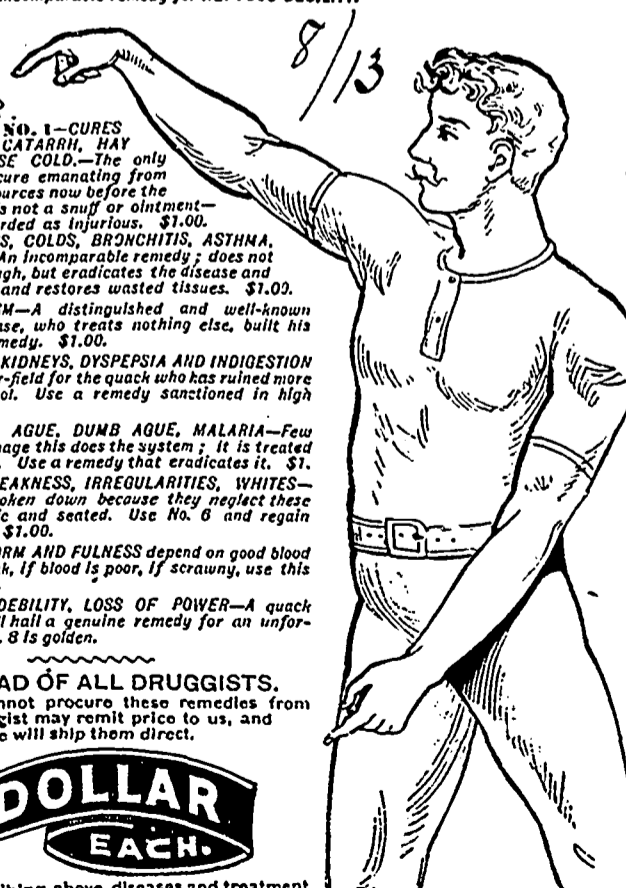
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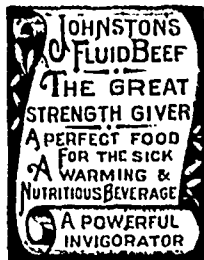
For the Cure of all DISORDERS of the STOMACH, LIVER, BOWELS, KIDNEY, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELINGS, etc.; INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal Viscera. PERFECT DIGESTION will be accomplished by taking Radway's Pills.

DYSPEPSIA.

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

Price 25 Cents per Box. Sold by all Druggists.

RADWAY & CO., Lim'd, 419 St. James Street, Montreal.



A Valuable Food for Dyspeptics.

Because it can be so easily Digested that the weakest Stomach can retain and thoroughly Assimilate it

It Imparts Stimulus to the System, Strengthens and Enriches the Blood, Invigorates and Nourishes the Body, and Builds up a Strong, Robust Constitution.

THE GREAT STRENGTH-GIVER.

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OVER **\$3,500,000** ASSETS

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THE TEMPERANCE AND GENERAL Life Assurance Company,

HEAD OFFICE: Manning Arcade, TORONTO.

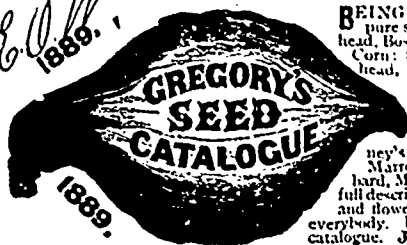
THE INSTALMENT BOND, SEMI-ENDOWMENT AND GRADUATED PREMIUM.

Plans of this Company are meeting with universal favour among the insuring public. Special advantages given to Total Abstinents.

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BEING THEIR ORIGINAL INTRODUCER, I offer pure seed of these choice vegetables: Cory, Early Marblehead, Boston Market, Marblehead Mammoth and Longfellow Corn; the Eclipse and Crosby Beets; Snowflake, Marblehead, Early Horticultural, Carmine and Warren Bush, Champion and Kentucky Wonder pole Beans; All-Seasons, Early Deep-Head, Danish Drumhead, Stone Mason, Warren, Marblehead Mammoth and Gregory's Hard-Headed Cabbages; Marblehead Mammoth and Boston curled Lettuce; Phoenix's Early and Miller cream Melons; Brown's Dwarf Marrowfat Pea; Burbank and Early Ohio Potatoes; Hubbard, Marblehead, Butman and Coconut Squashes. For a full description of these and an immense collection of vegetable and flower seed, please see my seed catalogue, sent FREE to everybody. I warrant all the seed I sell as on the cover of my catalogue. JAS. J. H. GREGORY, Marblehead, Mass.

New Way



Old Way



Don't rub the dirt out of your clothes because your ancestors did. Keep up with the times. Try modern ideas for saving labor. James Pyle's PEARLINE leads all of those which pertain to cleanliness.

What is it that frays your collars, cuffs and skirts and pulls off the buttons and strings? What is it that ruins your paint? It's the old-fashioned way of rub, rub, rub, to make clean. PEARLINE does away with most of the rubbing, so it saves the worst of the wear.

You don't want an imitation, do you? Beware of them. PEARLINE is manufactured only by James Pyle, New York, notwithstanding the plausible stories told by peddlers and some grocers to the contrary.

MENDELSSOHN & PIANO COMPANY,

— MANUFACTURERS OF —

HIGH-CLASS PIANOS.

Unequalled in elegance of construction, beauty of finish, easy and sympathetic touch, fineness and purity of tone.

AMERICAN PIANOS, CANADIAN AND AMERICAN ORGANS.

Second-hand Pianos and Organs on small weekly or monthly payments.

91 & 93 KING STREET WEST,

TORONTO

Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into consumption. It usually indicates a serofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored. A. B. Cornell, Fairfield, Iowa.

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

Ayer's Sarsaparilla.

sarsaparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails.

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

Catarrh

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

Cured

by the use of Ayer's Sarsaparilla. I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored. — Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

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

If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sarsaparilla.

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

Sold by all Druggists. Price \$1; six bottles, \$5.

HOLLOWAY'S OINTMENT

is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

FOR DISORDERS OF THE CHEST IT HAS NO EQUAL. FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS. (Glandular Swellings, and all Skin Diseases, it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London. And sold by all Medicine Vendors throughout the World. N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

IMPERIAL

CREAM TARTAR

BAKING POWDER

PUREST, STRONGEST, BEST,

CONTAINS NO Alum, Ammonia, Lime, Phosphates, OR ANY INJURIOUS SUBSTANCE.

E. W. GILLETT, TORONTO, ONT. CHICAGO, ILL.

MANUFACTURER OF THE CELEBRATED ROYAL YEAST CAKES.

PURE GOLD GOODS

ARE THE BEST MADE.

ASK FOR THEM IN CANS, BOTTLES OR PACKAGES

THE LEADING LINES ARE BAKING POWDER, FLAVORING EXTRACTS, SHOE BLACKING, STOVE POLISH, COFFEE SPICES, BORAX, CURRY POWDER, CELERY SALT, MUSTARD, POWDERED HERBS & c.

ALL GOODS GUARANTEED GENUINE PURE GOLD MANFG. CO.

31 FRONT ST. EAST TORONTO.

WISTAR'S BALM OF WILD CHERRY

OF

CONSUMPTION, BRONCHITIS, COUGHS, COLDS, DYSPEPSIA.

Speedily and permanently cured by using Wistar's Balm of Wild Cherry. There are counterfeiters. Get the genuine, which is signed "I. WISTAR" on the wrapper. Prepared by S. W. FOWLE & SONS, Boston. Sold by all dealers.

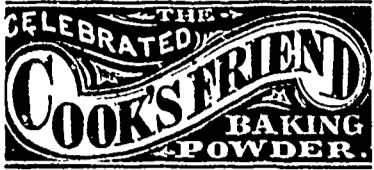
SEEDS GIVEN AWAY

Free to all who send for them. 500 kinds, GARDEN and FLOWER SEEDS for sale. Seeds, your choice, for 25 cents (4 cts) per lb. Every flower lover delighted. Retail your friends. G. W. FINE, 100 Front St. E., Toronto. Send at once. This notice may not appear again.

There is some satisfaction in FARMING

when a farm produces a good living, a handsome profit and at the same time a means of making the owner rich in the future. In the value of land on account of the growth of the building railroads, an influx of settlers in the West of the country is this year, as of the past year, the soil is very rich, best of markets, and a handsome profit is made in the sale of produce, but health, a fine farm, good society, and a home and fortune can be had. Address: O. E. BARNES, Land Commissioner, Lansing, Mich.

Miscellaneous.



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Retailed Everywhere

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WHOLE WHEAT FLOUR, RYE MEAL, BARLEY MEAL, WHOLE WHEAT FLOUR, RYE MEAL, BARLEY MEAL



A skin of beauty is a joy forever.

DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BRAUTIFIER. Purifies as well as beautifies the skin.

IT PAYS TO The Best

And the attendance of over 300 students at the Canada Business College, Chatham, during the past year proves that the Young Men and Women of Canada and the United States are now alive to this fact.

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BRANCH OFFICES:—409 Yonge St., 1769 Yonge St., 244 Queen St. West, and 244 Queen St. East.

Books.

NOTABLE NEW BOOKS.

Alan Thorne.

By MARTHA LIVINGSTON MOODY. 12mo., \$1.25.

"Alan Thorne" is a book of striking originality and power. Robert Thorne, a confirmed atheist, determined to bring up his only son, Alan, in complete ignorance of God, immortality and the Christian Church, hoping thereby to prove that "a highly cultured being, whose intellectual and moral nature are highly developed, will result in a more perfect character than one reared in the nurture of the Christian faith."

The Little Red Shop.

By MARGARET SIDNEY. 12mo., \$1.

The Little Red Shop was the establishment of Peaseley said "establishment" of Brimmer Brothers and Company, dealers in apples, pears, nuts, family provisions, etc.—butter and doughnuts.

Tom's Street.

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Admirers of the "Vintage Waltan Books" will be pleased to hear that Mrs. Clarke has written a new book, fully up to the standard of her former successful efforts.

D. Lothrop Co., Boston.

MEETINGS OF PRESBYTERIANS

At Chesley, July 3, at one p. m. TORONTO.—On Tuesday, April 10, at ten a. m. BARRIE.—On Tuesday, May 20, at eleven a. m. QUEBEC.—At Richmond, July 3, at half past seven p. m. LINDSAY.—At Lindsay, Tuesday, May 22, at eleven a. m. PARIS.—In King's Church, Ingersoll, June 22, at seven p. m. WINDSOR.—In the same place May 22, at half past seven p. m. HELEN.—In Caven Church, Exeter, on May 14, at half past ten a. m. MAINTANCE.—At Wingham, on Tuesday, May 22, at quarter past eleven a. m. STRATFORD.—In Knox Church, Stratford, May 22, at half past seven p. m. GUELPH.—In Chalmers Church, Guelph on Tuesday, May 22, at half past ten a. m. WHITBY.—In St. Andrew's Church, Whitby, on Tuesday, April 10, at half past ten a. m. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, July 3, at ten a. m. KINGSTON.—Adjourned meeting in Cooke Church, Kingston, on May 21, at three o'clock p. m. Regular meeting in John Street Church, Belleville, July 3, at half past seven o'clock p. m.

Advertisement for Dr. Price's Cream Baking Powder, featuring a logo with a lion and the text 'FULL WEIGHT PURE' and 'DR. PRICE'S CREAM BAKING POWDER'.

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government.

PRICE BAKING POWDER CO., NEW YORK. CHICAGO. ST. LOUIS

ALWAYS ASK FOR ESTERBROOK PENS

Superior, Standard, Reliable. Popular Nos.: G48, 14, 130, 135, 161 For Sale by all Stationers.

Miscellaneous.

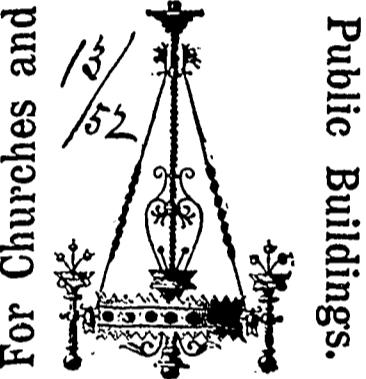
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BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phospho powders. Sold only in cans.

GAS FIXTURES



We are manufacturing a choice lot of these Goods AT VERY LOW PRICES.

Below anything that can be imported

KEITH & FITZSIMMONS, 109 King Street West, Toronto

SOME SYMPTOMS OF WORMS are: Fever, colic, variable appetite, weakness and convulsions. The unfailing remedy is Dr. Lee's Worm Syrup.



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INCORPORATED. A MUTUAL BENEFIT ASSOCIATION.

IN THE LIFE DEPARTMENT Indemnity provided for SICKNESS or ACCIDENT and substantial assistance at the time of bereavement.

IN THE LIVE STOCK DEPARTMENT Two-thirds the loss by death of the LIVE STOCK of its members through disease or accident.

RELIABLE AGENTS WANTED. WILLIAM JONES, Managing Director.

YOU MAY HAVE ONE!

Send 5c in name and address, and the full postage, and receive by Mail a HANDSOME ELK HANDED BY THE GREAT NORTHERN STONEDRESS CO. Address: Walton Nov 1888 Toronto, Ont.

AN INACTIVE or Torpid Liver must be aroused and all bad bile removed Burdock Pills are best for old or young

Minard's Bismuth for sale everywhere.

Miscellaneous.

TIRED WOMEN!

Who have suffered from the labour and fatigue of washday will appreciate the merits of the "Dovswell" Washer and the "Standard" Wringer. For effective work in one-third of the time as by the old process, for thorough cleaning of the clothes, for ease in operating, and for the general satisfaction to be derived, every household should have one or both of these aids to cheap comfort, which modern progress has devised.

The Standard Manuf'g Co., Hamilton.

THE SYNOD OF MONTREAL AND OTTAWA WILL MEET AT QUÉBEC, ON TUESDAY, APRIL 16, 1889, AT 8 P.M. JAMES WATSON, Clerk of Synod.

THE SYNOD OF TORONTO & KINGSTON

This Synod will meet in St. Paul's Church, Bowmanville, on Tuesday, May 14, 1889, at half past seven o'clock, p.m., and in the same place the Committee on Bills and Overtures will meet on the same day at three o'clock, p.m.

A conference on Religious Topics, in connection with the meeting of Synod, will be held in St. Paul's Church, Bowmanville, on Monday, May 13.

All papers for the Synod will be sent to the undersigned at least eight days before the meeting. JOHN GRAY, Synod Clerk.

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To secure a Summer Vacation and a refreshing ocean breeze

EXCURSION BUREAU, 5 JORDAN ST., TORONTO.

GERMAN AND ENGLISH Speaking Agents wanted immediately Good Wages, Steady Work.

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TO MINISTERS

and CHURCH MANAGERS.

the PUBLIC STATUTES relating to the PRESBYTERIAN CHURCH IN CANADA.

with ACTS AND RESOLUTIONS of the GENERAL ASSEMBLY and BY-LAWS for the GOVERNMENT of the COLLEGES and SCHEMES OF THE CHURCH.

by CHIEF JUSTICE TAYLOR

Price 50 cents Sent POSTPAID To any address.

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FIRE AND MARINE. Capital and Assets over \$1,600,000.00 Annual Income over 1,600,000.00

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Insurances effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms.

Losses Promptly and Liberally Settled.

Advertisement for McShane Bell Foundry, featuring an illustration of a bell and text: 'McSHANE BELL FOUNDRY. Finest Grade of Bells, Chimes & Bells for Churches, Colleges, Town Halls, etc.'

Advertisement for Menelly & Company, featuring an illustration of a bell and text: 'MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1826.'

Advertisement for Buckeye Bell Foundry, featuring an illustration of a bell and text: 'BUCKEYE BELL FOUNDRY. Bells of any size for Churches, Schools, etc. FULLY WARRANTED.'

Advertisement for Clinton H. Menelly Bell Company, featuring an illustration of a bell and text: 'CLINTON H. MENEELY BELL COMPANY TROY, N. Y., Church, Chime and School Bells.'

Advertisement for Cincinnati Bell Foundry Co, featuring an illustration of a bell and text: 'CINCINNATI BELL FOUNDRY CO SUCCESSORS BY BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO.'

Advertisement for J.A. Simmers Reliable Seeds, featuring an illustration of a seed packet and text: 'J.A. SIMMERS RELIABLE SEEDS Our Annual DESCRIPTIVE CATALOGUE is now ready.'

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Advertisement for Granite Monuments, featuring an illustration of a monument and text: 'GRANITE Monuments Tablets & D. McINTOSH & SON SCULPTOR 510 YONGE ST. TORONTO.'

Advertisement for Ridge's Food, featuring an illustration of a food tin and text: 'RIDGE'S FOOD THE MOST RELIABLE FOOD For Infants & Invalids. Used in all hospitals, asylums, etc.'

Advertisement for Bailey's Compound, featuring an illustration of a compound and text: 'BAILEY'S COMPOUND Light-spreading Silver-plated COLOUR GLASS REFLECTORS A wonderful feature for Lighting Churches, Halls, etc.'

Advertisement for Seattle, featuring an illustration of a cityscape and text: 'SEATTLE No blizzards, heavy snow, or cyclones. Average winter temperature 43° above zero. Seattle, largest city in Washington Territory, population 25,000.'

Advertisement for Best Steel Wire, featuring an illustration of a wire and text: 'BEST STEEL WIRE GALVANIZED. WOVEN WIRE FENCING 60 to 90 cts. PER ROD. McJILLING Twisted Wire Rope Salvage.'

Advertisement for James Cooper, featuring an illustration of a person and text: 'JAMES COOPER, Montreal, Wholesale Agent for Quebec, New Brunswick and Nova Scotia.'