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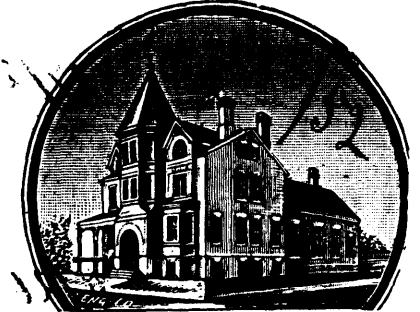
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 "Oh, not directly. I used to see him in church, and as he stayed awake all through Dr. Sonora's sermons, I concluded he was the man I wanted."

"**DEAN MEN, MANY MINDS.**" but all men and all minds agree as to the merits of **Burdock Pills**, small and sugar-coated.

DOCTOR to Gilbert (aged four): Put your tongue out dear. Sick little Gilbert feebly protruded the tip of his tongue. Doctor: No, no; put it right out. The little fellow shook his head, weakly, and the tears gathered in his eyes: "I can't, doctor; it's fastened on to me."
CHOLLY: Sometimes, my own, I almost think I am hardly worthy of your love. Polly: Do you think any one else is worthy of it? Cholly: Oh, I know none of the other fellows are.

Horsford's Acid Phosphate
 Makes Delicious Limonade.
 A teaspoonful added to glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

"How do you read minds?" inquired a dude of a mind reader. "Well," he responded with great deliberation, "I first get the mind"—then he stopped for breath, and the dude for some reason slipped out.

A NEW YORK woman walked all over that city the other night in her sleep and never encountered the police. What do you suppose the cause was? "The cause was that the policemen were not walking in their sleep."

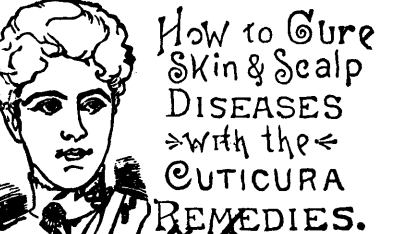
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A TALENTED lady, who advocates "Woman's Rights," and was recently speaking upon the subject, brought down the house with the following argument: I have no vote; but my groom has, whose rent I pay. I have great respect for that man in the stables; but I am sure, if I were to go to him and say, "John, will you exercise the franchise?" he would reply, "Please, mum, which horse be that?"

Minard's Liniment Cures Colds, etc.
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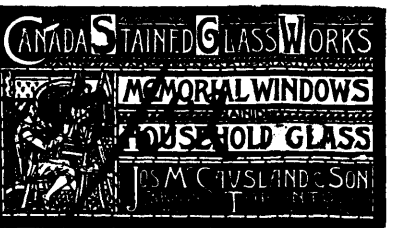


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THE CANADA PRESBYTERIAN.

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No. 20.

Notes of the Week.

THE much-vexed question of ministerial inefficiency, and how to cure it, is to be discussed by the English Presbyterian Synod at its meetings in Liverpool. A special committee has been sitting on the subject for two years, and is now bold enough to recommend that if a congregation is found to be in an unsatisfactory condition through the imprudence, inefficiency, or unsuitability of its minister, the Presbytery should be at liberty to dissolve the pastoral tie and declare the charge vacant, subject, of course, to complaint and appeal in ordinary form to the superior court. This drastic proposal is sure to excite controversy.

THE Rev. G. A. Smith has withdrawn his name as a candidate for the chair in the English Presbyterian College vacant by the death of Professor Elmslie. It was hardly thought that Mr. Smith would allow his name to go before the Synod, as he had previously declined to settle in England. Had he not withdrawn he would most likely have been elected. The two candidates before the Synod will now be Rev. J. Skinner, of Kelso, and Rev. W. A. Walton, of Berwick, and the former, it is supposed, will receive the larger number of votes. Rev. John McNeill is expected to speak in support of Mr. Skinner.

"A NATION with external pomp and show, but without moral stability, has little prospect of standing." Such was the noble and timely utterance of Lord Reay in introducing representatives of the Christian churches of Bombay to Prince Albert Victor. He further reminded him that while he had seen the military and commercial strength of India, he had probably overlooked in his travels the main supporters of its moral strength. The record of Lord Reay's work in the East adds to a reputation that stood high before he went thither. He has well sustained, says the *Christian Leader*, the best traditions of the enlightened Scottish clan of which he is the recognized head.

MR. GEORGE KENNAN, whose graphic and powerful lectures on Russian scenery and the condition of the political exiles in Siberia are arousing deep interest wherever he speaks, is announced to lecture again in Toronto this week, on the evenings of Thursday, Friday, and Saturday. His pronounced ability and his earnestness of purpose secure the attention of his audiences. As it has been stated that he is not likely to visit Toronto again in the character of a lecturer on Siberia, it is likely that all who can will avail themselves of the opportunity to hear the plain, direct and intelligent testimony of a competent witness who had rare and ample means of learning the actual condition of things in the Russian empire.

SPEAKING at a meeting in Glasgow, for the organization of women's work and the establishment of a training home for women, Dr. Marshall Lang said that all must recognize the importance of the ministry of women. This ministry, he affirmed, would become much more beneficial if women were properly trained for it. The proposal they had in hand sought to provide helpers in various departments of congregational work—helpers in the homes of the poor, in care for the soul as well as for the body; to establish an agency that would provide counsellors and advisers in the homes of the people. Some thought there would be something conventional about such an institution. This he denied. They wanted simply to help women to do better the work which only the hand, the love, the instinct, and the genius of women could accomplish.

THE annual graduation ceremony at the close of the Session of Edinburgh University took place lately. The customary address to the graduates was delivered by Professor Masson, and he dwelt specially upon the rise of three new professions—the professions of teaching, of journalism, and of applied science—which were now entitled to that name from the dimensions they had assumed, in addition to the old professions of the church, law and medicine. He defended the University from charges of decline that had been brought against it, and

pointed to the great increase which had taken place in the number of students, the material wealth of the University, and the general development of its resources as a proof that there was no decline, but the very reverse. At the subsequent commemoration service in St. Giles', the Rev. Principal Fairbairn was the preacher.

THE total income of the English Presbyterian Church, numbering 288 congregations, for 1889 amounted to \$1,170,315 as compared with \$1,051,875 in 1888, being an increase of \$121,440. The membership numbers 65,055, and shows an increase of nearly 1,000. The value of the Church's property is estimated at more than a million and a half sterling, and on it there remains now only \$425,000 of debt. The Sunday scholars number 78,490, and the teachers 7,340, being in the proportion of one to nine of the membership. The Christian workers number 13,770, or nearly a fourth of the whole membership. The progress of the Church's foreign mission work, chiefly in China, has been most encouraging. There are now 264 agents in the foreign mission field, having charge of forty-one theological students, 130 congregations or preaching stations, and 3,572 communicants. The total income for missionary purposes during 1889 was \$103,270.

THE American Institute of Sacred Literature has been organized with the single purpose of furnishing aid toward a more general and a more accurate knowledge of the Sacred Scriptures. Everything which bears directly upon the subject of the Bible will be included in the scope of its work. Its aim will be to encourage and promote the philological, literary, historical, and exegetical study of the Scriptures by means of such instrumentalities as shall be found practicable. The institute will offer, to any who may desire to take it, an examination on the Gospel of Luke; and it will cover, in general, the historical facts relating to the life of Christ and the literary facts connected with the Gospel of Luke. The examination is intended for individuals, Bible-classes and Sunday schools, and an examiner will be appointed for each locality. Mr. James McNab, of 125 Huntley Street, has been appointed examiner for Toronto, and full information may be had upon application to him.

ON this continent a bear story would excite but comparatively little interest, yet one whose scene is laid in the vicinity of London, England, is certainly a novelty. But here is the story as the *Christian World* tells it: A huge bear on Sunday morning entered a chapel situated on the high-road between Barnes and Mortlake. Bruin, it appears, had escaped from the stable of a public house in which his master, a travelling showman, was staying. When the unwelcome intruder entered the chapel, the minister was preaching from the appropriate text, "Be not afraid." The bear calmly walked up the aisle to some empty choir-stalls, where it lay down and surveyed the scene. Women shrieked and children cried, and more than one female member of the congregation rushed into the pulpit to share along with the minister the safety of that elevated position. The sermon was of course brought to an abrupt termination. Fortunately the anxiety of both pastor and people was set at rest by the arrival of the animal's master. Bear and master embraced, and then quietly walked out of the chapel together. The congregation reassembled for general hand-shaking and mutual congratulation.

THE *Daily News* has this to say concerning Rev. John McNeill's Sunday afternoon services at Central Hall, Holborn, London: Mr. McNeill's sermon, like his comments on the story of the prodigal son, was pithy and racy, and at times humorous, though by no means strikingly original. The new evangelist from Glasgow is evidently not greatly disturbed by any phases of modern thought, though he did, it is true, make one little concession to the critics yesterday when, having quoted something that David had said, he parenthetically complained that nowadays they wouldn't even admit that David had written the psalms; "so," he said, "we'll say the man who wrote the Psalms. They can't drive us out of that." Again and again a ripple of laughter

ran through the hall at the dry humour of the speaker, to which his broad Scotch brogue gave great piquancy—as, for instance, when he told of one who had come to speak with him, and had begun by saying that he, the stranger, was, according to the doctors who had been attending him, the most wonderful man in all Glasgow. "That was saying a great deal," observed Mr. McNeill. "Glasgow is a very large place, and there are some wonderful people in it," and there was laughter all round the house when he added "and there are some wonderful people come out of it." Ready of speech, colloquial in style for the most part, now and again rising to eloquence, not very graceful in action, but earnest and honest, and not displeasing in appearance, Mr. McNeill held his large audience well to the end of rather too long a sermon.

AT the meeting of the General Synod of the Episcopal Church of Ireland, the Bishop of Derry, who got into trouble by preaching at the Cardiff Church Congress in an extremely ritualistic church, laughed at the idea of their being any danger of Ritualism in the Church of Ireland. The people, he said, were Protestant to the very core. It reminded him of a humorous comparison he had recently heard; as if, during the flood, when the ark was high above the earth, somebody had put his head out and called, "Fire, fire!" He declared that in these days everybody must see clearly that the National Church, to hold its own, must be largely tolerant. He deprecated this kind of talk as it would do harm in England. There were two divisions of Protestantism in England: there were the Protestant Evangelical Dissenters, of whom some of the members of the Synod thought so much, and to whom they would like to approximate the doctrines and services of the Church of Ireland, if they could. He would tell them a secret about the Evangelical dissenters in England. To a man, or almost to a man, they hated everything connected with Irish Church Protestants. Why that was he could not tell, but it was so. Then there were the Protestants of the Church of England, but while Protestantism was strong in the Church of England, ultra-Protestantism was very weak indeed. Another speaker, Dr. Quarry, said that Plymouthism was doing more harm to the Church of Ireland than Ritualism. Dean Chadwick said that the existence of organized confession, regular confession, in the Church of Ireland, meant sacerdotalism, and that they must therefore feel uneasy.

AT a private meeting of lay members of the United Presbyterian Church, held in Glasgow recently for the purpose of considering the position of the Synod's Committee in regard to Disestablishment, a memorial was drawn up for presentation to the Synod, which stated that, while in fullest sympathy with the principles and testimony of the United Presbyterian Church, we (the members signing the petition) have had during recent years forced on us the conviction that the existence and action of the Synod's Committee on Disestablishment and Disendowment have not tended to promote the interests of the Church, nor even to advance the cause which the committee seeks to further. The ministers and office-bearers of the Church have, in common with all its members, ample opportunity as citizens to advocate and support by their votes the views they hold on the question of the relation between Church and State; and we feel that it is therefore inexpedient for the supreme Court to delegate to any committee authority to issue from time to time, and often on slight occasion, manifestos on a question that necessarily comes within the domain of party politics. We hold, as by the constitution of the Church we are at liberty to hold, various opinions as to the wisdom of the policy of Disestablishment and Disendowment, but we are at one in the belief that agitation in support of that policy by a committee acting under ecclesiastical authority is inexpedient. Such agitation embitters the relations between the Churches, hinders their co-operation in their proper work, and, if persisted in, will render it impossible to realise the comprehensive union which might otherwise follow Disestablishment, if Disestablishment should eventually take place.

Our Contributors.

PROFESSOR SCRIPTUM HOLDS A WRITTEN EXAMINATION.

BY KNOXONIAN.

Gentlemen, I wish to know how the land lies. Take this paper and wrestle with it. Of course you can answer all the questions without any trouble, but I would like to see the answers in written form. There is always a terrible possibility that a man may think he has an idea in his head when he hasn't. One of the surest ways to find out whether one has an idea or not is to take a pen and try to put the idea on paper. About a thousand readers of THE CANADA PRESBYTERIAN will smile at these questions and say, "anybody could answer them," but precious few of them will take a pen and try. Most of those who do try will be prudent enough to keep their answers in a safe place. Presbyterian people have always been noted for prudence. Now, gentlemen, get ready, do your best, don't copy or whisper, and if you make seventy-five per cent. on this paper I'll pass you without an oral.

TIME—TWO HOURS.

1. Explain the difference between *ability* and *capacity*; *convolve* and *convene*; *evidence* and *testimony*, *character* and *reputation*, *bravery* and *courage*, *apprehension* and *comprehension*; *answer* and *reply*.
2. Mr. Gould thinks that the following expressions in Dean Alford's "Queen's English" are not correct. If Mr. Gould agrees with you, point out the errors, and give your reasons. "It is said only to occur three times." "It is said that this can only be filled in thus." "I can only deal with the complaint in a general way." "This doubling only takes place in a syllable."
3. Write brief notes on the clerical phrase, "in our midst," and show wherein it differs from "in our middle."
4. Should the words *bring*, *fetch* and *carry* be used indiscriminately? If not, why not?
5. "In so far as the Presbytery did anything." What is the use of in? "I have got a book." Is got needed?
6. Is the use of the word *caption* for heading correct? If not, tell the newspaper men why not.
7. Would you say "a *grammatical error*," or "an *error in grammar*"? Explain how an error can be *grammatical*. Give the forms of expression by which you would describe a breach of the rules of grammar.
8. Mark the accented syllable in the following words. ally, allies, abdomen, adept, calliope, decorous, deficit, coronal, consignor, decade, extirpate, finance, financier, frankincense, remediless, quinine, quandy, ordeal, Newfoundland, naive, disputable, devastate.
9. Write short notes on "shall and will," and say what you think about the following rule, which is said to have been laid down by a learned professor: "If you feel reasonably confident that *shall* is the right word to use, blot it out and put down *will*, and if you are fairly certain that *will* is the correct word, draw your pen through it and write *shall*."
10. Explain the difference between *style* and *diction*. Define these qualities of style: *Precision*, *perspicuity*, *energy*, *elegance*.
11. What do you think of Sir John's style, of Laurier's, of Sir Richard Cartwright's, of the Hon. Mr. Fraser's or of George W. Koss'?
12. How many words were in the longest sentence ever uttered by the Hon. Edward Blake?

THE REV. DR. MACLAREN AND THE TWENTIETH CHAPTER OF REVELATION.

V.

To strengthen his position that the rising of the dead spoken of is revival, not a literal resurrection, other parts of the Word are turned to for proof. Isaiah xxvi. 19 is brought forward and reads thus: "Thy dead men shall live, together with My dead body shall they arise. Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs and the earth shall cast out the dead." Here the question comes up, is this in keeping with the rule laid down some time? Is the Doctor here himself interpreting the obscure, by the clear? The canon laid down at the outset was good, but it should be recognized by post-millennial men as well as others. This is this same kind of a passage as Rev. xx., and more, it deals with the hope. The interpretation given of this passage is as objectionable as that of the other. There is more than revival in this passage. There is more than restoration to Palestine. Both these good things are in the words of the Lord to His people through Isaiah. There is literal resurrection from the dead, moreover, in these verses. "Together with My dead body shall they arise." Any other interpretation than that stops short of a part, a grand part too, of the truth. Never rob a verse of anything that is in it. McIntosh quotes this passage to show that the saints shall be in a secure place when the day of calamity comes. In so doing he is right. Christ is the speaker here. He says to Israel: "Thy dead men shall live, together with My dead body shall they arise." That He means primarily to tell the people that He will bring them back and restore to privilege, there is no doubt. But He means more than that. He means to tell them that He will bring all that are His out of the grave, and restore them as well. Any view of that passage that loses sight of the deeper deliverance is partial.

Hosea vi. 3 is also quoted. Hosea vi. 2 is the verse intended, no doubt. It reads thus: "After two days He shall revive us; in the third day He will raise us up, and we shall live in His sight." This verse is brought forward to prove that the resurrection foretold in Rev. xx. is a revival, and not a resurrection at all. The same difficulties meet us here as in Isa. xxvi. There is more than revival in this verse of Hosea. Here let me quote a single sentence from Dr. Pusey, in his comments on the verse: "The resurrection of Christ, and our resurrection in Him, and in His resurrection, could not have been more plainly foretold." Dr. Maclaren can see only revival in that utterance of the Lord. Dr. Pusey can see the resurrection of the Lord and of all believers in it. The latter Doctor is correct. Here let us note that the same arguments that are used to prove that "the first resurrection" is only revival, would have proved that the resurrection of our Lord from among the dead was only revival. The separate resurrection of believers from among the dead is as clearly a part of the New Testament revelation as the resurrection of our Lord was a part of the Old Testament revelation. Not many believers saw it then. The fault was not in the Old Testament. Not many as yet may see "the first resurrection" as presented in the New. It is there, however, whether many or few see it. In due time it shall take place.

Ezekiel xxxvii. 10-14 is quoted. The same line of reply comes in here. The prophet is made to see in vision a stretch of land covered with human bones, and the bones are very dry. The Lord speaks to the bones, and they live, and become a great army. The point here is what is meant by these bones coming together and being covered with flesh, and commencing to live? Is revival, quickening, all that is meant? Or is it that and more? It is the latter. The Lord said to Israel: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from Mine eyes." There is a parallel promise. Herein is a marvellous thing, that the resurrection of the believing dead should be overlooked and denied when these grand promises are before us. May it not be that the exigencies of a theory necessitate such harrowing processes.

We now come to the third subdivision under the figurative interpretation. It is designated "the sequence of thought." It is manifestly regarded as important, in as much as it is divided into five parts. But what may this phrase, "the sequence of thought," mean? Sequence comes from a Latin word signifying to follow. The idea manifestly is that the various thoughts in the passage hang together well; they are all of a piece. There is no incongruity between them. This is an argument that both sides claim. Post-millennial men read this Rev. xx., and say thought after thought there comes out in complete agreement with our views. Then pre-millennial men say the same. It is a matter of thankfulness that the belief is growing that "the sequence of thought" favours the latter interpretation.

But mark the stand that each side takes just here. All are agreed that Rev. xix. 11-21 describes a battle. Christ has His followers and the beast has his. It is between these two powers that the war rages. Victory is on the side of the Lord and His followers. The result is that the beast and the false prophet are cast into the lake of fire burning with brimstone. So far both sides agree. A point over which they differ radically is this: is Christ the Lord personally present or is He not? Post-millennial men say the Lord is not present in person. He is in heaven while this battle rages. It is a conflict between principles say they. Light and darkness are here at war. The other side says: "In the battle described here the Lord is here in person. He has His army here." Here let me ask the writer what thought in the passage is it that compels the belief that the Lord is still in heaven? He has answered it. The beast, the false prophet and others slain by the sword of the mouth of the Lord. The sword of His mouth slaughters the wicked; therefore He is in heaven, and not here in person. That is what seems to be called "sequence of thought." When you really look at the case it is clear that the one thought has not much compelling power over the other. Christ slays with the breath of His mouth. That is a grand thought, but it does not compel us to deny that He is here on earth at the time of the battle. The fact is that that thought rather leads us to believe that He is here. He withered the barren fig-tree standing by its side. There was more power over men in His doing it there than if He had smitten it from His throne above. The sequence of thought is not very clear just here. Look for a moment at the followings of thought on the other side. Pre-millennial men believe that the Lord shall be on the earth in person during that battle, and for the following reasons: The Lord is on a horse; that looks as though He is travelling. He is followed by an army. That looks as if He is moving. He smites the nations. That looks as though He has come to earth. The beast, the kings of the earth and their armies make war upon Him that sat on the horse. It was not in heaven that the beast made war on Him that sat on the horse. The beast never got into heaven. Then it must have been on the earth the war was. That is when everything is done set forth in the Word, unless there be a statement to the contrary. The clear, strong, definite implications of the passage are that the Lord is here. The sequence of thought is on the other side. So we hold. There is a passage that we must not forget, 2 Thess. ii. 8: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with

the brightness of His coming." It is by the brightness of His coming that the Lord is to destroy the beast and false prophet. These are one with the man of sin. The coming in this verse manifestly is the literal personal appearing of Christ. At that coming He destroys the wicked one, the beast and the prophet. Then we can bring forward more than "the sequence of thought" in support of our belief. We have the plain statement of the apostle.

The second division under this head has reference to the binding of Satan. The Doctor manifestly holds that the binding renders Satan powerless during the period specified. That is all that anybody need care about.

The third point under this head is this: "When Satan is bound, then the martyrs rise and reign." Here we have a former idea to the front. Rev. xx. 4 speaks of martyrs and others. Dr. Barnes admits that the verse deals with saints as well as martyrs, and so do many post-millennialists, but the Professor can see nobody there but martyrs. It is possible to become too closely wedded to a theory. The Jewish people must have had this question before them often. It was said by the prophet Isaiah: "Then shall the eyes of the blind be opened." The "then" pointed to the coming of the Lord. Two Jews discuss this promise. The one says that is a figure of speech, and means that Christ will give much light to men when He comes. The other says: "That is true, but there is more in the promise than you understand to be there. When Christ comes He will find people literally blind, and He will give them sight. He will bestow literal sight, and spiritual sight as well." The literal interpreter had the correct views of truth. Here we are, and have not yet learned to take the prophetic promises of the Word as they read. "The dead" do not mean the dead, but something else. There is a verse in one of the Psalms that reads: "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Men looked at those words, and made an effort to discover their meaning. One man says that that verse teaches the literal resurrection of the Lord. The body of the Redeemer shall not be in the grave long enough to corrupt. The Saviour shall rise from the dead in a day or two. Another man says: "The verse does not mean that at all. The corruption spoken of is literal corruption. It is of a spiritual kind." Who was right, the literal interpreter or the figurative? An able man, a scholarly man, could have constructed arguments showing that that verse did not teach the literal rising of the Redeemer from among the dead. These arguments would have satisfied thousands of good men, and the reasoning would have been misleading in the extreme. Men may be doing the same thing when they teach that Isaiah xxvi. 19, and Hosea vi. 2 do not teach the literal resurrection of believers from among the dead. To have spiritualized away a promise like that of Psa. xvi. 10 would have been a serious matter. Dr. Andrew Bonar has an article somewhere to this effect, that all the utterances regarding the first coming of our Lord came true to the very letter. His conclusion is that the utterances concerning His second appearing shall be the same. "They that are Christ's at His coming." That shall be true and nothing more. Post-millennial men say all the dead shall rise at His coming. Paul said, "they that are Christ's." The theory compels men to read into that verse what is not there, and what never was intended to be there. The literal interpretation is the better.

The fourth argument under the "sequence of thought" head is an exposition of the meaning of the sentence, "The rest of the dead (*hoiλοιλοι*) live again at the end of the thousand years." Those spoken of in Rev. xx. 5, are the same as those in xix. 21. Any man who is poetic and accustomed to call up the departed would invoke the shades of Origen. We have here a reproduction of his methods of dealing with the Word. That marvellous man must have come to life during the last century and a half. A "remnant" is spoken of in xix. 20, and another is spoken of in xx. 5. The writer concludes that these are one and the same. It was no ordinary reader that ever made that discovery. That outdoes the discovery of the lost ten tribes. What is the connecting link between these two verses? It is *hoiλοιλοι*, the rest. The rest of a certain class is spoken of in xix. 21, and the rest of some other class is spoken of in xx. 5. Because the phrase "the rest" is used, therefore the persons are the same in both cases. That conclusion is clearly a *non sequitur*. "The rest" is not a decisive mark any place. The phrase may be applied to teamsters or soldiers or farmers, or to many classes. You may say "the rest" of sugar, or boots or anything. That identification is no better than "like" among flocks. "That sheep is mine; it is just like it," a man may say. But what is his mark good for? It is worth nothing. The identification here brought forward is *nil*. "The rest of the dead" of Rev. xx. 5 means all the wicked dead. They were left behind when Christ gathered out all that He counted worthy of the world to come (Luke xx. 35). They are a remnant, but they include all the wicked that are in their graves, and are different from the remnant of xix. 21.

X. Y. Z.

AN influential meeting has been held in Belfast to express sympathy with Rev. J. Bruce Wallace, M.A., whose efforts to stop the payment in public-houses of wages to dockers resulted in a libel action, in which the jury gave damages against Mr. Wallace. A committee was formed to raise a fund to indemnify Mr. Wallace for his loss.

PAGAN ROME - PAPAL ROME.

MR. EDITOR,—It is impossible in reading the reliable history and remarks of the great Jew, Josephus, on the men, manners and times of the first five or six Roman Emperors, and the history since of the Popes after Constantine the Great, not to be struck with the similarity of these two usurpations of bad men. The labours of the apostles of Christ especially of St. Paul, for the first century, especially up to the time of the destruction of Jerusalem, had awakened the communities of Judea, Asia Minor, Greece, Rome and adjacent countries to the doctrines of Christ—that is, to the doctrines of the resurrection of the dead—the deity of Christ, his coming to save the world foretold by the prophets, and his spiritual purity of life. Amidst the impurity of heathenism, the deep selfishness of men this leaven of spiritual power had permeated—was working all the time for over a century after Christ's crucifixion. But the morals of the Roman people were getting worse and worse. Cæsar the first was a rouse—a bold, ambitious plausible leader—who not only assumed to act as the Pontifex Maximus of the Romans—that is their high priest, or Pontiff—representing the gods of the heathens but as their political leader, a flatterer of the slaves and mob, the corrupt ideal of their patricians, and a patron of literature, yet withal a selfish, immoral military despot.

At the age of sixteen he was the priest of Jupiter, the chief heathen god. Afterwards he became first priest, but all this time a rouse and debaucher of the vilest kind. Yet this monster of vice and ambition had a saying, "Cæsar's wife must not only be chaste, but above suspicion," he at the time being unfaithful to her.

Cæsar's daughter married the great Pompey, at one time the ruler of Rome, and also the conqueror of Judea, battering down the strong walls of Jerusalem, putting thousands of its people to the sword. After giving his daughter Julia to Cornelius Caepia, he forced her against her will to be divorced and to marry the great Pompey, whom he afterwards conquered and murdered in Egypt. We all know he conquered Britain, also in part conquered France, Spain and Germany, and finally conquered his own country, Italy, enslaving it and was assassinated by Brutus and the principal men of Rome, many of whom were no better than he. Rome was corrupt before him, but it went after his death quickly from corruption to worse corruption. A universal reign of the vilest ambition prevailed; the senate and all public men, with rare exceptions, the highest and lowest women were unchaste, corrupted, and a universal prevalence of incest amongst the nearest relatives of the sexes existed in Rome and in all its dependencies.

Rome was a terror to the world. The earth trembled at the name of the Roman soldier legions. Judea was beneath its iron rule, and the Lord Jesus Christ was crucified by its soldiers, and given over to death by its governors. Its selfish power invaded every country, robbing and enslaving all peoples. Its heathenism was vile, nominally believing in heathen gods—practically (even its best men like Cicero, Brutus, Seneca, Plynny and Tacitus, believing in no hereafter)—believing in nothing. It had the whole civilized and barbarous world by the throat from the time of Cæsar and centuries after, and until it finally went down like a meteor into oblivion, wallowing in its own vileness and corruptions, and accursed of God and all men who loved truth and righteousness. Where did it go? Where are its principal men, where its luxuries, where its literati, where its Cæsars, its wicked emperors, like Tiberius, Caius, Nero, Caligula, Domitian and others? Where its proud senators, its beautiful, corrupt women, its adulteresses and adulterers? All gone into the bottomless pit for punishment. If not, where? Certainly not to His purity, or to Jesus Christ in His glory. "In My Father's house are many mansions: I go to prepare them for you—my followers," said Jesus. Certainly these countless millions of corrupt men and incestuous generations have not gone to these mansions of purity in their sins. Oh, this is a solemn, terrible thought! And the gentle, loving Jesus who was crucified by the iron-visaged, iron-clad soldiers of this gigantic fraud on civilization, is now the centre of adoration by civilized man. Every eye is turned to Him. Every chaste and beautiful spirit, man or woman, in death turns to Him, and in the words of doubting Thomas, is ready to cry out, "My Lord and my God!" But, alas, for this wicked world. There arose out of the bottomless pit—whither pagan Rome went—a monster like unto the first, a second that caused Christ's Church to take wings and flee into the desert for a thousand years. It came clothed in scarlet and sat upon the seven hills of Rome. With a mouth speaking spiritually great things sat upon a high throne of assumed purity, as if it were a god, persecuted the low and meek, gentle and innocent followers of Jesus—until Luther came; until Wycliffe came—hunting the Waldenses into the mountains, burning the saints, imprisoning them in bastiles and inquisitions, tearing them to pieces.

This is Rome spiritual, in place of Rome pagan, covered with a mantle of hypocrisy; denying Christ in essentials, and the Holy Ghost and spiritual life; honouring Him in the flesh of this world, elevating Him over its pulpits, and carrying His body, so called, in the streets of our cities, denying the entrance of the Holy Spirit in the heart, His innocence, His truths; denying His words, "My kingdom is not of this world," and assuming to hold the souls and bodies of men in earth and heaven under their priestly power. Monster! monster of hypocrisy! Read the Book of Revelations and see it. The roll of indulgences, works for salvation in place of spiritual life and faith, auricular confessions of silly

women and men, compelled to tell to corrupt fellow-men—too often to wicked men not born again—the secrets of their souls, which God only should hear and pardon; assuming to pardon sins of all kinds which God can only do through the Lord Jesus Christ; assuming—as men whilst as corrupt as those asking—to pardon sins against an Almighty Being. This is Rome spiritually corrupt arisen from the bottomless pit. This Rome spiritual has entered every land where Rome pagan once ruled, and too often succeeded in enslaving man's soul. Do you see the similarity? Pull off the mantle and pagan Rome appears. What country has not felt the spiritual curse of this new power? Where has it not entered, where is it not entering? Gentle in appearance, terrible in experience. It has an army of Jesuits at its back, and an army of women cloistered, not all bad, but all misled; superstitious and obedient to priestly power. Take away Jesuits and women in cloisters, and the power will stand shorn of its terrible fangs. Its tail may writhe, its head may hiss and its tongue may obtrude but it will die by degrees. It will die, too, in time before the bright effulgence of the pure gentle Christian doctrines. How simple and glorious are Christ's doctrines, how forgiving and gentle His words! Does Rome speak in this way, does Rome benefit mankind, are its paths paths of purity? See what Italy was when Victor Immanuel entered it; when Gavazzi preached there; or before Luther alarmed Germany and the world. See what Scotland was under Mary Queen of the Scots. See the Jesuits opposing the common schools of Canada and the United States. This is Old Rome under the guise of spiritual Rome. Come out from her my people and be ye separate, is the language of God. The duty of all ministers of God—ministers endowed with the Holy Spirit—is to combat this second Rome arisen. It is advancing and enslaving souls, and threatening weak-kneed politicians. It is entering our legislative halls, its voice is sweet, its grasp is iron and death. We cannot approach it without being covered with slimy doctrines. It is the enemy of the Lord Jesus, who will finally destroy it with the sword of His spirit, as spoken of by St. Paul in the second chapter of second Thessalonians.

Toronto, April 22, 1890.

C. M. P.

THE AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—As our General Assembly is at hand it is well to direct attention to this fund for which so little has been done by the wealthy members of our Church. By next Assembly there will be nearly seventy ministers on this fund; and this would require some \$14,000 to pay the paltry allowance of \$200 a year, while only about \$11,000 was received in 1889.

Why is it needed? Because the salaries of most of our ministers have not been adequate to meet the expenses of their position and lay up anything for old age and retirement. In several cases for over twenty years of excessive toil their salaries only averaged from \$400 to \$600 a year, while having to keep a horse and support a family—and even when their salaries were larger in towns and cities, their expenses greatly increased by rents and fuel, and aiding the poor, etc., so that several have had to spend from \$5,000 to \$10,000 beyond their salaries to meet the expenses of their position. And that while devoting their whole time and strength to the work of the Church and being amongst the hardest toilers and most successful workers in the country,—working from twelve to fifteen hours a day for forty to fifty years—after a severe course of preparatory study of from seven to ten years, and then each gathering in several thousands into the membership of the Church, besides laying the foundation of many of the present congregations with excessive toil and sacrifice.

Some of these men might have made a large amount of money or property had they turned aside from their proper work and used their private means to deal in real estate, as some ministers have done. But they feared that their usefulness would be impaired thereby, and were more anxious to promote the Divine Glory and to avoid everything that would injure the cause of God than to make money for themselves. And are they to be allowed to suffer because of their conscientiousness, after devoting their whole lives to the cause of God and the advancement of the Presbyterian Church in Canada? Is it right for the wealthy men of our Church to allow such a state of things to exist? Has not the King of Zion laid the duty of advancing His cause equally upon all His people? Should not all Christians realize that all they have belongs to Christ and should be used in such a way as best to promote His glory? The Great Head of the Church made ample provision for His servants under the Old Dispensation, who had far less work to do, and that only for thirty years. And He identifies Himself with His servants still and enjoins on His people to properly sustain them, and promises His special blessing to those who honour Him in His servants. (Matt. x. 40-42; 1 Cor. ix. 1-14; Gal. vi. 10; 1 Tim. v. 18; Is. xxxii. 8; Prov. xi. 24-25.) When they devoted themselves to the work of the Gospel ministry they did not expect wealth, but they had a right to expect that their expenses would be met and that they would be enabled to lay up a modest competence for old age. But in many cases this has not been realized.

Nearly forty years ago regulations were made by the Aged Ministers' Fund Committee, that \$10 per year of service should be paid to ministers on the fund; that is after forty years service or more each annuitant should receive \$400 per annum. But the Committee have never had the means to pay this very moderate sum.

Let educated men in business, who spend their thousands, imagine, if they can, the anxiety of aged ministers who depend on the mere pittance of \$200 a year now payable.

That justice demands that such a provision should be made for aged ministers, as was contemplated by the Committee, becomes more evident when we consider the generous provision made by the civil service for the servants of the public—they being generally allowed at least half or more of their ample salary. Even Toronto policemen who require no long and expensive course of education, after twenty years' service, are entitled to half their salary, or from \$300 to \$700 or more. The Methodist Church has also made a more liberal provision for her retired ministers. Now in order to insure that moderate annuity of \$10 per year of service we require a capital fund of about \$300,000, besides the yearly contributions of congregations and the yearly rates of the ministers themselves. A capital sum of \$200,000 at present aimed at would only yield about \$10,000 a year, whereas the Committee will need over \$20,000 a year in future to pay even \$300 per annum to seventy annuitants. The ministers should pay on an average \$8 or \$9 per annum. And if all would thus pay this should yield about \$5,000 a year (from over 600 ministers in the Western section). Then if the attention of all the congregations were called to the duty of contributing to this fund yearly, we might expect from \$5,000 to \$7,000 from their contributions. We should not rest until we have at least from \$27,000 to \$28,000, for yearly annuities; that is more than twice as much as we have now. The General Assembly for several years has sanctioned the raising of a capital of at least \$200,000. But as yet the agent, Rev. William Burns, has scarcely obtained the one-fourth of this amount in subscriptions, and only a very small amount in cash.

There need be no difficulty for our Church to raise \$200,000 or even \$300,000 for this fund, if our wealthy men take the lead and contribute as God has prospered them. (1 Tim. vi. 18.) One member in the Eastern Provinces contributed \$20,000 to this fund in the east. Now ten of our men in the Western section giving \$20,000 each would provide the sum first named or twenty \$10,000 or forty \$5,000. Surely we have forty rich men who would contribute this small amount; and then others supplement it by \$2,000, \$1,000, \$500, \$200 and \$50, etc.—till we reach \$300,000 and thus make the matter secure. Surely we have 2,000 members who could easily contribute the whole of this amount to be paid in three or four yearly instalments. Our wealthy men often leave large amounts to relatives who are already well off. We read also of their giving very large sums to colleges, hospitals, and other public charities, while the servants of Christ who have done the work of the Church, under very trying circumstances, are allowed to suffer hardships in their old age. I cannot understand how men, calling themselves by the name of Christ, can allow the servants of Christ to suffer while they give away large sums to objects that have no such claims upon them as the aged ministers have. Should they not dedicate a portion to the service of Him who gave them power to get wealth in order to make the necessary provisions for His servants with whom he identifies Himself. (Deut. viii. 18; Matt. xxv. 40.) Let all the members of our Church give a tenth on an average, (Gen. xxviii. 22; Levit. xxvii. 30-32; 2 Chron. xxi. 4, 5, 12.) and all our funds will flourish. The divine blessing need not be expected by professing Christians who fail to do their duty to the servants of Christ. It may be said that some are on the fund who do not need it. They are very few and that is no just reason why those who have been both faithful and successful labourers should be deprived of their rights.

ALPHA.

FAMOUS BOYS.

A Swedish boy fell out of a window and was severely hurt, but with clenched lips he kept back the cry of pain. The King Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency; and so he did, for he became the famous General Bauer.

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and if you will read his life you will find these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow-patriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get their colour, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it; I can't study so well after it. So here goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

There was a New England boy who built himself a booth down at the rear of his father's farm, in a swamp, where neither the boys nor the cows would disturb him. There he read books like Locke on "Human Understanding," wrote compositions, watched the balancing of the clouds, revelled in the crash and the flash of the storm, and tried to feel the nearness of God who made all things. His name was Jonathan Edwards.

Pastor and People.

THE CROWN UNFADING.

When duty calls thee with her calm behest,
To leave some pleasant task and follow her,
Then haste, O Soul, nor tarry, nor demur,
But forward urge, nor shrink her utmost test.
Through high endeavour born of noble aim,
The crown unfading only can be won:
Rise in thy might as the unselfish sun,
And flood all chaos with thy genial flame.
If folly fling her flaunting colours wide
Seeking to battle with beguilement fond,
Look to the splendour of that shore beyond
Whose sands are washed by the eternal tide.
Still on I nor falter, nor complain, O Soul,
The wreath is waiting and the starry goal.

—William K. Palmer.

THE NEW GENESIS.

A SCIENTIFIC MEMO

The sun had risen high into the heavens transfiguring a thousand cloudlets into isles of the blest, and making old Earth ashamed of herself for looking so young and gay, in spite of an age which even the family Bible had marginally noted as not less than 4004 before the Christian era. All this pomp of light and all this miracle of time-killing came and went, yet the whole thing ended in nothing so far as this important memo. is concerned. There need not have been any sun at all, and, if there had been, he need not so have displayed himself in the open theatre of the sky. It was with the coming of the stars that history began to be made, for it was on the starry evening of that very day, when the sun-mocked earth sobered down from her unbecoming frivolity, that we assembled as a mixed but united party. We were not infidels, though we were of different ages; nor were we loose characters, though one of us, hereafter called by the name of his favourite but, as he contended, un-intoxicating wine, was temperately fond of Maderia bottled in 1840. We were, I say, variously assorted. Two of us were Fellows of the Royal Fraternity (respectively known as the senior and junior scientists), three of us picked up a genteel but not luxurious living by writing science for trans-marine magazines, two were men of property, and two were genuine men of the world, who openly admitted that in what they flatteringly called "the rugged programme of life" there ought to be a place somewhere, if not too near for unaffected and undemonstrative piety; in plainer words, for a piety that knew its own quiet corner and quietly kept to it.

We met for a purpose. We met to displace Moses, or whoever he was, and to write a new account of creation. We met as men of progress. If we could get the account of creation right, we could either ease off the heavy end of the Commandments or leave Gentile morality to fashion and to fire (I hope I do not illiterate too strongly) its own ethical canons. I know there should be another "n" in cannon, in order to justify the use of the term "fire," but men who are interested in cosmogony will never willingly stoop to the details of orthography. We wanted to put Moses right. We wanted to come out in a row of figures that creation itself could take some pride in. Not for the world would we part with the Bible, as infidels would. We simply wanted to open it with a statement worthy of modern research and calculation. We went round to each other's houses in order that we might revise the Bible under various social conditions, knowing—as the magazine members of our company put it—that a good deal depends upon environment and atmosphere.

We fearlessly began with the very first verse of the Bible. We were gallantly led by the junior scientist, who said, in a high tone:

"Gentlemen, we must rise to the greatness,—I will even add, to the sublimity—of the occasion."

We all cried, "Hear, hear." Madeira said it twice.

The junior was encouraged. He said that, though he had reckoned upon practical unanimity, he must admit he "had not counted upon such ebullience of reconstructive feeling." Some of us did not quite follow his meaning, so we loudly repeated, "Hear, hear," an excellent cry whenever you are in a situation of unintelligibility.

"What I propose," said the junior, "is that we advance not only with boldness, but with precision. "Science," he continued, "is not content to replace one generality with another. We must come to figures."

"Certainly," said the men of property.

"Have you any figures to suggest?" I inquired.

"I hope not," said the junior: "I have no figures to suggest. I have figures to announce and to insert."

"Just what we want," said Madeira. "The very ticket in fact."

The junior continued: "Gen. i. 1, should read thus: Fourteen hundred and eighty-two billions of ages ago there was a stir—"

"Where?" Madeira suddenly exclaimed.

"A puzzler," said I.

The junior was fretted. "Sir," said he, fixing his excited eyes on Madeira, "in great speculations we must assume something—"

"I think not," was my interruptive reply, "we want to account for things, not to assume them. Remember," I continued, being encouraged by the kindly smile of the senior scientist, "the people expect us to give them clear and credible statements;

Madeira supported me. I wish he had used a more suitable expression, but I am bound to report him verbatim, I must do him justice. "If," said he, "we assume anything, why not assume this whole hog!"

One of the magazine writers echoed "Hog."

The junior then said, "If you prefer it we can dismiss the term 'stir,' and substitute the word 'motion'—there was a motion."

"What was there to move?" the senior scientist benignly inquired.

"Another puzzler," said I, and, corrupted by the manners of Madeira, added "and a choker too."

"Gentlemen," the junior impatiently exclaimed, "a truce to this folly. I must at least assume what I may call a spectral tuft of mist."

"Where did it come from?" we all exclaimed.

"How could there be mist without air?" the men of property inquired.

We all rose and turned to the window to see such an array of stars as can be but rarely seen in our climate. They seemed to focalise themselves upon our chamber. A million thick they stood on that unmeasured field, yet there was no noise of movement, no rustle as of a crowded host. Even Madeira was quieted by that solemn tranquillity. No man spoke a word, for the vision awed us into silence, and made us feel that speech would trespass upon a diviner eloquence.

In a few moments we settled down, and in a few moments more I said: "Let us come to the origin of man."

The junior was ready. "On that point," said he, "I thought of simply stating that fifteen hundred billions of ages ago man appeared—"

"Stop," said I, "You are making man older than the earth."

"How's that?" the junior inquired.

"Why," said I, "you said the earth was only fourteen hundred billions of ages—"

"Very good, then," the junior replied as if the slip were a mere trifle, "reduce accordingly, say, thirteen hundred billions of ages—"

"You cannot be particular to half an hour," said Madeira; "if you come within a fortnight it will do for me; besides, I think you have given man time enough for reflection."

"Then," said the junior, "let us say in the simplest possible terms, terms which even the ordinary mind can at once appreciate, thirteen hundred billions of ages ago the noble outline of humanity was seen emerging from the outworn skin of an ourang-outang."

"Oh, hang it," said Madeira, allowing feeling momentarily to prevail over science. The men of property agreed. The men of social habit gave the junior to understand, as if resenting some implied personality, that the less said about ourang-outangs the better, and a good deal better, too. The magazine writers thought, with all due respect, that the animal had been needlessly introduced.

"Come," said I, "at this rate we shall make no progress. I propose that the senior scientist be requested to write out a Genesis that will express his maturest thoughts, and that he can recommend as a scientific substitute for the Mosaic cosmogony. His researches will be invaluable to us."

The junior interrupted me. Said he, "If not taking too great a liberty, I may own that I have such a Genesis in my pocket at this very moment, and if agreeable I can read it. I did not like to tell you at first, and I only tell you now that we may save some time."

The senior scientist (quiet and modest) urged the immediate reading of the paper, and we all joined him in the request. The junior scientist was overjoyed. Here are two or three extracts from the new Genesis:

"Fourteen hundred and eighty-two billions of ages ago there was an infinitesimal and sub-microscopical deposit of carbon—"

(Madeira groaned.)

which simple substance commenced a series of eccentric and immeasurable gyrations, revolving at a pace—technically called a velocity—which no mathematical formulæ can even rudely express—

(Our social friends groaned.)

when suddenly there struck out a primary compound, ages afterwards known as quartz.

("Eh?" said Madeira with interest.)

and in the course of millenniums primary compounds fell into secondary compounds, yielding carbonate of lime, gypsum and silicates,

(The magazine writers groaned.)

and then began the mysterious process of crystallization. After countless eons we come upon the formation of chemical rocks, igneous and aqueous as the case may be, both kinds having concretionary, nodular, or sparry textures.

(I groaned—groaned deeply.)

Ages after ages came feldspathic lavas, augitic lavas.

(Madeira stood bolt upright. The magazine writers yawned. The men of property turned pale.)

The junior scientist added, "Gentlemen, in this way you strike a deadly blow at superstition, and without using scientific technicalities in undue measure you at once awaken the clergy and place yourselves in the very van of progress."

After a momentary pause I said, "Now let us look at the Genesis of Moses. Let us have a taste of the old Bible. This is how it reads: 'In the beginning God created the heavens and the earth.'"

"Never until this moment," exclaimed the senior scientist, "did I truly feel the grandeur of Moses. It covers everything

as to time. Compared with that duration all your billions are but as a drop in the bucket."

"My old mother's Bible for me," said Madeira.

"We have not mended it yet," said I.

Said one of the magazine writers: "I see by contrast what I had not seen before. If we want to know what the Bible is we have only to try to replace it. It is like trying to get enough candles together to make up for the loss of the sun."

Almost involuntarily we all went to the window again, and looked on the planetary glory of the night. Certainly the revelation was grand. Purity, peace, order, immensity—the words were all but legible on the unfolded scroll. To my surprise it was the junior scientist who said, as he reverently gazed on the scene: "In the beginning, God created the heavens and the earth."

"I can almost hear the song," said one of our number.

"What song?" said the junior scientist.

Then I was moved to speak, for my spirit was hot within me. Said I:—

"You, junior, were right when you said you must assume something. The power which the Bible assumes is God. That Personality comes into the record as if by right eternal. Without explanation or apology it stands at the forefront. But this is not all. If this were all it would amount to nothing. The assumption is made possible by the moral character of the Being whose existence is assumed. From beginning to end the character is righteous, merciful, holy. The character of God is the defence of God. It is not mere power or mere majesty by which God is typified; it is holiness, love, justice. Human infirmity never dreamed ineffable holiness. If the holiness had been measurable it might have been one of the poor miracles of human imagination; but it is ineffable, unspeakable, infinite, and therefore beyond the reach of limited faculties. On that character we have a right to found an argument. Such a character cannot be associated with an act of wild and misleading misrepresentation. God in the Bible is but the Personality of Truth, Justice, Honour, Love, Righteousness; for the Bible, therefore, to open its record with a lie is a moral impossibility. Hence we go on saying with tender reverence and thankfulness, 'In the beginning God created the heavens and the earth.'"

"And the earth," said the senior scientist, laying significant emphasis on the first word. After a pause he added, "A wonderful combination: there seems to be a great loss of dignity to the heavens by associating them with so small a speck of matter as the earth, but in reality there is no such loss: we might read the verse thus: 'In the beginning God created the great and the small, the majestic and the insignificant, the grandeur of immensity and the simpler pomp of earth—all of them atoms in the sight of Him whose universe is but a diamond on the Hand that made it.'"

Such a testimony coming from such a man made it easy for me to say, "Let us pray," and easy for others reverently to comply.

With science Christianity has no controversy. Each has a great place, and each must occupy it. Our only protest is against "science falsely so-called," or science trespassing upon other provinces, or science professing to know more than it can know. For true, large, wise science Christianity has no feeling but that of sincere and reverent admiration.

We never know what the Bible is until we try to amend it. What shall we have in its stead? Who will amend the sayings of Christ? Who will gild the gold of the Beatitudes? What shall we put up in place of the cross? Broken hearts must look to something. Lives tempest-driven and shattered must either discover an altar or invent one; how can they improve the cross? It is not enough to criticize. Take all the intellectual liberty you want and show us the outcome of your inventiveness,—give us a sublimer history of creation,—give us a nobler descent of man,—give us a sweeter village than Bethlehem, give us a holier mound than Calvary. We await the new revelation, the novel night-mare, the blasphemous delirium; but until we see it, prove it, and accept it, we will say, Lord Jesus, Son of the Everlasting Father, slain yet risen again, abide with us, and make Thyself known to us in the breaking of bread—*Dr. Joseph Parker in the British Weekly.*

TEMPTED BY DEGREES.

John Newton says: "Satan seldom comes to a Christian with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbours, but bring a few shavings, and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log." And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. There is no great harm in this; "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the green log is burned. Watch and pray that ye enter not into temptation.

DR. ANDREW HENDERSON, of Paisley, is to be proposed as Moderator of the U.P. Synod. His long and successful ministry as well as his distinguished services on the psalmody and hymnal committee are mentioned in support of his claim. Dr. James Brown, of Paisley, is also named as a favourite in influential circles for the Moderatorship.

Our Young Folks.

A SHORT SERMON.

Children, who read my lay,
This much I have to say :
Each day, and every day,
Do what is right,—
Right things in great and small ;
Then, though the sky should fall,
Sun, moon and stars and all,
You shall have light.

This further would I say :
Be you tempted as you may,
Each day and every day,
Speak what is true,—
True things in great and small.
Then, though the sky should fall,
Sun, moon and stars and all,
Heaven would show through.

Figs, as you see and know,
Do not out of thistles grow ;
And though the blossoms blow
While on the tree,
Grapes never, never yet
On the limbs of thorns were set ;
So, if you a good would get,
Good you must be.

Life's journey, through and through,
Speaking what is just and true,
Doing what is right to do
Unto one and all,
When you work, and when you play,
Each day and every day :
Then peace shall gild your way,
Though the sky should fall.

A TRUTHFUL HERO.

Master Walters had been much annoyed by some one of his scholars whistling in school. Whenever he called a boy to account for such a disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent that the master threatened a severe punishment to the next offender.

The next day, when the room was unusually quiet, a loud sharp whistle broke the stillness. Every one asserted that it was a certain boy, who had the reputation of a mischief-maker and a liar. He was called up, and, though with a somewhat stubborn look he denied it again and again, was commanded to hold out his hand. At this instant a slender little fellow, not more than seven years old, came out, and with a very pale but decided face, held out his hand, saying, as he did so, with the clear and firm tone of a hero :

"Mr. Walters, sir, do not punish him ; I whistled. I was doing a long, hard sum, and in rubbing out another I rubbed it out by mistake, and spoiled it all, and before I thought, whistled right out, sir. I was very much afraid, but I could not sit there and act a lie when I knew who was to blame. You may cane me, sir, as you said you should." And, with all the firmness he could command, he again held out the little hand, never for a moment doubting that he was to be punished.

Mr. Walters was much affected. "Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity, "I would not strike you a blow for the world. No one here doubts that you spoke the truth ; you did not mean to whistle. You have been a truthful hero."

The boy went back to his seat with a flushed face, and quietly went on with his sums. He must have felt that every eye was upon him in admiration, for the smallest scholars could appreciate the moral courage of such an action.

Charles grew up and became a devoted, consistent Christian. Let all our readers imitate his noble, heroic conduct.

KEEP YOUR HEART UP.

"Keep your heart up, my boy," said a kind old man, putting a half-penny into the hand of a snow-sweeper of a pathway. He was not the only one who gave a coin to the lad that day. Most people pitched it down on the snow ; but this one put it into his hand. They passed without looking at him ; but he smiled and spoke. The boy brushed away awhile in silence, forgetting to ask for a copper. "Keep your heart up, keep your heart up," he kept saying to himself. Poor fellow ! he had plenty of need to do so. His father was worse than dead—a drunkard ; his mother was ill, his little brother was hungry.

"Yes, I will," said he, with an extra scrub with his broom. He moved so quickly and looked so bright that more than the usual number of coppers fell to his share.

That night he was tempted by a bad boy. "No, no, Jack," he replied ; "I cannot do that. The old man told me to keep my heart up, and I mean to hold my head up, too." And he did.

A wealthy merchant, who had often passed him without giving him a second thought, was one day attracted by the honest face of the boy, and, after making full inquiries and learning his sad condition, took him into his employ. He afterwards found that his confidence had not been misplaced. The boy developed into a true Christian man, and is at the present time at the head of one of the staunchest and most trusted firms in the city of London.

Boys, keep your hearts up, and you will be sure to triumph over the greatest difficulties

HOW SHE ATTRACTED ATTENTION.

A little incident—it is a true story—occurred a few years ago. The owner of a large retail store gave a holiday to his employees in the middle of June. Cashiers, foremen, salesmen and women, cash boys and porters, all were invited to spend the day on the grounds of the country seat owned by their employer. Tents were erected, a bountiful dinner and supper were provided, a band of music was stationed in a grove, and special trains were chartered to carry the guests to the country and home again.

Nothing else was talked of for weeks before the happy day. The saleswomen, most of whom were young, anxiously planned their dresses and bought cheap and pretty muslins, which they made up in the evenings, that they might look fresh and gay. Even the cash boys bought new cravats and hats for the great occasion.

There was one girl, whom we shall call Jane, who could not indulge herself in any pretty bit of finery. She was the only child of a widowed mother, who was paralyzed. Jane was quick and industrious, but she had been but a few months in the store, and her wages barely kept her and her mother from want.

"What shall you wear?" said the girl that stood next to her behind the counter. "I bought such a lovely blue lawn."

"I have nothing but this," said Jane, glancing down at her rusty black merino.

"But that is a winter dress ! You'll melt, child. There'll be games and boating and croquet. You must have a summer gown, or else don't go."

Girls of fifteen like pretty gowns. Jane said nothing for a few minutes.

"I must wear this," she said firmly. "And I think I will go. Mother wishes it, and I like to get all the fun I can out of life."

"But you can't play croquet in that."

"It is always fun to see other people have fun," said Jane, bravely.

The day came, bright and hot, and Jane went in her heavy, well-darned dress. She gave up all idea of "fun" for herself, and set to work to help others find it. On the grounds she started games for the children, ran to lay the table, brought water to the old ladies, was ready to pin the torn gowns, or to applaud a "good ball ;" she laughed and was happy and friendly all the time. She did not play ; but she was surrounded by a cheerful, merry group wherever she went.

On the way home to town the employer, who was a shrewd business man, beckoned to his superintendent.

"There is a girl here whose friendly, polite manner is very remarkable. She will be valuable to me as a saleswoman. Give her a good position. That young woman in black," and he pointed her out.

The next day she was promoted into one of the most important departments, and since that time her success has been steady.

The good humour and kindness of heart which enabled her to "find fun in seeing others have fun," was the best capital for her in her business. She had the courage, too, to disregard poverty and to make the best of life—a courage which is rare, and which rarely fails to meet its reward.

DUTY FIRST, PLEASURE AFTERWARD.

"A disagreeable old saw," did you say? Perhaps it does seem so when the pleasure is very inviting and the duty very irksome by contrast ; and yet I doubt if any one ever made a success of life who turned the "old saw," and tried to make "pleasure first" the rule.

It is said that a rich man who was poor when a boy, was asked how he became rich. He replied : "My father taught me never to play until my work was finished, and never to spend money until I had earned it. If I had but one hour's work in a day, I must do that first ; after that I was allowed to play. Then I could play with more pleasure than if I had an unfinished task. I formed the habit of doing everything in time. It soon became easy to do so."

BEGIN NOW.

A good many children begin to think very seriously when they come to the end of the year. They look back, count up the many wrong things they have done, and say, "Oh, we are sorry ; we wish we had done better. When the new year comes we will begin all over anew."

Ah, we shouldn't wait till the new year comes. We should do right now. "Now is the accepted time." "Cease to do evil ; learn to do well." God bids us to begin, not by-and-by, next week, next month, but now, at once.

LEISURE HOURS.

What boys and girls do in their leisure hours, indicates and determines character. This is no new truth, but it needs to be continually applied to new scholars. Aristotle said, "By all means we ought to learn what we should do when at rest." He urged that music be made an element of education, "because nature requires not only that we should be properly employed, but that we should be able to enjoy leisure honourably ; for this of all things is the principal."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 25
1890.

THE MISSION OF THE SEVENTY.

{ Luke 1
1-16.

GOLDEN TEXT.—The kingdom of God is come nigh unto you.—Luke x. 2.

INTRODUCTORY.

The Saviour's ministry in Galilee was drawing to a close. He had gone throughout that province, preaching the Gospel, healing the sick and giving evidence by numerous and striking miracles that He was the Messiah whose coming had so long and so distinctly been foretold, and for whom many were longingly waiting. He is about to take His departure, going towards Jerusalem, and while on the way teaching the people that the kingdom of God was at hand. The incident of to-day's lesson is supposed to have taken place on the borders of Samaria.

I. **The Sending of the Seventy.**—Before this Jesus had sent out His twelve disciples two and two as His messengers to tell the people that He had come to bring salvation. They were also empowered to work miracles in His name. Now He sends forth seventy evangelists who were to go before His face and announce His coming in every city and place He intended to visit. Seventy were selected for this work, as seventy elders had been selected by Moses to help him in the management of affairs while the Israelites were in the wilderness, and the members composing the chief Jewish court, the Sanhedrim, were seventy. These seventy were to prepare the people for the visit of Jesus. They would listen to Him with all the more interest that they had been told beforehand. Before they set out on their mission they received instructions as to the manner in which it was to be carried out. Jesus, knowing the actual condition of the people, begins by using the figurative expression, "The harvest truly is great, but the labourers are few." Many in those days were conscious of their need, they were longing for deliverance from the condemnation and power of sin, they were looking for the consolation of Israel. As the waving grain fields were ripening for the harvest, so there were many who were ready to enter the kingdom of God if its great truths were presented to them for acceptance. The labourers were few. The spiritual guides of the people did not discern the signs of the time ; they failed to recognize in Jesus the Sent of God, for the enlightenment of the people in the way of salvation, they were evidently powerless. Jesus selected His messengers from among the people themselves, and in proportion to the actual needs of the multitudes there were but few who could undertake the work of bearing testimony to Christ. The first counsel given these evangelists is that they should pray the Lord of the harvest, Him whose work it was, to send forth labourers into His harvest. All real work for Christ begins with prayer, and is sustained by it. It is by trustful dependence on the Lord of the harvest that qualifications are obtained and blessings received.

II. **Rules for Their Guidance.**—They are sent forth under the best of all authority. Christ says to them : I send you forth. The work on which they were about to enter was by no means easy. They were not to encounter the difficulties that faced them in the worldly spirit. They were unlike those who would oppose them, so unlike that they are compared to sheep going forth into the midst of wolves, the defenceless and simple among the cunning, the crafty and the cruel. For their personal comfort and convenience they were to make no special preparation. They were to go forth without care and without anxiety. They were not to provide money nor the usual bag to carry their extra clothing, nor travelling shoes—only the sandals they usually wore. They were to go just as they were, in their ordinary attire. Another of the directions given the seventy is that they are to salute no man by the way. That does not mean that they were to be discourteous or rude in their behaviour to others, but to avoid the waste of time which the formal salutations customary among the people who took life very easily would inevitably entail. And there was also another of the social customs of the Jewish people with which the seventy were warned not to comply. They were not to go round among the villagers or townspeople, accepting numerous invitations to meals, but they were to continue during their stay in the same house in which they had been cordially welcomed. The proverbial expression is used that "the labourer is worthy of his hire." Their visit was for the benefit of the people who welcomed them, and in receiving what was necessary for their maintenance it was only that to which they were justly entitled. They were to be contented with the food and comforts to which the people ordinarily were accustomed. They were to give no unnecessary trouble or occasion inconvenience to those whose guests they were. The work they were to do on this missionary journey is next specified. They were to heal the sick. Christ, the Great Physician, who sent them forth, would give them the power to comply with His command. In His name and in His divine strength they would be able to cure those suffering from disease. Like their divine Master, they were to exemplify the sympathetic spirit which is one of the distinguishing marks of the Gospel of Him who "hath borne our griefs and carried our sorrows." Then the truth they were to proclaim was "The kingdom of God is come nigh unto you."

III. **The Consequences of Rejection.**—Not every one who hears the Gospel receives it. So there were communities who would neither receive Christ's messengers nor His message through them. They were not to force themselves upon the unwilling, nor contend with them, but they were, before departing, to make an energetic and significant protest. They were to wipe the dust off their feet, and repeat emphatically their message that "The kingdom of God is come nigh unto you." Then the Saviour closes His counsels to the seventy with words of warning of most solemn import, "It shall be more tolerable in that day"—the day of judgment, when Christ shall come to judge the world in righteousness. The city of Sodom, conspicuous among the cities of antiquity for its wickedness and abominations, would not incur the condemnation that would descend on those communities that rejected Christ and His salvation. The towns of Chorazin, Bethsaida and Capernaum are here singled out by the Saviour as having incurred special guilt, and for this reason heavier punishment would fall on them than on the populous trading sea-ports of Tyre and Sidon, with all their prevailing evils. It was the neglect and abuse of the particular privileges they had enjoyed that deepened their guilt. Christ by His presence and teaching, by His merciful and gracious invitations, had besought them to believe in Him, yet they rejected Him. Their opportunity had come, and they lost it, and they must abide the consequences. The last words are words of assurance to Christ's messengers, "He that heareth you heareth Me." Christ identifies them with Himself. Through them He speaks. As He is the image of the invisible God, so His chosen messengers are epistles of Christ. Those who despise Christ's true ambassadors reject Christ and God, the greatest folly that any one can be guilty of.

PRACTICAL SUGGESTIONS.

Christ still sends His faithful messengers to proclaim that the kingdom of God is nigh.

The world field is whitening to the harvest ; pray the Lord to send labourers into His harvest.

Christ's messengers must manifest the spirit of Christ. "Learn of Me," says He, "for I am meek and lowly."

Special privileges impose great responsibilities. The woe pronounced on those who reject Christ and His salvation is certain.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, MAY 14th, 1890.

Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 Cents a hundred, at the office of

THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).

5 JORDAN STREET TORONTO.

IT is well worthy of note that not one Presbytery of the 128 in the American Church that voted in favour of revision has suggested any change in the chapter on the Holy Scripture. The revision committee of the English Presbyterian Church has formulated an article which comes a long way short of saying that the Bible is "the only infallible rule of faith and practice."

THE burning of the Montreal Insane Asylum, sufficiently horrible in itself, is made still more horrible by the strong suspicion that there were patients in the institution who were really not insane. The government pays so much per patient for maintenance and it is alleged that aged and infirm persons were put into the institution by unfeeling relatives to keep them out of the way. The government should revolutionize the entire system. Ontario people are not sufficiently grateful, we fear, for the splendid management of our asylums.

THE one hundred and second General Assembly of the Presbyterian Church of the United States meets in Saratoga on Thursday of this week. The vote on revision stands 128 in favour and sixty-two against. Several Presbyteries declined to express an opinion and fifteen had not been heard from at last count. We have not heard how the balances stand in the accounts for the schemes of the Church, but no doubt the contributions are, as usual, liberal. Our neighbours are a generous, large hearted body of people and they do send in the money for missions.

OUR sprightly contemporary, the *British Weekly*, sometimes describes average sermons, lectures, speeches, books, magazine and newspaper articles by simply saying they did not rise above the common place. That is a plain way of speaking, but it is honest and manly and should be more generally adopted by the religious press. The old phrases usually applied to sermons are overworked and should be allowed to have a rest. All sermons delivered on special occasions are not "suitable and impressive," or "powerful and impressive," or "eloquent and impressive." Some of them are distinctly the reverse. If a sermon or speech has no special features it is quite enough to say it was delivered.

PROFESSOR CAMPBELL, in closing for the session his inimitable "Talks about Books" in the *Montreal College Journal*, good naturedly remarks that he has not pleased everybody and that he never intended to do so. It was a good thing for the *Journal* and its many readers that he had no such idiotic intention. Had the learned gentleman simply endeavoured to please everybody by his work his "Talks" would have been as vapid, as insane and pointless as the average review. We stand by the opinion, more than once expressed, that Professor John Campbell is, taking him all round, the best book reviewer in the Dominion. Had he tried to please everybody he might have been one of the poorest.

DR. JOSEPH PARKER publishes an open letter in the *British Weekly* addressed to Spurgeon in which he remonstrates with the Baptist divine for various alleged short-comings. Among

other things he accuses him of "cruelty in his theological judgments," of "the heterodoxy of one-sidedness" of "want of spiritual discrimination," and of "a bluntness which can only be accounted for by the worst kind of spiritual ignorance." The letter is written in a good enough spirit but is characterized throughout by that "brutal candour" which is always harder to bear than direct attack. Should Spurgeon return the compliment by playing "candid friend," Dr. Parker had better prepare for the worst.

SPEAKING from the chair, the Rev. Mr. Hooke, president of the North Wales Congregational Union, advised the members of the Union to keep themselves more free for the cultivation of true spiritual life by the avoidance of too many technical discussions, and to be watchful over their young men that faith may not be lost in the transition of national thought. Would that such sound advice were more frequently given from high places in the churches. Too much discussion about technical, non-essential matters is both the cause and the effect of spiritual dry-rot. A church, a congregation or a man that has little or no spiritual life is sure to make a great ado about the mere externals of religion, whilst a live church, or congregation or a really good man may decline rapidly in spiritual life by fighting about non-essential questions. Controversy is not spiritual food and when discussion about non-essential matters becomes the main part of religious life spirituality must decline.

NOT for many a day have we seen in the same space as thorough an exposure of the evils of Plymouthism as that given in the current number of the *Presbyterian Journal* of Montreal by the Rev. John Nichols, of that city. Mr. Nichols manages to go over much ground in a short time and does his work thoroughly. He writes in a terse, trenchant style, calls a spade a spade and paints Plymouthism in its true colours. We hope the rev. gentleman may extend his admirable paper a little and publish it in pamphlet form. There is ample room for the right kind of pamphlet on almost any subject as witness the great circulation of Mr. McKay's work on baptism and Professor McAdam's admirable little work on the Lord's supper. Mr. Nichols thinks the errors of Plymouthism "are more numerous and fatal than those of the Roman Catholics." We have long been of the same opinion and have often wondered how some men can fraternize with Plymouthism and at the same time profess to be very jealous of Romish influence. Mr. Nichols being a resident of Montreal should understand the working of both systems.

WHATEVER theory one may hold in regard to creeds and confessions one cannot help sympathizing with some of the most strenuous advocates of revision on the other side of the line. The most earnest advocates of certain verbal changes were pastors in the West who have suffered long from misrepresentation of Calvinistic doctrine. Campbellites and saddle-bag preachers of every kind have for years been breaking up or trying to break up Presbyterian congregations by twisting statements in the Confession that a designing man can too easily twist. What these earnest, hard-working pioneers want is not a change of doctrine but such changes in the statement of one or two doctrines that unscrupulous tramps cannot so easily misrepresent the Calvinistic system to Presbyterian people. For the opinion of the mere theorist who wants a change simply as a matter of theory, for the views of the restless innovator who wants to change everything a year old, no sensible person cares much, but the experience of a hard-working pioneer who is trying to build up the Church in the face of tremendous difficulties is an entirely different thing.

THE Ministerial Association of Toronto had a regular field day last week on Sabbath Observance, or perhaps we should say on various forms of Sabbath desecration that prevail in the city. Sabbath processions, the so-called Gospel temperance meetings that are held on Sabbath afternoons, and several other kinds of meetings were handled with an amount of vigour that must be truly refreshing to all lovers of a quiet Sabbath. Dr. Parsons is reported to have described the Pavilion discussions on Sabbath afternoons as a "mixture of politics, reform and religion;" a recent Orange parade on the Sabbath to one of the Methodist churches he considered "an insult to God and His Gospel;" the parades of the Salvation Army, he thought, should have been suppressed long ago. Mr. Milligan "believed that the

meetings in the Pavilion are to blame for taking off the edge of Sabbath observance." Dr. Parker "wanted processions indicted as bad. He never saw anything more disgraceful than a parade of a lately-incorporated body at his own church last fall when war to the knife was preached and efforts made to set one part of the Dominion against the other." Sermons on Sabbath observance will be preached on May 25 and June 1. Meantime laymen who love a quiet Sabbath may well ask what is the use in fighting against Sabbath newspapers and the running of street cars on Sabbath if clergymen deliver semi-political speeches on Sabbath afternoons at the Pavilion, or preach so-called sermons elsewhere in which they urge Canadian citizens to take one another by the throat. Dr. Parsons well deserves and will receive the thanks of the best part of the community for handing in his report in such vigorous style, matters that too many are afraid to touch.

THE TEACHING FUNCTION OF THE MINISTRY.

IN this month's number of the *Old and New Testament Student* there is a short but suggestive paper on "The Teaching Function of the Christian Ministry," by Professor Barstow, of Yale Divinity School. It presents an important function of the sacred office in a somewhat new light, and one which at the present time merits consideration. There is not a little impatience with what is usually designated dry doctrinal preaching, and from this has originated the tendency to avoid as much as possible the clear and consecutive elucidation of the great doctrines of Christianity as revealed in Scripture. The demand of the time is for practical religion, and the preaching that more directly appeals to the emotional nature receives a cordial welcome. The mistake seems to be that doctrinal and practical preaching are mutually exclusive, and that the one form of pulpit discourse is necessarily antagonistic to the other. Such, however, is far from being the case, if the true end of preaching is steadily kept in view. Masses of people are moved through their feelings, but behind all appeals that stir the popular heart there must be some clear-cut tangible idea, or what will plausibly pass for such, that the people can grasp and that will keep them steadily to their purpose. All mediæval Europe was stirred by the preaching of Peter the Hermit. Behind all inflammatory appeals was the fact that the Holy Sepulchre was in the hands of the infidel, and that for the honour of the faith it must at all hazards be rescued. Emotion driven hither and thither at the will of a passionate orator will never be anything more than a disturbing force unless the orator rests his appeals on a solid basis of fact and principle.

The student of Homiletics will find the best examples of his science in the Scriptures. The prophets of the old dispensation taught the people, and on the basis of their teaching made those appeals that yet retain undiminished power. The great truths of the heavenly kingdom were unfolded by Him who taught with authority and not as the Scribes, and the preaching of Jesus is unsurpassed in simplicity and in power. The preaching of Peter blended exposition and appeal in due proportion, and we have the testimony of Luke that its effect was immediate and practical. The same characteristics are equally apparent in the preaching and in the writings of the great apostle of the Gentiles. He uniformly sets out with a lucid and well-reasoned exposition of fundamental evangelical truth, and then proceeds to enforce and apply it to the hearts and consciences of those addressed. As a general principle it would be difficult to see how such methods and examples could be improved upon. The truth of God is the only effective instrument by which the human heart can be savingly won.

The chief work of the Christian ministry in teaching is twofold: the conversion of sinners and the edification of saints. The source whence material for its accomplishment must be drawn is the same—the Inspired Word. Thence must come the arrows that pierce the hearts of the enemies of the King; in the same inexhaustible mine the truths are found by which the believer is built up in his most holy faith, as the Scriptures uniformly testify. In the intercessory prayer the petition occurs, "Sanctify them through the truth; Thy Word is truth." The writer of the paper referred to does well when he calls attention to this particular and most essential department of ministerial work. He may be right or he may be wrong when he says that "pulpit teaching has been too limited in its range. It has not compassed the whole life of the Church. Moreover, the whole work of teaching has been limited too exclusively to the pulpit, and has dealt too

largely with mature minds." And he afterwards adds: "No minister has the right to limit his work wholly to the pulpit; nor the right there to limit the work of teaching to a few pet theories, nor the right to limit it wholly to mature minds." The writer then lays down the position that a Christian pastor is responsible for the religious instruction of the immature. This he seeks to establish by maintaining that the pulpit has been striving chiefly to meet the needs of those who are farthest advanced in Christian knowledge, while the younger members and those whose opportunities are few, are to a great extent passed over. Whether this is in general accordance with fact may be open to question. At all events the complaint is sometimes urged that pulpit instruction is often too elementary in its character. A legitimate inference, however, from what Dr. Barstow says would be that religious instruction from the pulpit should be of a varied and adaptive character, so that each class of hearers might receive its portion in due season. In practice there is no doubt that such adaptation would require great skill and discrimination. Some preachers assume that their congregations are mainly composed of highly-educated and cultured people, while others take for granted that their hearers know very little of the contents and meaning of the Bible. As there are great diversities in this respect, there ought of necessity to be considerable variety in the modes of adapting scriptural teaching to the varied requirements of those to whom it is addressed.

Dr. Barstow goes on to state that the religious instruction of the Church needs to be systematized, advocating a development of the teaching gifts of the members of the Church. This he clearly shows would be an inestimable blessing to the family as well as to the Church in contributing to a large increase in intelligent church membership. In accordance with what the apostle lays down as an indispensable qualification for the work of the Christian ministry, that a candidate should show aptitude for teaching, Dr. Barstow insists on a thorough theological training. With this qualification he would in actual work be able to originate and direct the work in his congregation. Such work should comprehend "some simple but systematic instruction in the elements of the Christian life as a religious life; instruction in the Christian life as an ethical life, or some elementary instruction in Christian ethics; instruction in religious history, *i.e.*, an outline of the history of redemption and of the Church, instruction in systematic theology."

Whether the scheme here outlined may be practical or not, it would be difficult to say. It might be said in reply that the great and important work done so well in the Sabbath school, and by the various associations now forming a part of congregational machinery almost everywhere, does to a large extent overtake the field here sketched. At all events there is a general conviction that there is not now the thorough training of the young in the distinctive doctrines of the Church which was customary in bygone days. The work is now more general than formerly, but some consider that it is more superficial. The Shorter Catechism and the catechetical mode of instruction do not hold the conspicuous place they were wont to hold. The suggestions made in the paper referred to are at all events worthy of thoughtful consideration.

PROGRESS IN JAPAN.

THE cause of the Gospel continues to advance in Japan. That interesting empire has broken with the past and become a member of the progressive nations that lead in modern civilization. The new constitution, whose publication occasioned so much rejoicing in Japan and was so cordially hailed abroad, brings the country into harmony with progressive ideas. Feudalism and exclusiveness are ended and civil and religious freedom reigns. The step taken was one of great importance, and will doubtless lead to magnificent results. It would be strange indeed if the old order had been changed without agitations and disturbances of some kind, but it is remarkable that so little opposition should have been offered at the time to changes so complete and radical in their nature. The constitution provides for liberty of religion, of the press, of speech, of public assembly and petition, while the home of the meanest can only be entered with due forms of law. An imperial diet has been established and it meets for the first time during the present year.

The advent of the new era in Japan, however, has not been a time of profound peace for the statesmen of the Empire. To all parties the new modes of national life have been untried and it is only by

the hard lessons of practical experience that a people can come to the full enjoyment and exercise of freedom. While there have been numerous disturbances and serious difficulties it is singular that there is no strong reactionary movement among the people or their political leaders. It is a wonder that there has been so little actual discontent among those who were formerly the privileged classes. They have been rapidly reconciled to the new order of things, the best, more intelligent and adaptive finding their way into public life and into such commercial and industrial spheres as may be open to them, while the least capable are falling into the lower ranks and doing what they can to obtain subsistence. The newly-acquired freedom has produced just such results as might have been expected. Young Japan has not become reactionary, but it is very radical. The extreme views of many of the younger and more active spirits may in time provoke reactionary movements. They maintain that their views must be carried out by physical force and even by assassination if necessary. And unfortunately these ideas of theirs have not been speculative merely. They attempted the assassination of a prime minister, who had a very narrow escape from a violent death, being maimed for life. A feature of the case by no means hopeful is the popular applause that is accorded anyone who attempts such a crime. Of course death is meted out to him either by his own suicidal hand or the law, but in the popular estimation he is ever afterwards ranked as a hero. These occurrences have induced observers to take a somewhat gloomy view of the outlook, but so long as there are public spirited and patriotic men at the head of affairs and so long as the Gospel is gaining an influence over the minds of the people the law-abiding communities will make their influence felt, and affairs will in due time reach a stable order that will be the guide and bulwark of the liberty that has been so successfully achieved.

During the past year the Christian Church has been making quiet but steady progress in Japan. There has not been the same excitement that marked the work in recent years but the gains have been none the less real and substantial. The statistics for the year have not yet been published, but those in a position to form an estimate express the opinion that the result of another year's Christian effort will be gratifying and encouraging. A short time ago there was a revival in some of the Tokyo churches, special services being held with excellent results following. The Young Men's Christian Association has done good work during the year. It has been carried on largely among the young men attending the various institutions of learning, and branches have been established in the Imperial University, in the leading schools and colleges. It is surprising to find that so many of the youths in connection with these institutions have become avowed disciples of Jesus Christ. Bible classes, courses of lectures on Christian topics and bands of aggressive workers have been formed and great things are expected from the efforts of those engaged in this special form of Christian work. Last season what is called a summer school was held by Mr. Wishard, known in Canada, in which Bible study, prayer and consecration meetings were the principal features, and as a result a number of young men have come forward expressing their desire to study for the Christian ministry.

The devotees of the old religion, Puddhism, are trying to adapt themselves to the altered circumstances of the country, but that system evidently belongs to the state of things that has passed away. It has been startled from its old dreamy indolence and has completely lost its ascendancy over the popular mind. Dr. Knox, of Tokyo, says, "It is quick to adopt our methods. But with all these activities and brand new methods, it is unable to resume its influence over the national life. Its day is gone for ever." The American Buddhist, or theosophist, Col. Oicott, failed to fire the popular enthusiasm by his lecturing tour and has retired from the scene without apparently creating a ripple on the surface. The endeavour to unite the evangelical churches failed of accomplishment, but those most nearly akin were able to come to an agreement. It is not thought advisable at present to resume negotiations, but to cultivate a Christian and fraternal spirit, hoping for successful union in the future, and meanwhile each church in its own sphere and with its own methods doing all it can to mould the future of this most interesting country that it may soon take its place in the front rank among Christian nations.

PRINCIPAL J. BROWN PATON, of Nottingham, and Principal Cave are mentioned among those likely to be nominated for the chair of the Congregational Union; and Dr. Stevenson, formerly of Montreal, Baldwin Brown's successor at Brixton, is also spoken of.

Books and Magazines.

QUEEN'S COLLEGE JOURNAL; the THEOLOGUE, the monthly issued by the students of the Presbyterian College, Halifax, and the MANITOBA COLLEGE JOURNAL have been maintained through the busy college session with much spirit and great ability.

THE LADIES' HOME JOURNAL. (Philadelphia: 433 Arch Street.)—The number for May is full of attractions. The contents are of such a character that are sure to interest the wide circle of readers for whom it is specially intended. Leading *litterateurs* of the day are among its regular contributors.

THE GLOBE. A new Quarterly Review of World Literature, Society, Religion, Art and Politics. Conducted by William Henry Thorne. (Philadelphia: The Globe.)—The latest issue of this new claimant for recognition in the higher walks of periodical literature contains a number of thoughtful and elaborate papers on a variety of subjects in which intelligent readers are certain to be interested.

THE METHODIST MAGAZINE. (Toronto: William Briggs.) The May number continues the interestingly told and copiously illustrated story of the "Canadian Tourist Party in Europe," by the Editor. "The Last Voyage," by Lady Brassey, and "Vagabond Vignettes," also appear. There are two good papers, one by Rev. George J. Bond, B.A., on "Christ's Treatment of Honest Doubt," and "Unreasoned Religion," by Rev. W. S. Blackstock. The other contents are varied, interesting and profitable. This Canadian monthly has deservedly earned a high reputation.

VERSES OF FEELING AND FANCY. By William M. Mackeracher. (Montreal: W. Drysdale & Co.)—A neat little paper-covered volume of nearly a hundred pages, containing a variety of poems on a variety of subjects. There are several exquisite little pieces among the number. As might be expected, they vary in merit. The little volume gives clear indication of the young writer's possession of poetic talent, and also that he has not always been able to realize his own ideal. But we respect the spirit and letter of the quoted line with which he closes his brief but modest preface: "A schoolboy freak, unworthy praise or blame!"

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—Its noteworthy papers for May are, "The Chaff and Wheat of Religious Thought," by Rev. LeRoy Hooker, of Toronto; "A Plea for Foreign Missions," by Roderick Terry, D.D., New York; "John Knox and the Reformation," by Burdett Hart, D.D., New Haven. The successive papers on "Living Issues," by College Presidents, is given by James Harper, D.D., President of the United Presbyterian Theological Seminary. "The Claims of the Historic Episcopate Examined." Dr. John Hall writes of "Religious Barrenness." Rev. S. L. Bell furnishes a capital paper on "Agnosticism." Its several departments in good things are fully up to former numbers.

THE REIGN OF THE PRINCE OF PEACE. By Richard Hayes McCartney. (Toronto: Willard Tract Depository.)—The subject of this poem is in itself an inspiration. Dull indeed must be the soul that is not moved by the rule of the Prince of Peace. To say that the author has risen to the full sublimity of his glorious theme would be exaggeration. Had he made an adequate approach to its grandeur and glory it would have been a great achievement. The poem extends over sixty pages, and contains many fine thoughts suggested by the scriptural prophecies of things yet to be. There are strong lines and there are weak ones; and the rhythm is not always artistically perfect, yet no one can read the little work without deriving pleasure and profit.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This monthly for May presents a rich and inviting table of contents. Dr. Howard Crosby leads off with a characteristic paper on "What Constitutes the Church," which, like everything from his pen, is worth reading, even if you differ from him. Professor Hunt, of Princeton College, follows with one of his charming papers from the old English classics, entitled, "An Old English Religious Satirist." Dr. Lamphear has an able and timely article on "Pantheism, in its Bearings on the New Theology." Dr. Pierson writes with his usual vigour and interest on "Secrets of Pulpit Power, with Examples." The paper on "Charles Lamb and Childhood," by Rev. Newell Woolsey Wells, will interest any reader and afford many a useful hint to pastors. Dr. Joseph Parker's "New Genesis," which appears in another page of THE CANADA PRESBYTERIAN, is racy and original. Among the unusual number of sermons in the number, two are specially noteworthy—one by Dr. Carl Gerok, of Germany, preached only nine days before his lamented death, and the other by Dr. Putnam, on "Christian Science." Every other department of the *Review* seems to us unusually full of bright and useful thoughts that cannot fail to be helpful to our ministers.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The May number presents several papers of extraordinary interest. The leading one, by Dr. G. W. Knox, of Tokyo, Japan, will repay the most careful reading. His brother's article on "Personal Observations in Brazil" is equally interesting, and sheds the most certain light on the Revolution which has recently occurred there that we have seen. Dr. Knox was sent there by the General Assembly of the Presbyterian Church in 1888 to organize the Presbyterian Synod of Brazil, and had personal intercourse with many of the leaders, and witnessed the incipient steps which led up to the change of Government. Not less stirring in interest is Dr. Pierson's letter, sketching his missionary tour in England during the month of January. Dr. Morrow continues his valuable historical account of "Foreign Missions in the Seventeenth and Eighteenth Centuries." Dr. Ellinwood's article on "Shadowings of Messiah in Heathen Systems," shows careful and profound study of the religions of the world. Dr. Pierson's address before the Edinburgh Medical Missionary Society, in December, on "The Importance of Medical Missions" is a masterly presentation of the subject. Dr. Starbuck's translations from foreign periodicals afford a unique feature of this *Review*. The seven other departments are full to the brim of matter of interest and importance to the student of Christian progress.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER XIX.

IN THE MORNING.

It was destined to be a night of surprises. When several hours later Pepin led his new friends into the cave beyond the waterfall, the first object that met his eye was Rene seated beside the fire, with little Gabrielle, as of old, nestling in his breast. Monique Chevalier, with a face of chastened pleasure, was seated beside her son. Eglantine and Aimee, with happy tears on their cheeks, were preparing a meal. The reunion had evidently just taken place, but without pausing to congratulate his friend the weaver led the younger of his companions up to Madame Chevalier.

"She has brought you a message from Mistress Agnes," he said in a low voice.

The mother looked up startled into the dark pitying eyes fixed upon her.

"Who are you? Whence do you come?" she faltered.

The stranger's answer was to open her hand and show a small square of tin glimmering in her hand.

"I promised her—if I could ever make my escape—I would come and tell you," she said gently. "She said it would be a comfort to you to know that she was at rest, that she had endured to the end, that she had been very happy even in the convent."

There was a low murmur from the group about her: a fervent "Thank God!" from a man who had started suddenly to his feet; a burst of tears from Eglantine. Monique Chevalier was the calmest of them all.

"When?" she asked.

"Ten days ago, as the day was breaking. She had been sick ever since she came to us. I was with her all that night—she did not suffer much." The messenger's strength had proved less equal to the rest of her journey than she had imagined. As the last words left her lips, her figure swayed, tottered for a moment, and then fell forward.

It was Rene who caught her and laid her on a pallet near by.

"Have we any wine?" he asked, glancing up for a moment. He spoke like one who had heard tidings of great joy. It was Eglantine, with tears still raining down her face, who brought him the flask. "You do not think of yourself, Rene," she whispered.

He met her eyes for an instant.

"The bitterness of death was past when they took her from me," he said in a low voice. "I have prayed for this, day and night, ever since."

The stranger had by this time opened her eyes, and was rejecting the cup placed to her lips.

"I do not need it; I will be better presently," she murmured.

"Drink!" was the firm response. No one ever hesitated when Rene Chevalier spoke in that tone. Without further remonstrance the new-comer swallowed the draught and closed her eyes once more. Eglantine had already loosened her hood and cloak. In a few seconds a faint colour began to show itself in her face. Rene let go his hold of her wrist.

"You are better now," he said quietly. "No," as she seemed about to speak; "you must be still for a while yet. You shall tell us the rest presently. We have enough to thank God for to-night." He turned to his mother, "She has seen the King in His beauty; in the land that is very far off, none shall make her afraid. Is it not best so, my mother?"

"To depart and be with Christ is far better," answered Monique Chevalier solemnly; and something in her face told Rene that from that hour her hold upon earth was loosened. The Master's presence was better than any life here.

Pepin plucked at his friend's sleeve with a bowl of potage in his hand.

"From what Joan tells me, our new friend needs food as much as she does rest," he whispered. "She is the young nun, M. Chevalier, who had charge of Mistress Agnes in the convent, and she has suffered not a little, Joan says, for her kindness to our young lady. They have kept her on bread and water ever since. Mistress Agnes died because she did not give them warning of the end."

With a smothered cry the brother thrust the bowl of potage into the stranger's hands. She had by this time struggled to a sitting posture, and met his eyes with a frank smile.

"What were meat and drink to the truth that she had brought me?" she asked in a low voice, and then she looked past him to his mother. "I had promised her they should not disturb her at the end if I could help it. I kept the truth all that day though my heart was breaking. I would have died before they should have broken in on the peace of those last hours. No; do not ask me to wait longer," as Rene seemed about to interrupt, "I am more used to fasts than Joan knows; it was only the joy that was too much for me. It will be more than food to talk about Agnes, better than rest to tell you how she helped me to find the light." She paused for a moment, and looked wistfully about the circle, now hushed and listening.

"You know what it is to love the truth—to love it better than houses, and lands, and friends or life—but you do not know what it is to live without it—to hunger and thirst for it, year after year, and yet never be able to find it. That was what I had done until I knew Agnes Chevalier. I had never known any home but the convent. I had never had any one to love me, that I could remember. All I wanted, all I needed, my confessor told me. I would find in God. Something in my heart, too, told me the same. Of course I did not expect that God would notice a foolish, ignorant, little child, but I thought when I was old enough to take the veil, He would begin to answer my prayers. Then, I thought, my religion will begin to satisfy me. I will be able to conquer the sin in my heart, and I can be at peace with God. But when my novitiate was ended, and I had fully entered upon my vocation, He was as far off as ever. If I seemed to climb a few steps up to Him one day, I slipped back the next. Nothing I could do, nothing my confessor could say, could take the stain from my conscience, or fill the void in my heart. Only one thing grew clearer and clearer. Through all my years of blind feeling after God, I never doubted that He would

satisfy me, if I could only find Him. And Father Ambrose had told me the blessed Saviour Himself had said, 'Seek and ye shall find; knock, and it shall be opened unto you.'

"Did it never occur to you that you might not be seeking Him in the right way?" asked Madame Chevalier gently. She was sitting beside the stranger on the pallet, holding her hand. Rene's face was in the shadow.

Marguerite shook her head sadly.

"How could it?" she asked simply. "I had no one to teach me but my confessor, and he did not point out any other way. Do not blame him," she pleaded, fancying she read disapproval in the other's glance. "If he did not guide me aright, it was because he, too, was in the dark. He gave me the best he knew, I am sure of that, and if it had not been for the deep longing for God, which he had nursed in my heart, I might not have known the truth when it came. But I did not mean to make so much of this part of my story," a slight flush rising to the delicate face; "it was only necessary to tell you something that you might understand what Agnes was to me. One morning last December my confessor sent for me. I had more than once asked him to set me some task, which would satisfy my conscience and gain me favour on high. He said he could now grant my prayer. One of the Huguenots, brought to the convent that morning, was a young girl, in whose family he felt some interest. He had interposed to have her spared the rigorous methods of conversion, to which her companions would be subjected, and, as a special favour to himself, asked of the mother superior that she might be placed under my instruction. It was a great responsibility for one so young, he said, but he had taught me carefully, and he believed I could do more with her than any one else. She was deeply prejudiced against our Church. It was necessary to allay her suspicions. 'Win her heart, before you attempt to overthrow her heresies,' he told me, and then he said I would be permitted to show her every kindness, and that if I could convert her from the error of her ways, I would not only save a soul from death, but be able to present to God a gift which must be well pleasing in His eyes."

"I wonder he was not afraid to bring a seeking soul and the light so near together," murmured Rene, looking up for a moment.

"You forget that he did not know it was the light," she answered sadly. "And you do not know how bigoted and fixed I was in my own faith, though it did not satisfy me. I had been taught that the Huguenots were a wicked, blasphemous sect, forever cut off from God; I loathed Agnes' heresies, though my heart went out to her. How shall I tell you what she was to me—you, who have known and loved her always, but have had others to be dear to you? I had never had any one to care for before. It was well for me that I did not understand what made me hurry through my other tasks to have more time to spend with her, or why I was so happy when her sad face brightened at my coming. I thought it was only zeal for her conversion which made the hours I spent with her so short and her trust and confidence so sweet. One day, when Father Ambrose warned me to let no taint of earthly affection mar the fairness of my offering, I was startled, and I think my surprise allayed his fears. For several weeks Agnes was unable to leave her bed in the infirmary. The fright and exposure had been too much for her, Father Ambrose said. Often and often as I watched beside her, I wondered at the look of peace on her face and the soft light in her eyes. One day I said to her: 'Agnes, you look very happy for a girl who has been separated from her home and friends.' Her eyes filled with tears for a moment, and then she smiled sweetly: 'I am very happy,' she said; 'no one can help being happy, Sister Marguerite, who knows that God loves them.'

"God cannot love you until you abandon your errors," I returned hastily, but I was afraid to continue the conversation, and went away. I could have answered arguments, but that tone of loving confidence was something I could not reason with. Was it possible that her religion had done for her what mine could not do for me? All that night I knelt on the cold floor of my cell, fighting what seemed to me a suggestion of the evil one. The next day I told my confessor I thought it was time to begin to wean Agnes from her heresies, and he gave me a book to read to her. She looked troubled when she saw it. 'I will never change my religion,' she said earnestly; but when I plead with her, if she loved me to listen, she was too gentle to refuse. After that, I read to her every day. She listened so quietly that I was much encouraged. As soon as she was able to leave the infirmary she was given a cell adjoining mine, and I was permitted to take her occasionally into the convent garden. One morning, by Father Ambrose's direction, I led her without warning into the chapel. But no tears, no entreaties, could persuade her to kneel with me before the image of the Virgin. 'It is written, Thou shalt not make unto thee any graven image; thou shalt not bow down to them nor serve them,' she whispered in her faint sweet voice, and from that we could not move her. My confessor was bitterly disappointed. He said we had been too lenient with her, and ordered that she should be kept for a week in solitary confinement, to think over her obstinacy. Meanwhile he took good care I should not lack occupation, by assigning me the task of arranging the convent library, long disused. He little guessed the treasure he was placing in my reach, when he did so. The very first day, in removing some old tomes, which looked as if they had not been touched for years, I came across a Latin Gospel of St. John. I cannot think who could have left it there, but I shall always feel that God meant it for me."

Marguerite paused for a moment, overcome with some deep emotion.

"The seeker and the Word had met at last," said Rene Chevalier, looking up with his rare sweet smile.

"Yes," she sighed, "but the seeker was still blind; I read only one verse, and then in terror closed the book and thrust it back into its hiding-place. It was forbidden, and I had committed a terrible sin. Yet some impulse—I could not analyze it then—made me resolve to keep my discovery a secret, and all through that troubled week, wherever I went, the book seemed drawing me, until sometimes even in the night I felt as if I must rise and go to it."

"And the Word?" asked Madame Chevalier softly.

"It was the Lord's answer to His disciple. I could not understand it then—'Have I been so long time with thee, and yet hast thou not known Me, Philip?' Now it seems to me as though I had heard it from His own lips." The nun's eyes filled with tears, and there was a tender silence, which she was the first to break.

At the end of the week I was permitted to see Agnes once more. She welcomed me with a bright smile. It had been a

very happy week to her, she said. I was shocked to see how wasted she had grown in those few days. For the first time I noticed the far-away look in her eyes. The truth flashed upon me: she was dying. And with that truth, flashed another. The heart I had vowed to God alone, I had permitted to entwine about this gentle girl, with a strength it was no longer in my power to break.

"Agnes," I asked despairingly, "do you know you cannot live much longer?"

"To my surprise she smiled gently. 'I have known it for a good while,' she said. 'Father Ambrose told me yesterday that I had only a few more days to prepare.'

"And you still persist in your errors—you will break my heart by dying out of the Church!" I cried. Before I could say more, she put her arms about my neck and kissed me.

"I know you love me," she said in her soft, husky voice. "That has been one of God's tender mercies to me here; but you ought to be glad to let me go. Think of what it will be to be like Him, and to see Him as He is." And as I burst into tears, she went on to tell me of how near God had been to her, and how she had been praying for me, but had never dared to speak before. I knew I ought not to listen, but I had no power to put away the soft weak arms about my neck; I could not put her away, as I had done the written Word. Nay, the very words she spoke held me, too. Was not this what I had longed for all my life, and never been able to find? Yet what madness to think it could have been hidden from my confessor, and revealed to her! When I stammered something like this she smiled. 'If you want to know whether it is the right way, only try it,' she whispered. 'Oh, Marguerite, if we only had a Bible, it would be so easy to make it plain to you. You could not doubt God's Word.' I remembered the hidden Gospel in the library, and made up my mind to be shut out from it no longer. But Agnes had already had more excitement than was good for her, and I only told her I would think over what she said, but that seemed to content her, and then for the first time she spoke to me about you all."

Marguerite glanced around with a soft sigh at the circle of tear-wet shining faces. "Ah, how different it all was from the selfish, narrow lives I had known—from what I had been told of the world without! But I have not time to dwell upon that now. A strange thing happened that evening. I had been to take Agnes her bowl of bread and milk, and as I came out, closing the door behind me, two of the older nuns passed me in the corridor."

"If Father Ambrose does not take care, our Saint Marguerite will become too fond of the little heretic," I heard one say; and the other answered:

"Yes, blood will tell. I never thought it was safe putting the two together," and then she dropped her voice to a whisper. "They say her mother's attachment to the Church was only formal, that it was because she was found teaching tenets to the child that they took her from her."

"Hush! The holyfather would be very angry if that should get to our Marguerite's ears," warned the first speaker, and then they glided on, little dreaming that they left me behind in the shadow. A few days before the revelation would have overwhelmed, but now a window of hope seemed opened above me. Father Ambrose had always told me that my parents had died within the pale of the Church. Was it possible that in the truth had slept an untruth? Had my mother really at heart been attached to the religion that Agnes loved? Had she tried to teach it to me, her child? was it for that I had been separated from her? Then she must have prayed for me, as Agnes had said her mother was doing for her! Was it in answer to those prayers that the Gospel had been placed in my path, and Agnes had been sent to me? Why had my confessor been afraid to tell me? Did he anticipate the instinct which would demand to see and choose for itself? I had been assigned to a penance in the chapel that night. As soon as the convent was asleep, I crept into the library beyond; I had been entrusted with the key; while I was dusting and arranging the books, my great fear was that the one I longed for might have been moved, but it was still in its place, and by the aid of the taper I had brought with me I began to read. After that I had only one other fear—of being interrupted before I had finished, and I soon forgot even that. Even you, who love the Word, cannot know all that that hour was to me—more than we, who have already seen, can imagine what the rapture of sight must have been to the man who 'was born blind.' All the years I had been seeking, He has been close beside me, and yet I had 'not known Him.' And then for many minutes the nun was silent, gazing with shining eyes into the fire.

"Go on," pleaded Eglantine at last.

"The Word is sweeter to us even than the name of her we love," added Rene.

She looked up with a smile. "Agnes said it would be so, but I cannot put much in speech. It was midnight when I began to read; when I closed the book it was daylight in the world and in my soul. I had 'seen the Lord.' I knew now why Agnes felt no need of priestly mediator, or saints to intercede; why she could not kneel to the Virgin; why she was not afraid of death. It had all been made clear in Him, and what I was not yet able to bear, He would teach me in time. When I should stand before my confessor there might be some questions—as it had been with the blind man and the rulers of the synagogue—that I might not be able to answer. But of one thing I was certain: He had opened my eyes."

"When I carried Agnes her breakfast she asked no questions."

"You were seeking God; I knew you would find Him," she said joyfully. And when I told her it was she who had led me to the light, her cup ran over.

"I wish my mother could know; she would thank God for sending me here," she said, and then she asked me why I would do about praying to the saints, and worshipping to-mass.

(To be continued.)

BURLINGTON ROUTE.

But One Night Chicago to Denver.

"The Burlington's Number One" daily veribule express leaves Chicago at 1:00 p.m., and arrives at Denver at 6:30 p.m. the next day. Quicker time than by any other route. Direct connection with this train from Denver. Additional express trains, making as quick time as those of any other road, from Chicago, St. Louis and Denver, to St. Paul, Minneapolis, Council Bluffs, Omaha, Cheyenne, Denver, Atchison, Kansas City, Houston, and all points West, Northwest and Southwest.

DEAD CITIES.

The spell of ruined cities. Who shall see
Even in dreams their glory? In mine ear
Their names are great and strange to hear,
A sound of ancientness and majesty;
Ninus and Shushan, Carthage, Merce;
Troja, long vanished in Achaean flame,
Crowned with dead prowess and the poet's fame;
On and Cyrene perished utterly.

Things old and dim and strange to dream upon;
Cumæ and Sardes, cities waste and gone;
And that pale river by whose ghostly strand
Thebes' monstrous tombs and desolate altars stand;
Baalbec and Tyre, and burned Babylon,
And ruined Tadmor in the desert sand.

—A Lampman, in Scribner's Magazine.

DR. ABBOTT ON THE CANE.

Meantime, greatly though we may dislike inflicting corporal punishment, it is our duty to inflict it if it is for the good of the school as a whole. From an interesting report of Mr. Fitch on American schools, published last year, I learn that "in most of the state and city regulations, teachers are absolutely forbidden to inflict it;" and that is a point well worth considering. One would like to know what punishments are reserved for graver offences; whether the teachers themselves acquiesce in this restriction; whether they are satisfied with the tone and morality of their pupils, as well as with the outward order and discipline which favourably impress Mr. Fitch; and whether there is, owing to national character and circumstances, an earlier seriousness and sense of responsibility among boys at school and young men at the Universities in the United States. It may be we can learn something from a fuller knowledge of what is done elsewhere. But meantime I hope none of my fellow-teachers will be deterred from their duty by mere abstract arguments apart from facts. "Caning brutalizes a boy," people say. I do not believe it does, unless a brute holds the cane. But if it did, bullying, falsehood, dishonesty and incency do worse than brutalize him; and not only him, but also the innocent companions among whom he is spreading the infection of his evil habits. Under proper regulations and in the hands of experienced and responsible teachers the cane seems to me an instrument for good in English schools as at present constituted; and if, as I believe, this is the general opinion, not only of school teachers but also of school managers, it seems time that some pressure should be brought to bear upon those magistrates who set their faces against caning under any circumstances. The magistrate's son, if he went to a public school, would be freely birched in some schools, or caned in others, and if the father dared to utter a word of remonstrance against an ordinary caning he would be ridiculed by his old school-fellows and friends, repudiated by his own son, and rebuffed in any appeal to the laws. In the elementary schools the work of maintaining discipline and morality is, or ought to be, infinitely more laborious than in the schools of the wealthy; surely, therefore, it is monstrous that a punishment freely allowed in the latter should be denied to the former—and this not by any recognized interpretation of the laws, but by an eccentric and capricious abuse of the power of a local magistrate. In the infliction of all punishments, corporal or otherwise, the old and humane caution of Deuteronomy is ever to be present with us. There is to be a limit to the number of stripes, "that thy brother may not seem vile unto thee." The young teacher should bear this in mind in the infliction of metaphorical as well as literal stripes.

CITY JURIES.

A paper called the *Bulletin* makes a furious attack upon our jury system. We believe it is perfectly true, as the writer states:—"Juries, in the city especially, are simply farcical. As a rule, they consist of a dozen men brought together from every quarter of the E.C. district, not one of them in the slightest degree understanding the business or case to be tried, and simply hoping to get away from the court as soon as possible. . . . As a rule, a strong-minded jurymen will decide any case as he pleases, and very likely he may be a friend of or biassed by acquaintance with the plaintiff or defendant. It is quite a common enough affair for a jurymen, on entering the box, to make up his mind that he will not listen to a word of the case, simply determining to vote with the majority, never mind which way this may go. Many others snooze through the case. We have come across many instances where, as we say, the verdict has been determined by one man, who from the first made up his mind, and who forced conviction into the mouths, if not minds, of his companions in misery." Juries are not what they were; but, nevertheless, all the most important cases are carried by the parties themselves before juries in preference to a single judge. The non-jury list has been proved to be largely composed of undefended cases.—*Law Times*.

A MODERN RAILWAY.

The Burlington Route, C., B & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track and efficient service it has no equal. The Burlington gains new patrons, but loses none.

THE MISSIONARY WORLD.

MISSIONS IN BRAZIL—ITATIBA.

The traveller in the interior of the province of Sao Paulo, who until within a few years made his journeys from place to place on mule back, or, if the roads permitted, in a trolly (a rough vehicle somewhat resembling a Pennsylvania buck-board), from time to time was cheered by the gleam of white walls crowning a distant hill.

As he wound in and out among the hills and valleys, measuring the weary leagues, he would be cheered by the thought that at last shelter and food awaited him. As he drew nearer, and the outlines became more distinct, the confused mass would resolve itself into the white walls of a church with its towers, surrounded by its "pateo;" grouped around it, the houses of the better class of inhabitants, surrounded in their turn by the humble clay-coloured dwellings of the poor, clinging often to the steep sides of the hill.

Each road leading into the town would be guarded by a rough chapel, sometimes not more than five or six feet square, with its "santa cruz" garlanded with dead flowers, and the invariable towel suspended from it. The walls would be decorated with rude drawings representing miracles which had been performed by the holy symbol. No malign influence of Protestantism would be suspected or allowed in its well-guarded limits, where Romanism and ignorance reigned supreme.

Such was the sight which met the eyes of the weary missionary of the Southern Church, who, returning from a journey to the outlying towns, approached the little town of Itatiba some ten or eleven years ago.

A Bible long hidden away in a chest, and the faithful words of an humble Christian, whose business led him that way, had prepared the way, the Spirit of the Lord quickened the seed sown in a few hearts.

The minister left the place encouraged, and repeated visits and preaching in the humble farm-house of one of the faithful souls who had received the truth, led to the establishment of regular preaching once a month in the town. But the "strong man" does not allow his house to be broken open without resistance, and after a short period of growth Satan entered in once and again, and shook the little church to its foundations. But the Stronger than he sustained the faith and courage of His own true followers, and, in spite of trial and faithlessness on the part of some, the church grew. Tried in the fire, it was not consumed. To-day the small beginning has grown into a church of forty members and thirty-one baptized children, and the seed has been sown, only needing faithful ingathering to double its numbers in a few years.

The people themselves have bought land and paid for their neat hall for public worship. Their earnest desire for more knowledge and instruction in the Word of God would put to shame many in Christian lands. Their desire to bring others to the light which they have received is most touching. It is, as usual, in the quiet homes hidden away among the hills that the good news comes with most power, as something new and sweet, to brighten the lonely and empty lives. It is here that the faithful old elder is busiest. His family has received instruction, and grown in the knowledge of the truth, and all of them have sweet voices, and have learned to sing hundreds of hymns which tell the sweet old story. This is one of the surest ways to the hearts of those who are ignorant of the Gospel. Once heard, the hymns have a strange fascination, and they cannot resist the desire to hear them again. So he takes his children and grandchildren with him to the houses where they consent to hear them, and they sing and he reads and prays.

To the lady missionary who dwelt among them for nearly two years, he says: "Whenever you can come, no matter how busy I am, I will let everything go, and spend a week or ten days in visiting from house to house to carry the Gospel to the people. We will provide horses for any ladies who come with you, and I will go with you." Messages are always sent on such occasions, asking for visits; almost always there are such requests from new families. It is wonderful what power the Gospel has when it enters a family. When one member is caught in the gospel net, there may be, and generally is, bitter and long opposition, but the result is sure. One true conversion makes way for many others. One often hears the saying quoted, "You must not shake hands with a Protestant, or you will become one."

During a late visit a message was received from the friends of a woman who had professed her faith a year ago. They had been very hard and bitter, and she was very anxious that they should be visited at their own request. The elder was in the midst of his busy work of coffee-gathering, but called his grown son from the coffee-orchard to accompany his sister son foot, to a house a league away, while he accompanied the ladies on horseback to visit a more distant family, and afterward all joined them for singing and prayer. We often wonder how many of our own trained elders would stop their business for an entire day for such a purpose.—*Miss Henderson*.

STUDY OF MISSIONARY LITERATURE.

This large and growing literature is calculated to fire the enthusiasm of the Church and arouse it to its duty to the perishing. In the hopes that it may induce many more to buy and read this literature, I give the following as some of the reasons why every church member, and especially every pastor, should keep himself informed as to the progress of the kingdom of Christ in the world:

1. Missionary literature should be read for the sake of the information. Missionary magazines contain a vast amount of

reliable and interesting foreign news. They have correspondents in every part of the world, who have unusual opportunities for studying the people among whom they live. They give concise and accurate information of the current history of foreign nations, and especially their religious history, in which the Christian is most interested. The same is true of missionary books. They contain so much information in regard to foreign lands, their geography, their climate, their resources, and their people, their history, their civilization, and their religion, that they should be read for the sake of their stores of information.

2. The literature of missions should be read because it is useful. Some of the best of our devotional books are missionary biographies, and this whole literature is a stimulus to holy living. It lifts the soul of a Christian out of the little cares and annoyances of daily life and gives him a view of how God is ruling and overruling in this great world of ours. Andrew Fuller said that he could find no permanent relief from melancholy in his early religious life till his heart outgrew the pettiness of his own sorrows through his zeal in the work of foreign missions. Foreign missions not only serve these ends, but they are also the best conservers of a pure theology; the grandest apology for the Christian religion, and the most interesting church history written since the Acts of the Apostles.

If the study of the literature is useful to the church member it is doubly useful to the pastor. It will lead to a greater personal interest in the work of Christ, and the missionary spirit it imparts will manifest itself in his sermons. A pastor who is filled with this spirit will no more think of preaching only once a year upon the subject of foreign missions than he would of preaching only an "annual sermon" upon the doctrines of grace. The one, like the other, will pervade all his preaching. He will preach as though he felt that "the chief end for which the Church ought to exist, the chief end for which individual church-members ought to live, is the evangelization or conversion of the world." The monthly concert will become pleasant and profitable, both to himself and his congregation; his own soul will catch a fresh spiritual impulse; his sympathies will widen, and he will do more and lead others to do more to give the Gospel of Christ to the world. There is no doubt about it, it would greatly enhance the usefulness of many a pastor to become headful and heartfelt of foreign missions.

3. Missionary literature should be studied for the honour of it. The follower of Christ should be ashamed to be ignorant of the progress of his kingdom in the world. The soldiers in the Lord's army should have that *esprit de corps* which would give them an interest in the movements and successes of all parts of the army. But, alas! there are too many pastors as well as members, who will confess their ignorance of foreign missions with as much nonchalance as they confess ignorance of Sanskrit. Where is their love of their Church? Where is their love for the perishing? Where is their love for the Captain of their salvation, who is contending for His cause and kingdom in heathen lands? Nothing should be a matter of indifference to the Christian which pertains in any way to the progress of Christianity. The disciple is bound by duty to the Master, by love for His kingdom, and by every sentiment of honour to be as well informed as possible in regard to the work of his Church in all the world.—*A Missionary*.

LETTER FROM SANTO, NEW HEBRIDES.

Mrs. Annand, of the Santo Mission, writes: It seems strange for us to be getting a mail ready at this time of the year with the expectation of sending it away in a week's time, and to think that we are to receive a visit from a steamer every month for a whole year! It is almost too good to be true. We must be catching up with the rest of the world. Your letter, dated November 4, came to hand four nights ago. We rejoiced to hear the good news you sent us in regard to forming new associations in Cape Breton. May this year be a marked one in the history of missions. May it be put into the hearts of many to go out to heathen lands, and more who cannot go be inclined to give time and means for the spread of Christ's kingdom. Souls are going down to death without any one to point them to a Saviour, while thousands of Christians at home are looking on with folded hands. Our work is moving on slowly but hopefully. Since I last wrote you the women have commenced to attend church, but not school; the men say that there is no time for them to go to school, they have too much work to do, which we think is partly true as they are just slaves. However, we are thankful that they are allowed to come on Sabbaths, and hope as we gain influence over the men to induce them to allow the women to learn to read, etc. We had our usual entertainment for the natives at Christmas. The day was beautiful, but rather warm for comfort. They commenced with canoe races, then foot, sack and wheelbarrow races, rope climbing and walking, throwing a large stone, picking up beans, walking blindfolded around a tree, and returning to the point of departure and finding a prize. The greased pole is a never-failing source of amusement to them, and especially as Mr. Annand always puts something of some value at the top. We had a Christmas tree in the school-house for those who had attended school punctually. The chief gained a prize for attendance. He is using glasses to learn to read. In the evening we had the magic lantern classes for the benefit of the bushmen who were present and had not seen anything of the kind before. All seemed to enjoy the day. Mr. and Mrs. Landels and baby from Malo, were with us spending six days at that time. We took them home in our boat and spent New Year's day with them, on which day they had a similar entertainment for their natives. All passed off nicely at both stations, and we trust may be the means of furthering the cause by taking the thoughts of the natives from heathenism. You may be sure that we missionaries enjoy social life together for a few days. It is seldom we can see each other. Our school and other work has been going on as usual. Mr. Annand has opened an afternoon class on Tuesdays and Thursdays for writing, etc. As yet he only has six scholars. Our four Santo lads are with us still, and doing well, and seem happy and cheerful. We should miss them should they leave us now. Do not forget them and us at a throne of Grace. You at home have been enjoying the week of prayer. Our thoughts have been with you often during the week, and we feel sure that we have been remembered by many in prayer.

Ministers and Churches.

THE Rev. John Fairlie, late of L'Orignal, has been called to Lansdowne Presbyterian Church.

THE Rev. J. A. Anderson, B.A., delivered a lecture on "The Power of the Pulpit" Friday evening week in the Presbyterian church at Blyth.

MINISTERS wishing to correspond about vacancies in the Toronto Presbytery will please write Rev. R. Wallace, 256 Spadina Ave., Toronto, giving their address.

THE mission collections of the Orillia Presbyterian Church for the past year amounted to \$800, and the total amount paid out by the congregation for all purposes was \$18,000.

LAST Sabbath morning at the communion service in St. Enoch's Church, city, Rev. G. C. Patterson, pastor, twenty-seven persons were received into the full membership of the Church.

MR. D. R. DRUMMOND, M.A., Almonte, will take charge of a mission near Oak Lake, in the North-West, this summer, being sent by the Mission Band of St. Andrew's Church, Almonte.

MR. JOHN MUIRHEAD, a student of Queen's, has gone to Brandon, to engage in missionary work for the summer months. St. John's Church, Brockville, have pledged themselves to support him.

THE Rev. Dr. Cochrane, of Brantford, Ont., who has been spending a week in New York, occupied the pulpit of the North Reformed Presbyterian Church, Newark, N.J., and Dr. Waters on the forenoon of Sabbath week.

AT the anniversary of King Street Presbyterian Church, London, Rev. Dr. Laing, of Dundas, occupied the pulpit morning and evening. In the morning he took for his text Matthew, xvi. 24:28: "Let him deny himself and take up his cross and follow me."

A SERVICE of song was held at Erskine Church, Toronto, last week, at which the performers were: The choir, E. R. Doward, Misses Hattie Morrell, Annie Scott and Lillie Smith, A. M. Gorrie, D. Sturrock, G. H. Commander, R. Gorrie and A. Hewit.

THE Rev. Mr. Anderson has been pastor of St. Andrew's Church, Nairn, for six years. Sunday week he preached his anniversary sermon to a large congregation, and on Monday night a largely attended tea meeting was held. The relations between pastor and people are most amicable.

THE Rev. Mr. Gordon has intimated his intention of resigning the pastorate of the congregation at Harrington, but a correspondent adds: It is to be hoped that the reverend gentlemen will see the wisdom of not complicating matters further in the way indicated. "Let brotherly love continue."

A MEETING was held lately in the Presbyterian church at Nanaimo, B.C., to appoint a minister for that church. Rev. P. McF. McLeod occupied the chair, and delivered a short address to the members of the church. Dr. Kellock received a unanimous call and the induction will take place in June.

THE Rev. Joseph Farquhson, Presbyterian clergyman, preached his farewell sermon at Crystal City recently. For nearly eight years he has laboured here energetically and successfully and has gained a warm place in the affections of his people. Rev. D. D. McKay, B.A., who has been appointed to this pastorate, has taken charge.

THE Rev. William Wylie, of Paris, Ont., has resigned the pastorate of River Street Presbyterian Church there, with a view to settlement in Chicago. Mr. Wylie was for many years pastor of the 12th Street Reformed Presbyterian Church, New York, and during his stay in Canada has been very popular as a preacher and lecturer.

THE anniversary services in connection with Knox Church, Acton, on Sunday and Monday were successful in every respect. The attendance at each of the services was very large and the proceedings were of a most interesting character throughout. On Sunday morning Rev. Professor MacLaren, D.D., of Knox College, Toronto, preached a very able and lucid sermon upon the words in Acts ix, 15, 16.

MISS MINNIE FRASER, M.D., daughter of the Rev. J. Fraser, Montreal, was given a farewell by the women of Kingston in St. Andrew's Church last night. She has just graduated from the Women's Medical College, and goes to India as a missionary. Rev. J. Mackie, her pastor, paid a high tribute to her womanly qualities and her devotedness in God's service. Other clergymen spoke words of farewell.

THE Port Perry Standard says: The Rev. Mr. McLelland, pastor of the Presbyterian churches, Utica and Ashburn, occupied his own pulpit on Sabbath week and we were all very glad to see him. I doubt if a more popular man can be found in the Presbyterian ministry. Although a severe sufferer from an almost incurable malady he is an exceedingly hard worker and fills his appointments whenever it is at all possible.

THE Truro Guardian says: The Rev. Dr. McCulloch still actively engages in every good word and work. Saturday, March 29, he conducted preparatory communion services at Harmony, and preached and dispensed the communion Sabbath 30th. He also officiated recently at Onslow for Rev. J. H. Chase, M.A., the pastor, who, we regret to say, is laid aside with a bad cold. We think the above record of work for one who is in the fifty-second year of his ministry cannot easily be excelled.

THE Halifax Chronicle says: On two occasions recently the occupants of the manse at Middle Musquodoboit have been taken by pleasant surprise. Representative members of the Middleton section of the congregation presented the pastor, Rev. E. S. Bayne, with an address and a purse of \$70, while the ladies of the Woman's Foreign Missionary Society read an address to Mrs. Bayne, accompanied by a purse of \$30. Wednesday week the Riverside section also expressed their kindly feelings in an address, and presented Mr. and Mrs. Bayne with a purse of \$28. On both occasions the parties spent a very happy time.

THE semi-annual meeting of the Young People's Society of Christian Endeavour in Collingwood was held in the school room of the Presbyterian Church recently, when the following officers were elected for the ensuing six months: W. A. Copeland, president; Miss C. Telfer, 1st vice-president; Miss Nolan, corresponding secretary; Miss Ross, recording secretary; Miss Fraser, treasurer. The following committees were also appointed: Look-out—M. Stephens, A. Ward, M. Ferguson, M. Fraser, M. Blue. Prayer-Meeting—S. Duffy, A. McTaggart, S. Ross, M. Barker, J. Anderson. Social—S. Duffy, M. McEdwards, T. Duffy, M. Cooper, K. Orr, J. F. Stewart. The night of meeting has been changed from Thursday to Friday at half-past seven. All young people are cordially invited to attend.

A SPECIAL meeting of the Presbytery of Winnipeg was held recently in Knox Church for the purpose of taking action in regard to a call which the congregation of the North Church has addressed to the Rev. John Hogg, who has been supplying the pulpit since last summer. The call is signed by seventy-five members and seventy-four adherents, and is accompanied by a guarantee of a stipend amounting to \$1,000, payable monthly, and a rented house until a manse can be built. The call was upheld by Messrs. Fraser and Craig, who declared that it was extremely unanimous and hearty, and that it would be a great disappointment to the congregation if they did not secure Mr. Hogg as their pastor. After a few words from several members of the Presbytery, the call was put into Mr. Hogg's hands, and accepted by him. The induction was appointed to take place on the evening of May 12, at eight o'clock. Rev. David Anderson, of

Springfield, will preach, and Rev. Dr. Duval will address the minister, and Rev. A. B. Baird the people.

THE "At Home" in connection with the anniversary services of King Street Presbyterian Church, London, was held last week in the school room. Rev. W. M. Roger occupied the chair. After opening exercises the chairman gave a brief speech, stating the relation between himself and the congregation as pastor and people to be the result of much unanimous effort. A good musical programme was rendered, the following taking part: Readings, Mr. A. Black; recitation, Mr. Albert Seijohn; solos, Miss E. Marriott, Miss E. Carson, Miss Lillywhite and Mr. W. Corbin; also a flute solo from Mr. Corbin. Rev. Dr. Laing gave an interesting address on the youthful days of Mr. Roger and himself. All those who took part in the evening's entertainment were highly appreciated by the large audience. After refreshments had been served, the chairman made a few remarks, thanking the congregation for the order maintained during the evening and the ladies for their energetic labours to entertain those present. The choir rendered some very appropriate choruses and anthems; after which the gathering was brought to a close with the benediction.

AT the semi-annual meeting of the Foreign Mission Committee of the Presbyterian Church, Western Division, at Knox College last week, the members in attendance were: Rev. Dr. Wardrope, Convener; Principal Grant, Professor MacLaren, Drs. MacVicar, McMullen, Rev. Messrs. Jordan, Burson, Barclay, A. P. McDonald, Ross, Milligan, Fraser, Messrs. Cassels, Jeffrey and Forbes, elders. The Rev. Dr. McTavish, of the Central Presbyterian Church, Toronto, appeared to state that his congregation would support a missionary in India, and nominated Mr. Norman Russell for the work. The committee endorsed the proposal and Mr. Russell will proceed to India. Dr. Buchanan, now in the station at Ujjain, in Central India, was authorized to begin a mission to the Bheels aboriginal hillmen there. Arrangements are in progress for the sending of Miss McKellar, M.D., to one of the stations in Central India. Rev. Mr. Wilkie, who has been collecting subscriptions for the scholarship fund of educational work in India, reported \$682 of subscriptions, and will now begin to raise \$1,000 for books, maps and apparatus for the college in India. From Rev. Dr. McKay, in charge of the Formosa Mission, a letter was read, showing that the mission there is in a flourishing condition, there being 2,338 members, eighty-three elders, seventy-nine deacons and fifty-one native preachers, and 146 baptisms during the year. It was resolved to recommend to the General Assembly that a mission be begun among the Jews. The estimates of the year, amounting to \$85,000, were adopted.

THE half-yearly meeting of the Presbyterian Alliance Commission, Pan-Presbyterian Council as it is commonly called, was held recently in the Scotch Church, West 14th Street, New York. Rev. Dr. T. W. Chambers presided, with Rev. Dr. Waters as Clerk. There were present among others Drs. Hall, Dury, Catell, Taylor, Hamilton and Somerville, of New York; McCosh and Aitken, of Princeton; Reid, of Yonkers; Darby and Vasey from the Cumberland and Southern Churches; Caven, MacVicar, Cochrane, Warden and McNish from Canada, with Elders Brownell and Prime, of New York, and Croil, of Montreal. Dr. Catell, chairman of the Committee on the Bohemian Fund, reported that a considerable amount had been raised since last meeting and a committee was appointed to forward it to the Bohemian churches needing assistance. A committee was also appointed to correspond with the committee in Great Britain, with the view of drafting the programme for the next meeting of the Council, which is to be held in Toronto in 1892. Delegates were appointed to address the different Assemblies, representing the Churches in the Alliance, at their coming meetings in May and June. Dr. Mathews, of London, the general secretary, was present and addressed the Alliance on many important matters affecting its interests. The question of finance was also discussed, and the secretary of the Commission was instructed to write such churches as had not yet forwarded their amounts to the treasurer. It was agreed to hold the next meeting of the Commission on the last Thursday of October in the same place. Rev. Dr. Ormiston, who is on a visit from California, was present for a time at the meeting, and was cordially greeted by his brethren.

THE lecture hall of Erskine Church, Montreal, was packed last week on the occasion of the farewell social tendered to Rev. Louis H. Jordan, M.A., B.D., on his retiring from the pastorate of the church. Mr. A. C. Leslie, president of the Board of Management, occupied the chair, and Rev. Dr. Warden opened the meeting with devotional exercises. Mr. R. S. Weir, organist of the church, directed the musical programme, which was well rendered by Misses Amos Locke, Mrs. McLeod and Messrs. Hutchins, Duquette and Stewart and the choir. The musical programme was divided into two parts between which short addresses were made by representatives of the different church organizations. Mr. Warden King spoke for the trustees, Mr. Rodger for the Missionary Society, Mr. Davis for the Sunday school and Juvenile Society, Mr. R. A. Becket for the Band of Hope, Mr. Lowden for the Society of Christian Endeavour, and Mr. Dunton for the Young People's Association. All the speakers referred to the great assistance rendered to the different organizations by Mr. Jordan, and all united in wishing him Godspeed. Rev. G. Colborne Heine, of Chalmers Presbyterian Church, Montreal, was called on, and referred to the old college days spent by him with Mr. Jordan at Edinburgh, and to their re-association in the Presbyterian ministry in Montreal. The speaker referred to the bridal appearance given to the hall by the floral decorations, and closed his remarks by regretting that Mr. Jordan was leaving Montreal without having taken someone to share in his joys and sorrows. Dr. Warden made a short address on behalf of the Session of the church, and referred to the pastorate of Mr. Jordan as being that of a Christian gentleman. In all his associations, private and public, as a pastor and a citizen, his actions were those of a gentleman. He spoke of the pleasant relations which had always existed between the Session of the church and Mr. Jordan. He called on Miss Ritchie to read an address, which was presented to Mr. Jordan, accompanied by a gold watch, chain and pencil case. Mr. Jordan replied in feeling terms, referring to his relations to each of the organizations represented by the previous speakers. He regretted the severing of those pleasant and profitable ties, and closed by expressing his gratitude to the congregation, whose kindness had continued to the last. The musical programme was continued, after which refreshments were served.

THE services in Erskine Church on Sabbath week were very largely attended, especially the one in the evening. The occasion was specially notable from the fact that it was the anniversary of the church, and that the sermons preached marked the close of the Rev. L. H. Jordan's pastorate in Montreal. In honour of the occasion the pulpit, communion table, choir stalls, etc., were prettily decorated with a wealth of potted plants, smilax and flowers, whilst on each side of the pulpit was a shield, one bearing the figures 1885 and the other 1890, marking Rev. Mr. Jordan's acceptance and resignation respectively of the pastorate of the church, a brilliant crimson background clearly setting forth the white numerals. Appropriate anthems were rendered at both the morning and evening services, the choir fully maintaining their reputation for this class of music. At the morning service Mr. Jordan took for his text Numbers xvii. 6, and Joel i. 3, and based an historical discourse, in which he assigned to Ebenezer Erskine his place in the progress of modern Church history. He showed that from the Established Church of Scotland, founded in 1560, there sprung the Secession Church in 1740, the Burghers and anti-Burghers in 1747, the Relief Church in 1761, the United Secession Church in 1820, the Free Church in 1843, the United Presbyterian Church in 1847, and the Presbyterian Church in

Canada in 1875. The preacher then dealt with the chief events in the life of Ebenezer Erskine from his birth at Dryburgh in 1680 to his death at Stirling in 1754. In the afternoon the pastor bade goodbye to the Sunday school children, and in the evening he undertook the more formidable duty of speaking tender words of farewell to the members of the congregation.—Selecting for his text 2 Corinthians xii. 11, "Finally, brethren, farewell." What he said that evening would be spoken in the familiar manner of an address, in which a man was accustomed to speak as a friend talking to a friend. Alluding to the fact of his resignation of Erskine Church, he wished the congregation to believe that such resignation had not been pressed in any light spirit but only after very, very careful consideration and in the light of a distinct and complete conviction. Having spoken of the sacred ties which bound a pastor to his congregation, he spoke a few words to those still living who were members of the Church when he assumed the pastorate. He earnestly exhorted them to "contend for the faith once delivered to the saints" and, though sometimes weary in their labour of love and sometimes misunderstood, let them be steadfast, immovable, for their labour would not be in vain. To the other members of the congregation he spoke words of encouragement and counselled them as to their future course in life. And though the moment had now come when the last word must be spoken he had every hope they would meet oftentimes in the future in the flesh, as he was quite sure they would all meet before very long in the home over yonder. In the words of another, commending his people to God, he handed them in love and faith to God who was able to build them up and to give them an inheritance among those who were sanctified. At the close of the discourse, during the delivery of which many were visibly affected at the thought of parting from one who has won in a very high degree their esteem and affection, the hymn, "God be with you till we meet again," was feelingly sung by the choir, after which the congregation joined in singing the parting hymn, "O, Saviour, bless us ere we go." The benediction was then pronounced and a most impressive service was at an end.

PRESBYTERY OF LONDON.—This Presbytery held its quarterly meeting on March 11. Mr. J. E. Hamilton was elected Moderator for the next six months. Mr. McGillivray's resignation already laid on the table was considered; and after hearing commissioners from the congregation of St. James' Church, reluctantly accepted. Mr. Sawers, Westminster, was appointed to declare the church vacant on March 30, and act thereafter as Moderator of Session. The following commissioners were appointed to the General Assembly: Messrs. George Sutherland, W. M. Roger, J. Ballantyne, J. B. Hamilton, W. Galloway, J. A. Brown, E. H. Sawers and Dugald Currie, ministers; and Messrs. Colin Campbell, D. G. McKenzie, A. McPherson, R. T. McMillan, J. W. Robson, F. Cheeseboro, D. A. Campbell and John McMaster, elders. Mr. Francis declined to favour the further prosecution of a call moderated in his favour at Inverkip, and sustained by Paris Presbytery. The Paris Presbytery were advised of this decision. The deputations that had visited the following aid-receiving congregations: Kintore, Port Stanley, Wardsville and Newbury, London East, Aylmer and Springfield, North Delaware and Caradoc—reported. The reports were received. The following session records were examined and attested: London East, Aylmer, New Glasgow and Melbourne. The following minute was given in connection with the resignation of Mr. McGillivray: The Presbytery in accepting the resignation of their brother, the Rev. Daniel McGillivray, B.A., desire to express deep regret at his removal, and take this opportunity of recording their high appreciation of his many good qualities and of the faithful work done by him in the congregation to which he has ministered for the past eight years. They are gratified to learn from the congregation's representatives that the kindest feelings have always existed between him and his people. They note with pleasure the substantial progress made by St. James' Church during his pastorate, and they assure him that their best wishes and earnest prayers for his future success in the Master's work follow him. The minute was received and adopted. Mr. Henderson gave in the Home Mission report for the past half year. The amounts of supplement for the aid-receiving congregations requested by the Convener were approved by the Presbytery and authority was given to apply to the Augmentation and Home Mission Committee for the same. Leave was granted to Mr. Ball to moderate in a call at Ailsa Craig and Carlisle, similar power was given Mr. Henderson in connection with Park Avenue Presbyterian Church. Movements in the way of working up mission stations by St. Thomas and North Westminster were approved by the Presbytery. Mr. Sutherland gave in the following minute in connection with the death of Dr. Archibald which was adopted: The Presbytery desire to record their profound sorrow and their sense of the loss to the Presbyterian Church in Canada in the early removal by death of the Rev. F. W. Archibald, Ph.D., late minister of Knox Church, St. Thomas, who died at Toronto on November 17 last. Dr. Archibald, during his brief ministry in St. Thomas, won the respect and affection of the congregation and community generally by his humble, modest and gentlemanly bearing, and more especially of the more discerning by his lucid, simple, yet scholarly, exposition of divine truth. By all his brethren in the Presbytery, who had to any considerable extent become acquainted with him, he was specially beloved. As a man Dr. Archibald was unassuming, affable and kind. His scholarship was of a very high order, practically manifesting itself in a simplicity of style, characteristic mainly of those who fully grasp their subject. His preaching was eminently practical, while a vein of pious earnestness pervaded it all. As a pastor he never forgot that he was an ambassador of Christ. In his intercourse with the people he combined the ease and freedom of a friend with the becoming dignity of a minister of the Gospel. His attendance on the Courts of the Church was a conscientious carrying out of his ordination vows, while his readiness to take part in the work of the Church—so far as his physical strength permitted—evinced his loyalty to the divine Master. Scarcely has it been our privilege to see such mental endowments, literary attainments, human virtues and divine graces combined and displayed in such pleasing harmony. He was assuredly a plant of the heavenly Father's planting, destined to diffuse its fragrance for a little in God's vineyard on earth, but soon to be transplanted into the paradise above. His short career and work on earth are now over; his virtues and graces we were privileged to see and know that we might admire and copy them. The Presbytery would also extend to Mrs. Archibald, widow of the deceased, their warmest sympathy in her severe affliction, praying that the God of all grace "who comforteth those that are cast down" may support and comfort her with the consolations of the Spirit, which are neither few nor small.—GEORGE SUTHERLAND, Pres. Clerk.

PRESBYTERY OF MINNEDOSA.—This Presbytery met at Barthelemy on Wednesday, the 30th day of April, for the transaction of its regular business. There were present Messrs. McArthur, McEwan, Stalker, Hodnett, Halliday, Murray and Robertson. The minutes of the previous meeting were read and sustained. The remits from the General Assembly were handed over to a committee for consideration. Their report became the finding of the Presbytery, and is as follows: (1) That the representative to the General Assembly be reduced from one-fourth to one-sixth of the ministers of the Church. (2) That the appointment of a Sunday school secretary in the judgment of this Presbytery is premature. (3) That connection with the Aged and Infirm Ministers' Fund be not obligatory. Notices of application to the General Assembly for the reception of ministers were read. The Presbytery of St. John also gave notice that they would take on trial for license A. F. Johnston, Wm. Murchie, M. J. McLeod, James T. McLean, Princeton; and M. G. Allison,

New York. Anent the latter notice the following motion by Dr. Robertson, seconded by Mr. Stalker, was passed: That the Presbytery respectfully call the attention of the Presbytery of St. John to the law of the Church anent the course to be followed in licensing students, and would inform the Presbytery of St. John that this Presbytery objects to the students named being taken on trial for license without the authority of Synod or General Assembly. An application for a grant from the Church and Mission Building Fund to aid in the erection of a church at Oakdale was recommended to the favourable consideration of the Board. Another application for a loan to assist in erecting a manse at Shanks was informally presented by Dr. Robertson. It was agreed to leave the matter in the hands of the Home Mission Committee of the Presbytery with the recommendation that they advise with the congregation anent the site of manse and style of building. Mr. Stalker reported for the deputation formally appointed to visit Strathclair; that the deputation had met with the people of the various stations, had secured more amicable relations between the field and the Presbytery, and expressed hopefulness for the future of the field. The report was received and adopted, and the committee tendered the special thanks of the Presbytery for their diligence. The resignation of Mr. Hargrave of the charge of Rosedale was again taken up, and after consideration was accepted to take effect after the 18th day of May, and it was agreed that Dr. Robertson visit the field, preaching on May 25, and declaring the charge vacant. Mr. Stalker was appointed to represent the Minnedosa Presbytery on the Synod's standing Committee on Bills and Overtures. Dr. Robertson reported on behalf of the deputation to Binscarth and Silver Creek. Delegates from the different stations affected by the rearrangement of the fields were heard, and the whole matter referred to the Home Mission Committee. On Wednesday evening the congregation was largely represented. Dr. Robertson delivered an address on Home Missions, followed by Mr. Stalker on the same subject. Mr. McArthur spoke in the interests of Manitoba College. The addresses were interspersed with singing and a profitable evening spent. The Home Mission report was received and adopted, dealing principally with the rearrangement of fields—1. Minniska, Millwood, Russell and Smith's be grouped together into one field; 2. Binscarth, Silver Creek and Seaburn; 3. Rossburn, Perth and The Valley; 4. Shoal Lake, Culross, Oakburn with two points south and south-east; 5. That a station be opened up west of Birtle and worked in connection with that congregation; 6. Shellmouth, Castleberry, Tummell and Assissippi; 7. Bridge Creek, Glendale and Murchison. The following were appointed to represent the Presbytery at the General Assembly: Messrs. Hodnett, Stalker and Colter, ministers; Colin McDougall, St. Thomas, Ont., Dr. McDonald, of Hamilton, Ont., and Wm. Boulton, of Demorestville, Ont., elders. The Clerk was instructed to cite Gladstone congregation to appear in their interests at Portage la Prairie on May 23, and state their objections, if they have any, to the translation of their pastor, Mr. Stalker, to the Presbytery of Brandon, a call having been presented by the congregation of Carberry. Thursday evening's sederunt was taken up with the discussion of the Sabbath school work in which Messrs. Sutherland, Stalker, Murray, Hodnett, Robertson and McEwan took part. It was then agreed that Mr. Sutherland be appointed to work during the summer months in the interests of the Sabbath schools; that after he visits the districts within this Presbytery he be certified to any other Presbytery that may desire his services; that he receive twenty-five dollars per month as arranged by Dr. Robertson, and that congregations be requested to take up collections to further assist in Mr. Sutherland's support. A committee consisting of the Moderator, Clerk, Messrs. Stalker and Hodnett, was appointed to draw up a memorial to the Synod urging that every effort be put forth to induce the Indian department to purchase the school building at Birtle for an industrial school for Indians. Mr. McArthur brought up the matter of prosecuting mission work more vigorously on the Rossburn and Lizard Point reserve, and instructions were given to memorialize the Synod on this subject. The necessity of a manse at Beulah was referred to also; and Mr. McArthur was instructed to appear before the Synod's Finance Mission Committee, making application for a grant from its funds to aid in the erection of such manse, and that this Presbytery favour such application. The thanks of the Presbytery were tendered the friends in Binscarth for their hospitality and the Presbytery then adjourned to meet at Neepawa on Wednesday, the 23rd day of July, at two o'clock in the afternoon.—S. C. MURRAY, *Pres. Clerk.*

PRESBYTERY OF BRANDON.—This Presbytery met in Brandon on the 21st ult., Rev. A. McTavish, Moderator *pro tem.* Mr. Shearer intimated that he could not attend the meeting of the General Assembly, whereupon his resignation was accepted and Mr. Wright appointed in his place. It was agreed on motion of Mr. Rumball, duly seconded, that Messrs. McTavish, Wright and Hodges be a committee to draft a suitable minute anent the bereavement sustained by Mr. T. C. Court, a member of the Presbytery. Mr. Urquhart intimated that he had moderated in a call at Strathene, and that it had come out unanimously in favour of Mr. T. R. Shearer, B. A. It was signed by seventy-eight members, eighty-five adherents, and was accompanied by a guarantee of stipend amounting to \$650 per annum. Messrs. Stewart and Bertram, commissioners of the congregation, were then heard. On motion of Mr. Wright, duly seconded and agreed to, the call was sustained as a regular Gospel call, and placed in the hands of Mr. Shearer, who, being present, signified his acceptance of the same. The Presbytery resolved to meet at East Brandon on June 3rd, for the induction of Mr. Shearer; that Mr. Haig the Moderator preside, that Mr. Rumball preach, that Mr. Urquhart address the minister and Mr. McTavish the people. Mr. Court reported that he had moderated in a call at Carberry on the 31st of March and that it had resulted unanimously in favour of Rev. D. Stalker, of Gladstone. It was signed by fifty-six members and fifty-four adherents and was accompanied by a guarantee of an annual stipend of \$1000, to be paid quarterly. It was agreed to sustain the call as a regular Gospel call and to forward it with relative documents to the Minnedosa Presbytery. Messrs. P. Wright, B. D., and M. C. Rumball, B. A., were appointed commissioners to prosecute the call before the Minnedosa Presbytery. Applications to receive ministers from other churches were read, wherein it appeared that the Presbytery of Owen Sound intended asking the General Assembly at its next meeting to receive Rev. Alex. Magee, B. A., late of the Presbytery of Dublin, Ireland; the Presbytery of Kingston, Rev. E. W. Florence of the American Presbyterian Church; the Presbytery of Prince Edward Island, the Rev. John Sutherland, of Sydney, Presbytery, New South Wales; and the Presbytery of Peterborough, the Rev. A. Dowsley, B. A., late missionary in connection with the Church of Scotland, and the Rev. B. Caulfield Jones, of the American Presbyterian Church. A card from the Clerk of the St. John Presbytery was also read intimating that Rev. T. F. Fullerton had presented commission from the colonial committee, Church of Scotland, which commission had been forwarded to the clerk of the General Assembly as ground of admission as minister of our Church; also that the Presbytery would take on trial for license: Messrs. A. F. Johnston; William Murchie, M. J. McLeod and James T. McLean, Princeton, and M. G. Allison, New York. The next order of business and being the reception of reports from standing committees, Mr. D. H. Hodges read the report on Sabbath schools. On motion of Mr. Rumball this was received and the Convener thanked for his diligence. Mr. Rowand submitted the report on finance and statistics by which it appeared that the membership of the Church within the bound of the Presbytery had been considerably increased during the year and that the contributions to the schemes of the Church were larger than on any previous year. This report was also received and a vote of thanks given to the Convener. The temperance report was submitted by Mr. Wright. On motion of Mr. Rowand this was received and

recommendations thereof adopted and the thanks of the court tendered Mr. Wright for his diligence. The recommendations embodied in the report were of a strong character and the adoption of them indicated a very advanced sentiment on the temperance question within the Brandon Presbytery. A resolution of condolence with Mr. T. C. Court was then adopted, expressing the sincerest sympathy with him in the sore bereavement he has sustained in the loss of his wife. On motion of Mr. Rowand, duly seconded, it was agreed that the Sabbath Observance Committee be instructed to answer the questions sent down by Assembly and forward the same to the Synodical Convener. On motion of Mr. Wright, the Clerk was instructed to correspond with the Conveners of the committees on systematic beneficence, and state of religion and secure the reports on those subjects which had not been sent in; and that Messrs. Wright, Rumball, W. L. H. Rowand, and W. W. Miller be a committee to receive and consider the same and forward to the proper destination. The next regular meeting of the Presbytery is to be held in Portage la Prairie on the third Monday in July at 3 p.m.—WM. L. H. ROWAND, *Pres. Clerk.*

MORRIN COLLEGE.

The following is the list of students of Morrin College who passed the B. A. graduation and intermediate examinations of McGill University, with which the Quebec College is affiliated. The successful competitors are classified, according to their standing, as 1st, 2nd and 3rd class.

For degree of B. A.—Greek—1st, Craig. Latin—1st, Brodie; 2nd, DesBrisay, Craig, Anderson. Mechanics and Hydrostatics—2nd, Craig, Brodie; 3rd, McCullough, DesBrisay, Anderson. Astronomy and Optics—1st, Brodie; 2nd, DesBrisay; 3rd, Anderson, McCullough. Moral Philosophy—1st, Brodie; 2nd, DesBrisay; 3rd, Anderson, Craig (equal). History, etc.—1st, Brodie; 2nd, DesBrisay, Anderson; 3rd, McCullough. French—2nd, Brodie, DesBrisay; 3rd, Anderson. Hebrew—1st, Craig; 2nd, McCullough.

Intermediate.—Greek—2nd, Drum, Sloane; 3rd, McHarg, Tanner, Logie. Latin—2nd, Drum, Sloane, Logie; 3rd, McHarg, Tanner. Latin Prose Composition—2nd, Drum, Logie, Sloane; 3rd, McHarg, Tanner. Trigonometry and Algebra—3rd, Drum, Sloane, Tanner, McHarg. Geometry, etc.—1st, Drum; 2nd, Logie; 3rd, Sloane, McHarg, Tanner. Logic—1st, Drum; 3rd, McHarg, Tanner (equal), Sloane, Logie. English Literature and History—1st, Drum; 2nd, McHarg, Logie; 3rd, Sloane, Tanner. French—1st, Drum; 2nd, McHarg; 3rd, Sloane. Hebrew—2nd, Logie; 3rd, Tanner. Some of the above subjects are optional.

In addition to the above list of students in Arts, three gentlemen passed the necessary examinations completing a three years' course in the higher department of theology, viz.:—Messrs. G. H. Smith, B. A., Adam Robertson, B. A., and S. Macdonald. The Presbytery of Quebec, having satisfied themselves of their attainments as suitable for the ministry, held a special meeting in Morrin College Convocation Hall on Wednesday evening, when Messrs. Smith and Robertson were formally licensed as preachers of the Gospel, Mr. Macdonald preferring to postpone his license till autumn. The proceedings attracted a large audience and were most solemn and impressive. The Rev. A. T. Love occupied the chair as Moderator, and put the appointed questions to the candidates. Satisfactory replies being received, the Rev. Dr. Clark engaged in prayer for Divine blessing, and Mr. Love in the name of the Presbytery and by authority of the head of the Church, formally licensed the candidates as preachers of the Gospel.

Professor Macadam was then called upon to counsel the new licentiates. At the close of an eloquent and sympathetic address he made the following remarks, which may have a special interest for many of our readers, on the work of Morrin College. As this is the last public meeting of an educational character likely to be held within these walls this session, it may not be inappropriate to add a few remarks on our work. One part of it is represented by the interesting and impressive service we have this evening witnessed in the licensing of two of the students of the higher department of Theology as preachers of the Gospel. The efficiency of the work of that department was very severely tested yesterday in the prolonged examination to which these gentlemen were subjected by examiners, several of whom have no superiors in Canada in these respective subjects. I am happy to say, on the strength of a very large experience of examining students in Scotland and in this country, that our men acquitted themselves as well as the majority of those I have elsewhere seen examined. From what I know of them personally I have no doubt that these three gentlemen will prove themselves effective and acceptable ministers. It may be that though they leave our hands for the present they may return at a future time to receive the degrees of B. D., or the higher honour of D. D., which the Faculty of this college is empowered by law to confer. Passing to the other department of the work of the college, the audience is no doubt aware that it embraces the full course in arts necessary to qualify for the degrees of B. A. and M. A. The value of degrees conferred by the smaller colleges has sometimes been depreciated, and often with justice; but in the case of this institution such objections do not hold good, because in virtue of our affiliation with the great McGill University of Montreal, our students do the same work, pass the identical examinations on papers set for the two institutions by joint examiners of McGill and Morrin, and receive their graduation diploma signed by the authorities of McGill University and the distinguished head of this college. I am happy to state that our men have taken an excellent place alongside the men of that great seat of learning.

After stating these results it is scarcely necessary to point out to the English-speaking people of this part of the province and especially the citizens of Quebec, the importance of having at their own doors, in this ancient and historic capital, an institution such as Morrin College affording the full advantage of a thorough University curriculum. It is, however, of some moment to call attention to this at the present time when our Legislature has at last by passing the B. A. Act removed a monstrous anomaly, and a glaring injustice to the English-speaking universities. The result is that the diploma of Morrin College is now recognized as qualifying for the study of law and medicine. This must largely add to the usefulness of our College and to its claims upon the city of Quebec and neighbourhood.

There is one feature of our college work of which a portion of the public may not be aware. Not only have we students of all denominations but we afford special facilities for the full university education of women. Morrin College has on its roll of B. A. a number of ladies, and an increasing number are attending its classes. The professor can testify that these can well hold their own with students of the other sex, and these latter will not be slow either in truth or chivalry to acknowledge this. The capacity of women for university studies has in the past few days received a striking exemplification in the fact that of the five medals offered at McGill have been won by women. As examiner in philosophy I have the pleasure of reading the papers of two of these, and not only the pleasure but the duty of helping to place one of these at the very top of the list of competitors, and another within a few marks of her. It is a great pleasure to the authorities and professors of Morrin College to have it in their power to offer the cultured young ladies of Quebec the opportunity of intellectual development afforded by the B. A. course, and the tendency of public opinion in these days will doubtless add increasingly to the number of our young lady undergraduates. After some further remarks the meeting was closed with the benediction.

British and Foreign.

MR. STANLEY is to lecture in Edinburgh and Glasgow about the end of May.

MR. J. T. LEVENS, M. A., has been appointed assistant to Dr. McCaw, of Jersey.

PROF. MAX MULLER has been elected Gifford lecturer at Glasgow for another two years.

AT the annual soiree of Melrose congregation one of the addresses was delivered by Miss Clephane.

THE Dean of Windsor's biography of Archbishop Tait, his father-in-law, will be published in the autumn.

THE Rev. A. B. Connel, M. A., of Lochee, has received the degree of D. D., from St. Andrew's University.

THE Good Templars of the world, according to the latest summing up, number 611,024 in 13,208 branches.

THE Prussian Minister at Rome is not to be accredited to the Vatican as representative of the German empire.

THE lectures on "The History of the Reformation" by the late Rev. Aubrey Moore are about to be published.

CULTS congregation is the second in Aberdeen Presbytery to introduce an organ, Queen's Cross having been first.

THE Greek Church is making more progress in Japan than the Roman Catholic, and its teaching is of a more evangelical type.

ST. CUTHBERT'S congregation, Edinburgh, has rented the Synod Hall for Sunday services during the rebuilding of their church.

SINCE 1847 the thirty-eight schools established by the Irish General Assembly in Connaught have trained upwards of 40,000 children.

THE late Sir James Tyler has bequeathed \$220,000 to the London Missionary Society and a similar sum, it is said, to the Bible Society.

THE Rev. J. C. Meiklejohn, senior pastor, laid the foundation-stone of the new U. P. church at Chapelknowe, Half-Morton, Dumfriesshire.

ST. ANDREW'S University has abandoned its proposed summer session for women in consequence of the requisite number not having turned up.

ELGIN and Inverness U. P. Presbytery have agreed to overture the Synod to consider the methods and matter of teaching in the theological hall.

THE London magistrates hold different opinions as to the legality of Salvation Army street bands, and a test case will be tried before a superior court.

A COPY of Dr. Pierson's "Crisis of Missions" has been presented to each of the students in attendance during last session at the Scotch divinity halls.

BARON HIRSCH, of Paris, who has made an enormous fortune in the Russian oil-fields, is devoting \$120,000 to the building in America of cheap lodging-houses for poor Hebrews.

THE congregation of Pitt Street Church, Sydney, N. S. W., has sent a pressing invitation to Mr. Berry, of Wolverhampton, who was thought of as successor to Henry Ward Beecher.

DR. PHILIP SCHAFF, accompanied by his wife and daughter, are making a visit to Nice before going to Rome, where he intends to spend several months in study in the Vatican library.

MISS MARY CROMBIE, Dollar, is about to hand over the library of her brother, the late Professor Crombie, to St. Andrew's University for the use primarily of the divinity students.

IN Manchester Presbytery instrumental bands in connection with Sunday schools for keeping the elder boys together during the week were defended by Dr. Grosart and other ministers.

IN the Nile valley, between Alexandria and the first cataract, there are no fewer than seventy-nine mission stations and seventy Sabbath schools, the latter containing upwards of 4,000 scholars.

THE Rev. A. W. Prautch, the presiding genius at the stall of the Tract and Book Society in the Bombay Exhibition, did a large trade in pies and pice, interspersing his sales with straight Gospel talk to his customers.

OVERTURES will be presented from several Presbyteries to the English Presbyterian Synod asking that ministers of all the churches in the Presbyterian Alliance be declared eligible for charges in that Church.

THE Russians consume more intoxicating liquors than any other people on the globe. There are 2,331 whiskey distilleries in Russia, and the annual consumption of spirits is thirty-two litres per head of the population.

AT the meeting of the Synod at Liverpool an increase of nearly 1,000 members will be reported; the revenue shows an encouraging advance whilst there has been a reduction of \$50,000 in church debts during the past year.

THE Christian churches in Japan now number 274, of which 153 are self-supporting. The accessions to the membership last year numbered 5,542, and the total is now 31,181. The missionaries, including their wives, number 527.

THE present King of Dahomey was educated in Paris, and was therefore supposed to have been civilized; but since his return to Africa he has distinguished himself by an unusually rigid adherence to the barbarous customs of his ancestors.

THE anti-tithe agitation in Wales shows no signs of abatement. An auctioneer, who recently attempted to sell at various farms where he had previously distrained, was followed by a great crowd of men and women, beating tin buckets and blowing horns.

THE late Miss Paul, of Ayr, has bequeathed over \$7,000 to religious and charitable purposes; \$2,000 to schemes of the church; \$500 each to the Moravian and Wesleyan Missionary Societies; \$500 for Zenana work at Lucknow, and \$250 to the Waldensian Mission.

AN Austrian soldier, once eminent as General Shoenborn, has been made a cardinal. He was engaged in the mortal struggle at Sadowa, and was one of the only two officers of his regiment who survived. Then he became a priest, and ultimately Archbishop of Prague.

THE Rev. Thomas Armstrong, one of the brethren who ordained Dr. John Hall, of New York, to the ministry, has for many years done a splendid work in Connaught as the head of the orphanage and refuge-home at Ballina, where about fifty boys and girls are maintained until they are fitted for some business.

DR. PENTECOST'S meetings in Aberdeen recently were opened with an address on Sabbath morning to Christian workers. At night the music hall was crowded, and the evening meetings continued to attract large congregations during the week, while every afternoon a Bible reading was conducted in the Free West Church. Principal Brown and many other ministers of different denominations attended.

THE Belleville Business College, Belleville, has issued a very neat circular giving full particulars of the complete and comprehensive commercial training imparted in that established and reputable institution.

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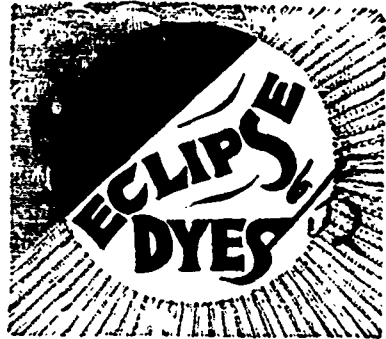
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The value of a Food like this to INVALIDS, DYSPEPTICS, and all needing Strong Nourishment in an easily digested form, must be apparent.

HOUSEHOLD HINTS

CODFISH.—Cut in tiny pieces a piece of codfish, and pour over it boiling water, to freshen it; pour off the water, add some cream. This is nice poured over the toast.

BROILED MUTTON CHOPS.—Cut the steaks, season with pepper and salt. Broil on hot coals, baste with butter and sprinkle with grated bread-crumbs. Serve with stewed onions.

OMELET.—Allow a tea-cup of milk to three eggs; beat the whites and yolks separately; add the milk and a little salt, pour into a buttered frying-pan, and cook very slowly until the egg is set.

BOUILLON.—Five pounds of juicy beef cut out in small pieces, and simmered slowly for two and one-half hours, in two quarts of water. Remove every bit of fat, strain through a cloth, season with salt, no pepper.

MUCILAGE.—Two tablespoonsful laundry starch, one tablespoonful gum arabic dissolved in hot water; mix, adding three drops of clove oil to prevent discoloration. There are sufficient ingredients for a bowl full of mucilage.

CHOCOLATE JELLY.—Four small cakes of chocolate grated and one and a half pints of milk boiled together. Then add sugar and vanilla to taste, and one box of gelatine dissolved in a little water. Boil all together for a few minutes then set away to cool.

SEA MOSS BLANC-MANGE.—Wash thoroughly a cup of Irish moss. Put a quart of milk in a farina-kettle, and add the moss: when the milk is well thickened, strain and cool. It can be served with powdered sugar, or sugar, cream and a bit of fruit jelly. This will be found nutritious, and acceptable to the most sensitive stomach.

MUSHROOM SAUCE.—Put a tablespoonful of butter in a frying-pan and let it brown, add a tablespoonful of flour and brown again, add a half-pint of stock, stir continually until it boils, strain, add a tablespoonful of mushroom catsup, and a half can of mushrooms; simmer gently for five minutes, add a palatable seasoning of salt and pepper, and pour it over the broiled steak.

A GOOD SALAD DRESSING.—Yolks of two eggs beaten thoroughly, one level teaspoonful of salt, one half teaspoon of pepper, two teaspoonful of white sugar, two of made mustard, one tablespoonful butter. Stir into the mixture four tablespoonful best vinegar, put dressing in a bowl, set in a kettle of hot water, and stir constantly till it thickens; set away, and when cool it is ready for use.

FRENCH TOAST.—This is nice for breakfast or tea, and is a good way to utilize baker's bread that is a few days old. Beat two eggs very light, and stir with them one pint of sweet milk. Slice bread and dip each piece in the milk and eggs, allowing it to remain long enough to be thoroughly moistened, but not soft enough to fall to pieces. Fry in hot, fresh suet until it is a delicate brown. Some prefer a little sugar sprinkled over it, some find bits of jelly a pleasant addition, and others prefer it without either.

MACARONI WITH CHEESE.—Break the macaroni into short pieces, and put it into a saucepan full of boiling water to which a little salt has been added, and leave it to cook until tender. Take it out and steam: have ready a flat pie-dish well buttered, and with this put a layer of macaroni, then a layer of grated cheese, and upon the cheese small pieces of butter; repeat the layer of macaroni and cheese till the dish is filled, finishing with the cheese. Put a little melted butter on the top, and bake a golden brown in a moderate oven.

HEALTH HINTS.

LIME WATER FOR BURNS.—The readiest and most useful remedy for scalds and burns is an embrocation of lime water and linseed oil. These simple agents combined form a thick, cream-like substance, which effectually excludes the air from the injured parts and allays the inflammation almost instantly. The mixture may be procured in the drug stores, but if not thus accessible, slack a lump of quick-lime in water, and as soon as the water is clear mix it with the oil and shake well. If the case is urgent use boiling water over the lime, and it will become clear in five minutes. The preparation may be kept ready bottled in the house, and it will be as good six months old as when first made.

CARING FOR A COLD.—Always treat a common cold with great respect. Ninety-nine times out of a hundred it will get well anyway; but the hundredth cold, if neglected, may lead to bronchitis, pneumonia or consumption. It is best to take no such chances. A gargle of salt and water used before retiring will strengthen the throat and keep off bronchial attacks. If the throat is inflamed and there are no white spots to be seen, use the following: One ounce each of chloride of potassa, borax and sugar. Dissolve one third of this in one quart of water and gargle the throat frequently. In fevers one blanket is enough for warmth, since it is an old axiom that people with fevers cannot take cold; but there should always be a store of soft woollen covers close at hand, and, if possible, an eider-down quilt—for there is no knowing the hour when the temperature will fall, or when a collapse will occur, and in either case you need instantly all the artificial heat you can supply.

VALUE OF THE FLESH-BRUSH. It is well-known that muscles put to any unusual or severe strain are likely to suffer lameness and soreness. Sometimes this paves the way for rheumatism. A brisk rubbing of the parts that have been overworked will save subsequent lameness. If the lower limbs are treated in this way after an unusual and fatiguing walk and naturally expected lameness will be quite sure to be missed the following day. Those who find it difficult to get to sleep at night should try the experiment of giving the body a brisk and thorough rubbing just before retiring, using the palm of the hands or a moderately stiff towel, or a flesh brush, while the effect in freeing the pores of the skin from deleterious matter would be beneficial to the general health. With babies, a gentle but thorough rubbing of the whole body with the hands at night not only quiets the nerves and renders the little ones generally comfortable, but induces refreshing sleep. This is a fact with which many mothers are unfamiliar, but which, if followed, would add much to the comfort and well being both of themselves and their children. Harsh or long-continued friction is to be avoided, since this would irritate the skin and cause discomfort. To assist in freeing the pores of their impurities, a gentle pressure or kneading of the surface of the body is beneficial for those who are somewhat advanced in years.

ABOUT FILTERS.—Dr. Currier of New York, has recently devoted considerable attention to the investigation of filters and all other means employed for the purification of drinking water. In a paper upon the subject, published in the *Medical News*, he summarizes some of the results of the investigations as follows: Boiling sterilizes water, and within thirty minutes will have killed harmful bacteria. Drugs and other agents acting chemically, if used in amounts which are commonly safe, do not sterilize water, the prolonged heat which water undergoes in the usual process of distillation destroys all germs which may be in the water undergoing the process. Ordinarily, filters, even if satisfactory as strainers, fail to remove all bacteria from drinking water. So far from lessening the number in the original water the filtering substance may allow a more rapid multiplication than these micro-organisms would ordinarily undergo in the unfiltered water on standing; and the germs of disease, even if held back by the filtering substance, may be harbored in all filters. The finer the substance through which the water passes, and the lower the pressure, the more perfect is the action of the filter in holding back the bacteria. Of all substances thus far furnished for domestic filters, porous re-baked porcelain, carefully selected, has been found to be the best.

HOME SEEKERS' EXCURSIONS.

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

An Old Friend in a New Dress.



Absolutely the Best.

All the ingredients used are pure and wholesome, and are published on every label. One Trial Proves its Superiority.

POISONOUS DRAPERY.—Cretones of the cheaper grades, which are often used in decorating rooms, are often more dangerous from arsenical poisons than green wall paper. Out of forty-four samples recently examined in London, none were free from arsenic, three had only faint traces of it, twenty one had larger traces, eleven were classed as very bad, and nine were called distinctly dangerous. One specimen yielded nineteen and one-half grains of white arsenic to the square yard. The greens and blues were the least harmful, while reds, browns and blacks were heavily loaded with poison.

TO GET A CINDER OUT OF THE EYE.—A writer in a medical journal gives the following directions for getting cinders out of the eye, and it is worth trying: Nine persons out of every ten with a cinder or any foreign substance in the eye will instantly begin to rub the eye with one hand while hunting for their handkerchief with the other. They may, and sometimes do, remove the offending cinder, but more frequently they rub till the eye becomes inflamed, bind a handkerchief around the head, and go to bed. This is all wrong. The better way is not to rub the eye with the cinder in at all, but rub the other as vigorously as you like. A few years since I was riding on the engine of the fast express from Binghampton to Corning. The engineer, an old school-mate of mine, threw open the front window, and I caught a cinder that gave me the most excruciating pain. I began to rub the eye with both hands. "Let the eye alone and rub the other eye" (this from the engineer). I thought he was chaffing me, and worked the harder. "I know you doctors think you know it all, but if you will let that eye alone and rub the other one, the cinder will be out in two minutes," persisted the engineer. I began to rub the other one, and soon I felt the cinder down near the inner canthus, and made ready to take it out. "Let it alone and keep at the well eye shouted the doctor *pro tem*. I did so for a minute longer, and, looking in a small glass he gave me, I found the offender on my cheek. Since then I have tried it many times, and have advised many others, and I have never known it to fail in one instance (unless it was as sharp as a piece of steel, or something that cut into the ball and required an operation to remove it). Why it is so I do not know. But that it is so I do know, and that one may be saved much suffering if he will let the injured eye alone and rub the well one. Try it.

THE RICH MAN'S DELIGHT AND THE POOR MAN'S JOY.

within the reach of all, Imperial Cream Tartar Baking Powder.

RÉCAMIER SARSAPARILLA.



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

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

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

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

Success beyond all comparison has attended its presentation wherever it has been introduced, placing it above and beyond all others of like description in the world.

PRICE \$1.00 PER BOTTLE.

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THE ONLY APPLIANCES

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A New Lease of Life, A Cure Without Medicine.

All Diseases are Cured by our Medicated Electric Belt and Appliances. On the principle that Electricity is Life, our appliances are brought directly into contact with the diseased part. They act as perfect absorbents, by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

ANOTHER NEW LIST OF HOME REFERENCES:

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

"Your Belt and Suspensory have cured me of impotency," writes G. A. "I would not be without your Belt and Suspensory for \$50" writes J. McE. Says S. M. C. "For general debility your Belt and Suspensory are cheap at any price." H. S. Fleetwood, a wreck mentally and physical'y, cause nightly emissions, perfectly cured. Many more such testimonials on file.

Catarrh Impossible under the Influence of Actina.

Actina will cure all diseases of the eye.

Send for Illustrated Book and Journal giving full list, Free. No Fancy Prices.

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TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

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13/13 FOR 1890
Will be sent FREE to all who write for it. It is a beautiful book of 100 pages, with hundreds of illustrations, and tells all about the BEST SEEDS, FARM and GARDEN. It contains Rare Novelties in VEGETABLES and FLOWERS of real value, which cannot be obtained elsewhere. Send address on postal for the most complete Catalogue published by J. A. SIMMERS, SEEDSMAN, 147, 149 & 151 King Street East, TORONTO, ONT.


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Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

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.

Miscellaneous.

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COOKS FRIEND
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SALESMEN WANTED at all good stores. We are the largest and best in the world. We sell the largest and best in the world. We sell the largest and best in the world. We sell the largest and best in the world.

AGENTS to canvass for the sale of our Home-Grown Nursery Stock. **WANTED. MOST LIBERAL TERMS.** Unquestioned facilities. Largest stock in the country. Address: **W. & T. McMillan, Geneva, N.Y.** Established in 1846.

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MARVELOUS! No hose parts and yet it is converted into 100 useful and ornamental shapes. It is a Lamp Shade, Cake Stand, Card Receiver, Egg Holder, Water Heater, and innumerable other articles that are indispensable in the house or office. Nothing like it in existence. Agents make \$5 and \$10 per day. Bought eagerly by all classes. Sold at once for par in stores. **Cassgreen Mfg Co., 5 Victoria Street, Toronto.** (Mention this paper.)

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DROPSY TREATED FREE. Positively Cured with **Vegetable Remedies.** Have cured many thousand cases. Cure guaranteed. Send for free book. **DR. H. H. GREEN & SONS, ATLANTA, GA.**

KNABE PIANO FORTES. Unequaled in **Tone, Touch, Workmanship, and Durability.** **WILLIAM KNABE & CO.,** Baltimore—22 and 24 East Baltimore Street. New York—148 Fifth Ave. Washington—817 Market Square.

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ALASKA CREAM FOR CHAPPED HANDS, FACE, AND ALL ROUGHNESS OF THE SKIN. **25 CENTS TO BE HAD OF ALL DRUGGISTS 25 CENTS.**

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

At Agincourt on 6th ult., Janet, daughter of Mr. Hugh Elliott and sister of Rev. J. J. Elliott.

MEETINGS OF PRESBYTERY.

BARRIE—At Barrie, Tuesday, 27th May, at 11 a.m.
BUFFALO—In Knox Church, Tara, on the 2nd Tuesday in July, at 1 p.m.
CHATHAM—In St. Andrew's Church, Chatham, on the 2nd Tuesday in July, at 10 a.m.
COLUMBIA—In St. Andrew's Church, New Westminster, and Tuesday September, at 3 p.m.
GILFINGLAW—At Alexandria, and Tuesday in July, at 11 a.m.
GUELPH—In Knox Church, Guelph, Tuesday, 20th May, at 10.30 a.m.
HAMILTON—In St. Paul's Church, Hamilton, on Tuesday, May 20, at 9.30 a.m.
HEBON—In Blyth, 13th May, at 10.30 a.m.
KINGSTON—In John Street Church, Belleville, Tuesday, July 1, at 7.30 p.m.
LINCOLN—At Beverton, Tuesday, 27th May, at 10 a.m.
MATTLAND—At Wingham, on Tuesday, 13th May, at 11.15 a.m.
MONTRÉAL—In Convocation Hall, Presbyterian College, Tuesday, June 24, at 10 a.m.
PARIS—In St. Paul's Church, Ingersoll, on the last Tuesday in May, at 12 m.
PETERBORO—In Port Hope, on the 8th July, at 9.30 a.m.
QUEBEC—In Sherbrooke, on the 13th May, at 3 p.m.
REGINA—At Moosemount, on the 2nd Tuesday in July.
STRATFORD—In Knox Church, Mitchell, on the 14th May, at 7.30 p.m.
WINNIPEG—In Knox Church, Winnipeg, on Tuesday, 13th May, at 7.30 p.m.

ENTERTAINMENTS FOR CHURCHES, ETC.

MR. FREDERICK ABBOTT, ELOCUTIONIST. Open for Engagements. Highest References. Address, LONDON, ONT.

GENERAL ASSEMBLY. RAILWAY FARES.

Commissioners to the Assembly will receive, as in former years, a rate of **A FARE AND A THIRD FOR THE DOUBLE JOURNEY.**

Full fare for the journey to Ottawa must be paid at the station where the journey begins, and a receipt must be got from the ticket agent, who will have a supply of blank forms for such receipts, so that no certificate need be sent. The Clerk of Assembly will sign a certificate of attendance, on production of which the railway agent at Ottawa will give a ticket for return for one-third fare.

Certificates from the agent at starting will not be honoured more than **three days** before the commencement of the meeting, and certificates presented more than **three days** after the close of the meeting will not be honoured for return. Certificates are not transferable. The return trip must be made by same route as going trip. No refund of fare will be allowed. The privilege will be extended to the wives of Commissioners. **W. REID,** Toronto, 12th May, 1890.

FREEHOLD LOAN AND SAVINGS CO. DIVIDEND No. 61.

Notice is hereby given that a dividend of Five per cent on the Capital Stock of the Company has been declared for the current year, payable on and after **MONDAY, the 27th of JUNE** next, at the Office of the Company, Church Street. The Transfer Books will be closed from the 12th to 31st May, inclusive. Notice is also given that the **GENERAL ANNUAL MEETING** of the Company will be held at Two o'clock p.m. on **TUESDAY, 3rd JUNE**, for the purpose of receiving the Annual Report, the Election of Directors, etc. By order of the Board. **S. C. WOOD, Manager** Toronto, 23rd April, 1890.

Standard Life Assurance Co. ANNUAL REPORT, 1890.

The sixty-fourth annual general meeting of the Standard Life Assurance Company was held at Edinburgh on Tuesday, the 15th April, 1890. The following results for the year ending 15th November, 1890, were reported:

3,048 new proposals for life assurance were received during the year for	\$7,987,000
2,371 Policies were issued by the Company during the year	6,711,143
The total existing assurances in force at 15th November, 1890, amounted to	102,630,450
The claims by deaths or matured endowments which arose during the year amounted, including bonus additions, to	2,216,115
The annual revenue amounted at 15th November, 1890, to	4,744,750
The accumulated funds at same date amounted to	35,730,546
Being an increase during the year of	1,721,063

B. H. RAMSAY, - Manager for Canada, Standard Life Buildings, ST. JAMES STREET, - MONTREAL.

THE RED COLOR of the blood is caused by the iron it contains. Supply the iron when lacking by using **Milburn's Beef, Iron and Wine.**

Miscellaneous.

ROYAL BAKING POWDER Absolutely Pure.

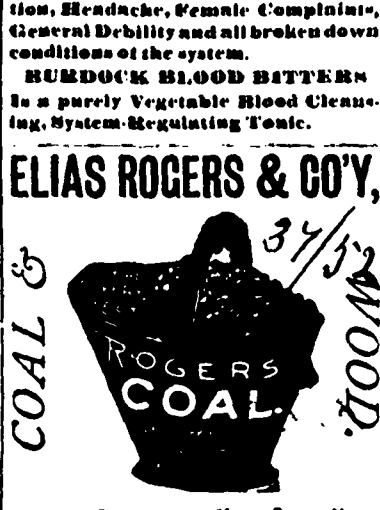


This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. **ROYAL BAKING POWDER CO., 1106 Wall St., N.Y.**

MENSK, C. C. RICHARDS & Co. Having used **MINARD'S LINIMENT** for several years in my stable, I attest to its being the best thing I know for horse flesh. In the family we have used it for every purpose that human is adapted for, it being recommended to us by the late Dr. J. L. R. Webster. Personally I find it the best allayer of neuralgic pain I have ever used. **B. TITUS, Proprietor Yarmouth Livery Stable.**

Burdock BLOOD BITTERS CURE Impure Blood, Dyspepsia, Liver Complaints, Biliousness, Kidney Complaint, Scrofula. **Regulates the Stomach, Liver, Bowels and Blood. Cures Constipation, Headache, Female Complaints, General Debility and all broken down conditions of the system.** **BURDOCK BLOOD BITTERS** is a purely Vegetable Blood Cleansing, System-Regulating Tonic.

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BRANCH OFFICES:—409 Yonge St., 793 Yonge St., 578 Queen St. West, and 274 Queen St. East. YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St.; Esplanade, foot of Church St.; Bathurst St., nearly opposite Front St.

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P. BURNS & CO. ONLY IMPORTERS OF THE CELEBRATED SCRANTON COAL. By rail and water. Great reduction in prices. Steam coal and wood at lowest rates. OFFICES: **GRAND OFFICE, 35 KING ST. EAST.** Cor. Front and Bathurst, 546 Queen West, 390 Yonge. Office and Yard, Front Street, near cor. Bathurst Street. Office and Yard—Yonge Street Decks. Telephone communication between all offices. Orders promptly attended to. **STUBBORN OBSESSION** readily taken Dr. Low's Worm Syrup. It pleases the child and destroys the worms.

Miscellaneous.

SURPRISE SOAP EVERY WOMAN SHOULD HAVE. **Wash day** is a day of surprises. Surprise Soap makes clothes sweet, snowy, pink, yellow, white, and blue. It never fades, and it never stains. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! **Send us 25 SURPRISE wrappers and get one of our beautiful engravings.** **St. Croix Soap Mfg. Co., St. Stephen, N.B.**

BUY ONE. **THE NORTHERN QUEEN** PATENT 25 1836. **IT IS THE BEST WASHBOARD MADE.** FOR SALE BY ALL DEALERS. MANUFACTURED BY **TAYLOR, SCOTT & Co.** **J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street.** TELEPHONE 679. 3/1/52

W. H. STONE, THE UNDERTAKER. 349 - MARKET. The Finest Hearse in the world. Phone 937. **ESTERBROOK'S STEEL PENS.** Leading Nos. 14, 048, 130, 135, 238. For Sale by all Stationers, **R. MILLER, SON & CO., Agts., Montreal.**

NORTH AMERICAN LIFE ASSURANCE COMPANY INCORPORATED BY SPECIAL ACT OF DOMINION PARLIAMENT. HEAD OFFICE, TORONTO, ONT. A Prosperous Canadian Institution which has made the Greatest Progress of any Home Company during the same period of its History. President—HON. ALEXANDER MACKENZIE, M.P., ex-Prime Minister of Canada. Vice-Presidents—JOHN L. BLAIKIE, ESQ., HON. G. W. ALLAN. POLICIES FREE from ONEROUS CONDITIONS, and INCONTESTABLE AFTER THREE YEARS. Issues all Approved Forms of Life Policies and Annuities.

How a man with no surplus of estate, but still enough money to pay the premium on a life insurance policy, can refuse to do it, and then look his children in the face and say his prayers at night on going to bed, expecting them to be answered, is a mystery to me that I have never yet been able to fathom.—**TALMAGE.**

THE MERIT-TONTINE PLAN Combines in one Policy the benefits of LIFE INSURANCE with that of AN INVESTMENT. **THE COMMERCIAL PLAN** furnishes Insurance at a very Low Rate during the year when protection is most needed. **ORDINARY LIFE**—Limited Payment, Tontine, Endowment, Reduced Endowment, etc., are fully described in the descriptive circulars which may be obtained from any of the Agencies. Read the following extract from the last Annual Report:

Cash income for year 1889	\$ 302,680 53
Expenditure (including payments to policy holders of \$59, 06.94)	161,682 27
Assets (including un-called guarantee fund)	1,067,250 49
Reserve fund (including claims under policies awaiting proof, \$5,500)	632,270 00
Surplus for security of policy holders	380,380 40

For Agencies, Territory, etc., apply to **WILLIAM MCCABE, Managing Director.**

The thought of being insured will lighten and brighten your daily labour. You will sleep the sweeter for it. When your children gather around you you will reflect that you have done something for them from the purest and best of motives.—**PRUDENTIAL.**

SCOTT'S EMULSION DOES CURE CONSUMPTION. In its First Stages. Palatable as Milk. Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00. **SCOTT & BOWNE, Belleville.**

FAT FOLKS **RIDGE'S FOOD** The Most Reliable Food For Infants & Invalids. **Woolrich & Co., Toronto.**

FOR USE Mosquito Bites Sunburn Piles Burns Inflammations Hemorrhages Soreness Sprains Lameness Sore Eyes Chafing Wounds Bruises and ALL PAIN. **POND'S EXTRACT** DEMAND POND'S EXTRACT. ACCEPT NO SUBSTITUTE FOR IT. **FAC-SIMILE OF BOTTLE WITH BUFF WRAPPER.**