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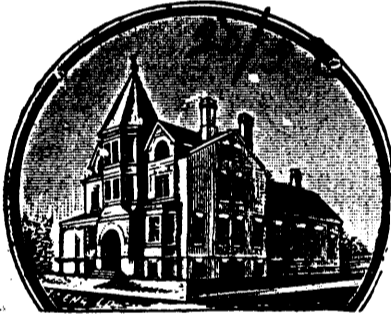
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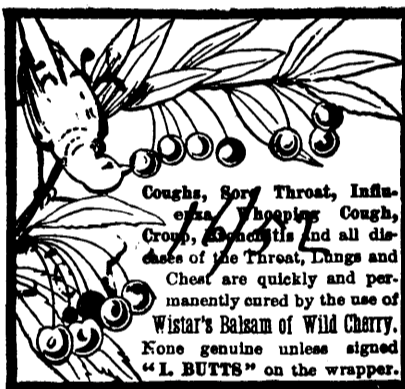
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# THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, MARCH 5th, 1890.

No. 10.

NOW READY.

## PRESBYTERIAN YEAR BOOK

FOR THE  
DOMINION OF CANADA AND NEWFOUNDLAND.  
FOR 1890.

In addition to the usual contents, the following papers appear in the issue for 1890.—The Moderator; Home Missions, by Rev. William Dochraie D.D.; Our Foreign Missions—a general survey, by James Croil, Montreal; The Woman's Foreign Missionary Society, by a member of the Central Board; Our Sabbath School Work; Its Present Condition and Pressing Needs, by W. N. Hossie, Bradford; Sabbath Observance, by a Layman; Young Ladies' Colleges, by J. Knobel, jr.; Our Maritime Synod, by Rev. Dr. Burns, Halifax; American Presbyterianism, by Rev. A. T. Wolff D.D., Ph.D., Alton, Ill.; Home and Foreign Missions of the Presbyterian Churches of Scotland, William Johnston, Wamphray, Scotland; the Presbyterian Church in Ireland, by Samuel Houston, M.A., Kingston; Sketches of St. David's Church, St. John N.B.; St. Andrew's Church, Windsor, and Knox Church, Winnipeg.

### PREMIER OPINION.

It contains a list of the Moderators of the Church, a record of notable events, officers, committees and boards of the General Assembly, information about home and foreign missions, members of Presbyteries and Synods, a list of the ministers of the Church, etc. Every Presbyterian should have a copy.—*Hamilton Times*.

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## Notes of the Week.

THE British America Assurance Company held its annual meeting last week. A look at the report, which appears on another page, will show that its affairs are in a prosperous and solid condition. The large amount of business transacted, and the energetic yet careful and prudent manner in which it is managed, entitles the British America to the fullest public confidence.

MR. CHARLTON has given notice that he will introduce a bill to secure the better observance of the Lord's day. Its provisions are comprehensive. It forbids all unnecessary labour by servants in households, employees in workshops, on railways, etc. All games and sports on Sabbath are prohibited, as is also the publication of newspapers on that day. The object of the measure is to prevent all compulsory labour and whatever tends to the desecration of the sacred day. It will no doubt be ably supported, and such a law will meet with general approval.

FROM the report, that appears elsewhere in this issue, of the thirty-ninth annual meeting of the Western Assurance Company, it will be seen that its affairs are in a most satisfactory and flourishing condition. A ten per cent. dividend is, as matters are at present, a remarkably good showing. The management of this institution, composed as it is of some of the best known and most reliable business men in the community, is in itself a guarantee that its affairs will be conducted with prudence, honour and fidelity.

THE *Quarterly Register* of the Alliance of Reformed Churches in its last issue states that in accordance with this resolution, Dr. Mathews hopes to sail from Liverpool about the middle of March, that he may be present at the next meeting of the Western Section. After that meeting he expects to attend the Assemblies of the different churches, giving to each some account of the work already done by the Alliance, especially on the continent of Europe. He will also meet with the brethren in Toronto, who have charge of the local arrangements for the next Council meeting. Letters may be addressed to him, care of Rev. Dr. Chambers, 70, West 36th Street, New York City.

THE coming meeting of the Irish Presbyterian General Assembly will be one of unusual interest. It is fifty years since the various sections of Presbyterianism in Ireland were united. The jubilee is to be celebrated, and seven aged ministers have been embraced in the special programme. "Our Church Before the Union" was assigned to Professor Withrow before he was taken away by death; Dr. Wilson, of Cookstown, has consented to take his place.

"The Story of the Union" will be told by Dr. Killen; and Mr. Thomas Sinclair, J.P., will review "Half a Century of Progress." It is hoped that Dr. John Hall, of New York, will give an address on "Irish Presbyterians in the United States and Canada."

IF in some places there are signs of falling away in the matter of church attendance, there are other places that can report favourably. A Scottish contemporary says: In Lanark Presbytery there is very little absolute neglect of ordinances in the rural parishes, and in Lanark town the evidence shows that the church-going population is fully as large today as it was in 1834 when the population was greater. The committee of Presbytery report that sectarianism, with all its hurtfulness, as often increases as diminishes church attendance, and they hold that the Church of Scotland has been undermined ever since the Reformation. They suggest the increased employment of lay agents, both male and female, and are of opinion that the securing of social reforms should be regarded as church work as much as the maintenance of religious ordinances.

AT a meeting held in Glasgow recently, presided over by Rev. Andrew A. Bonar, at which sixty-four ministers and 123 elders were present, a motion was unanimously carried requesting the Free Church College Committee to take the writings of Drs. Dods and Bruce into their early and serious consideration, and to adopt such steps as may tend to allay the prevalent anxiety, and to vindicate the truth as formulated in the authorized standards of the Church. "We make this request," continued the resolution, "in the earnest hope that the professors referred to may be able to give such explanations as will assure the Church that nothing is being taught to those who are studying for her ministry which is inconsistent with her authorized standards. Further, we respectfully request a reply not later than 1st April, as to whether any steps will be taken by the college committee." Mr. John Galloway, who seconded the resolution, said he was a member of the committee that brought Dr. Dods to Glasgow, that he had been an office-bearer in his church, and had always held him in high personal esteem.

THERE can be no great satisfaction to any one when a popular hero is discredited. The disillusioning process would seldom be resorted to were it not that the interests of truth and fair dealing demand that pretentious humbugs—in the church or out of it—should be exposed when they or their friends claim for them merits to which they are not entitled. The glorification of Father Damien was overdone, and in consequence his record, which otherwise would have been left in obscurity, has been brought to light. The *Christian Leader* remarks: Mr. Edward Clifford, who is chiefly responsible for the starting of the Father Damien myth, has at length come forward to defend his hero against the hostile reports recently published; but in speaking of these as having been originated by one individual he makes another serious blunder. And Mr. Clifford does not attempt to explain the misleading account which he himself published regarding the leper community at Molokai—the total ignoring of the work of the Protestant missionaries, and of the fact that any neglect which existed was on the part of the Roman Catholic Church. Mr. Clifford admits that he did hear attacks on Damien's moral character when he was in the Sandwich Islands; but he "hopes there are few men who would try to rake up old scandals."

FATHER JONES, of Montreal, an adroit and skilful controversialist, though he does not believe the columns of the daily press are the place wherein to discuss intricate or delicate questions of ethics, nevertheless follows up the brief report of Professor Scrimger's address on the "Doctrines of the Jesuits" with what he no doubt considers a smart and telling rejoinder. It is, however, an unsatisfactory answer to say that Liguori was not a Jesuit. What of it, if in its main features his casuistry was adopted by Gury, one of the latest exponents of Jesuitism. That the teaching of Liguori and Gury received the sanction of the Roman Catholic Church by no means demonstrates its truth in the estimation of thinking men—whether they are Roman Catho-

lic or Protestant. The hint that the Ministerial Association would have been better employed in revising the Confession than in discussing Jesuit doctrine may be very smart no doubt, but it is beside the mark. Neither is it very ingenuous to insinuate that Paul Bert's "Morale des Jesuites" is a disreputable publication, since it consists for the most part of translations from Gury and other Jesuit authorities, except where decency has prompted giving certain passages in the original Latin.

AT a recent meeting of the Protestant Ministerial Association in Montreal, Professor Scrimger read a paper on the "Doctrines of the Jesuits." Among the errors of the Jesuits he feared those which arose from the doctrine of the supremacy of the Church above the State; those which arose from the doctrine of transubstantiation and orders; those which arose from the lowering of the standard of morality in dealing mainly with venial sins, and the neglect to teach the higher virtues. He dwelt upon the necessary evil of the minute dealing with the relations of the sexes, the danger of the confessional, and the practical lowering of the standard of morality when cases were considered in the actual circumstances of life. Prof. Scrimger illustrated each of these points by cases taken from acknowledged authentic sources, and, without comment, permitted their plain recital to convey their lesson to the mind. He next treated of the famous doctrine of probabilism, which he defined as set forth by Gury and other Jesuit authorities, and the effect of which, if applied to real cases of everyday occurrence, could not fail to be pernicious in the extreme; and then he took up "extenuating circumstances," "giving the penitent the benefit of every doubt," and then dwelt upon the danger of the free use of principles which, true within certain limits, were used to cover cases which did not come within their scope. This latter he illustrated by adducing the well-known axioms "that a man is not bound to incriminate himself," "that a man is only responsible for the damage he intends to cause," etc. Finally, Prof. Scrimger dealt with the famous Jesuit axiom, "That the end justifies the means." This was handled very carefully, the lecturer having carefully studied the subject from the best authorities. His conclusion substantially was, that while the Jesuits' denial of this doctrine was true in words, it was false in spirit.

FOR the Hebrew chair in the London Presbyterian College, vacant by the death of Professor Elmslie, in addition to those previously mentioned, the names of Rev. John Smith, of Broughton Place, Edinburgh, and Rev. John Skinner, of Kelso, have been suggested. In connection with the question of appointment the *British Weekly* remarks: In ordinary circumstances the appointment of a new professor in a Nonconformist theological seminary would not be considered an important matter. But the pending election in the London Presbyterian College is, for various reasons, an event of some moment. The English Presbyterians have not hitherto been very successful with their one theological seminary. As a rule, their best pulpits are occupied, not by their own students, but by Scotch or Irish ministers. When Dr. Dykes was appointed to the principalship of the college a year ago a new departure was taken, and with three such men as the Principal, Dr. Gibb and Dr. Elmslie, sanguine hopes were justifiably indulged in. Over these a cloud has come, for two professors cannot make a college successful, and no chair in these days yields in importance to that of Old Testament literature. The whole future of the institution, and to some extent of the Presbyterian Church of England, depends on the appointment now to be made. If it is a bad appointment, the college will cease to attract able young men, the English Presbyterians will still look outside of England for their ministers, and the church will accordingly retain her foreign complexion, instead of becoming, as the aim is, a distinctively English institution. We are exceedingly loath to give credit to some of the rumours upon the subject. The leaders of the denomination cannot be blind to the signs of the times. Any unworthy action at this time will be followed by a steady weakening of the institution; and in these days more than ever "that which decayeth and waxeth old is ready to vanish away."

## Our Contributors.

### CANNONADED AND CANONIZED.

BY KNOXONIAN.

Dr. Wayland Hoyt says that some men are cannonaded during their lives and canonized after their death. That is an historic fact neatly stated. It is a great thing to be able to state facts in that way. Some writers would spread the same fact over a page and when you had pondered through the page you would perhaps have to guess what they were trying to say. The art of putting things is an art well worth cultivating.

John Bright was cannonaded during the greater part of his life but when he died a few months ago the English speaking world canonized him. Bright, on the hustings, was, in the estimation of many people, a rampant Radical ready to destroy the British constitution: Bright in his coffin was a great, loyal, patriotic Briton.

Gladstone is fearfully cannonaded at the present time. He is a target for more missiles, from guns big and little, than any other Englishman. As the next general election comes near the cannonading will grow louder and fiercer. The Grand Old Man stands up serenely amidst the noise and smoke and declares he would rather serve his country in the latter half of this century than at any other period in the history of the Empire. He enjoys his work and says Englishmen are a fine people to work for. It is a great blessing that somebody enjoys serving the public. If Gladstone would only die the fierce cannonading would suddenly stop and he would be canonized before his body was laid in Westminster Abbey. Gladstone fighting for Home Rule is a dangerous man whose reckless schemes may break up the Empire; Gladstone in his grave was a great British Statesman who loved his country and his Queen and served both long and well. Great is public opinion.

Scotchmen are popularly supposed to be a staid kind of people, not greatly given to sudden changes of opinion and feeling, but the fact still remains that Dr. Chalmers was freely cannonaded in '43 by about half the nation and that in less than fifty years he is canonized by Scotchmen the world over with as much unanimity and heatiness as Scotchmen can do anything.

When Hugh Miller was editor of the *Edinburgh Witness* he enjoyed a fair share of cannonading. Most editors do. A timely well put reference to Hugh Miller will bring out a hearty cheer now from a Scotch audience in any part of the globe, even though nine-tenths of them belong to the Old Kirk.

Spurgeon was cruelly cannonaded for many years after he began his work in London. The Church people disliked him; the Literati ridiculed him; hypocrites of all kinds hated him; journalists feared him. With the artillery of jealous friends and bitter foes playing upon him from all directions he was a well cannonaded man. Most of the guns are silent now and if the great London preacher would only consent to die he would be canonized before his clay became cold.

Coming across the Atlantic we find some splendid illustrations. George Washington was literally cannonaded for years. No bullets happened to hit him: his rebellion proved successful, and now he is lauded as a pure, patriotic statesman by the English-speaking world. Some of the highest eulogiums that are passed upon Washington come from the lips of men who would have hanged him a hundred years ago.

Abraham Lincoln was a well cannonaded man during his life. Public opinion is fast settling down to the conclusion that Lincoln was one of the best public men of this century. Had he been a candidate at the last presidential election enterprising Democratic editors would have thought nothing of spreading a report to the effect that he made too free with his neighbours' horses out on the prairie. There's nothing that saves a public man's reputation like being dead.

William Lyon Mackenzie was more fiercely cannonaded during his life than any other man that ever served in Canada. There are not many candid, fair-minded men now who will not cheerfully admit that William Lyon Mackenzie loved his adopted country, perhaps not always wisely, but always well. Every reform he contended for has long since been secured and enjoyed by the people. It is easy to say these reforms could have been secured by constitutional means. Perhaps they could, but not so quickly. Have Englishmen always measured and timed the blows they struck for freedom? It ill becomes those who enjoy the reforms Mackenzie lost his all in contending for to criticize harshly the means by which he helped to give them the rights of freedom. One of these days a statue of Mackenzie will adorn the Queen's Park and perchance it may be unveiled by a good Conservative, as the statue of George Brown was.

George Brown was a well cannonaded man. So was Robert Baldwin. Baldwin was canonized long ago and George Brown is freely quoted by men on both sides of politics and by one side about as much as the other. There are not many fair-minded people who will not now admit that George Brown was one of the greatest men Canada ever saw and the day is not far distant when everybody will say he was a good one too.

Sir John Macdonald and Oliver Mowat are being cannonaded more fiercely just now than any two men in Canada. Fifty years hence both will be canonized. By simply dying either one of them could change the cannonading into canon-

ization in an hour. It is altogether probable that both would prefer going on as they are, for some time longer, but we all know how quickly the canonizing would begin if they stepped off the stage.

The moral is—don't cannonade public men so fiercely. It does not make much difference to the men, but it does make thoughtful people suspect that the public are mostly fools if they cannonade a man one day and canonize him the next. When public opinion changes suddenly and without any cause it is hard to keep from treating it with contempt. Don't cannonade so hard and then the change to canonization won't seem so painfully inconsistent.

### THE SEPTUAGINT.

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

THE TRANSLATION OF THE SEVERAL BOOKS MADE AT DIFFERENT TIMES AND OF UNEQUAL VALUE.

Hody thinks that the translators (five in number) translated nothing but the Pentateuch, and appeals to the testimony of Aristobulus, Josephus, etc. He contends that the term "τομος" used by Aristobulus, meant at that time the Mosaic books alone; although it was afterwards taken in a wider sense so as to embrace all the Old Testament. Valckenaer thinks that all the books were comprehended under it. It is certainly more rational to restrict it to the Pentateuch. That the Pentateuch, however, was translated a considerable time before the prophets is not warranted by the language of Justin, Clement of Alexandria, Tertullian, etc. (Davidson).

The thirteen places said to have been altered by the translators all occur in the Pentateuch. Hody thinks that the prophetic books were probably translated when the Jews resorted to their reading the prophets, the use of the law having been forbidden by Antiochus Epiphanes. It is said, however, that it is wholly improbable that Antiochus interdicted the Jews merely from reading the Pentateuch (comp. I Macc. i. 41, and Josephus Antiq. xii. 5. Frankel). Hody's proof that the book of Joshua was not translated till upwards of twenty years after the death of Ptolemy Lagus founded upon the word γαυρος is said by Davidson to be perfectly nugatory, although the time assigned cannot be far from the truth. The same writer adds that the epilogue to the work of Esther does not state that this part of the Old Testament was translated under Ptolemy Philometer or that it was dedicated to him. On the contrary it refers to a certain epistle containing apocryphal additions to the canonical book of Esther (Valckenaer, pp. 33 and 63).

It is a fruitless task to attempt to ascertain the precise time at which separate portions of the version were made. All that can be known with any degree of probability is that it was begun under Lagus and finished before the 38th year of Ptolemy Physcon.

The translator of the Pentateuch appears to have been the most skilful of all, being evidently master of both Greek and Hebrew. He has generally followed very closely the Hebrew text and has in various instances introduced the most suitable and best chosen expressions (Horne).

Next to the Pentateuch for ability and fidelity of execution ranks the translation of the book of Proverbs, the author of which was also well skilled in both languages. Michaelis says, "Of all the books of the Septuagint the style of the Proverbs is the best, where the translator has clothed the most ingenious thoughts in as neat and elegant language as was ever used by a Pythagorean sage to express his philosophic maxims."

The translator of the book of Job being well acquainted with the Greek poets, his style is said to be more elegant and studied, but he was not sufficiently master of the Hebrew language and literature and consequently his version is often erroneous. Many of the historical passages are interpolated, and in the poetical parts, according to Jerome, there are wanting as many as seventy or eighty verses. Origen supplied these out of Theodotion's translation.

The Psalms and Prophets were translated by men unfit for the task. Jeremiah is the best executed among the prophets and next to this the books of Amos and Ezekiel are placed.

Bishop South says that Isaiah was translated upwards of 100 years after the Pentateuch, and by a very inadequate person; there being scarcely any book so ill-rendered in the Septuagint as this. The vision of Daniel was found so erroneous that it was totally rejected by the ancient church and Theodotion's translation substituted in its place. The books of Judges, Ruth, Samuel and Kings appear to have been translated by the same person but at what period is not known. Michaelis and Bertholdt conjecture that Daniel was first translated after the advent of Christ.

FROM WHAT MANUSCRIPTS DID THE LXX. TRANSLATE?

This is a question which has sadly puzzled Biblical philologists. As we have already seen, Professor Tyschen has offered an hypothesis that they did not translate the Hebrew Old Testament into Greek but that it was transcribed in Hebrew-Greek characters and that from this manuscript their version was made. Others say that the letters of the MS. from which this version was made were substantially the same as the present square characters, that there were no vowel points, that there was no separation into words; no final letters; that the letter  $\zeta$  wanted the diacritic point, and that words were frequently abbreviated. The division into verses and chapters is much later than the age of the translators. Grabe says that the Alexandrine Code has 150 divisions or, as they

may be called, chapters, in the book of Numbers alone, Bishop Horsley (quoted by Horne) doubts whether the MS. from which the LXX. translated would (if now extant) be entitled to the same degree of credit as our modern Hebrew text. "After the destruction of the temple by Nebuchadnezzar, perhaps earlier, the Hebrew text was in a much worse state of corruption in the copies which were in private hands than it has ever been since the revision of the sacred books by Ezra. These inaccurate copies would be multiplied during the whole period of the captivity and widely scattered in Assyria, Persia and Egypt; in short, through all the regions of the dispersion. If the translation of the LXX. was made from some of those old MS. which the dispersed Jews had carried into Egypt, or from any other of those unauthenticated copies (which is the prevailing tradition among the Jews, and is very probable) it will be likely that the faultiest manuscript now extant differs less from the genuine Esdrim text than those more ancient, which the version of the LXX. represents." It has been a question much discussed:

DID THE TRANSLATION OF THE PENTATEUCH FOLLOW A HEBREW OR A SAMARITAN CODEX?

The Septuagint and Samaritan harmonize in more than a thousand places. Hence it has been supposed that the Samaritan edition was the basis of the version. De Dieu, Selden, Whiston, Hottinger, Hassencamp and Eichhorn are of this opinion. Against it, it is argued that the irreconcilable enmity subsisting between the Jews and Samaritans, both in Egypt and Palestine, effectually militates against it. Besides in the Prophets and Hagiographa the number of variations from the Masoretic text is even greater and more remarkable than those in the Pentateuch, whereas the Samaritan extends no farther than the Mosaic books. No solution, therefore, can be satisfactory, which will not serve to explain at once the cause or causes both of the differences between the LXX. and Hebrew in the Pentateuch and those found in the remaining books.

Some suppose that the one was interpolated from the other. Jahn and Bauer imagine that the Hebrew MS. used by the Egyptian Jews agreed much more closely with the Samaritan in the text and forms of its letters than the present Masoretic copies. Gesenius puts forth another hypothesis, viz.: That both the Samaritan and Pentateuch flowed from a common recension (εκδοσις) of the Hebrew Scriptures, one older than either, and different in many places from the recension of the Masorites now in common use. "This supposition," says Prof. Stuart, by whom it is adopted, "will account for the differences and for the agreements of the Septuagint and Samaritan." To this it is objected, 1st, It assumes that before the whole of the Old Testament was written there had been a recension or revision of several books. 2nd, It implies that a recension took place before any books had been written, except the Pentateuch, Joshua, Judges and the writings of David and Solomon. 3rd, It supposes that an older recension was still current after Ezra had revised the whole collection and closed the canon. The suppositions are not in unison with right notions of the inspiration of Scripture.

Prof. Lee (Prolegom. to Bagster's Polyglott) conjectures that the early Christians interspersed their copies with Samaritan glosses, which ignorant transcribers afterward inserted in the text. But there is no evidence that Christians in general were acquainted with the Samaritan Pentateuch and its additions to the Hebrew copy; besides he has not taken into account the reverence entertained by the early Christians for the sacred books.

Frankel mentions another hypothesis, viz., That the Septuagint flowed from a Chaldee version, which was used before and after the time of Ezra—a version inexact and paraphrastic which had undergone many alterations and corruptions. Dr. Davidson states that this was first proposed by R. Asaria di Rossi, and adds that no hypothesis yet proposed commends itself to general reception. He thinks that the great source from which the striking peculiarities in the LXX. and the Samaritan flowed was early traditional interpretations current among the Jews, targums or paraphrases—not written perhaps but orally circulated.

HOW WAS THE SEPTUAGINT RECEIVED AT FIRST?

Great difference of opinion exists on this point as well as on almost every other connected with the LXX. Some think that it did not obtain general authority as long as Hebrew was understood at Alexandria, and doubt whether it was ever so highly esteemed by the Jews as to be publicly read in their synagogues in place of the original. The passages quoted by Hody from the Fathers go to prove no more than that it was found in the synagogues.

Philo adopted it. Dr. Hody thinks that Josephus corroborated his work on Jewish antiquities from the Hebrew text; yet Salmassius, Bochart, Bauer and others have shown that he has adhered to the Septuagint throughout that work (Horne).

When controversies arose between Christians and Jews and the former appeared with irresistible force of argument to this version, the latter denied that it agreed with the Hebrew original. Thus by degrees it became odious to the Jews, as much execrated as it had before been commended. They had recourse to the translation of Aquila, who is supposed to have undertaken a new work from the Hebrew, with the express object of supplanting the Septuagint and favouring the sentiments of his brethren.

After the general reception of the Septuagint version, numerous mistakes were made in the transcription and multiplication of copies. In the time of the early fathers its text had already been altered, and the Jews, in argument with the

Christians, commonly said that such and such things were not in the Hebrew original. This affirmation was generally sufficient to silence the professors of the Christian religion who were unable to follow their critical antagonists into the Hebrew text.

In order to rectify the text and to place Christians on even ground with their Jewish opponents, Origen undertook to revise it. After travelling about for twenty-eight years in quest of materials and meeting with six Greek translations, three belonging to Aquila, Symmachus and Theodotion respectively, and three anonymous, he began his great work, probably at Alexandria, and finished it, according to the best accounts, at Tyre. Some say that he commenced it at Cæsarea, A.D. 231, and that he was aided by the pecuniary liberality of Ambrose, an opulent man whom he had converted from the Valentinian heresy.

(To be continued.)

### MISSIONARY CENT SCHEME.

MEMORANDUM BY MR. JOHN A. PATERSON, SUPERINTENDENT OF ERSKINE CHURCH SABBATH SCHOOL, TORONTO.

In the last year a new departure was made in the missionary methods. A long-standing objection to collecting money in Sabbath school is that it is no lesson in liberality or self-denial inasmuch as in the majority of cases it is the parents who give the money and that the children are merely agents or messengers carrying the gift. To meet this and in order to arouse a personal missionary spirit, the officers of the school distributed 133 bright new cents amongst the pupils last March—133 signified their willingness and to each was given a talent. They were instructed to set to work with their brains and hearts, to draw on their inventive genius and their love of the cause and from this copper nucleus with the Queen's head thereon stamped, to buy and sell and get legitimate gain or, with willing hands and loving feet to follow some work and bring back five or ten or twenty talents of silvery or golden hue, and by bringing in such sheaves, cause the image of our earthly Queen to glorify the King of kings.

The experiment has been a brilliant success; the seedlings struck down the roots firmly, their stems upward grew and brought forth noble fruit. The methods were all praiseworthy; the girls made paper flowers, aprons, dust caps, taffy, etc.—e.g., one girl wrote, "One cent bought a Japanese handkerchief and made a sachet and sold it for fifteen cents, with the fifteen cents bought material for a match safe and sold it for twenty-five cents, with the twenty-five cents bought wool and made a set of mats and sold for one dollar." Another one writes, "Exchange and barter one bright for two old; result, two cents."

Another writes, "With my cent I bought a sheet of tissue paper and made flowers which I sold for ten cents, with this I bought more tissue paper and made more flowers and sold them for forty cents, with the forty cents I bought cord and made a set of mats and sold for one dollar, with the dollar I bought material for a table scarf and sold for one dollar and seventy-five cents; I then made a jacket which cost twenty cents and sold for fifty-five cents, and I now return two dollars and ten cents."

The boys carved wood, blacked boots, ran errands and did as boys could do. One boy wrote, "With one cent I bought a small piece of wood and made a flower ladder and sold it for ten cents, with the ten cents bought more wood and made wheel barrows and bake-boards and sold them for twenty-five cents and fifteen cents each till I had ninety-five cents." Another wrote, "Received one cent, bought one cent's worth of buttons and sold them for two cents; bought two cents worth of laces and sold them for four cents; bought four cents worth of blacking and cleaned my brother's boots for ten cents and sold the balance of the blacking for five cents; total, fifteen cents."

A few brought no returns; they had, they said, "done what they could;" one had invested his little all in flower seeds and he had dreamed of rich returns; but alas! as he pathetically remarked, "The crops failed." But let him be comforted; to misquote a very old friend, "'Tis better to have tried and lost than never to have tried at all."

One of the teachers wrote as follows:

#### THE STORY OF A TALENT.

A talent in the shape of a cent was given to one of the Lord's handmaidens to be returned with usury in less than a year. It was such a very small talent it would require a great deal of time and planning to make it worth much and her life was a busy one. But, on the other hand, the warning rang forth from the parable, "It was the servant who had the least and neglected to use it who was cast out into outer darkness" and a still small voice whispered the promise "I will help thee." What couldn't be accomplished with such an helper? The talent was laid away in a desk to be thought over, planned about and prayed over until the days lengthened into weeks and the weeks into months; but although its money value did not change in all this time, it had become a mighty power in the life of this Christian. She who used to rise at seven o'clock saw that two hours of the talent time which belonged to the Lord had been given to the giant Sloth and she now rose at five o'clock and gave the first hour to Bible study. Every part of her life became a precious trust to be rendered back with interest. One day the cent was taken from its resting-place, ten cents capital added, the whole invested in some sateen, which when made into a bag was sold for fifteen cents. The ten cents capital being withdrawn the talent was now in the form of five cents. With this amount five poems

were bought and the owner concentrated her whole mind upon them until the dead printed matter became to her living thoughts and images, when she gave an entertainment making these poems the nucleus and realized \$10.50. But the warning note had been sounded, the talents had been recalled. The one cent was rendered back in money value amounting to ten gold dollars and fifty cents, but the Master alone can compute the sum total in the growth of the spiritual life of the servant.

Some few brought back their talent but not the usury; it had clearly not been buried for it was bright as the day it went out on its missionary work. Two of the teachers took stock and brought in good measure, well pressed down, shaken together and running over.

The result is that out of one hundred and thirty-three cents the missionary treasurer received seven thousand six hundred and thirty cents, which is a much better result, producing a much higher percentage of profit, than any such sum invested during 1889 in any business in Toronto. The material product is satisfactory, but that is the least of it; the reflex action in the minds and hearts of the children, the chords of liberality which have been touched and may vibrate through life and make life melodious, the self-denial and industry which have been trained are important and lasting factors in the success of the undertaking.

### FRAGMENTARY NOTES.

OTTAWA.

The fashionable season has arrived and ladies and gentlemen are whizzing around dressed in their best style, but a chill has been cast over society by "la grippe" which has been very prevalent and in quite a number of cases ended fatally. At the beginning of the session a large number of members of Parliament were laid aside and it was noticed that on one day seventy seats were vacant in the House.

Both political parties are in good spirits and the Opposition, if nothing better occurs, are determined to show fight, and it is very evident that the Government considers their opponents are worth watching.

Quite a ripple has been caused by the treatment given to a quartette of evangelists in Hull headed by an intelligent, respectable lady, Miss Wright, and if there are still persons in Ontario unconvinced that "equal rights" are wanted we would advise them to go to the city of Hull and hire a hall and preach the Gospel. The Rev. Mr. Farries made reference to the matter from Knox Church pulpit and denounced the proceedings in strong language, and still some good-natured Protestants will say, "Equal Rights are a humbug."

Presbyterianism is making steady progress here, the latest forward step was the recent opening of St. Paul's Church, of which Rev. Dr. Armstrong is pastor. From this Church Knox in the same city is an outcome. St. Paul's is situated on Daly Avenue which some years ago was one of the leading streets of the city. The church will cost about \$20,000 and is a very handsome edifice, being designed by Mr. Badgely, of Cleveland, Ohio. The material is stone and the architectural design is a combination of the Baronial. It has a graceful tower 100 feet high and a new bell has been placed in it. The church was dedicated on the last Sabbath of December when the Rev. Principal Grant, D.D., of Kingston, preached morning and evening to crowded congregations. In the afternoon a service was held at which Revs. F. W. Farries and W. T. Herridge, B.D., gave addresses. Great praise is due to the congregation for the spirited manner in which they carried on the work, and it is expected that a manse will be erected on the ground where the old church stood. The congregation are delighted with their new building; it is a cheerful and suitable edifice. The day on which I visited the church, the pastor, Dr. Armstrong, preached a sermon that made a deep impression on the congregation. The text was 1 Thes. v. 1-7. "Pray without ceasing." The subject was the philosophy, power and privilege of prayer.

The other churches are all equally prosperous, and doing splendid work for the Master. The Rev. Mr. Herridge continues to draw large audiences in St. Andrew's, and in order to save their able young pastor the congregation have decided to give him an assistant; "two are better than one," so saith the Scripture, and if other congregations have had reason to lament over the failing health of their pastors, had they taken such a step, it would probably have been better for both.

I was pleased to meet here the Rev. Dr. T. G. Smith, of Kingston, the genial financial agent of Queen's University, in whose hands this department of the work is sure to be safe. The doctor has many friends throughout the Church, and we do not know any one who knows better how to treat his friends. During our short interview a mutual friend, Mr. James Johnson, editor of the *Ottawa Citizen*, and formerly of Kingston, offered \$20 for a prize for the best essay by one of Queen's students on a subject to be named by the donor, the judges to be Rev. Principal Grant, Dr. Watson, and Rev. Dr. Smith. This good example no doubt will be followed by others. Such an offer affords a most excellent way to encourage students in their studies, and also helps them to earn a little pocket money, which seldom does the boys any harm. As Sam Jones said on one occasion while a collection was being taken up; the reporters seemed to be idle and Jones smilingly remarked "that there was something the reporters could join in," and so we say this example which Mr. Johnson set could be profitably followed by other editors, who no doubt have favourite topics which they would like discussed by the probable future leaders of public opinion—next?

Ottawa, Feb. 1890.

### FUNERAL OF GAVAZZI

It took place from the Italian Free Church College which faces the Piazza Sant' Angelo, where the Romish Church has put several to death.

At two o'clock in the afternoon of January 11th, 1889, a meeting was held in the hall of the Theological School, where were placed the remains of him who, humanly speaking, had been its soul. The coffin stood in a catafalque which was covered with a black pall, surrounded by a large number of lighted candles. The building was crowded with at least two thousand persons. Addresses were given by Sig. L. Conti, of the Italian Free Church in Rome, with whom Gavazzi lived sixteen years, till his death; Mr. Wall, of the Italian Baptist Church in Rome, Sig. Borgia, of the Italian Free Church in Milan, and Mr. MacDougall, of the Scotch Free Church in Florence, "Gavazzi's right arm in his work of evangelization." Prayer was offered up by Mr. Piggott, of the Italian Wesleyan Methodist Church in Rome. Sig. Conti intimated that Prof. Chierini would give an address in front of the station as the procession would pass on its way to the burial-place in the Campo Verano. The meeting then closed.

At half past three the body was put on a funeral car and the procession set out for the burial-ground. On the coffin, which was covered with a black pall bordered with gold, lay the Garibaldian shirt, which Gavazzi often wore from 1859 to 1867. The car was covered with wreaths, among which were those from the family of Mr. MacDougall, Sig. Conti, the Evangelical School of the Via Panico, the Free Church of Rome, and one of glass from the Free Church of Venice. The pall-bearers were Messrs. MacDougall, Piggott and Wall, and Sig's. Prochet, of the Waldensian Church in Rome, Roenneke, chaplain to the German embassy at Rome, and one of the professors in the Free Church College, and Gay, of the Episcopal Methodist Church in Florence. Behind came Gavazzi's sister, widow Gargini, his brother, Dr. Major Gavazzi, his nephew, nearly all the evangelical ministers living in Rome, the Garibaldian company with its band, many of his personal friends, many of his brethren and sisters in the faith, and many out of curiosity.

I may here state that while the body was lying in the house in which he died, the music which always accompanies the soldiers who are on their way to relieve the guard of the castle Sant' Angelo, was, as a mark of respect to the illustrious patriot, stopped while they were passing by. Premier Crispien expressed his sympathy, and the authorities allowed the funeral procession to pass through the most thronged streets of the city.

All the way, every one respectfully saluted the hearse. "Even the old priests, who, at the bottom of their heart, esteemed and envied their former colleague who had been able to deliver himself from the bondage under which they were still groaning" did so.

When the procession reached the station, the rain was falling in torrents. Those belonging to it had, therefore, to take carriages and go straight on to the Campo Verano. It was late when Sig. Conti offered up the last prayer. The body was left for the night in the crematory.

The next morning, at eight o'clock, the remains of Gavazzi were committed to the flames, in accordance with the distinctly expressed wish of the departed. There were present on the occasion, his brother, Pietro Gavazzi, his sister, Maria Gargini, Sig. M. Prochet, Dr. Gay, Sig. Beruatto, of the Free Church in Venice, Sig. Conti, of the Free Church in Rome, Capt. Jovi Raffaele, President of the Cremation Society in Rome, Lord MacHeuxwell, a British general, numerous friends, companions-in-arms of Gavazzi, and co-religionists.

At three o'clock, when the ashes were taken from the furnace, Sig. Beruatto spoke, conveying the salutation of the Free Church of Venice to the beloved dead. Another speaker was Capt. Jovi Raffaele one of Gavazzi's companions in prison and in arms. The last who spoke was Sig. L. Conti, who when he uttered the final farewell to Gavazzi in name of the family, friends, and co-religionists, justly lamented that the municipality of Rome had done nothing to honour one who had taken such a great part in the memorable defence of 1849, and done so much for the redemption of Italy.

While the burning was going on, there were distributed among those present, by the Cremation Society of Rome, of which Gavazzi was a member, books containing his lectures on cremation.

Dr. Gav, one of those who witnessed the burning, thus spoke of it, "A spectacle infinitely more sublime and less repulsive than the most beautiful burial which one can imagine."

The ashes have, for the present, been placed in the common columbarium, till a monument is set up in the Protestant burial-ground on the Testaccio, which shall be their final resting-place.

The Free Church of Venice had made at its Industrial Home, a sarcophagus of walnut, to hold the urn in which are the ashes of the "patriot ex-priest" Alessandro Gavazzi. It is in the Venetian style, of the fifth century, and richly carved. On the front is the inscription:

The ashes  
Of a Christian Patriot

ALESSANDRO GAVAZZI.

Born at Bologna, March 21, 1809.

Died at Rome, January 9, 1889.

On the back is the winged lion of St. Mark. On the two sides are interlaced torches, flowers and lines. On the top are also flowers and lines. At the four corners are small ornaments of wood carved like flames.

On the 22nd of April, it came from Sig. Beruatto, the minister of the Italian Free Church in Venice, who is the director of its industrial Home. In presence of several brethren and sisters, it was borne to the burial-ground of the Campo Verano, and there, the urn containing the ashes of "the veteran of the evangelization and emancipation of Italy, Alessandro Gavazzi," was set in it.

The Free Church of Rome, through its secretary, sent a letter of thanks to the Church of Venice.

Elders' Mills, Ont.

\* He is the founder of the schools and the church in the Via Panico. In the hall above mentioned is his bust, under which is an inscription dictated by Gavazzi on the 18th of March, 1877.

† This was meant for a mark of great respect, as the city council of Rome was very chary about allowing processions in the streets. It does not allow even the Host to be carried in procession in the street. That in the Pope's own city! The reason given by the council for prohibiting it is that it would block up the streets in the line of it. In Rome, as a rule, every day is the same as regards sanctity, or rather the want of it.

‡ This name has a very un-British appearance. I give the spelling of it just as it is in the book from which I have taken the materials for this article. What the proper spelling is likely to be is more than I can conceive. [Macwell]

## Pastor and People.

### A GERMAN TRUST SONG.

Just as God leads me I would go ;  
I would not ask to choose my way,  
Content on what He will bestow,  
Assured He will not let me stray.  
So, as He leads, my path I make,  
And step by step I gladly take—  
A child in Him confiding.

Just as God leads me I am content ;  
I rest me calmly in His hands ;  
That which He has decreed and sent,  
That which His will for me commands,  
I would that He should all fulfil ;  
That I should do His gracious will  
In living or in dying.

Just as God leads me I will resign ;  
I trust me to my Father's will ;  
When reason's rays deceptive shine,  
His counsel would I yet fulfil—  
That which His love ordained as right  
Before He brought me to the light—  
My all to Him resigning.

Just as God leads me I abide ;  
In faith, in hope, in suffering true.  
His strength is ever by my side ;  
Can aught my hold on Him undo ?  
I hold me firm in patience knowing  
That God my life is still bestowing,  
The best in kindness sending.

Just as God leads I onward go ;  
Oft amid thorns and briars green ;  
God does not yet His guidance show,  
But in the end it shall be seen  
How by a loving Father's will,  
Faithful and true, He leads me still.

—Lampertus, 1825.

### SYMPATHY THE FRUIT OF SUFFERING.

Sympathy for others in their afflictions is one of the blessed fruits of personal suffering. The Captain of our salvation was made perfect through sufferings, and "inasmuch as He Himself hath suffered, being tempted, He is able to succour them that are tempted."

This does not mean that without sufferings Christ would have had no power to assist others, but that having had an experience in many respects like the people, he is better qualified to sympathize with them.

Touch'd with a sympathy within,  
He knows our feeble frame ;  
He knows what sore temptations mean,  
For he has felt the same.

Those who have never felt the pain and strain of resisting a strong temptation are poorly qualified for helping the tried and tempted.

Those who have never felt the weariness and consequent gloom and despondency of protracted sickness, or who have never buried a dear friend or sweet child, are poorly qualified to impart consolation amid such scenes.

Oftentimes the minister owes a large part of his usefulness to his afflictions. God sorely tries him, causes him to endure long and painful sickness, to pass through scenes of poverty, to dig grave after grave, and to surrender hope after hope, until in the bitterness of his soul he cries out, "Lord, it is enough ;" all that he may be more useful and helpful to the poor and afflicted of his flock. This is the silver lining of the cloud. Should we not thank God for such afflictions and rejoice that we are being made like unto our Master.—*Associated Reformed Presbyterian.*

### MUSIC IN THE HOME.

Music, "the concourse of sweet sounds," is one of the most restful of all the adjuncts for making the home life delightful. It is Goethe, I think, who says we should daily hear some good music. Certainly there is nothing which adds more to the enjoyment of the home life all round than some little musical cultivation among the different members of the family.

All people cannot become good musicians, having neither opportunity nor talent for being so, but few indeed are the families that cannot have some music upon occasions, even if the instrument be as primitive in construction as the stringed tortoise shell of the ancient Egyptians. And a very indifferent instrument, if well played, can be made to furnish something by way of entertainment, while nothing can be sweeter than the human voice trained to express the feelings in musical sound. And even rude attempts at musical production often proves a great help over rough spots, and serves to while away many an hour in domestic life which, but for its kindly aid, would prove but barren indeed.

On Sabbath evening particularly, nothing binds the family life in one bond of sympathy more strongly than the singing of hymns together. Father, mother, children, all join, and even if the voices do not accord very perfectly, there is enough of rhythm and harmony felt to make these sacred home concerts never to be forgotten phases of a home life. And their memory like a golden thread twines through the coming years, hallowing old scenes and associations as nothing else ever can or does. The memories of hymns that father and mother used to sing together are always among the most treasured of mental possessions, cheering us through many lonely passages of our life's history.

Again the lullaby with which the little ones were soothed to sleep, and the sweet old songs, which have become ingrained as a part of our very being, who can ever forget them ! Strangers come among us to live. Year by year they flock to our shores, and they become more and more assimilated to our ways and customs as the years go by. But deep down in their hearts are feelings which are never awakened except by the sound of some far-off familiar chord of sweet music.

When these sweep over their souls with magic touch, their true nationality asserts itself. It is in vain that we throw off early associations and become cosmopolitan in taste and habit. The grain and fibre of our inmost being must reveal itself under the witching spell of music. And what the song shall be which shall rouse us depends almost entirely upon our early associations.

But it is better far, if possible, to cultivate a refined and intelligent taste in music. A Patti will interpret our "Home, Sweet Home" for us in such a manner as to show us how deep the feelings which cluster round it do lie. We are awakening as a people to the value of music as an element in our national life and character, and the good work will doubtless go on until our music is thoroughly a part of us as our own homes themselves.

There is an idea lodged in many minds that music in the house is synonymous with a piano in the parlour of sitting-room. This is indeed a mistaken notion. The piano is one of the most complicated instruments we have, and one which, if of fine construction and properly played upon, can give a vast amount of satisfaction to the accomplished musician. But others than the god Pan have played upon the "reeds by the river," and have found the soul of melody drawn therefrom.

The history of singing with the human voice reaches back to before Miriam chanted her song of triumph on the Red Sea shore. And few indeed are the people who cannot learn to use their voice in singing to some extent.—*Rosalind Gillette, in Christian-at-Work.*

### A JEW ON CHRISTIANITY.

Mr. A. Goldenberg, a missionary of the London Society for promoting Christianity among the Jews, writes : One Sunday I went to Victoria Park to speak, as I often do. I saw a great crowd of Jews and Gentiles listening to an infidel speaker who endeavoured to prove that Christianity is a failure. There were also present a few proselytes. An opportunity was given me by the speaker to express my views on the subject which I did to the apparent satisfaction of the Christian part of the audience. When the lecturer got up to reply to my remarks, he became very excited and personal, spoke against the bishops, the clergy, etc.

Then a venerable and noble-looking Jew came forward, and, taking off his hat, said humbly, in very broken English, "I am only a Jew."

"I know you are a Jew—your face tells me so!" cried the lecturer, angry at the interruption from an unexpected quarter.

"I mean to say that I am not a Christian," explained the Jew, "and yet I say that the bishops and pastors are good and holy men ; when they get money they give it to the poor ; but infidels, like you, put it in your own pockets. I believe that if all the Christians were to follow Christ's teachings there would be no socialists. Take this advice from a Jew (who is not baptized); listen to Christ alone and you will all feel happy!"

The words of this Jew produced a deep impression upon the audience—both Jew and Gentile. The Lord has many a witness, even among such as are apparently not nominally Christians.

I afterwards had a discussion with this Jew. He is well off, and has a large family all of whom share his views regarding Christ, "If I die, I die in Christ, and I am trying also to live in Christ. There are a great many of my Jewish acquaintances who, like me, believe Him to be our Messiah."—*Hebrew Christian.*

### THE FAMILY.

The family is the true social unit. When God began to unfold the ideal human society, he began with the family, calling Abraham out of Ur of the Chaldees. In the family are the rudiments of all social institutions. The church is the family spiritualized, the State the family enlarged. The family is sacramental, and reveals earthly and heavenly relationships. In marriage there is the union that completes character ; in parentage and childhood appear the co-relative responsibilities of government and obedience ; in the connection of blood are found the inalienable ties of brotherhood. The family is a school of righteousness, the one place where character is best formed. It represents, in the simplest types, the laws of dependence and trust, of authority and obedience, of obligation and helpfulness, by which all the activities of life are regulated. The Christ of God came into the world through the family, and through the family the supreme blessings must ever come to the race.

THE *Canada Citizen* says : In dealing with any question connected with Presbyterianism in Canada, there are hardly any facts that one will want to get at regarding this large and influential body that will not be found in the PRESBYTERIAN YEAR BOOK.

### CONCEIT.

"Be not wise in your own conceits" (Rom. xii. 16). Translated into very plain language, the text means : Don't think you know everything. The text bids us not to be so foolish as to think we can monopolize wisdom. We make our blunder when we think common sense can be handled like some material commodity.

A "corner" in the wheat market may be possible, but a corner in thoughts and opinions is a very different thing. "We four" may control the cattle market, but common sense does not gather itself up quite so easily into a great sacred trust.

Don't act as if you knew it all. You will carry your head too high. You will be too intolerant and overbearing. It will be too hard to affiliate or fellowship with you in anything. Wisdom does not run in ruts, nor does she often travel over the narrow gauge.

Don't get up in a business meeting of the Church fully persuaded that only your favourite measure has merit. If this isn't adopted, perhaps the church will survive. Your measure may be right ; it may be wrong. If it be right, the average common sense of the Church will probably recognize the fact. If it be wrong, it would be an unfortunate thing that you should be the only one to perceive this.

Conceit often fastens to a single phase of truth. The opinionated champion of reform sees only the need of the hour. The cause, as he sees it, fills all the horizon of his thought. He wonders why others do not fall into line with him.

"Why don't they adopt my methods?" he asks. Their methods to him seem utterly inadequate. He allows himself to antagonize and be antagonized. Ere he knows it he is treating as foes those who in some other way are working toward the same great end with himself.

The world frowns on conceit. The Gospel has no place for it. The man who thinks he knows it all may be called anything but wise. To know what one does not know is just as important as to know what one does know. And ever to bear in mind that another may know what I do not—may be right while I am wrong—is a concession which, if frankly made and humbly acted upon, may be a means of grace to every one of us.—*Rev. E. E. Rogers.*

### TEMPERANCE REFORMATION.

In a letter to the *New York Evangelist*, Dr. Theodore Cuyler, President of the National Temperance Society, gives his views as follows :

The National Temperance Society and Publication House have taken preparatory steps to celebrate the completion of twenty-five years of effective work. The best thing that this Society has done is in the line of moral suasion ; it has furnished hundreds of books and tracts to discuss and enforce the duty of letting intoxicants alone. The Temperance Reform, which wrought such glorious results in its early days, has suffered fearfully by being drawn into the maelstrom of political agitation. Even General Assemblies and church judicatories have surrendered their religious responsibilities in a clamour for making or enforcing civil laws. Societies for inculcating total abstinence have gone too much out of fashion. The pledge, which restrained so many from tampering with the temptation, has been almost given up. That noble organization, the "Woman's Christian Temperance Union," by meddling even a little with "female suffrage" and partisan politics, has driven many good women from its ranks, and gained less than nothing by the experiment. The sooner they drop the very word politics out of the windows of their assembly-rooms, the better for the cause and for the country. Moral action has brought to the Temperance Reform nearly all its victories ; political action has caused most of its disastrous defeats. Unless the good people of Iowa (for example) awaken to the necessity of preaching and teaching the fundamental principles of total abstinence, they will soon lose the power to maintain or to enforce any law for their protection from the saloon curse. When God's people appeal from Christ to Cæsar, and expect the civil magistrate to build all the dams against the floods of sin, they find that the fate of poor Johnstown is repeated. Gospel truth in the popular conscience is the only foundation on which to build laws that will last.

### SYMPATHY.

Those of us who have lost little children feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience. We cannot do good to others save at a cost to ourselves, and our own afflictions are the price we pay for our ability to sympathize. He who would be a helper must first be a sufferer. He who would be a saviour must somewhere and somehow have been upon a cross ; and we cannot have the highest happiness in succouring others without tasting the cup which Jesus drank, and submitting to the baptism wherewith He was baptized. Every real Barnabas (Son of Consolation) must pass to his vocation through seasons of personal sorrow, and so again we see that it is true that by "these things men live." The most comforting of David's Psalms were pressed out of him by suffering, and if Paul had not had his thorn in the flesh, we had missed much of that tenderness which quivers in so many of his letters.—*Rev. W. M. Taylor, D.D.*

WESTERN ASSURANCE COMPANY.

ANNUAL MEETING.

The thirty-ninth annual meeting of the shareholders of the above company was held at its offices in this city on Friday last, the 21st inst.

The President, Mr. A. M. Smith, occupied the chair, and Mr. J. J. Kenny, Managing Director, who was appointed to act as Secretary, read the following

REPORT.

The Directors beg to submit to the shareholders their Annual Statement of the accounts of the company for the past year, and its Assets and Liabilities on the 31st December last.

It will be seen from the Revenue Account that the total income of the Company was \$1,712,092.80, and after providing for losses and expenses of management, a profit balance remains of \$44,432.69.

Two half-yearly dividends have been declared at the rate of ten per cent per annum on the Capital Stock, and after payment of these there is a balance at the credit of Profit and Loss Account of \$12,236.41. This amount, added to the Reserve Fund of \$825,000, brings the total Surplus Funds of the Company up to \$837,236.41.

From this, however, must be deducted the amount necessary to provide for the liability on unexpired risks, which is estimated at \$330,195.69, leaving a net surplus over and above Capital and all liabilities of \$507,040.72.

When it is borne in mind that the past year has been marked by an exceptional number of serious conflagrations (in several of which this Company was involved to a considerable extent and that the experience of companies engaged in marine business has been generally unfavourable, your Directors feel that there is ample cause for congratulation in the figures presented herewith.

Since the last annual meeting of Shareholders the Directors have shared the deep regret felt by the community at large at the death of the late Mr. William Gooderham, who had been a highly valued member of the Board for upwards of twenty years, and Vice-President of the Company for the past four years.

The vacancies caused by Mr. Gooderham's death were filled by the election of Mr. George A. Cox to the Vice-Presidency and Mr. W. R. Brock as a Director.

STATEMENT OF BUSINESS FOR THE YEAR ENDING DECEMBER 31, 1889.

Revenue Account table with columns for item, 1889, and 1890. Includes Fire Premium, Marine Premium, Interest Account, and Fire Losses.

Profit and Loss Account table with columns for item, 1889, 1890, and Balance. Includes Dividend paid, Dividend payable, and Balance from last year.

Assets table with columns for item and 1890. Includes United States Bonds, Dominion of Canada Stock, Loan Company and Bank Stock, Company's Building, Municipal Debentures.

Liabilities table with columns for item and 1890. Includes Capital Stock paid up, Losses under adjustment, Dividend payable, Reserve Fund, Balance, Profit and Loss.

A. M. SMITH, President. J. J. KENNY, Managing Director. Western Assurance Offices, Toronto, February 14, 1890.

AUDITORS' REPORT.

To the President and Directors of the Western Assurance Company: GENTLEMEN,—We certify to having examined the books, securities, vouch...

R. R. CATHRON, JOHN M. MARTIN, F.C.A., Auditors. Toronto, Feb. 14, 1890.

The President, in moving the adoption of the report, said: The report just read and the accompanying account present, I think, so clear a synopsis of the business of the Company for the past year that it is scarcely necessary for me to enlarge upon it to any extent.

In regard to the outlook for the future, I need scarcely remind you that our business, being subjected largely to elements beyond human control, is of such a nature that we do not feel safe in attempting to form an estimate in advance of the probable result of any year's transactions.

I cannot close without a further reference to that made in the report to the loss we have sustained since we last had the pleasure of meeting the Shareholders in the death of our late Vice-President. His worth and his many virtues are too widely known to require more than a passing notice here.

The Vice-President, Mr. George A. Cox, in seconding the adoption of the report, said:

Mr. Chairman, you have very justly alluded to our late respected Vice-President, who had for many years and with so much satisfaction to the Shareholders discharged the duty that now devolves upon me. When I say that I deeply regret the fact that he is not here to discharge that duty to-day, I am sure I but give expression to the feeling of every Shareholder and Director, every officer and employee of the Company.

The experience of the Company for the year under review affords in my judgment more than ordinary cause for congratulation, notwithstanding the fact that the profits are lower than for several years past. The year of 1889 will long be remembered amongst both Fire and Marine Underwriters as one of unusual severity.

It must also be remembered that in years when we escape these exceptional losses we go on ridding our reserve funds, and in looking back over the reports of the last five years, including the one just closed, I am gratified to find that we have in that time paid \$23,599.55 to our Shareholders in dividends, have transferred no less than \$203,950.50 to our reserve fund, and increased the amount standing at credit of profit and loss by \$21,298.30.

The Managing Director, in reply to an inquiry, explained that the amount calculated to provide for unexpired risks was somewhat less last year than at the close of 1888, owing mainly to the discontinuance of annual ocean hull business. The marine premiums of the past year being chiefly on cargo risks, written for the trip only, were almost entirely earned at the close of the year.

Messrs. Fred J. Stewart and John K. Niven having been appointed scrutineers the election of Directors to serve during the coming year was proceeded with, and resulted in the unanimous re-election of the old Board, namely: Messrs. A. M. Smith, Geo. A. Cox, Hon. S. C. Wood, Robert Hearty, A. T. Fulton, George McVurrah, H. N. Baird, W. R. Brock and J. J. Kenny.

FRED'S BROKEN BONE.

"Fred I think I left my spectacles up-stairs," said grandpa, after he had patiently searched the sitting room for his accustomed helpers.

"O, dear," began Fred, who always thought it a great nuisance to go up and down stairs unless he wanted something for himself and couldn't get any one to go, but before he had finished his grumbling sentence, little Elsie had deposited her lapful of patch-work on the sofa, and with a cheery "I'll get them, grandpa," was on her way upstairs.

"Fred, you forgot to put your tools away," mamma said a little later.

"O, dear, it's such a bother to put everything away," fretted Fred. "Can't I leave them where they are till to-morrow, for I will want to use them again?"

"No, I want them put away at once," said mamma, in such a decided tone that Fred knew she required instant obedience.

"O dear, I never can learn this long lesson," he grumbled that evening when he sat down to prepare his recitations for the next day. "It's such a lot of work to translate all these sentences."

Dr. Morton had dropped in for a little chat with Fred's father, and he looked up as he heard the boy's impatient exclamation.

"What do you think I've been doing to-day, Fred?" he asked.

"What, sir?" asked Fred, glad of a diversion from his book.

"Breaking a little girl's arm."

"Don't you mean mending it, doctor?" asked Fred, thinking that the doctor had made a mistake.

"No, I broke it," answered the doctor. "Some time ago this little girl broke her arm, and it was badly set, and has been so stiff ever since that she could not use it as she wanted to. She makes lace very cleverly, and her earnings have been a great help in the family, but since her arm was hurt she has not been able to work at all. We held a consultation at the hospital to-day, and decided that the only way to help the child would be to break the arm again and then reset it."

"I think I'd rather never be able to do anything than have that done," exclaimed Fred.

"Why, that's unfortunate," remarked the doctor. "I've been thinking that there is a bone about you that ought to be broken very soon if you expect to become an active, vigorous man. I've been meaning to mention it to you for some time."

Fred turned pale. He was not at all fond of bearing pain.

"Where is the bone?" he asked, with a frightened tremor in his voice. "Will you have to break it for me?"

"No, I can't very well break it for you," answered the doctor. "You can break it yourself better than any one can do it for you. It is called the lazy bone."

"O, is that what you mean?" and Fred was so relieved that he could smile at the doctor's words.

"Yes, my boy, that is the bone I mean, and it is the bone that you ought to break very soon if you ever expect to be of any use in the world. It will take a pretty determined effort to break it, for it's one of the toughest bones I know anything about, but you can break it if you try. Will you try?"

"Yes, sir, I will," promised Fred, manfully, his face flushed with mortification at the thought that he had earned a reputation for laziness.

BRITISH AMERICA ASSURANCE CO.

ANNUAL REPORT, 1889.

The Annual Meeting of the Shareholders of this Company was held in the Company's office, Front Street, on Wednesday, the 19th inst., the Governor, Mr. John Morison, occupying the chair. Among the gentlemen present were H. Pellatt, W. J. Macdonell, Thomas Long, J. Y. Reid, Robert Thompson, Geo. H. Smith (New York), A. Meyers, Dr. Robertson, John Leys, Alex. Willis, J. Morrison, Junr., William Adamson, J. K. Niven, Alex. Smith, J. Jackson and C. D. Robinson.

The Governor, Mr. W. H. Banks, read the following report: The Directors have much pleasure in presenting the Fifty-sixth Annual Statement of the affairs of the Company for the year ending December 31, together with the balance sheet duly audited.

Notwithstanding the many large conflagrations which have occurred, the Directors are able to congratulate the Shareholders on a very profitable year.

You will also notice that the marine department is in a prosperous condition. Owing to the stringency in the money market at the close of the year, our investments have depreciated to the extent of \$5,612.68, and, after deducting this amount, the profit and loss account shows the very handsome gain of \$98,028.19.

The Directors desire to thank the agents and special agents for their active co-operation in guarding the interests of the Company. All of which is respectfully submitted.

J. MORISON, Governor.

STATEMENT OF ASSETS AND LIABILITIES FOR THE YEAR ENDING DECEMBER 31, 1889.

Assets table with columns for item and 1889. Includes U. S. Government and State bonds, Bonds, debentures and other dividend-paying investments, Real estate, Office furniture, business maps, etc., Agents' balances, Cash in banks, Cash in office, Interest due and accrued.

Liabilities table with columns for item and 1889. Includes Capital stock, Losses under adjustment: Fire, Marine, Dividend No. 91 balance, Dividend No. 92, Balance.

Profit and Loss table with columns for item, 1889, and 1890. Includes Fire losses paid, unsettled, Marine losses paid, unsettled, Commissions and all other charges, Government and local taxes, Rent account, including taxes, Depreciation on investments, Balance.

Table with columns for item, 1889, and 1890. Includes Fire premium, Loss re-insurance, Marine premium, Loss re-insurance, Interest, Rent account.

Surplus Fund table with columns for item and 1890. Includes Dividend No. 91, Dividend No. 92, Balance, Balance from last statement, Profit and loss.

Re-insurance Liability table with columns for item and 1890. Includes Balance at credit of surplus fund, Reserve to re-insure outstanding risks, Not surplus over all liabilities.

To the Governor and Directors of the British America Assurance Co.: GENTLEMEN.—We, the undersigned, having examined the securities and vouchers and audited the books of the British America Assurance Company, Toronto, certify that we have found them correct, and that the annual balance sheet is a statement of the Company's affairs to the 31st inst.

Governor Morison said:—The Annual Report being so clear, I think it leaves very little for me to add, for you will see that we have kept the Fire and Marine business entirely separate, and the rate book shows the exact result in each department. However, there are a few points I wish to submit for your consideration. In past years it was the habit of this Company, and is still the custom with some other insurance companies in Canada, to leave the cash account open for ten or twelve days at the beginning of each year, and to put in one item, "Cash in bank and in office." We, however, believe that this is not the correct practice but that not only the loss account, but also the cash account should be closed on the 31st December of each year, as is the usual course adopted by every mercantile business, by leaving the account open, a large amount of money is received from agents during that time and is merely transferred from the "agents' balances" to the "cash in office" account.

Moved by J. Y. Reid, seconded by Dr. Robertson, that Messrs. H. Pellatt, W. J. Macdonell and John K. Niven be appointed scrutineers for taking the ballot for directors to serve during the coming year, and that the poll be closed at seven o'clock on the evening of the 21st inst., and that a vote by ballot be taken. Carried.

The following is the scrutineers' report:—We, the undersigned scrutineers, appointed at the annual meeting of the British America Assurance Company on February 19, 1890, declare the following gentlemen duly elected directors for the coming year: Messrs. John Morison, John Leys, Hon. William Cayley, J. Y. Reid, A. Myers, G. M. Kinghorn, George H. Smith, Thomas Long and Dr. E. Robertson.

W. J. MACDONELL, H. PELLATT, JOHN K. NIVEN, Scrutineers.

The meeting then adjourned. At a subsequent meeting of the Board Mr. John Morison was unanimously re-elected Governor, and Mr. John Leys, Deputy-Governor for the ensuing year.



## THE CANADA PRESBYTERIAN,

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, MARCH 5th, 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.

WE have recently conversed with two men who travel from the Atlantic to the Pacific, about the progress and position of the Presbyterian Church in the Dominion. Both are well qualified to judge in such matters, and both have exceptionally good opportunities for coming to correct conclusions. The emphatic testimony of both was that the more they travelled and the more they saw of the work of the Church the more they were impressed with the fact that Presbyterianism is a great and growing power in this Dominion. The rapid growth of the Church in the North-West and in British Columbia struck our friends as something wonderful. Travel does good in many ways, and we believe travel in the western part of this Dominion helps to make a man a better Presbyterian. Living in one corner and looking all the time at your own corner has some marked disadvantages.

THE Scottish correspondent of the *St. Louis Presbyterian*, who seems to be well informed, thus describes the position of parties in the Free Church.

The fact is that the two parties in the Free Church are just now mining and countermine each other to the best of their ability. The conservative members are doing their utmost to have the published opinions of Professor Dods examined and pronounced on, by one or other of the competent authorities, while the advanced party, who claim to be the men of culture, are pooh-poohing the agitation and at the same time doing all that they can—and they can do a great deal—to prevent the question, on its merits, from being officially dealt with. Were it not that the interests of truth are so deeply involved in the issue, one could watch with amused interest the game that is now being played by the two opposing parties on the Dods' case, in the Free Church. But it is painful in the extreme to see it being played in a respected, as well as powerful, branch of the Church.

The foregoing is too true and it should teach good men who declaim against party politicians to remember that partyism in its worst forms may not be confined to politics. If men whose special work it is to save souls mine and counter-mine each other can we wonder that mere politicians play the same game? Were partyism confined to the State it would do comparatively little harm.

DR. PIERSON is doing some of the London preachers for the *Christian-at-Work* and "sizes up" McNeill in this way:

Another preacher now making no little stir in the great metropolis is John McNeill, of Regent Square Presbyterian Church sometimes called "The Scotch Spurgeon." This phrase is misleading, for Mr. McNeill is a very different man. He has a humour somewhat like Spurgeon's, but in most respects he is different. He is most remarkably in contrast to his predecessors in that pulpit, Edward Irving, James Hamilton and Oswald Dykes. McNeill is pre-eminently a preacher for the common folk, and he understands their idioms and habits of thought. We sometimes fear that he is a little snared by the love of popularity. His prayers are remarkably self-forgetful and seem to lead the worshipper into the very presence of God. They are unconsciously poetic, pathetic, devotional, but without any straining after effect, which cannot always be said of his sermons. If this man can keep humble and be single-eyed, oblivious of the newspapers and in a good sense careless of popular clamour, he has a great future before him. He chooses Old Testament themes very largely, and sometimes a whole narrative which he accompanies with running comments, and then "points up" with practical and heart-searching lessons. Some of these sermons have a unique power, are original, vivacious and fascinating.

There is grim humour in that phrase "oblivious of the newspapers." The number of ministers who are afraid that popularity and newspaper publicity may injure their popular brethren is wonderful. Of course Dr. Pierson himself is perfectly oblivious of the newspapers.

THERE is no reason why Canadians should feel despondent about the future of their country. We have no problems to discuss and settle that have not been grappled with by other nations. The dual language difficulty has been dealt with in one way or another, at one time or another, by more than half the countries in Europe. The great nation to the south of us has a perplexing race question on hand at the present time. Every nation has had its difficulties. Are we Canadians so exceptionally pious that we think the Almighty should exempt us from national difficulties of every kind, or are we so exceptionally soft that we must cry out in despair when confronted with any ordinary national problem? What, as Mr. Mowat once asked, are Statesmen for if not to solve difficulties? Underneath all these questions there is a rather fundamental one which constantly crops up—are Canadians capable of governing themselves? If not let us ask somebody to take charge of us or give the country back to the Indians. Surely we are not prepared to admit at this time of day that we cannot take care of ourselves and work out our destiny as a nation. There is one very depressing circumstance in connection with some of the matters that are agitating the public mind. Some people consider problems quite new that are as old as the Roman Empire. That is too much in a country where large sums are expended on education.

SIR JOHN MACDONALD in thanking his friends for a portrait of himself presented by them the other day let fall a hint which might be of much use in building up congregations. The Premier stated that for forty years his policy had been to bring Baldwin Reformers, Liberals and men of all kinds into his party and make them good Liberal-Conservatives. The result was, he said, that the party had always held power and had always been the progressive party of the country. With Sir John Macdonald's declaration as a matter of party politics we have nothing to do but most assuredly it does contain a hint that might be useful to many Presbyterian congregations. Too many of our people think that Presbyterianism is a system specially adapted, if not exclusively intended, for Scotchmen and Ulster Irishmen. They think also that a man brought up in another communion should not be allowed to hold any office or do any work for about a generation after he enters the Presbyterian Church. Such a position is thoroughly unsound and unprogressive. A man who becomes a Presbyterian from conviction is much more likely to be a good one than a man who is a Presbyterian simply because his father happened to be one. If Presbyterianism is adapted to none but Scotch and Ulster men what in the name of sense is the use in sending it to India and China? Our French work proceeds on the assumption that even the Frenchmen of Quebec can be made Presbyterians. Our boast should be that our doctrines and polity are the best for men wherever you find them.

EVERY business man knows that there is a considerable amount of financial depression at the present time. A short crop, lack of sleighing, low prices and la grippe combined to make the winter a poor one for business people. And yet while all this is true, every man who has his eyes open can easily see that a large amount of the talk we hear about hard times is mere talk and nothing more. Six men meet in a store, hotel or some public place, and begin to complain of financial stringency. One is a merchant who has a heavy stock of woollen goods upon his counter. A second is a money lender who gets a higher rate of interest than he has been getting for years. Three are living on fixed salaries and are doing better than usual, because much of what they buy is cheap. The sixth is a man whose normal condition is one of impecuniosity, and he is no worse off this year than he has always been. Now how many of the foregoing citizens have any right to complain of depression? Just one—the merchant. The others are as well off as they usually are. Some of them perhaps better. And so far as they know anything about it by experience, this has been a good winter for business. If every one would stop talking about depression, the depression would pass away all the more quickly. If everybody who has money would spend just as usual, and every debtor who can would pay up promptly, there would soon be little reason to talk about financial stringency. Why should a man who lives on a fixed salary, or whose income is increased by the stringency, say he cannot pay up, or must economise, because the times are hard? With many such talk is a mere habit, but a habit that certainly should be given up.

## THE RELATION OF THE CHURCH TO YOUNG MEN.

IF the Church has claims on young men, then young men have claims upon the Church. All relationships are reciprocal. In no case can it be maintained that all obligation is on one side. That the Lambs of the Flock have a distinct place in the Christian Church is now universally conceded, and the great proportions to which Sabbath school work has attained show conclusively the wisdom of special effort being directed to the religious education and training of the young. Within its own sphere the Sabbath school has accomplished a most important work, and one that, notwithstanding periodic cries that it is a failure, no one would seriously think of relinquishing. When, however, young people have reached an age that they think entitles them to absence from the Sabbath school, very many of them drift away and become indifferent to religious claims upon them. For many years it has been a problem with those most interested in the Sabbath school how best to retain the older pupils, and though various expedients, excellent, so far as they go, have of late years been adopted, it can hardly be claimed that the problem has received a complete and satisfactory solution. What becomes religiously of the many young men who thus drift away, and, much to their own detriment, are lost to the Church? They are not the only losers; by this defection the Church itself suffers serious loss.

That special religious effort on behalf of young men is a duty has been recognized by the institution of Young Men's Christian Associations. True it is not a Church organization, and it often bases its claims to popular favour and support by appealing to the fact that it is distinct from the Church, its undenominational aspect being sometimes made especially prominent. This is true, but at the same time it is the distinct offspring of the Church. The men who are most active in conducting its work and promoting its interests are prominent and efficient workers in the churches to which they individually belong, and a large proportion of the means by which it is maintained and its efficiency promoted is directly provided by those who are members of the Christian Church. While the important work carried on by Young Men's Christian Association is exerting a powerful and salutary influence among those for whom they are specially designed, it does not embrace all that might be done for the promotion of the highest welfare of the class for whose interests the Church ought directly to care. The Sabbath school is doing a splendid work for the young; it is under the supervision of the Church, but it does not relieve parents from their duty and responsibilities for the religious education of the children. Under the most favourable conditions it is subsidiary to parental training and control. In like manner, the Young Men's Christian Association does not relieve the Church of its duty of caring for the spiritual well-being of young men. The Association has simply been doing—and in its own sphere doing well—the work that properly belongs to the Church. No one would desire to see the Young Men's Associations shorn of their power and influence; on the contrary, all who appreciate the great work they are doing and the urgent need there is for it, would desire to see that power and influence greatly increased. There is, however, urgent need, in view of the actual conditions of modern life, for more specific and systematic effort on the part of the Church to adapt itself more directly to the wants and the sympathies of the young men of our time.

It is apparent that the Church is beginning to realize the importance of this special department of her work. Those who have been brought up in Christian homes, trained in the Sabbath school, and accustomed to attend Sabbath services, in many instances find themselves at home in the life and work of the Church, and many on whose shoulders the burden of its work at present rests have been so trained, but it is a fact nevertheless that many who have enjoyed great advantages have gradually drifted away, and, unhappily, can no longer be reckoned among Church adherents. To still farther increase the interest of the young people in Christian service, congregations have encouraged the formation of associations for moral and intellectual culture and social enjoyment, with more or less satisfactory results, and the Society of Christian Endeavour is one of the most recent movements whose object is to promote the spiritual advancement of the young people, and afford a practical training for Christian service under the auspices and guidance of the Church. All such efforts are deserving of encouragement. Even if they do not to any very great extent reach those outside on whom Christian influences have lost their hold, they do much to in-

terest those within and throw around them a degree of protection valuable in itself, and in time they become warmly attached to the Church, and are qualified for enlarged and valuable service.

Much, it seems, might be done by the pulpit to attract, interest and benefit young men. It is not very often that special sermons are addressed to them, not so often as was the case years ago. An occasional discourse bearing on the difficulties, trials, temptations and aspirations of young men and the special adaptations of the Gospel to them could not fail to have an excellent effect. Even in the ordinary ministrations a good word of special application by way of advice and counsel might with advantage be occasionally spoken. It would also show that the pastor was not forgetful of the interests of those who ought to form a large part of every congregation.

In this matter, as in many others, the entire responsibility does not rest with the minister. The office-bearers and members might do much to gain the confidence and sympathy of the young people. That many recognize their duty in this respect is cheerfully admitted. Only all do not fulfil this part of their obligation. There are Christian congregations where young men attend, with more or less regularity, to whom scarcely a word or sign of recognition is accorded. They are free to come and go as they please, and it seems as if it were a matter of not the slightest concern whether they are present or absent. This chilling indifference is hardly compatible with the warm greetings that prevailed among the Christians of the primitive Church. It is not that self-respecting young men would care for patronizing condescension. What they would appreciate is a kindly human interest, such as a true state of Christian feeling would naturally prompt. A little more cordiality would certainly do something to lessen the growth of estrangement from the Church. The same thing might be carried a little further. Members of Christian Churches, by extending the benefits of social life to the young men who crowd large cities, would convince them that they were not neglected. Those especially who come from country homes and who at first feel the dreary loneliness of the city, would derive benefit and encouragement from the little kindly attentions that most have it in their power to bestow. Here, as in other departments, there is much room for applied Christianity.

#### THE REV. JOHN McNEILL.

THERE is a general impression that men of capability, moral purpose and force of character will reach the places for which they are best fitted. It is supposed that all real merit will in due time meet with full recognition. Is this impression well founded? Is it the case in actual fact that only the best fitted occupy the principal positions in public or professional life? Is it then in these matters that the race is to the swift and the battle to the strong? Are all the occupants of public positions round men in round holes? How often does appointment to office depend chiefly on adventitious circumstances? Side issues not infrequently decide the call of a congregation to a pastor. Shakespeare says "the great soul of the world is just," and though the operation of this unseen entity may not always be clearly discernible, in the main it is no doubt correct. If men are elevated to a conspicuous place for other reasons than their fitness and merit, they cannot long maintain themselves there if they are destitute of the special qualifications required. Some preachers acquire a prominence in popular estimation for which it is sometimes difficult to account. If they do not possess the power necessary to hold the positions they have gained, they gradually recede to less exposed situations. The man who is able to occupy a position of influence may at least depend on a fair hearing and a free opportunity for the testing of his claims. Popular favour may be fickle, but a man of genuine power and true moral earnestness will not readily be discarded.

One of the typical preachers of the present time is John McNeill, of Regent Square Church, London. That congregation has had a succession of rarely gifted preachers, each of them marked by a distinct individuality. The eloquent ministry of Edward Irving first brought the Scottish Church in the metropolis into notice. Erratic as were the later years of his course he was at his best a man of commanding influence. The gentle and cultured spirit, the fervent evangelical tone of Dr. Hamilton's preaching left a deep and hallowed impress on the minds and hearts of his people. The massive and thoughtful sermons of Dr. Oswald Dykes will be gratefully remembered. Now, however, a preacher different

from all of those occupies the pulpit of Regent Square Church, and already exercises a powerful influence not only over his own congregation, but in moulding and guiding the religious activities of London and far beyond. From the time of his going to the English capital Mr. McNeill's position was assured. In calling him to be their minister the congregation ran no risk, they made no mistake. His powers had been developed and amply tested in his Scottish pastorate. He has secured a place in the popular heart from which it would be difficult to dislodge him. The position and influence of John McNeill teach us specially new lessons, but they emphasize several with which we are supposed to be familiar.

Mr. McNeill is in close touch with the people. In this respect he has been specially favoured. Spending the years of his early manhood as a railway employee, he had valuable opportunities of studying human nature as it really is. He did not, as many have to do, look down upon it from a higher social elevation. He had opportunities of looking at it all round, and it is evident that he observed his fellows with wide-open, clear and sympathetic eyes. To have this close sympathy with humanity is a most valuable qualification for the ministry of these days. It is not every minister of the Gospel that could be equally at home in addressing a fashionable congregation in Belgravia, or a large assemblage of criminals in the overcrowded East end. It is nevertheless true that in the most decorous and well-to-do congregations staid and stolid hearers are startled from their propriety by his powerful and striking expositions of Gospel truth and no less effective are his homely yet pathetic appeals to the social outcasts whose hearts respond to the true touch of nature that makes the whole world kin. This deep and tender sympathy with humanity is a Christ-like characteristic; the common people heard Him gladly.

Another quality in Mr. McNeill's ministrations is his naturalness. He is spoken of as original, and some ascribe to him the possession of that indefinable power known as genius. Be that as it may there is nothing artificial or conventional about him. An imitator can never be original. Ministerial copyists are far too numerous, but Mr. McNeill is himself at all times and everywhere. Originality does not consist in being odd, unreal or extravagant. It is well that Paul's advice to Timothy should be remembered for it applies to every preacher and to every student, "Stir up the gift that is in thee." To be thoroughly natural and thoroughly in earnest gives the preacher of the Gospel acceptance and influence with those he addresses.

Only one other qualification for a successful ministry possessed by Mr. McNeill need here be mentioned; it is the depth of his spiritual convictions. He has cast aside the rigid conventionalities of pulpit address. He has discarded the outworn platitudes of stereotyped religious speech. He translates into the language of everyday life the facts and experiences of the Gospel. To him the faith once delivered to the saints is the power of God and the wisdom of God for salvation. He does not amuse himself and take up his hearers' time with fanciful theories, nice speculations and arid doubts. He proclaims with the utmost directness the cardinal and saving truths of a living Christianity, truths that never lose their power when coming from a loving heart and earnest lips. The qualities that have led up to Mr. McNeill's success in the ministry are such that the best results from it may be reasonably expected.

### Books and Magazines.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—With unfailing regularity this magazine supplies weekly the most noteworthy literature of the day.

**HARPER'S YOUNG PEOPLE.** (New York: Harper & Brothers.)—For variety of entertainment and instructive reading handsomely illustrated, this weekly magazine deserves the wide popularity it has been successful in achieving.

**OUR LITTLE ONES AND THE NURSERY.** (Boston: The Russell Publishing Co.)—In neatness of form, taste of execution, and suitability of reading matter, this illustrated monthly occupies the first rank of publications for little readers.

**ST. NICHOLAS.** (New York: The Century Co.)—For young readers *St. Nicholas* is what the *Century* has become for those of mature years. It is an educative influence, visiting many thousands of homes every month, and presenting a various and copious store of reading matter very finely illustrated.

**THE GALAXY OF MUSIC.** (Boston: F. Trift.)—This very cheap repository of music contains each month a fine and varied selection of attractive vocal and instrumental pieces. In the current number will be found "Winsome Grace," a charming schottische by Professor T. H. How, of Boston.

**THE MISSIONARY REVIEW.** (New York: Funk & Wagnalls, Toronto: William Briggs.)—The Literature of Missions Department contains a number of papers of great attractiveness. Dr. Pierson continues his account of missions in Scotland. There are papers on "The Bcers and Missions," "Moravian Mission Among the American Indians," "The Jews in the Nineteenth Century," "The Roman Catholic Lay Congress of 1889," and among others "The Student Volunteer Movement." There is the usual fulness and variety of accounts of missionary work and progress over the world-wide field.

**THE METHODIST MAGAZINE.** (Toronto: William Briggs.)—The editor continues his interesting European sketches under the title "Canadian Tourist Party in Europe." Lady Brassey's "Last Voyage" contains graphic descriptions of her observations in India. Another finely illustrated paper is on "Wordsworth's Country," by Frederick S. Williams. There is also a paper on "The Maintenance of Home Missions," from the pen of the late Senator Macdonald. Dr. Carman describes the objects and methods of the Epworth League. The other contents of the number afford varied and instructive reading.

**THE HOMILETIC REVIEW.** (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Review Section offers to readers studies on "The Illustrative Element in Preaching," by Professor J. O. Murray, D.D., of Princeton; "Rhetorical Training for the Pulpit," by Professor Upson, D.D.; "Egyptology," by Rev. Camden M. Coburn, Ph.D.; "Rev. John McNeill, the Scottish Spurgeon," by Dr. Arthur T. Pierson; "Homiletic Uses of the Song of Songs," by Rev. W. E. Griffiths, D.D., and "The Ethics of 'High License,'" by Rev. J. C. Fernald. The Sermonic Section is full, varied and suggestive. Among other distinguished contributors to this excellent number may be mentioned Wayland Hoyt, D.D., Drs. Talbot W. Chambers, Howard Crosby and Joseph Parker.

**SCRIBNER'S MAGAZINE.** (New York: Charles Scribner's Sons.)—The March number opens with a finely illustrated and most interesting first part of a paper on "Charles Lamb," by Benjamin Ellis Martin. Kirk Munroe supplies a paper "A Forgotten Remnant," an account of the Seminoles still living in the Everglades of Florida. The concluding part of William Conant Church's paper on "John Ericsson, the Engineer," will be found very interesting. Horace Baker describes "The Black Fellow and his Boomerang." Octave Thanet's story "Expiation," is nearing completion, the last part is promised next month; and Harold Frederic's serial, "In The Valley," progresses in interest. There are also a good short story and several meritorious poems. The Point of View, the new department, is quite attractive.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.)—In the March number the fine arts receive a prominent position. The frontispiece is a fine engraving of "The Winged Victory of Samothrace," an account of which is from the pen of Theodore Child. The paper on the British Army by General Wolseley last month is followed up by one on "The Army of the United States," by General Merritt. There are papers on "How to Listen to Wagner's Music," "The Naja-Kallu, or Cobra Stone," "Venetian Boats," "John Ruskin," by Anne Thackeray Ritchie, and "Manilla and its Surroundings." Gerald Massey contributes a poem "Root and Flower," and several others of distinction contribute to the poetical department of the number. Fiction and short story are well represented, and the departments are as interesting as ever.

**THE CENTURY.** (New York: The Century Co.)—Among the more interesting contents of the *Century* may be mentioned "The Autobiography of Joseph Jefferson," "Gloucester Cathedral," by Mrs. Schuyler Van Rensselaer; "Prehistoric Remains in the Ohio Valley," by Professor Putnam; "From Tokio to Nikko," by John La Farge; "Glasgow: A Municipal Study," by Albert Shaw—a paper that ought to be read by every alderman and all interested in the good government of municipalities; "Some Wayside Places in Palestine," by Edward L. Wilson; "The Sun Dance of the Sioux," by Frederick Schwatka, and Professor George P. Fisher's fourth paper on "The Nature and Method of Revelation." The serials and short stories are good, and among the poetical contributors to the number are the Canadian poets Agnes Maule Machar and Charles G. D. Roberts.

## Choice Literature.

## HOW THEY KEPT THE FAITH.

## A TALE OF THE HUGUENOTS OF LANGUEDOC.

## CHAPTER XIII.—(Continued.)

"I would implore you not to draw them down upon our heads, monsieur!" Rene Chevalier knelt at his young lord's feet as he spoke. "At the worst we can fly to the hills, and hide in the cleft of the rocks, until the storm has passed by. Your present course is certain to draw down upon us all swift, inevitable destruction. Nay, my dear young master, hear me—for the sake of our old friendship, listen a moment more. It is madness to attempt to stay the king's troops with a few raw recruits, however brave and however desperate. None should know that better than you. If you succeed for one hour, will it not be to be overwhelmed the next? It is worse than madness—it is treason! You start; you frown! It is well to call things by their right names. The subject who takes up arms against his king, puts himself beyond the pale of mercy. He can hope neither for the countenance of man nor the blessing of God. Will you stain your noble name with this foul aspersion? Will you burden your conscience with this sin? The powers that be are ordained of God. No cruelty, no injustice, can absolve us from our allegiance. If we must suffer, let it not be as evil doers. Let us, in our deepest misery, have the support of a conscience blameless toward God and man. See, monsieur! I entreat you upon my knees; I implore you with tears. Destroy not yourself and your people."

"Enough, enough!" exclaimed Henri, motioning him to rise. "I have borne from you, Rene, what I would have borne from no other living man. But I can hear no more. There is a voice of God in the soul as well as in His written Word. There is a right higher than the power of kings to reign—the right of every man to defend his own hearthstone. I have sworn, if needs be, to die in defence of mine—by the honour of my mother, by my father's stainless name, and a hundred brave hearts in Beaumont have sworn it also. A handful, do you say, to the hordes that will pour down upon us? Ay, but a handful nerved with the energy of despair, and less unskilled than you imagine, in the use of arms. No match for disciplined troops in the open field, but able to cope with them behind these rocky ramparts, which heaven has raised for our defence. We stand simply on the defensive, unsheathing our swords only in the protection of our homes and altars."

"Alas, monsieur!" exclaimed the young physician sorrowfully, "You are charging a mine beneath your feet, which may at any moment explode, and engulf you, without ever giving your sword time to quit its scabbard. Have you forgotten how argus-eyed are our enemies? What security that Bartholde's carelessness may not be repeated, or that some cowardly heart may not purchase its own safety by the betrayal of his brethren?"

"That is our risk," answered the lord of Beaumont with a pale but steady lip. "Do you suppose I have not counted that cost, Rene? My bond is true as steel, to the last man, and Bartholde has had a sharp reprimand for his negligence, and is not likely to err again. Only you and Eglantine share our secret, and though you think me wrong, I know I can trust you, as I would my own soul."

"You can, monsieur," answered Rene Chevalier quietly, and then, as a last resource, turned to Eglantine. She had risen from her chair, and stood with her hands clasped upon her husband's arm, looking up at him with an expression of glad and fearless confidence.

"Eglantine! you have heard what I have said to Henri. You know I would not utter a word I did not believe to be true. Will you let him rush on to destruction without uttering a word to restrain him? He may hear your voice, though he is deaf to mine."

Henri looked down proudly and fondly upon his young wife.

"Answer him, my darling. I am willing to abide by her decision, Rene."

Eglantine lifted his hand to her lips, and then turned proudly to Rene.

"I glory in his courage. I am ready to die with him, or for him, but my tongue shall cleave to the roof of my mouth before I utter one cowardly, disheartening word."

"Then my errand is done, Eglantine," answered her foster-brother solemnly, "and may the God you forget have mercy and spare you the fulfilment of my fears. My young sieur, I am ready to share your fate, if I cannot avert it. He turned and left the room."

"My brave wife," whispered Henri, drawing Eglantine to his breast; but the light had gone out of her eyes, and with averted face and mute, trembling lips, she listened to Rene's retreating footsteps as to some beat of doom.

The sweet spring days came and went; the last snows melted from the hills; the vineyards grew shady with leaves, and the flowers thicker in the valley and carpeted the rough rocks. May had deepened into the warm, rich splendour of June. Nannette had fallen peacefully asleep with her young mistress' hand in hers, and saw her perplexities no longer in the light of moon or sun, but irradiated by that splendour which is the smile of God. Eglantine La Roche sat in her turret room, and her husband, stretched on a cushion at her feet, read to her from an old romance, a tale of love and glory. Suddenly a scream, shriller than any the young wife had ever heard, thrilled out on the calm summer air, and looking out of the window, she saw Lucille Bonneau running to the chateau, fleet as a deer, while two dragoons pressed close to her heels. The same moment Jean burst into the room and threw himself at his master's feet.

"Save yourself, monsieur! The chateau is surrounded, and you are lost if you do not fly."

The sieur of Beaumont had risen to his feet. "Fly?" he exclaimed proudly. "Am I to think first of my own safety, Jean? Drop the portcullis; sound the alarm. I will show these hirelings of Rome that they have not cowardly peasants to deal with."

"Too late, monsieur," interrupted a harsh voice in the doorway. "The less resistance you make to the king's authority, the better for yourself."

"Sir!" exclaimed the sieur of Beaumont haughtily, recognizing in the grim face that confronted him the features

of a captain of dragoons, with whom he had fought side by side upon the frontier. "Sir, this intrusion into my wife's private apartments is unauthorized."

"I hope that you will be able to prove that it is without excuse," was the grim retort, and the officer advanced into the room as he spoke, and presented to his former comrade in arms a warrant, bearing the royal seal. "Monsieur, it is my painful duty to apprehend you in the king's name, for conspiracy and treason. I entreat you," he added, marking his prisoner's quick glance around the room, "not to make my task more unpleasant by offering resistance or attempting escape. I would have found means to transfer it to other hands, but for the opportunity it afforded me of saving you unnecessary indignity. The chateau is surrounded by my men, and they have orders to secure your person at any hazard."

Henri took the paper and read it through with an unmoved front.

"These are grave charges," he said; "I hope my accusers are prepared to support them, or to abide the consequences of their slander."

"I fear they are better able to prove them than you imagine. We waste time, monsieur."

Henri turned to Eglantine. Her eyes were fixed upon him with a look of agonized appeal, but she did not then speak.

"I must go with them," he whispered. "All that I can do is to make good terms for you and my people." He turned back to the officer. "Monsieur, I bespeak your courtesy as a soldier and a gentleman for my lady—and your protection, in the name of our common humanity, for my people. There are no charges against them."

The captain of dragoons bowed low to the young wife, so beautiful even in her grief.

"My orders extend only to the seizure of your person and the search of your chateau, monsieur. If you will go with us quietly, I give my word that madame shall receive every courtesy, and your vassals be left unmolested."

Henri unbuckled his sword and tendered it to his captor.

"I have at least the satisfaction of resigning it to a gentleman," he said with mournful dignity. "I trust my word of honour to attempt no escape will be sufficient to spare me the indignity of being bound."

"It will, monsieur. And now if you are ready we will not delay. Your clothing can be sent after you."

Once more Henri turned to his wife, and this time she threw herself upon his breast, and gave way to an agony of weeping.

"Only let me go, and die with you!" she sobbed, when she was at last able to speak; "dungeons have no terrors for me, Henri, if we are together. I fear nothing but separation. Only take me with you, and I promise never to unnerve you by one weak word or look."

"You unnerve me now by asking for what I cannot give," he answered in a trembling voice. "Be brave, my darling. Remember you serve me most and best by taking care of yourself. We may win safely through even yet. Do not make me forget my manhood in the presence of my enemies."

The quiver in his voice made her strong at once.

"Forgive me!" she murmured, lifting his hand to her lips and then holding it long and passionately to her breast. "I will try not to be unworthy of you, Henri. Remember all I hope for from you—all I believe you to be, and do not disappoint me. Let the thought of me strengthen your hands, the memory of your love, the endeavour to emulate your example, will be all I shall need to support me in my hour of sorest weakness."

She let go her clasp of his hand. As if afraid to trust his and her own calmness further, and unwilling to lay bare to the curious eyes looking on, the sanctity of a last adieu, she turned without another look or word, and walked with a steady step into the inner apartment.

Jean pressed close to his master, as Henri was being led down the stairs.

"We have been betrayed, monsieur. They went straight to the vaults, and seized the powder and ammunition. Some one has been false."

"Bartholde!" muttered Henri; and a lurid gleam broke for a moment the heavy gloom of his face. "He has never been the same since I rebuked him for his carelessness. Give our friends warning," he added in a lower voice. "Bid them save themselves if they can. See M. Chevalier, and tell him I leave my lady in his care."

Jean nodded and slipped away, and the sieur of Beaumont looked neither to the right hand nor to the left as he passed out into the courtyard through a group of weeping retainers, and mounted the horse assigned him. The last drop had been added to his cup. He had been "wounded in the house of his friends" by one of the very people he had tried to save. If Jean's information and his own suspicions were correct, his doom was sealed, and the doom of those who had put their trust in him would not tarry. Rene was right. He had not only failed to save his people; he had hastened their destruction.

There was a slight delay in collecting the troop, some of whom had been amusing themselves, in their captain's absence, by frigateing the maids and plundering the wine-cellar. By the time the squad, with their prisoner in their midst, had reached the gate of the bocage, Jean suddenly reappeared, and gave his master to understand, by a secret sign, that he wished to speak with him. Henri dropped his glove, and the valet darted in under the horses' heads and caught it up before any one had time to prevent.

"We may yet save you, monsieur," he whispered, as he pressed the gauntlet into Henri's hand. "Our friends lie in wait upon the road. All they ask is your permission to fall upon the guard and rescue or die with you."

For a moment the love of life and liberty, the remembrance of the helpless young wife he was leaving, rose strong in Henri La Roche's breast. But he glanced at the solid phalanx of soldiers about him, and put the temptation generously away. A struggle with these disciplined, thoroughly-equipped troops must cost the lives of many of his brave mountaineers, even if it secured his own freedom.

"Never," he answered, in a firm but mournful whisper. "I have brought enough trouble on them already. Bid them disperse and unsheath their swords only in defence of their firesides. I command it."

Jean would have remonstrated, but the dragoons, jealous of the whispered colloquy, motioned him away, and forced their horses into a gallop.

Rene Chevalier was standing at his cottage gate as they swept by. There was no time for speech even had Henri been so reckless of his friend's safety as to implicate him by uttering a word. All he could do, as he caught the physician's eye, was to glance back at the towers of Beaumont in speechless appeal, and Rene, startled and sorrow-struck, had only time to bow his head in silent acceptance of the trust before the troop dashed by; another moment and they were out of sight, and Rene, with long, quick strides, was on his way up the hill. The courtyard of the chateau was still full of weeping, terrified domestics. He pushed hurriedly past them and bounded up the steps. Eglantine stood in the turret chamber, where she had parted with Henri. The casement was open, and through a break in the intervening trees she was watching the last gleam he helmets that surrounded him as the troop swept through the valley below. At the sound of Rene's voice she turned. Her eyes, though desolate, were yet defiant.

"You have come to witness the fulfilment of your prophecy," she said bitterly. "Do not think I repent anything even now, Rene."

If she expected ungenerous reminders at that moment, she had, as often before, underrated the nobility of the heart with which she had to deal.

"Henri has left you in my care," said Rene, gently taking her hand, and leading her to a chair. "Even had he not done so, Eglantine, you know I must have cared for you as a sister. Will you come down to us at the cottage, or would you rather stay here?"

She gave a pitiful, troubled glance around the room.

"Do not ask me to leave the chateau, Rene. I am Henri would wish me to stay here."

"Then I will go down at once and bring my mother to you," he answered. "It is my mother who will know how to comfort you, Eglantine. She has tasted the same bitter cup."

He rose from his seat, but now she clung to him, terrified at the memories his words recalled.

"Oh, no, do not leave me yet, Rene. It is not of me, but of Henri you should think. Is there nothing you can do to save my husband—nothing?"

"We can pray," he answered solemnly. "That is not a little thing, my sister, with such a God as ours."

She snatched away the hands he had taken soothingly in his.

"Pray!" she repeated, in a shrill, despairing voice. "Did not my Aunt Monique pray for my Uncle Godfrey, and did he not die a shameful and cruel death, though there was not a particle of evidence against him? Do you want to drive me crazy, Rene? You know you think Henri has been sinning against God, and has no right to look for His help. Think of something to do, I say, or I will go mad."

"You can write to your grandfather," answered her foster-brother, quietly adapting himself to her mood. "He may be able to do something for your husband. And there is M. Renau, too. I saw him in Nismes yesterday. Incensed as he may feel at Henri's conduct, he cannot refuse to do for him whatever lies in his power."

Rene spoke hesitatingly, feeling as though he were untrue to hold out hopes to her, which he could not himself cherish. But she caught at the proposition eagerly.

"You are right, Rene. I wonder I did not think of them at once. I will write to-night—no, I will not write. Written words are so cold, so empty. My grandfather will do anything that I ask him, but M. Renau has never forgiven Henri for resigning his commission, and he has always been jealous of my influence over my husband. He might refuse me if I only wrote a letter; he cannot when I kneel to him, when I entreat him with tears. He has influence at court which he must use. And my cousin, the abbe, and his sister; perhaps they can do something too. I will go down to Nismes to-morrow. Do not contradict me, Rene. I will not be content with seeing M. Renau; I will interview the Intendant—I will besiege his judges. People have never been able to say me nay. They must hear me now, when I plead for my life, my husband. Bid Jean have the coach ready to start the first thing in the morning."

But before another day broke, Henri La Roche's young wife lay, like a broken lily, upon her couch, unconscious alike of the joys and sorrows of earth—deaf even to the cry of the feeble infant, whose wailing advent added the last pang to that night of sorrows. Before Eglantine awoke to a consciousness of her motherhood, and a remembrance of her grief, her husband's trial had begun, and the Dragonnade, in its full horrors, had burst upon Languedoc.

## CHAPTER XIV.

## IN THE CRUCIBLE.

"I will die before I will utter an appeal so base—before I inflict so cruel a stab upon the one generous heart that loves me!"

Eglantine La Roche sat propped up with pillows upon her couch; two flecks of vivid crimson stained the beautiful pallor of young maternity upon her cheek; her dark eyes were wide and angry, as they turned indignantly from her grandfather, gray and bent, on one side of the bed, to Louis Bertrand, flushed and discomposed, on the other. A month had passed since that parting in the turret-room, and the sieur of Beaumont lay in a dungeon of the fortress of Nismes, under sentence of death.

"Do you think I have strengthened and encouraged my husband's hands all this while, to fail him in his hour of sorest need?" went on the young wife, and the words poured hot and fast over the lips that Henri loved, that until now had been so frozen in their grief.

"Do you think Henri would forsake a losing banner, even at my entreaty? You do not know the man I have loved, nor how I have loved him."

M. Laval rose. "This is folly," he said coldly. "You have worked yourself into a passion, Eglantine, which endangers your health, and renders you incapable of listening to argument. We will retire until you are calmer."

He glanced at his companion, but the young priest laid an entreating touch on the transparent hand on the coverlet.

"Consider what we have said to you," he pleaded. "A hundred Huguenots in Nismes, as noble and resolute as Henri, have been compelled to sign the recantation in the last few weeks, and your grandfather has pledged you his word to see you safely out of the country. In some calmer and happier land you and your husband can make a new home,

British and Foreign.

and worship God as best suits your conscience. What harm can there be in making the temporary concession, without which M. Renau dares not appeal to the mercy of the king?"

The wife released herself with gentle coldness. "You mean kindly, Louis, but you cannot understand. The soldier who deserts his standard in the moment of danger, planning to creep back to her protecting folds when it no longer needs his assistance, is a coward! No amount of talking can make him anything else. And my love for Henri would turn to loathing if he could stoop so low." "It is idle to say more at present," repeated Pierre Laval. "Come, monsieur. Eglantine, I am disappointed in you. I certainly had a right to expect that, as a wife and mother, you would show yourself more amenable to reason, than as a rash, headstrong girl. Have you forgotten the scenes that I told you we witnessed this morning—the miserable, hunted creatures, who fled past us in the wood; the mother who asked bread for her starving child at the wayside; the shrieks of agony that mingled with the echoes of drunken ribaldry in the homes we passed? The dragoons have not yet reached Beaumont, but a few days at farthest must bring them to your door. What will these nice notions of honour avail you when a rough hand is laid upon your babe?"

(To be Continued.)

ONE TREE HILL.

A sinuous ridge like a monster lay  
By the river side,  
And the crested hill was its head far away  
Lifted up in its pride.

It is well to climb to the larger view  
From the Vale beneath,  
So I leaned on the arm of the wind that blow,  
And strode o'er the heath;

All the river below seemed a pale green snake  
That writhed amid foam,  
And among the far hills I could glimpse the lake,  
Its rest and its home.

I was fain to lean on the great tree near  
When I faced around,  
For the strong wind pushed, as he spake in my ear  
With a thrubbling sound.

In the wide stubble fields a mound was set  
Where no ploughman drove,  
It was overhung with a purple net  
The tree-branches wove;

But from fallen leaves of the dead summer came  
Through the vale a glow,  
As if they would give back the sun's red flame  
While smoke hung low.

That night in the silence, while slumber kept  
My body still,  
My spirit was forth like a wind, and swept  
O'er the heath and the hill;

And it fitted back by the self same way  
That my feet had gone,  
While I saw tree and flood, though there came no ray  
From the place of the Dawn.

—William P. McKenzie, in *The Week*.

OUR CHANCES FOR A LITERATURE.

Canada was born too late. She is the child of old people. She is like the heir to millions; in inheriting the richest literature in the world she is bound in golden fetters. A man is the greatest of great men, if he make himself great, having come into the world with purple and fine linen awaiting his arrival. The masters of English prose and verse have weighted us. We joy in our magnificent possessions, but how shall the sons of giants be equal to or greater than their fathers?

We know that lightning is electricity passing swiftly from one cloud to another; and thunder the report caused by the air rushing in to fill the vacuum; there are no Jove's thunderbolts for us. We know that the air becomes heated and rises, and then the colder air rushes in, and the wind blows. For us no Æolus sits on a lofty throne controlling the reluctant winds and sounding tempests. He would be a brave man, who in a poetic flight ventured to introduce Wiggins seated on Parliament Hill, bringing rolling clouds and howling blasts from over the Chelsea mountains. Yet Rome was many hundred years older than we when Virgil wrote in all good faith of the god-like powers of the ancient weather-prophet, and as long as language endures the student will follow with intense delight Eurus, Norus and Africus as they rage when once free.

Nature has no mysteries for us; we enjoy her gentle moods, grumble when she frowns, and patronize her generally. A volcano at our gates, or an earthquake in our streets might convince us that we are poor earth-worms; but some stray geologist would gather bits of lava, and pick up fragments of the rocks that had buried thousands beneath them, and prove that we never were so old before; a rival savant in the next science monthly would show conclusively that he had made an egregious blunder and that we were as old a million years ago. The newspapers would revel in adjectives for three or four days; somebody's powder-mill would blow up; the volcano and earthquake would disappear with Vulcan and the other banished

gods. The throes of nature might kindle poetic fire in some minds but the march of events would soon trample it out.

Is the fault "not in our stars but in ourselves that we are underlings"? Not if circumstances make the man. Jerusalem in ruins and Ezekiel a captive on the banks of the Chebar gave to all generations since the "labyrinth of the mysteries of God." A world had to be discovered, and the religion of a world overturned to produce a Spenser and a Shakespeare. Men were ready to pluck out the right eye, cut off the right hand or—the head of their king for conscience sake, when a man lived who could sing of "Paradise Lost," and he could not, till a veil shut him out forever from the world of men. Could Count Tolstoi write "War and Peace," or Ivan Turgenieff hold you as firmly as the Ancient Mariner did the wedding guest if they lived in Canada? How could they? They could not learn war here, they could not be fired by the daily, hourly, human agonies, worse than those pictured in Dante's Inferno, which a Russian sees. The follies and cruelties of the great, the meannesses and sufferings of the poor; violent love, equally violent hate; jealousy, cruel as the grave, treachery—are on all sides of the "unspeakable Russ." The Slavonic race is scattering tragedies broadcast. We sit in the broad sunlight by day, in the glare of electric light by night; we are nice and warm in summer, and thanks to self-feeders, and hot air, and steam, equally nice and warm in winter; we love conveniently and properly, we have mild dislikes during which we riddle the character of our pet aversion with a pea-shooter. We are even equal to triolets. We must have something strong and great within us before we can produce anything strong and great. Canada must be born again.—*The Week*.

A MODERN HERO.

The more one studies Henry M. Stanley and his explorations, the more heroic does the man seem. He has conducted four distinct expeditions into and across Africa, encountering perils and overcoming obstacles that would have vanquished any but the most resourceful and determined genius. The first was when he found the missionary Livingstone on the shores of Lake Tanganyika, setting out from Zanzibar and the eastern coast. The second, with a start from the same quarter, comprised a thorough exploration of the above named body of water, Victoria Nyanza, and a journey down the Congo to the ocean. The third was his founding of the Congo Free State, Stanley's party entering the region by sailing up the great river of the same name, which empties into the Atlantic Ocean. Finally was his recent dash across the continent from west to east, with the rescue of Emin Pasha, governor of the equatorial Soudanese province, as the principal object. All of the narratives of these four enterprises read like romances, so much unique adventure, narrow escapes and sensational situations do they reveal. Has the age of heroism passed? Rather, has it not begun to dawn?—a heroism which seeks not to destroy, but to build up; not to turn vast areas into wreck, but to rescue them from barbarism, and let in the light of Christianity and civilization? If there is a modern hero, it is the explorer, Henry M. Stanley.—*Troy Times*.

NOT SUCH A BAD DAY AFTER ALL.

Poor Friday has been sadly abused. Let us take up the cudgels in its defence. It is not such a bad day, after all. Shakespeare was born on Friday. America was discovered Friday. Queen Victoria was married on Friday.

And so we might go through our chronological tables and find that hundreds of events, which have hastened the progress of our race happened on Friday. Mr. D. S. Davidson, of Montreal, a gentleman who is well known, by reputation at least, throughout the Dominion, has reason to bless Friday. For years he suffered from dyspepsia. All of these terrible symptoms torture the dyspeptic sufferer: variable appetite, nausea, gnawing at the pit of the stomach, gulping up of wind, heartburn, loss of flesh, sallow skin, dizziness, failing sight, furred tongue, foul breath, constipation, heart troubles. Sleeplessness added to the sufferings of Mr. Davidson. He also had severe pains in his back, and when he took any solid food was in agony for hours.

He tried several doctors, but with no relief. One Friday he heard of a medicine that was advertised as a cure for dyspepsia and all nervous diseases. He tried it that same day, and it did more for him than all the doctors. This medicine, which he commenced using on that fortunate Friday, was Paine's Celery Compound. He was soon able to sleep well, and his food did not hurt him. His present condition is best expressed in his own words, "I am a new man."

Building up and strengthening the nervous system, Paine's Celery Compound has great curative power in dyspepsia. It is a very easy, safe and reliable method of treatment.

BURLINGTON ROUTE.

UNSURPASSED SERVICE.

The Burlington Route is the only railroad running hand-somely equipped through trains from Chicago, St. Louis and Peoria to all principal points Northwest, West and Southwest. Tickets via the Burlington Route can be obtained of any ticket agent of its own or connecting lines.

*The Christian World*, London, Eng., says: The PRESBYTERIAN YEAR BOOK for Canada and Newfoundland for 1896 has reached us from the Presbyterian Publishing Company, Toronto. A glance at its pages shows that Presbyterianism has taken a firm root in the Dominion.

DR. DONALD FRASER has been laid aside by influenza. DR. GEORGE MATHESON has been elected a Fellow of the Royal Society of Edinburgh.

THE projected Congo railway will be 268 miles long and its estimated cost is \$5,000,000.

MR. STANLEY'S fee for a lecture a few years ago was \$75; his terms are now to be \$1,500.

SIR WM. MUIR, of Edinburgh University, and his wife celebrated their golden wedding lately.

ONE of the elders of Dean Church, Edinburgh, has sat in the General Assembly for fifty-three years.

IN the Congo Free State there are eight Protestant and three Roman Catholic missionary agencies already at work.

MR. ROBERT KNIGHT, editor of the *Friend of India*, a man who made many heavy sacrifices for conscience' sake, is dead.

CRAMOND Church Committee unanimously recommend Rev. Thomas Martin, B.D., of Forgan, as Dr. Webster's successor.

DR. ROBERT JEFFREY, of Glasgow, who is about to get a colleague and successor, has agreed to surrender \$2,000 of his \$3,125.

CAIRNS Memorial Church, Melbourne, is seeking to secure for pastor Rev. Martin Lewis, of Gravesend, formerly of Toorak, Melbourne.

MR. J. E. ROBERTS, B.A., of Regent's Park College, son of Rev. R. H. Roberts, B.A., has been invited to become Dr. Maclaren's colleague at Manchester.

DR. VERNER WHITE, at the celebration of his pastoral jubilee at South Kensington, was presented with an address and a cheque for 309 guineas. Sir Charles E. Lewis presided.

DR. GRATTAN GUINNESS' "Approaching End of the Age" has been translated into Chinese by the young natives under the tuition of Mr. Clark, one of the doctor's old students.

THE short leet for New Greyfriars, Edinburgh, consists of Revs. Robert Stewart, of Jedburgh, and Alexander Masson, of Kirkliston, neither of whom is an applicant for the vacancy.

AT a social meeting of Wolfelee Church, all the three Presbyterian denominations were represented on the platform, and a hope was expressed that this was but the beginning of still better.

IN Dundee U. P. Presbytery Rev. Robert A. Watson gave notice of motion to overture the Synod that a special inquiry be instituted into the present position and working of the theological college.

THE Sydney *Presbyterian* declares that bazaars have been overdone, that their number bodes ill for the church, and that the only thing that will supersede them will be a thorough and widespread revival of religion.

THE Rev. Lewis Davidson, of Mayfield Church, Edinburgh, has left for Calcutta, accompanied by his wife, to take charge of the congregation in that city for a year. During his absence his pulpit will be occupied by Rev. Daniel Georgeson, M.A.

MR. BROWN, of Pollokshields, has given notice in Glasgow South U.P. Presbytery of an overture for an investigation by a large and representative committee into the educational, administrative and financial position and efficiency of the theological hall.

SPECIAL preparations are being made to celebrate next year the jubilee of the Irish Presbyterian General Assembly. It is suggested that one of the ministers, now very few in number, who were ordained before the half-century began should be elected moderator.

SEVERAL Irish Presbyteries have nominated for the moderatorship Prof. Murphy, one of the veterans of 1840; while others have nominated Mr. Buick, of Ahoghill, also one of the few survivors of those who witnessed the inaugural meeting of the Assembly.

THOUGH Rev. John M'Millan, of Ullapool, entered a solemn protest against ministers becoming members of the county councils, a number both of Established and Free Church pastors have been returned in the northern counties and also in the West Highlands.

THE Rev. F. W. Fowler, of Bath, the father of "Sister Rose Gertrude" who has sailed for the leper settlement at Molokai, states that his daughter was both beguiled and received into the Roman Church secretly when quite a girl. He believes the chief inducement in her own mind was preferring to receive doctrines on authority without having to inquire and decide for herself.

DR. MARSHALL LANG, speaking at Belfast lately, declared that wherever they found the drink traffic there was the devil and death. The whole licensing system he described as a complete muddle; we should never rest until it has been done away with forever. Some people were in the habit of saying to him that he ought to leave parliament alone, but he would only do so when parliament left them alone.

DR. THAIN DAVIDSON has been nearly thirty years in Islington. The fluctuating character of the London population is shown by the fact that only one office bearer now remains of those who were there when he became minister, and only twelve of those who signed his call. The constant flow of the population to the suburbs makes it no easy task to maintain such a cause as that in Colebrooke Row.

THE Rev. William Park has been unanimously nominated by Belfast Presbytery for the moderatorship of the General Assembly. Able, earnest and evangelical, Mr. Park is a man of great business capacity and administrative power. It was in Rosemary Street Church that the union of the two synods was consummated, and its then minister was the first moderator; this would make Mr. Park's election the more appropriate.

IN Ayr U.P. Presbytery, on a motion by Mr. Dickie that elders as well as ministers be eligible for the moderator's chair, some difference of opinion was expressed as to whether the Presbytery had not already this power. Mr. Dickie intimated that when the present roll of ministers has been gone over he will move that the next moderator be an elder. Mr. Baird said he would move as an amendment that the matter be referred to the synod for advice.

## Ministers and Churches.

ST. ANDREW'S congregation, Strathroy, have decided to extend a call to R. v. W. G. Jordan, of Whitby, England.

THE Rev. John S. McIlwraith, of the Presbytery of Larnak, has been called to Balderson with a stipend of \$750 and manse.

AT the Knox College Students' Saturday Conference, the Rev. R. N. Grant, by request, delivered a short address on pulpit preparation in which he gave several excellent hints in such a form that they will readily be remembered.

THE Rev. J. T. Monteith, son of Rev. Mr. Monteith, Toronto, has been engaged as assistant to Rev. W. H. W. Boyle, pastor of Knox Church, St. Thomas. Mr. Monteith is a student of Knox College. He will commence his duties on April 1.

THE Rev. John Hay, B.D., of Cobourg, preached in the First Presbyterian Church, Port Hope, on Friday morning and evening week. The sermons were preparatory for the communion services on the following Sunday. At the close of the evening service a number were received into the church.

PROFESSOR F. B. FENWICK, choir leader of Division Street Presbyterian Church, Owen Sound, well-known to the musical world in Ontario, has accepted the same position in Rev. P. McF. McLeod's Presbyterian Church in Victoria, B.C., with a professorship in the Angelo College of Music at the same place.

NOTWITHSTANDING unfavourable weather the school room of Erskine Church, Hamilton, was last week filled to the doors, the occasion being one of the monthly socials under the auspices of the Ladies' Aid Society of the church. The entertainment was a success financially as well as in regard to the excellence of the programme provided.

THE Presbyterian Church, Westport, is now in a good financial position and is rapidly progressing. Much of this progress is no doubt due to the tireless and unflagging energy of the pastor, Rev. D. Y. Ross. He has without intermission made the spiritual and temporal affairs of his congregation the burden of his cares and well has his administration of the affairs of the church succeeded.

THE anniversary services in connection with the Presbyterian Church, Hawkesville, were held on Sabbath, February 9. The services were conducted by Rev. J. B. Mullen, Fergus, whose ministrations were much appreciated. On Monday week the usual tea meeting was held, the pastor in the chair. Speeches were delivered by Rev. Messrs. J. R. Mullen, Robertson, of Port Dover, Hamilton, of Winterbourne, and Pomeroy, of Hawkesville.

THE first communion services were held in the newly-organized congregation in the Ruth Street Presbyterian Church on Sabbath, March 2. About forty joined in the ordinance, sixteen of whom were added on profession of faith and six by certificate. Many friends interested in the new congregation also sat down with them at their first communion. A congregational meeting was held on Monday evening to discuss increased accommodation and other matters pertaining to the congregation.

ST. GABRIEL'S Church, Montreal, Young People's Association entertained the students of the Presbyterian College last week in the basement of the church. The president of the association, Mr. Stewart, and the pastor, Rev. Dr. Campbell, were the hosts, and the programme was one of an enjoyable nature. There were some readings, a few songs, and many interesting conversations in course of the promenades and during intervals. Coffee and cakes were also discussed at the close of the evening, and enjoyment was the rule.

AN effort is being made to raise \$5,000 to put the Knox College Library in better condition. It is very deficient at present. From Toronto \$3,000 of the sum named is expected, and the remaining \$2,000 congregations outside of Toronto are asked to contribute. A circular regarding this matter has been sent to a large number of ministers by the Rev. J. Mackay, Agincourt, Convener of the Library Committee, and it is hoped there will be a hearty response. The committee hope to be able to make a favourable report at the close of the College Session in a few weeks.

A SELECT and critical audience filled the body of St. Andrew's Church, Berlin, on Monday evening week, when the Rev. J. F. Dickie, of Detroit, delivered his promised lecture on the "Prophet Preacher of Florence." The lecturer was in good form, and handled his subject in an admirable manner. It showed careful thought and study, a keen insight into the politics and state of society of the time, and was throughout a graphic and vivid portraiture, beautifully expressed, of the heroic personality of the lecturer's theme, and his great struggle for civil and religious freedom.

AT the Presbyterian church, New Dundee, Rev. Mr. Hardie, of Stanley Street Church, Ayr, preached on a recent Sabbath. Large congregations, says the Ayr Recorder, always greet this talented divine here and last Sabbath was no exception. He discoursed upon the parable of the Good Shepherd (John x. 7) in a most instructive and encouraging way. After the service the following resolutions were moved by Mr. J. M. Douglass, seconded by Mr. Wm. Lockie: 1st, That we petition the Presbytery, through the Rev. J. S. Hardie, of Ayr, to be organized as a mission station; 2nd, That we send an application for a divinity student to labour amongst us for six months, beginning April 1, next.

THE annual services in connection with the Presbyterian Church, Churchill, were conducted by the Rev. John Mutch, M.A., of Chalmers' Church, Toronto, on the first Sabbath in February. Able and impressive sermons were delivered both morning and evening. At the anniversary social on Monday evening the capacious church was well filled with a thoroughly appreciative audience. Instructive congratulatory addresses were delivered by the Revs. N. Welwood, of Stroud, J. J. Cochrane, of Thornton, W. J. Hewitt, of Calver Hill, and the Rev. Robert Moodie, Clerk of Presbytery from Stayner. The Thornton Quartette furnished excellent music, the solos of Mrs. Warner of Orillia, also were very highly appreciated. Proceeds \$100.

THE directors of the Upper Canada Tract Society met last week, with Mr. James Brown in the chair. Considering the state of the roads, weather and sickness, satisfactory reports were given in from the colporteurs. During the past month Messrs. Huntsman, Irvine and Miller, in Ontario, and Yale, in Manitoba, travelled 2,024 miles, visited 1,308 families, sold 185 Bibles and 547 of the best religious books. Mr. Bone is still busy as ever with the Welland Canal work. The colportage work in Manitoba, by the kindly help of the Bible Society, is most heartily commended. Excellent reports were presented by Mr. Young, the depository, and Dr. Moffat, the secretary, for the month. Notice was received of the very generous bequest of the late Mr. William Gooderham for the much-needed work of the society. In very many ways in the city, and throughout Ontario and the North-West, large numbers of the best tracts are being circulated, and many examples of genuine good being done are every month coming to light.

ON the occasion of the anniversary services of the Barrie Presbyterian Church two most impressive sermons were, Sabbath week, delivered by Rev. Dr. Parsons, of Toronto. The anniversary soiree, presided over by the pastor, Rev. D. D. McLeod, took place on Monday evening week, when a goodly number of the members of the church and of other churches of the town were present. After those present had partaken of tea, which was of a superior character, all repaired to the church, where an exceedingly pleasant and profitable evening was spent. Two excellent addresses were delivered by the Rev. J. F. German and the Rev. Dr. Parsons, while the pastor also made some timely remarks. The choir rendered several pieces in a very creditable manner. Mrs. Cooper sang a solo with good effect. Miss Laura Harper sang a solo exceedingly well,

while both ladies sang a duet with taste and harmony. Miss Forsyth presided at the organ. The Rev. Dr. Fraser made a few remarks, after which the proceedings terminated by the Rev. Mr. German pronouncing the benediction.

THE annual meeting of Knox College Missionary Society was held in Convocation Hall, on Friday evening last. There was a large attendance present. The chair was ably filled by Mr. G. C. Robb, who gave a fervent exposition of the society's aims and successful working. Not the least interesting feature of the evening was the address of Mr. T. S. Malcheff, a Bulgarian at present studying at Toronto University. Dressed in the costume of his country he gave much varied and graphic information concerning the religious, civil, social and industrial condition of the Danubian principalities which was listened to with close attention and was very much appreciated. Mr. Malcheff has a good command of English, and though he speaks with a foreign accent can be easily followed and clearly understood. It is his purpose to take a theological course and then return to labour in his own land. Rev. R. N. Grant, of Orillia, gave a vigorous address on the motive power of missionary work. It was characterized by racy and original touches and telling points that were greatly enjoyed. A sextette was rendered very effectively by a company of students.

THE Huron *Expositor* says: At his residence, Bayfield village, on Friday evening, 14th inst., Rev. George Jamieson, aged sixty-seven years. Deceased was born in Dumfriesshire, Scotland, and was educated in Glasgow, finishing his education in Toronto. He came to Canada in 1842. He had taken charge of churches at Amherstburg, Aylmer (near Ottawa), Port Perry and Prince Albert. He also taught a grammar school at Chatham. At the time of death he was officiating as pastor at Bayfield, and was beloved by all who were acquainted with him. He was unpretentious in manner, but was a devout, sincere Christian, and in his day did good service for the Master. His funeral on Monday was very large, evidencing the esteem in which he was held. An impressive service was held at the Presbyterian church, which was draped for the occasion, Revs. Mr. Hill, of Bayfield; Hart and McConnell, of Varna, and Forrest, of Walton, taking part. Deceased will also be greatly missed by the Royal Templars, he being at the head of the society. The lodges of Varna and Bayfield attended and conducted their service at the grave.

THE Victoria *Warder* says: On Sunday week M. P. Talling, B.A., of Knox College, conducted the services in St. Andrew's Church, Lindsay, owing to the illness of Rev. Mr. Johnston. On the following Wednesday evening the annual Presbyterial visitation was made by Rev. Mr. Hanna, of Uxbridge, he being the only member of the deputation of Presbytery able to attend. Mr. Hanna conducted a short service after which he asked the usual questions, as laid down in such cases, which were answered by Mr. McNeillie, Clerk of the Session and secretary of the congregation. A pleasant feature of the evening was the presentation of an address in a handsome frame to Sheriff McLennan, who has been superintendent of the Sabbath school for the past twenty-five years. The presentation was made by Mr. Alexander Jackson, in a few appropriate and well-timed remarks. Mr. McLennan, who was taken completely by surprise, expressed his satisfaction with the state of the church, both spiritually and financially, regretting the absence of Rev. Mr. Johnson, who was a personal friend.

THE Presbyterian church, Westport, was opened for divine service about a year ago. This year the church officers concluded to hold anniversary services to be followed by a social. The Rev. Henry Gracey, of Gananoque, was invited to preach at the morning and evening services. This is the first time Mr. Gracey has visited Westport, but he has very favourably impressed the people as an able, fluent, fervid preacher. The subject for morning service was on "Good Foundations," taking his text from Matt. vii. 24-28. In the evening he preached from Acts xvi. 30. Both discourses were much appreciated. In the afternoon Rev. J. H. Stewart, of Newborough, preached a very thoughtful discourse on "Cast thy bread upon the waters and thou shalt find it after many days." The congregations at all the services were large especially in the evening. The Sunday collections amounted to \$22. On Monday evening a social was held at which a very good programme was rendered tea being first served in the basement. Rev. Mr. Ross, the pastor of the church, acted as chairman. The programme consisted of music, recitations and addresses. On a large table were exhibited natural curiosities from Jamaica. All parts of the programme were well rendered.

THE Chesley *Enterprise* says: In the death of Rev. John Ferguson, M.A., B.D., pastor of Geneva Church in this village, the country has lost a loyal citizen, the Presbyterian ministry in Canada one of its very best men, and the congregation of Geneva Church a faithful and eloquent preacher of the Gospel, a devoted pastor and a tender and sympathetic friend and helper. The deceased was born in Antrim, Ireland, in 1848, and came to Canada in 1869. He was a graduate of Queen's University, Kingston. He was inducted pastor of the Chesley Presbyterian Church on December 30, 1879. The *Enterprise* adds: He came in 1879 to a weak and disheartened congregation, and he has left it one of the largest, if not the largest and most prosperous in the Presbytery. He had not only great zeal and faithfulness, but remarkable wisdom in guiding a congregation. He was an ardent advocate of the temperance movement, and indeed of every moral and social reform. But he is especially distinguished as an earnest and eloquent minister, who followed distinctly evangelistic lines, and his success is a sufficient answer to those who sometimes direct an ill-timed sneer at that method of work. He was in every sense a great man, one of the Lord's nobility, and his early death is felt keenly by every true-hearted man in this community. There were over 1,200 people present at the funeral, quite a number being from a distance.

THE annual gathering of the children of St. Andrew's Church Sabbath school, Ottawa, took place last week in the school room of the church, when about 400 children assembled to do honour to the good things provided for the occasion. After supper and a few remarks from the superintendent and pastor, the first part of the programme consisting of instrumental music, songs, recitations, etc., by the pupils of the school was commenced. This was thoroughly enjoyable, special praise being due to Miss Bowers' kindergarten class and to Mr. Goodwin Gibson's calisthenic class. The little vocalists showed evidences of careful training and acquitted themselves very creditably and the little gymnasts went through their very clever performance with the regularity and precision of clockwork. Mr. W. Burgess, of the House of Commons Press Gallery, opened the second part of the programme with a series of humorous character sketches and imitations introducing ventriloquism which convulsed the audience with laughter. Mr. Burgess was obliged to respond several times to imperative encores and proved himself to be possessed of imitative and ventriloquial powers of a very high order. A series of magic lantern views illustrative of the Land of the Rose, the Shamrock and the Thistle, under the efficient management of Mr. Topley, were very much enjoyed, the views being described as they passed by the superintendent, Mr. Gibson. The singing of the national anthem and a distribution of oranges and bags of candy brought a most enjoyable evening to a close.

THE eighth annual meeting of the Lindsay Presbyterial Woman's Foreign Missionary Society was held in the Presbyterian Church, Uxbridge, on Tuesday, February 25. The chair was occupied by the president, Mrs. D. J. McIntyre, of Lindsay. The meeting was opened with devotional exercises after which the minutes of the last annual meeting were read and adopted. Mrs. Hanna, of Uxbridge, tendered the visiting delegates a hearty welcome to which Mrs. T. McKay, of Woodville, replied. The election of officers was then

proceeded with, the results were as follows: Mrs. D. J. McIntyre, Lindsay, president (re-elected); Mrs. Hanna, Uxbridge, 1st vice-president; Mrs. McMillan, Wick, 2nd vice-president; Mrs. Glendinning, Sunderland, 3rd vice-president; Mrs. T. Stewart, Lindsay, secretary (re-elected); Mrs. Hall, Uxbridge, treasurer. The secretary's and treasurer's reports were read and adopted. They showed the society in a flourishing condition. The contributions for the year are \$87 50, besides the clothing valued at \$205 which was sent to the North-West. There are at present eighteen auxiliaries and three mission bands in the Presbyterial society. Beaverton gave a cordial invitation to the ladies to meet in that place next year which was accepted. The question drawer was answered by Mrs. Ewart, the president of the general society. A solo was rendered by Miss Gould, of Uxbridge, after which a very interesting address was given by Mrs. Builder, late of India. The evening meeting was addressed by Rev. R. Johnston, of Lindsay.

LAST week the social committee in connection with St. Paul's Church, Hamilton, Young People's Society of Christian Endeavour gave a drawing-room reception in the school-room. About 200 young people responded by their presence to invitations. For the occasion the ordinary benches were all removed from the room, which was then comfortably filled with easy chairs, mats, etc., kindly loaned by the friends of the society. The social committee, ably assisted by its energetic Convener, Mr. Rupert Watson, did its best in receiving and introducing, and it was a good work. After a few words of welcome and an exhortation to a higher standard of true sociability, which he hoped would hereafter characterize their lives, the president, Mr. R. S. Wallace, asked all to join in singing "Praise God from Whom all Blessings Flow," after which the pastor asked the divine blessing. The programme was then taken up, and a very happy selection it was. It consisted of vocal solos by Mrs. George Vallance, Miss Dow, Miss Burns and Mr. Morley; recitations by Miss Mackenzie; piano duet, Misses Laidlaw and Slater; piano solo, Mr. E. L. M. Harris, Miss Sadie Fraser and Miss Ware. Towards the close light refreshments were served. During the evening appropriate remarks were made by Dr. Laidlaw, who looked very happy surrounded by his young people. The president, after intimating that the hour of parting had about arrived, thanked all for the favour of their presence, and said that he hoped to see many new faces at the regular weekly meeting of the society.

THE second annual meeting of the Sarnia Presbyterial Woman's Foreign Missionary Society was held in St. Paul's Church, Parkhill, February 11, and was well attended. A meeting (for ladies only) was held at three p.m., about one hundred ladies being present. Mrs. Lohead, president, opened the meeting with devotional exercises, assisted by Mrs. Pritchard, of Forest. An address of welcome to the delegates was given by Miss Caw, and responded to by Mrs. Taylor, of Sarnia. There were also greetings from the Methodist and Baptist Missionary Societies. The president in her address reviewed the work of the society in the past year, and urged those present to greater earnestness and increased effort on behalf of Foreign Mission work. Mrs. Roger, of London, gave an interesting address on "Are Missions a Failure?" The young ladies of St. Paul's choir took charge of the musical part of the programme, and by their efforts added greatly to the interest and enjoyment of the occasion. Luncheon was served in the school room. A public meeting was held in the evening, Rev. J. S. Lohead in the chair. Interesting addresses were delivered by Rev. E. Cockburn, of Paris, and Rev. J. Pritchard, of Forest. Five new auxiliaries have been formed during the past year. Contributions to the Woman's Foreign Missionary Society, \$327, while most of the auxiliaries have sent boxes and bales of clothing to the Indians in the North-West. A cordial invitation to hold the next annual meeting at Strathroy was accepted. Officers for the present year: Mrs. Lohead, Parkhill, president; Mrs. Scott, Sarnia, 1st vice-president, and Mrs. Pritchard, Forest, 2nd vice-president; Mrs. Ross, Parkhill, secretary; Miss Geddes, Strathroy, treasurer.

ABOUT six hundred ladies and gentlemen assembled last Thursday evening at Cooke's Church, Queen Street East, Toronto, to attend the annual social held by the members of the congregation. Refreshments were served in the basement of the church, and after these were sufficiently dealt with, those present assembled in the main part of the church, where they were entertained by the rendition of a capital programme. Rev. William Patterson, the pastor of the congregation, presided, and delivered a short address. Addresses were also delivered by Mr. Warring Kennedy, Rev. William Frizzel, and Rev. A. F. McGregor. Solos were sung by Miss Easton and Mr. Grant. A quartette composed of Mrs. Patterson, Mr. Conney, Miss Comfort and Mr. Grant, also favoured the gathering with selections, and the choir, at appropriate intervals, sang choruses. Mr. Kennedy in his address said that he thought the young Presbyterians before him ought to be proud of their heritage. Such names as Knox, Chalmers and Cooke ought to inspire them to noble deeds. The pastor and the congregation during the proceedings were frequently complimented on their success. The annual statement showed that all the societies in connection with the church had a successful year. The total amount of money raised by the congregation was \$8,030.10, or \$1,410 more than the previous year. The number of marriages was sixty-two. The following comprise the Board of Trustees: Mr. P. G. Close, chairman; Mr. W. C. Riddell, secretary; Mr. James Allison, treasurer; Mr. T. A. Lytle, Mr. George Shephard, Mr. W. Corbett, Mr. W. Anderson and Mr. W. F. Britton. An interesting feature of the evening was the presentation to Mr. Allison, treasurer, of a silver epergne by Mr. Cloie on behalf of the congregation. Mr. Allison made a few felicitous remarks as he accepted the present.

THE Berlin *Telegraph* says: The anniversary services of St. Andrew's Church, which was held on Sabbath last, were well attended and were of a very interesting character. There was a large turnout, not only of those belonging to the congregation, but also of the members of other denominations in Berlin and Waterloo. The Rev. J. F. Dickie, of Detroit, who conducted the services, preached in the morning from the text "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isaiah ix. 6. The discourse was confined to the words "And his name shall be called Wonderful." The evening sermon was on the words—"If the Son therefore shall make you free, ye shall be free indeed." John viii. 36. Both discourses, the evening one especially, were able and lucid expositions abundantly illustrated, of the great truths contained in these well-known texts—the marvellous nature and saving efficacy of the birth, ministry and death of the Saviour of men, and the essential as well as the non-essential principles of true Christian freedom and manhood. At the close of the morning service Mr. Dickie referred to the fact that it was just eighteen years since he had been inducted as minister of St. Andrew's—a period that had witnessed many changes, not the least of which was the steady progress and prosperity of his old congregation. In addition to these services and his lecture, Mr. Dickie officiated at the funeral of the late Robert Kenning on Monday afternoon, and on Tuesday administered the ordinance of baptism at Bridgeport. He left for home the same day, his brief visit having been a source of great pleasure to himself and his many old friends.

THE annual meeting of Toronto Presbyterial Society was held in Charles street Presbyterian Church, Toronto, Friday, 28th February, commencing at 10.30. A great many ladies were present notwithstanding the disagreeable weather. The morning session was opened with devotional exercises, Mrs. W. B. McMurrich, president, in the chair. Miss George, secretary, called the roll, a delegate responding from nearly every auxiliary and mission band. Miss Reid gave the treasurer's statement which was very encouraging. The secre-

tary's report was given showing that the society is doing a good work, many new auxiliaries having been formed and all taking a deep interest in the great objects of the society. Very touching remarks were made in reference to the death of Mrs. McMurchy, showing how deeply her loss had been felt. Mrs. Hamilton, Toronto, read the report relating to what had been done in forwarding clothing to the Indians of the North West. Business pertaining to this subject was then taken up. The election of officers came next resulting as follows: President, Mrs. W. B. McMurrich (by acclamation), a standing vote—1st Vice-President, Mrs. Brimer, Toronto; 2nd Vice-President, Mrs. Bell, Newmarket; 3rd Vice-President, Mrs. Gray, Brampton; Secretary, Miss George; Treasurer, Miss Reid. Business in connection with the leaflets occupied some little time, quite a discussion taking place. The fourth Doxology being sung the meeting adjourned to partake of lunch which the ladies of Charles street Church had prepared. The school room presented a very handsome and cosy appearance being beautifully decorated with flowers. The tables were tastefully arranged and a bountiful repast was prepared, too much praise cannot be given to the ladies who took such pains to thus entertain their fellow-workers. At the afternoon session the meeting was resumed at two o'clock. The church was filled, the weather having cleared. The meeting was re-opened with devotional exercises. The next annual meeting was arranged, Old St. Andrew's and the West Presbyterian Church both sending invitations; it was decided that the next annual meeting be held in the West Church. The semi-annual meeting to be held in Oakville in October 1890. Miss Playfair read the address of welcome and Miss Kirkwood, Brampton, replied in very fitting and appropriate terms. Mrs. Cowan read a paper on Africa giving interesting facts relating to the beginning of missionary work on that continent. Mrs. Frost spoke on the China Inland Mission, and gave an excellent description of its work. After this address Miss Gunther gave a solo which was much enjoyed. Mrs. Harvie had charge of the Question Drawer and managed it ably, her answers being short and to the point. Several amusing as well as important questions were read, and a number of the ladies offered comments. Delegates of other denominations were present and spoke cordially of their good will toward the society and expressed that they were all one in the good work. Mrs. Wilkie of India, said a few words about the work there. A quartette composed of four members of St. James' Square Church rendered some music which was much appreciated. The meeting was much enjoyed by all present, and it was felt to be very helpful for the promotion of the work in which the society is engaged.

The correspondent of the Dundas Banner writes: The new Presbyterian church at Lynden was opened on Sunday week under very favourable auspices. The church was crowded at the opening services on Sabbath morning and evening. Two stirring sermons were delivered by Dr. Cochrane, of Brantford, the text in the morning being Psalm xxiv. 7-10, and in the evening Malachi iii. 16, 17. A powerful sermon was preached at three p.m. by the pastor, S. W. Fisher, from Psalm xxvii. 4-6. At the morning and evening services many were unable, owing to the crowd, to get admission to the auditorium. The church is a substantial brick structure, 32 x 55, with commodious basement for Sabbath school purposes, library, vestry and auditorium above, having seating capacity for 300, with beautiful stained windows. The church is an offshoot of the old pioneer congregation at Flamboro', founded in 1832. Three of the family of the late Rev. Thomas Christie, the first pastor, and other near relatives, with descendants of many of the early members, belong to the Lynden church. The first service held by the Presbyterian Church in this village was held in September, 1884, in Thompson's Hall. Another was held in January, 1885, and since that date up to the present time every two weeks. In 1888 the congregation was formally recognized and organized by the Presbytery of Hamilton, with a communion roll of twenty-six, representing twelve families, which has since been increased to forty-one, representing seventeen families. The foundation stone of the new church was laid August 6, 1889, by Thomas Bain, sr. The Rev. Mr. Fisher, the highly esteemed pastor of the church, is to be congratulated upon the completion of such a fine edifice, where he can, more successfully than in the past, carry on the good work in which he and his people have been engaged. It is worthy of note that during the nearly sixty years since the Flamboro' Church was organized there have been only four pastors—the Rev. Thomas Christie, who officiated from 1832 to 1870, thirty-eight years; the Rev. George Chrystal, now of Avonton; Rev. A. W. Benson, now of Minneapolis, Minn., and Mr. Fisher. Great interest was manifested in all the services, not only by the Presbyterians in and near the village, for whose convenience the church has been erected, but by other denominations, while, in addition, large numbers of the Flamboro' church were also present, thus giving evidence of their hearty goodwill for the prosperity of the new congregation. On the following Monday evening there was a grand supper with loads of provisions. The church was crowded. Speeches were made by Rev. Messrs. H. A. Cook, Bridgeman, Rev. Dr. Laing and Mr. Abraham, all of which were much enjoyed. Then followed some very fine music by some of the best vocal talent from Brantford. On the next evening a social for children was given. The church was well filled. Speeches were given by Rev. Dr. Fletcher, of Hamilton, and Messrs. Carruthers, of Kirkwall, and Mr. Fisher, chairman. The music was supplied by the choir from Rockton, and all was much enjoyed. The cost of the church and property is \$3,800, of which \$2,500 had been provided for before the opening. The proceeds of the opening were, plate collections on Sabbath, \$142; tea meeting on Monday, \$235.05; Tuesday's social, \$35; total, \$412.05.

The Northumberland Enterprise published at Colborne, says: Sabbath, the 2nd of February, is a day long to be remembered in the Presbyterian Church in Colborne. At the morning service the Rev. Dr. Reid preached, taking as his text Romans viii. 34, delivering a very cheering discourse, which was listened to with rapt attention throughout. The Lord's supper was then observed, in which it was very pleasant to see the Rev. Messrs. Hughes, Carr and Dr. Bredin, three of our esteemed Methodist ministers, partaking with their Presbyterian brethren. In the evening a very large concourse was gathered in the Church—numbering, it is believed, not less than five hundred persons. The services opened in the usual manner, the Rev. Mr. Edmison, of the Methodist Church, leading in prayer. Suitable psalms were sung and portions of Scripture read, after which the services specially designed for the evening commenced. The Rev. Mr. Duncan, pastor of the Church, read an address to Dr. Reid in which he stated that the hand of God was manifest in this meeting. When he invited Dr. Reid to come and preach in Colborne on this day, he was not aware that his ordination had taken place here, and his astonishment was great when Dr. Reid replied that the 28th of February would be the jubilee of his ordination, and his first sermon as an ordained minister was preached in Colborne on Sabbath, the 2nd of February, 1840. The address referred in a pleasing manner to the ministers who took part in the ordination services fifty years ago, viz.: Messrs. Gordon, of Gananoque, McDowal, of Ameliasburgh, Machar, of Kingston, Kitchin, of Belleville, Alexander, of Cobourg, and Hall, of Seymour. References were also made to changes that had taken place in the Presbyterian Church in Canada since 1840—some sad and others of a very happy kind—also to the important post that Dr. Reid had filled in the Church for a great number of years. At the close of the address an earnest request was made of Dr. Reid for his prayers still for the congregation now worshipping in this church where he was ordained, also for the other congregations in this locality, and with the whole field where his early ministry was spent. The Rev. Mr. Sutherland, of Warkworth, followed in a very earnest address in which he bore testimony to the good work Dr. Reid had done in Percy in those early days, as he had learned from the older members of his church. Dr. Reid delivered a most telling address.

The large audience listened with breathless attention as the Reverend Father in Christ told of his views of the last fifty years, first of the progress made in temperance, missions, education and morality generally, and then on some points on which he feared progress had not been made. Dr. Reid said that he found that only one gentleman was still living whose name was on the call addressed to him from Colborne congregation. He referred to his work in Baltimore, Grafton, Vernonville, Alnwick and Percy, and to his ministry at Picton. He described vividly the services at his ordination and told of the terrible sense of loneliness he felt when one after another the ministers turned away to their own homes. Mr. McDowal remained over night and the aged servant of Christ gave his young brother counsels that were never forgotten. Dr. Reid met with a number of old friends at the close of the services, and heard from some the statement that they had when mere boys witnessed his ordination. A very happy time was spent and we trust it will be followed by the richest blessings of heaven on all this community. Dr. Reid will be welcome here at any future time.

PRESBYTERY OF REGINA.—A *pro re nata* meeting of this Presbytery was held at Whitewood on the 18th of February. Notice of Dr. Jardine's resignation was read, and the congregation of St. Paul's Church, Prince Albert, was cited to represent their case at Broadview on the 10th of March. A commission in favour of Mr. D. Robertson, elder, Whitewood, was read, and his name added to the roll. The Presbytery unanimously passed the following resolution in regard to the death of Mr. Benjamin Jones, of Round Lake: The Presbytery of Regina hereby express its sorrow at the loss sustained by the death of Mr. B. Jones, of Round Lake. It would put on record its appreciation of his faithful and untiring labours as a missionary of our Church for the last ten years. It would mark its high estimate of his unassuming Christian character and unostentatious service, especially in the interests of Indian missions at Round Lake. It would hereby also desire to convey to Mrs. Jones and relatives its sincere sympathy with them in their bereavement, and would pray that our Father, who is a Husband to the widow, and the God of all consolation, may sustain in the day of trial, and be a God and guide unto death. It was further agreed that a copy of this resolution be sent to Mrs. Jones.—ALIX. HAMILTON, Pres. Clerk.

ANNUAL CONGREGATIONAL MEETINGS.

At the annual meeting of the Orillia Presbyterian congregation, the report of the Session stated that during the year five elders had been added. Eighty-four members had united with the congregation, about one half by profession of faith. The Sabbath school is in a flourishing condition, the average attendance having increased forty during the year. The Bible class has a good number on the roll, but the average attendance is not so large as it might be. The Woman's Missionary Society continues doing good work, and through large sums were collected by the ladies for carpeting and upholstering the church, the funds are about the same as last year. The Mission Band continues its work, and the Session would be pleased to know that many more young ladies joined its ranks. The prayer meeting during part of the year was well attended, but lately, owing to the state of the public health, the attendance has not been so large. The Session noticed with great gratitude the large attendance of members at the Lord's table during the year, especially in July and October. Concluding, the Session affectionately urged upon all continued and increased activity in the Master's work. From the treasurer's report it appears that in four years the average collection has gone up from \$41.80 to \$66.36, an increase of \$25 each Sabbath, or comparing the year's receipts, from \$2,366.38 to \$3,568.33, an increase of over \$1,200. At the beginning of the past year there was a balance against the congregation of \$266.74. This year the balance is only \$117.71. The congregation has paid its way and \$149 more. The Sabbath school report shows that there are at present 386 names on the school register, not including the Bible class. The average attendance is 320, an increase of nearly forty over last year. The Sabbath school contributed \$100 in support of the schemes of the Church and the maintenance of a pupil at Pointe-aux-Trembles Institute. It was unanimously resolved to raise the pastor's salary from \$1,300 to \$1,500.

The Wentworth Presbyterian Church, Hamilton, has made wonderful progress since Rev. James Murray was appointed pastor. The annual meeting of the congregation was held in the school room last week, and the various reports presented showed an increase in revenue in all departments, and a substantial increase in membership. The meeting was well attended. W. R. Leckie was chairman and J. Jamieson acted as secretary. The membership on December 31st, 1888, was 160. During 1889 fifty-two members were added on profession of faith and twenty-two by certificate; nine were disjoined by certificate, nine were removed without certificates and four were taken off the roll for non-attendance, leaving a membership of 212. There are ninety-six families in the congregation and thirty-five single persons not connected with families. According to the managers' report the receipts in 1889 were larger than in any previous year. In 1885 the receipts were \$514.83; 1886, \$986.66; 1887, \$1,033.09; 1888, \$1,209.96; 1889, \$1,402.33. The plate collections in 1888 were \$719.95 and last year \$810.70, an increase of \$90.75. During 1888 \$297.53 was collected by the envelope system, and in 1889 \$469.12, an increase of \$171.59. The total increase last year over 1888 was \$268.29. The report of the building committee showed that about \$1,911.83 was collected by subscription for building the addition to the church. Subscriptions amounting to \$456 remain unpaid, making the total amount subscribed about \$2,300. It is estimated that the alterations in the church will cost about \$3,890, and \$1,600 more will have to be raised. The report of the Ladies' Aid Society reviewed the work done during the year. The officers are Mrs. G. B. Smith, President; Mrs. Nellie, Vice-President; Miss Edith A. Smith, Treasurer; Miss Attwell Main, Secretary. The treasurer reported that the receipts during the year were \$320.25 and the expenditure \$299.92, including \$200 paid on account of the debt of the church, leaving a balance on hand of \$20.32. According to the report of the secretary of the Sunday school there are thirty-one officers and teachers and 350 scholars on the roll. The average attendance of officers and teachers was twenty-seven and scholars 214. The treasurer's report showed that the receipts of the school were \$244.02, and the expenditures \$241.83, leaving a balance on hand of \$2.19. The collections amounted to \$174.51. The secretary of the Young People's Society of Christian Endeavour reported that the society was formed on Feb 23, 1889, with thirty active and thirteen associate members. At present there are fifty-four active and thirty-two associate members. The officers are: N. M. Leckie, President; Katie M. Smith, Vice-President; Alex. McLean, Recording Secretary; Miss Main, Corresponding Secretary; Miss Miller, Treasurer. The various reports were all adopted. Rev. Jas. Murray expressed satisfaction at the amount raised for making the improvements in the church. The retiring managers were A. McIntyre, J. Bissel and J. McMaster. It was decided to elect two additional managers. The five managers elected were W. Smith, J. Bissel, Charles Fry, A. D. Ewing and J. McMaster. On motion of J. Webster, seconded by D. McLeod, the salary of the pastor, Rev. James Murray, was unanimously raised from \$1,000 to \$1,200. Several members spoke very highly of the pastor, and referred to the prosperity of the church under his ministrations.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 16, 1890.

THE DRAUGHT OF FISHES.

{ Luke 5: 1-11.

GOLDEN TEXT.—Fear not; from henceforth thou shalt catch men.—Luke v. 19.

INTRODUCTORY.

While in the neighbourhood of Capernaum large crowds of people followed Jesus. They were anxious to hear him. It was here that He drew around His first disciples. They were deeply interested in Him and He visited them while they were pursuing their ordinary toil as fishermen on the Lake of Galilee. It was near its shores that the striking incidents recorded in the lesson took place.

I. Jesus Teaching Beside the Lake.—It is said of the multitudes who thronged round Jesus that they pressed upon him to hear the word of God. This would indicate that they were animated by right motives. They were not prompted by a mere feeling of curiosity, but were anxious to learn the divine truths it was his mission to reveal. It was God's word they were anxious to hear. Those influenced by this desire are most likely to profit by the teaching of God's word. The Lake of Galilee is known also by the names of Tiberias and Gennesaret, probably a form of the Old Testament name of Cinneroth. Though not large this inland lake of Palestine is one of the most beautiful and interesting sheets of water to be found anywhere. How intimately it is associated with Christ's ministry on earth! It is only about twelve miles in length and from five to six in breadth. In some places it reaches a depth of 165 feet. When Jesus went down to the lake shore He saw two ships standing. They were the undecked fishing boats in common use. They may have been moored to the shore, or were drawn up on the sand. They were unoccupied at the time. The fishermen were on shore washing their nets and putting them in readiness for their next cruise. To escape the inconvenient pressure of the people Jesus enters one of the boats, the one belonging to Simon, whom He requests to move the boat out a little way from the shore. From this fishing boat the divine Teacher addresses the multitude gathered on the shore. The address is not given, but it was the word of God they had come to hear, and it was that word that Jesus spake to them. He followed the usual custom of eastern teachers, He sat while He taught.

II. The Miracle.—Having ended His discourse to the people, Jesus now tells Simon to sail out upon the lake, and to lower the nets for a catch. This was no doubt an unexpected request, for Simon tells Him in reply that they had been out all night yet had caught nothing. It is generally supposed that night is the best time for fishing in deep waters, for in many places it is still customary for fishermen to spend the night at sea in the prosecution of their toils. Though Simon's efforts of the preceding night had been fruitless he is prepared to obey Jesus. Whether he expected a miracle or not is not said, but he had already witnessed Christ's miraculous power at the wedding feast in the village of Cana. At all events he trusts Jesus and is ready to obey Him. When those in the boat had complied with Christ's command they found that the net enclosed a great multitude of fishes, so that the net was beginning to break. When they found that there was a danger of losing their marvellous catch they signalled to their partners, James and John, the sons of Zebedee, for help. They at once respond to the signal and soon both boats are filled with the fish thus miraculously caught. The load was so great that the boats began to sink, that is, they settled deep in the water.

III. The Effects of the Miracle.—That the wonderful draught of fishes was miraculous is clearly seen by the impression produced on Simon Peter. He had been long accustomed to the changeable conditions of a fisherman's life, but he had never seen anything like this before. He was of a warm impulsive nature, and was ever ready to give energetic expression to his feelings, not in word only but also in act. The first thing he does now is to bow in humility before Jesus. He fell down at Jesus' knees, and the first words he spake are, "Depart from me; for I am a sinful man, O Lord." This was an expression of his deep sense of personal unworthiness. He was overawed by this manifestation of Jesus' power over nature. He saw in Him more than the mere wonder-worker. He recognized His divine nature as seen in the exercise of superhuman power. From what He added it appears that he also recognized His infinite purity, for he says, "I am a sinful man, O Lord." He was no doubt conscious of his general sinfulness, and it may be that it was a distinct confession of his former distrust of Jesus. Before going out on the lake at Jesus' request, he may have thought that after a whole night's fruitless toil what is the use of attempting to fish in broad daylight. "Nevertheless at Thy word." If he had entertained doubts there was no room for them now. This confession contained in it a feeling of self-reproach. Still his impulsive speech did not mean all that it said. "Depart from me." He did not desire to part company with Christ. It was only a strong way of expressing his unworthiness to be in His company and in such intimate relations with Him. Peter and all with him were filled with astonishment at what they beheld. As Peter had been the speaker, so to him Jesus addresses His reply, "Fear not; from henceforth thou shalt catch men." This was the great work to which Christ's disciples had been devoted. From this striking incident in the pursuit of their ordinary calling their minds were prepared to understand the higher purpose to which they had been called. There are many important analogies between the fisherman's art and the effort to bring men into Christ's kingdom. An unskilful fisherman will only have poor success in his occupation. By clumsy methods he will be more likely to scare away than to attract. The Gospel for man's salvation is in itself singularly attractive, and should be so presented. Fish after being caught soon die, the object of the Gospel is to bring men to newness of life. The net is the Gospel; when let down at Christ's command, and in a spirit of dependence on Him, multitudes that no man can number will be safely landed on the eternal shore. So convinced now were these first disciples of Jesus that He was the Sent of God that they gave up their occupation to follow Him to be instructed and prepared by that closer discipleship for the great work of testifying for Him whom they had heard and seen. They were eye-witnesses of His holy life and divine manifestations. There were times when they again engaged in their ordinary work, but they were constant in their devotion to Christ and followed Him until overcome with a temporary fear they forsook Him and fled during the hours of His trial. They were however, always ready to make sacrifices for Him as they did on this occasion, for "when they had brought their ships to land they forsook all, and followed Him."

PRACTICAL SUGGESTIONS.

Jesus visited men while they were engaged in their daily work. He showed His sympathy for men in all relations and conditions of life.

Jesus is the best teacher to whom we can listen. He teaches savingly and to profit.

Jesus has power over nature. All power in heaven and earth is given to Him.

Coming near to Christ and beholding His power and glory enables one to realize his own sinfulness and unworthiness.

Those who reverence and obey Christ are fitted for, and raised to, higher service.

Following Christ requires self-denial.

36/32

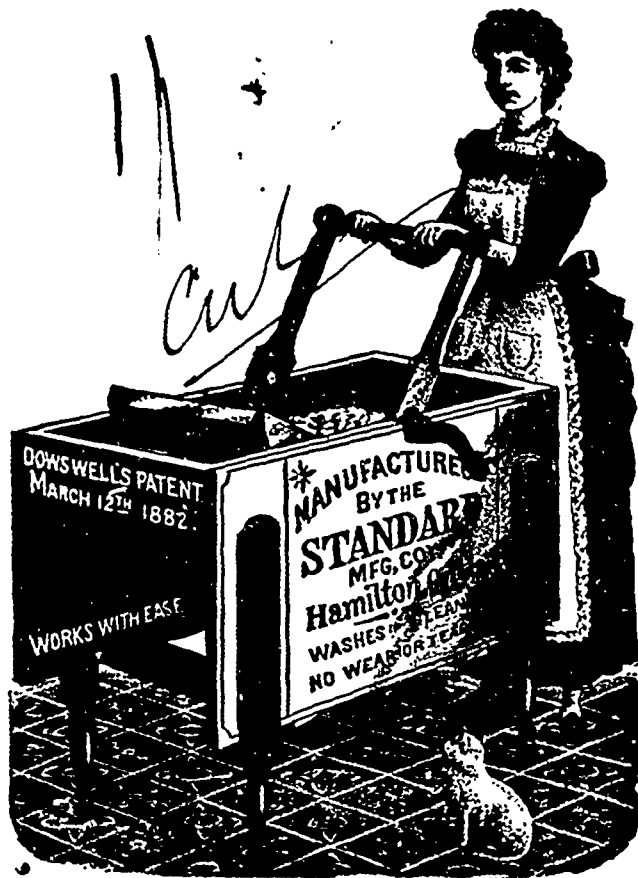
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TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers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

THE MISSIONARY WORLD.

THE REVIVAL AT AINTAB.

(Concluded.)

July 28, Sabbath.—Morning, attended First Church Sunday school; found twenty-six children had decided for Christ; their tearful confessions and simple faith was such that I went to the adults, related the fact, while Pastor Mardaros earnestly spoke on "Where art thou?" The meeting was very solemn and blessed; many hard hearts were melted. Afternoon, Mr. Christie and I preached; at the close nearly 500 remained for a testimony meeting; twenty-eight took part, giving interesting accounts of their conversion. All hearts are grateful for such an outpouring of the Holy Spirit.

July 28.—By invitation, went to an Armenian meeting; was permitted to speak some words of truth, to which all listened attentively; five priests expressed interest. Afternoon, twenty-two children and fourteen young men came to inquire the way of salvation. Missionaries and native pastors are working heartily and in full sympathy.

July 30 to Aug 3—These days have been especially devoted to church examination. Preached only once; in the three churches 267 came forward. So many interesting facts and testimonies, I cannot begin to write them. Enemies are reconciled, notorious criminals converted, drunkards reclaimed, parents rejoicing over wandering children, whole families coming together to unite with the visible church. Said Pastor Mardaros: "I have been here thirteen years, and can it be possible that this great blessing has come to this city, even on Aintab?" "Yea, this is the Lord's doing, and is wonderful in our own eyes."

August 4, Sabbath.—This is the crowning day of the revival. At morning, by invitation, went to Episcopal Church; small congregation; large building; unfinished for lack of money. I preached, "Fear not, little flock." Union services at noon; large attendance. I preached to those who will to-day join the church, "Lovest thou Me?" (We all felt the Holy Spirit's personal presence.) The reply of hundreds of faces was, "Thou knowest that I love Thee." After the sermon those who will unite with the Church arose—248—a large band ready to serve Christ. They all repeated together after me the three verses beginning, "Who can separate us from the love of Christ?" Any who were seeking Christ were invited to remain after service; 140 responded—twenty-two by words and eighty-three by rising expressed their new decision; among them were twenty children, whose deep conviction was very manifest. Evening, there was communion in the three churches—new members accepted; former members more humble and grateful. It was a day of holy consecration for us all.

August 5 to 11.—The work is so interesting, the plea so urgent, we have decided to remain two weeks longer. This week I preached five times to full congregations; many new converts—one a noted gambler, another an infidel, whose public confession was touching to many. I visited twenty houses with Pastor Garabed. The pastors have decided to have another communion soon. This gives me hope that Vartina Bajis's (a good mother in Israel, ninety years old) expectation will be fulfilled. One day in church she said: "I am praying for 500 new converts." A good brother said: "You are expecting too many, mother." "I have prayed for them, and they are sure to come. I quoted, "According to thy faith be it unto thee."

August 12 to 17.—Examination for church admission; a new children's society (Zion's Messengers) organized; their work is to visit houses each morning and hold half-hour prayer meetings with the children; they also collect money to purchase Bibles for needy Sunday school classes. This week I preached four times and gave a Bible reading; thirty-five newly decided for Christ. Now I am preaching on the various duties of church members. The evening of the 13th the theme was, "Seek the peace of Jerusalem." At the close, asked all who would vow anew to fulfil their church duties, to rise. All members solemnly responded, a sight that gladdened our hearts. We hope after this the weekly meetings, which, before the revival, were attended by from ten to twenty, will be crowded, and instead of a few, scores will take part

in the blessed prayer meeting as they do now. A deacon said: "I have complaints to make against you preachers; before this I could pray ten minute, and speak as long as I wanted in prayer meeting, not taking any one's time, but now so many are ready and waiting to take part, I cannot find even one minute to thank God for all He has done."

August 18, Sabbath.—Two more new Sunday school classes organized in the Third Church. Our teacher of St. Paul's Institute has been much blessed in his efforts to work among young people. He preached weekly in a Gregorian Society of 200 young men; his visits and conversation brought many into these new Sunday school classes and the church. Union services at noon. I preached to a full house. The following day after the sermon, "Now is the day of salvation," 250 remained for inquiry, most of whom found salvation. Among the new converts are several who lately mocked at religious things.

August 21.—Temperance day; I preached from "We will not drink wine." Reading a few passages at the close, asked those who like the Rechabites, would promise thus, to express it publicly. Over 1,000 arose. What an encouraging sight! Next day, in the women's meeting, Mr. Christie preached; forty-five remained for inquiry; many blessed prayers and confessions. During these two weeks 365 came for church admission; far more than we, in our weak faith, expected. The Lord is working mightily.

August 25, Sabbath.—Union service at noon for missionary cause. After preaching I asked the people, as a slight token of gratitude to God, to organize a missionary society and support some preachers in needy cities. Mr. Christie also spoke encouraging words. All responded well; a committee was organized, a collection taken amounting to 2,400 piastres (\$95); during this week the gift of 600 piastres to Third Church poor pastor, 1,400 piastres debt to First Church pastor; and this contribution is, for these poor people, about the same as \$5,000 in America. Can we ask a better proof of revival work?

Evening, communion to each church; 286 new members accepted, hearts glad, families happy, and the day blessed, to be long, long remembered.

During this revival 534 new members were added to the three churches on confession of faith, while many are secret followers, not quite ready to come out now. Such an addition to the awakened churches will no doubt prove a great power and advance Christ's kingdom in Aintab and vicinity. "So then neither is he that planteth anything, neither he that watereth, but God that giveth increase." The two following days I preached to many hundreds.

The sermon, August 27, "Go forward," was my last charge. I did not tell the people of our departure that we might leave quietly. Next day we left Aintab for a season of rest, among the mountains near Marash. I am glad Mr. Christie could remain and carry on the good work. The pastors are working earnestly, and we hope and pray that a greater blessing is still in store for Aintab. "O Lord, carry on Thy work; visit the needy, hungry churches, and glorify Thy almighty name."

JUBILEE OF NEW HE BRIDES MISSION.

The Rev. Dr. Steel of Sydney, N. S. W., contributes a very interesting paper to the *Missionary Review* on the progress of the Gospel in the New Hebrides during the last half century, from which the following is taken:

The first resident missionary on the New Hebrides was a Presbyterian—the Rev. John Geddie. He was a native of Banff, in Scotland, but had been taken in his infancy to Nova Scotia, where he became, in course of time, a student for the ministry. He was licensed to preach when he was only twenty-two years of age, and was ordained as a pastor at Cavendish, in Prince Edward Island, within a year thereafter. He was connected with a church comparatively small and poor, and unable to afford more than a scanty income, often much in arrear, to its ministers, yet he had the courage to propose that a Foreign mission should be adopted. It is recorded that when he made known his views "there was not a man in the church who thought it practicable. Many looked upon it as utterly chimerical, and were ready to pour contempt upon it as folly, while even his friends received

the proposal with a smile of incredulity." The Church had in all only thirty congregations in the Provinces, and most were poor and struggling. Mr. Geddie, however, persevered, and in the course of a few years, carried his motion in the Synod. When the proposal to seek a missionary was made, it was carried only by a majority of one! The attention of the Board was directed toward the islands where John Williams laid down his life, and at length it was agreed that New Caledonia should be the field of their mission. That island had been named by Mr. Williams to the Secession Church in Scotland as a sphere that might be occupied by their agents. Mr. Geddie belonged to that branch of the Presbyterian Church in Nova Scotia. He offered himself to the work and was accepted. He knew how little could be expected in the way of support; but he was not to be daunted. After visiting all the congregations of the Synod, and endeavouring to excite a prayerful and liberal interest in the mission, he studied medicine for a time. In November, 1846, he sailed along with his wife and family. He was detained at Boston for two months before he found a vessel sailing for the Pacific, and even then the port to which a passage could be got was Honolulu, in the Sandwich Islands, far from the contemplated sphere in the South Seas. Six dreary months were spent in rounding Cape Horn ere they reached Honolulu, and seven weeks passed ere a passage could be got to Samoa. Mr. Geddie had, however, an opportunity of seeing the working of the Hawaiian Mission, and afterwards that of Samoa. When he reached the latter place, he found that no opportunity could be got to reach New Caledonia or the Loyalty Islands for six or seven months, when the mission vessel *John Williams* would call. Besides, there then seemed no opening in these islands, as the energetic Bishop of New Zealand (Dr. Selwyn) had expressed a wish to conduct missionary work there. One of the islands of the New Hebrides afforded a single gleam of hope, and Mr. Geddie, with the advice of brethren at Samoa, agreed to undertake a mission there. The venerable Mr. Murray, who still survives, was a chief adviser and helper of Mr. Geddie during this period. It was proposed that one of the Samoan missionaries should accompany Mr. Geddie for a year, and the Rev. Mr. Bullen was chosen to do so, but amidst preparation for the expedition Mr. Bullen died. The Rev. T. Powell at the last moment offered to go with Mr. Geddie, and they left in July, 1848. They reached the most southerly island of the New Hebrides—Aneityum—where some native teachers had been settled, but what was the surprise of the mission party to find eight Roman Catholic Priests and eight lay brothers already established in the island! The mission vessel then cruised throughout the group, calling at the mission stations

where native teachers had been left. It was hoped that Mr. Geddie might find a home on the island of Fate. An awful tragedy, had, however, taken place there the previous year when the *British Sovereign* had been wrecked. The crew were all saved with one exception. The natives appeared at first to treat them kindly, but it was only to allay suspicion. The whole of the survivors, twenty-one in number, each being placed between two savages in a march on a given signal were brutally massacred, and their bodies, divided among the villages, were cooked and eaten by the cannibal people. It was self-evident that a missionary could not at that time be safely settled in that quarter. The mission vessel returned to the South and Mr. and Mrs. Geddie, with an assistant, found an opening at Aneityum, where they settled under the protection of the chief at the harbour. The Rev. T. Powell remained with them for a year. The Roman Catholic Priests and brothers left soon after and never returned.

The Geddies had to pass through a hard and trying experience in dealing with a people so low and savage. Their property was stolen, their house threatened with fire, and their very lives imperilled. Meantime the horrid custom of strangling widows on the death of their husbands continued. Inter-tribal fighting was chronic, and people were afraid to go from one side of the island to the other for fear of being killed, cooked and eaten. There was little to encourage the mission party. They were, however, cheered by a friendly visit of Bishop Selwyn, who remained a fortnight on the island, and travelled on foot with Mr. Geddie to see as much of native life as he could. He kindly offered the use of a cottage at Auckland to Mr. or Mrs. Geddie should they need a change for a few months to recruit their health. On his voyage in 1852 the Bishop conveyed the Rev. John Inglis and his wife, with all their furniture, house and luggage to Aneityum. Mr. Inglis was a minister of the Reformed or Covenanting Church in Scotland; it was a pleasing circumstance that an Anglican prelate thus aided the Covenanter. Bishop Selwyn ever after kept up this friendly relation, and also introduced Bishop Patterson to these brethren. He even asked Presbyterians in New Zealand to contribute, and on one occasion brought over £100 to Messrs. Geddie and Inglis.

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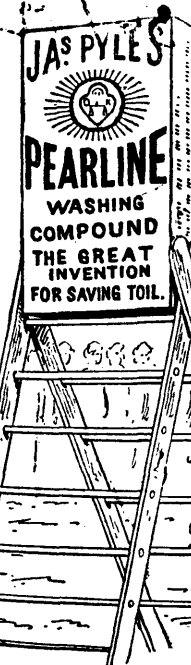
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**MARRIED.**  
At 4 Queen's Road, Aberdeen, on 5th February, by Rev. G. A. Smith, M.A., Queen's Cross Free Church, assisted by Rev. H. Fitzpatrick, B.D., Keith, uncle of the bride, Johnston Shearer, M.A., M.B., C.M., Surgeon 27th Punjab Infantry, to Elizabeth Smith, eldest daughter of James Kinghorn, Mount Cottage.

**DIED.**  
Mrs. Wm. Ramsay, senr., widow of the late Wm. Ramsay, and mother of Wm. Ramsay, carriage builder, of Orillia, died on Monday, the 24th February, aged 70 years and 6 months.  
At Acton, on the 25th inst., the Rev. D. B. Cameron, formerly pastor of the congregation there, in the 73rd year of his age.  
At the Manse, Spencerville, Ont., February 26, Grace, daughter of Rev. Dr. and Grace Kellock. Friends please accept this intimation.

MEETINGS OF PRESBYTERY.

**BARRIE.**—At Barrie, March 18th, at 11 a.m.  
**BRANDON.**—Knox Church, Portage la Prairie, and Tuesday in March, at 7:30 p.m.  
**BROCKVILLE.**—At Spencerville, on the second Tuesday in March, 1890, at 1 p.m.  
**BRUCE.**—Knox Church, Paisley, second Tuesday in March, 1890, at 1 p.m.  
**CHATHAM.**—First Church, Chatham, second Tuesday in March, 1890, at 10 a.m.  
**COLUMBIA.**—In First Presbyterian Church, Victoria, and Wednesday of March, at 10 a.m.  
**GLENGARRY.**—In St. John's Church, Cornwall, March 11th, at 11:30 a.m.  
**GUELPH.**—In Knox Church, Guelph, Tuesday, 18th March, at 10:30 a.m.  
**HAMILTON.**—In St. Paul's Church, Tuesday, 18th March, at 9:30 a.m.  
**HURON.**—In Clinton, on the 11th March, at 10:30 a.m.  
**KINGSTON.**—In Cooke's Church, on the third Tuesday of March, at 3:30 p.m.  
**LONDON.**—In the First Presbyterian Church, London, for Religious Conference, on Monday, 10th March, at 2:30 p.m.; and for regular business, on Tuesday, 11th March, at 11 a.m.  
**MAITLAND.**—At Wingham, Tuesday, March 11, 1890, at 11:15 a.m.  
**MONTREAL.**—In Convocation Hall, Montreal, Tuesday, 18th March.  
**ORANGEVILLE.**—At Orangeville, on Tuesday, March 11th, at 10:30 a.m.  
**OWEN SOUND.**—In Division street Hall, Owen Sound, Monday, March 17, at 7:30 p.m.  
**OTTAWA.**—In St. Andrew's Church, Ottawa, on the 18th March, at 2:30 p.m.  
**PARIS.**—Knox Church, Woodstock, March 11, 1890, at 12 o'clock noon.  
**PETERBORO.**—In St. Paul's Church, Peterboro, 18th March, at 9:30 a.m.  
**QUEBEC.**—Morrin College Hall, Quebec, on 11th March.  
**REGINA.**—At Broadview, second Monday in March, 1890, at 9 a.m.  
**SARNIA.**—St. Andrew's Church, Sarnia, on 3rd Tuesday in March, at 1 p.m.  
**STRATFORD.**—St. Andrew's Church, Stratford on 2nd Tuesday in March, at 10:30 a.m.  
**WHITBY.**—At Oshawa, April 15, at 10:30 a.m.

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