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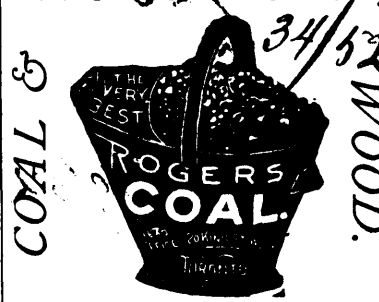
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BRAIN OYSTERS.—Pour boiling water over the brains; cut them into four parts and skin them; cut them into pieces the size of oysters; sprinkle with pepper and salt; pour over them a little melted butter and serve at once.

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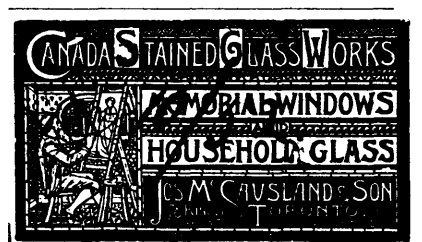
MEAT LOAF.—Take any cold meat and chop it fine—lean and fat together. Add a finely-chopped onion, two slices of bread which have been soaked in milk, salt and pepper and one beaten egg. Mix well. Press it into a buttered mould and bake.

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THE CANADA PRESBYTERIAN.

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No. 17.

Notes of the Week.

RECENTLY the Free Church General Assembly's Committee on the Revision of the Confession of Faith remitted to a sub-committee to select matters from the Confession of Faith which might be made the subject of a Declaratory Act. The sub-committee met in the Free Church offices and selected certain doctrines which, it is said, will probably be sufficient to occupy the time of the committee till the General Assembly meets. There is no intention whatever of hurrying through the work, and it is stated on good authority that about two years will pass before the Declaratory Act can be formally presented to the General Assembly.

THE *Sunday School Times* in a recent issue contains the following notice: A word from Mr. Gladstone, on any subject that is of interest to him, is sure of a welcome from Americans generally. But when Mr. Gladstone writes concerning the Book of books, an added interest attaches to his words in the minds of all. The first of a series of articles on the Bible, from his pen, now appears in these pages. Other articles in the series are to be given at intervals of a month. These articles are, by special arrangement with their writer, to appear on the same day in the *Sunday School Times* in this country and in *Good Words* in London.

WITH a view to interesting the young in humane work, the Toronto Humane Society has decided to offer \$100 in prizes to the school children of the city for compositions on the following subjects: 1. The duty of kindness to animals; 2. Why birds and their nests should be protected. All children under sixteen years of age are invited to write on these subjects and send in their efforts to the Society's office, 103 Bay Street, before the end of June. The compositions should be plainly written on one side of the paper, and should not be longer than two pages of foolscap. It is hoped that many young people will write on the above subjects, and secure one of the Society's prizes.

THE Irish Presbyterians are making great efforts to improve the musical portion of divine worship throughout the bounds of their Church. Their Psalmody Committee have insisted that the divinity students shall attend a class for practical and theoretical instruction in Church music. The rule rendering this attendance compulsory was passed a year ago, and a licentiate of the Church, the Rev. George Bell, M.A., who is a doctor in music of Trinity College, Dublin, was appointed to superintend the classes in Belfast and Derry. The result this session has been most encouraging. The students have developed a considerable amount of musical ability, and it is to be expected that, as a singing ministry, they will produce singing congregations. A searching examination in practice and theory was held at Belfast.

WE are told on good authority, says the *British Weekly*, that the congregationalists of London are likely to make a strong effort to secure the Rev. John McNeill permanently for one of their largest chapels. Four Sunday afternoon services at Westminster Chapel has shown them that "there is a lad here" who can not only feed, but gather the thousands to be fed, even at an untimely hour on Sundays. The man who drew the crowds in Scotland has proved that he can do so in London, and it is evident that the staid Presbyterians of London must move on, and give more room than Regent Square Church can afford, or other churches will. Probably the Sunday afternoon services being arranged for Mr. McNeill, to be held in the Holborn Central Hall, commencing April 13, may be the forward movement towards the future North London Tabernacle. Surely the Presbyterians will not allow a great opportunity to slip out of their hands.

THE College Committee of the Free Church met in Edinburgh for the purpose of resuming the adjourned consideration of the report drawn up by the sub-committee, which was recently appointed with reference to the case of Professor Dods. There was a large attendance of members, and the chair

was occupied by the Rev. Dr. Laughton, Greenock, who has been appointed to act as Convener in consequence of the death of the Rev. A. Cusin. The sub-committee's report, it is understood, was mainly devoted to explaining the bearings of the whole case, and focussing its essential points so as to facilitate further discussion and procedure. It was very fully gone into in the course of a sitting which lasted over an hour and a half, and the result ultimately arrived at was that it was remitted to Dr. Laughton to bring up a draft report on the whole matter for presentation to the approaching General Assembly. This draft report was to be considered by a meeting of committee to be held on the 15th inst., and as then adjusted, it will become the deliverance of the committee to the Supreme Court.

AN address, says an English contemporary, has been privately issued to Christian ministers urging them to deal with the moral relations between the sexes. It is signed by the Revs. S. A. Barnett, of Whitechapel, W. Benham, B.D., C. A. Berry, Stopford Brooke, R. Bullen, R. Lant Carpenter, Dr. John Clifford, W. J. Dawson, Dr. Marcus Dods, J. W. Horsley, J. S. Jones, Dr. Alexander McLaren, Mark Guy Pearse, and John Presland. The address says: "We are emboldened to approach you on the subject of the moral relations between the sexes, by the earnestness of our conviction that the need of to-day is for brave speech and careful removal of ignorance. We know well how natural is the disposition to shrink from openly dealing with this solemn question; we can deeply sympathise with the doubts of spiritually-minded men who are afraid of aggravating the evil by calling attention to it. But we are convinced that there is a method of dealing plainly with this subject without soiling any youthful purity of heart, and that for the sake of numbers who are perishing for want of knowledge and timely guidance, the demand of God upon his servants is that they shall speak in the spirit of the prophets." The address concludes, "our duty is exhausted in urging upon our ministerial brethren a more prompt and active attention to the subject of sexual morals."

THE Prisoners' Aid Association is doing a most excellent work in a quiet and unostentatious way. It is one that deserves most cordial support. It has a good account to give of itself. The annual meeting of the Association was held last week, and was presided over by Hon. S. H. Blake. At the meeting it was stated that in reply to a letter from the Secretary, Hon. Mr. Mowat wrote saying that it was intended to appoint a Commission of perhaps three persons on prison reform. They would be charged with the duty of collecting all information on the subject, in order to aid in any improvement that might be desirable or practicable. Mr. Blake in his address reviewed the history of the association from the time fifteen years ago, when a band of five Christian workers met to impart religious instruction at the gaol. They now had missions in the Central Prison, the Reformatory for Women and in the gaol, besides employing an agent who gives his time for the welfare of discharged prisoners. The following clause from the report gives a concise idea of the work accomplished during the past year: Total number discharged from the city prisons during the year ending December 31st, 1889, 2,292; the number assisted by the Society, 761; employment found for 181; provisions given to eighty-four families; thirty-two articles of furniture given; rent paid for fourteen; articles of clothing given, 226; forty assisted with tools; railroad fares to homes paid for thirty; loans to discharged prisoners, \$350.25; repaid during year, \$239.85. Special attention was called to the large amount of loans repaid. The following officers were elected: President, Hon. S. H. Blake. Vice-Presidents—W. H. Howland, Hon. Edward Blake, J. G. Hodgins, LL. D., John Hoskin, Q.C., E. A. Meredith, LL. D., W. B. McMurich, Sutherland Stayner, Clarke Gamble, A. Farley. Secretary, Samuel E. Roberts; Treasurer and Corresponding Secretary, A. M. Rosebrugh, M.D.; Assistant Treasurer, Edmund S. Roberts. Warden Massie, of the Central Prison, spoke of the faithfulness of the Christian workers and clergy who conducted the services in that institution. In the letters sent to relatives, the prisoners expressed their

appreciation of the efforts made for their spiritual welfare, and many had been led to take a more hopeful view of life. He moved a resolution, seconded by Mr. Robert Kilgour, bearing testimony to the excellent work performed by the Christian teachers in the various institutions.

FROM the Vancouver, B.C. *Daily World* we learn that the Rev. E. D. McLaren preached a telling and effective sermon on the Sabbath law. He gave four reasons for the keeping of the Sabbath: It is a divine institution, the law had an educative force; Sabbath desecration was always closely connected with other forms of wrong doing. The fourth reason for a Sabbath law was that it protected the weak from the grasping selfishness of the strong. He was glad to learn that the workmen of Vancouver recognized the fact and gave their support to a stringent Sabbath law introduced into Parliament by a Presbyterian elder. In the struggle, without the protection of the law, the weak will always go to the wall. He then spoke of the power exercised by corporations. It had been said that corporations had no souls, but it would be found that the members were individually responsible before the bar of judgment. He deprecated the running of street cars on Sunday, thereby compelling their employees to labour on the Lord's Day. The people were wrong in demanding these cars; those who asked for the cars became responsible for requiring their fellowmen to work on the Sabbath. It was claimed that Sunday street cars would give the poor equal advantages with the rich; but if begun, it would be the thin end of the wedge, which would lead to forcing those same poorer people to work on Sunday. Railway trains were run on Sunday, taking away from many of their employees the privileges of the Sabbath. This he thought was wholly unnecessary. The post-office, too, was kept open. What right, he asked, had the people to demand that these clerks work on the Sabbath? This work also was not required. The public would be highly indignant were a drygoods man or a hardware man to keep his place of business open and require his clerks to attend. What greater right has a corporate and powerful company to make this demand upon their employees, or the general public to expect certain of their servants to attend on them?

A CORRESPONDENT of the *Chicago Interior* gives the following description of the Mennonites in Manitoba: This peculiar people are followers of Simon Menno, who was born in 1496 and who died in Holstein in 1561. In the year 1780, after many wanderings and bitter persecutions in Germany, they accepted the invitation of Catherine II. to settle in southern Russia. The Russian Government gave them lands free from taxation for twenty years, with exemption from military service and freedom to worship God according to their own convictions. They were also provided with lumber for their houses and money and implements of agriculture to aid in commencing life in the land of their adoption. For protection against robbers and for schools and churches, they settled in villages, as their descendants still do in the British North-West. The favours granted by Catherine were continued eighty-five years. Then by a cruel edict they were required either to submit to military service or leave the Russian Empire. They determined to leave. Five years were granted them in which to sell their lands and clear out bag and baggage. In that time a great many Mennonites emigrated, some to the United States, others to Canada. July 23, 1873, Henry Wiebe and Jacob Peters secured a grant of a reserve in Manitoba from the Dominion Government at Ottawa. The area of this reserve is forty-eight miles by eighteen, the finest wheatlands in Manitoba. In 1875 the colonists came from "Rushland," and settled upon it. In that year they had ten villages. This year, 1890, they occupy fifty villages west of the Red River. They number 6,000 souls. To help them emigrate and settle, the Dominion Government loaned them \$100,000 for ten years at six per cent. This large amount was all repaid in 1889. The Rev. C. Pochlman, a German brother from Schleswig-Holstein, in Europe, and more recently from Mount Forest, in Ontario, is at present engaged in evangelistic work among these Mennonites in Manitoba.

Our Contributors.

PROFESSOR SCRIPSIUM GIVES THE GRADUATING CLASS SOME PARTING ADVICE ON THE USE OF CERTAIN SHORT WORDS.

BY KNOXIAN.

Gentlemen, you are now about to leave these classic halls and go out among your fellow men to engage in various vocations. You have been good students. You can read Greek and Latin well. You hold familiar converse with Cicero. Homer is your bosom friend and Horace your most intimate companion. You take a few pages of Plato for a night cap and use Socrates for an eye-opener in the morning. This class, I am proud to say, surpasses all former graduating classes in knowledge of the dead languages. If I have any anxiety about you at all it is in regard to your ability to use your mother tongue. English you know is the vehicle by which the people of this province convey or conceal their thoughts. In Quebec they use French—for the present—but the people of Ontario as a rule do business in English. They buy and sell in English, preach in English where no Gaelic is needed, make political speeches in English, plead at the Bar in English, publish newspapers in English, scold in English, gossip in English, court in English, and it must be confessed that a few of them do some fearful lying in English. English, gentlemen, is the spoken and written language of Ontario and if you are going to influence your fellow men here you must influence them in English.

No doubt some of you would prefer Latin or Greek for the business of life. But, gentlemen, I am sorry to have to inform you that these classic languages are far above the heads of the people of this young country. A doctor who spoke to his patients in Latin or Greek would not earn enough in a year to buy himself a new sulky. The utmost that the civilization of this country will stand is the writing of prescriptions in Latin. Patients allow their medical adviser to write "aqua" instead of water but they never would allow him to feel their pulse in a foreign tongue. A lawyer cannot practise in Latin. Of course he is supposed to know that language because his text books are full of Latin phrases but he could make no impression on an average jury if he addressed them in the language of Cicero. It might be very convenient for the profession if a bill of costs could be made out in a foreign language, but Mr. Mowat has not done anything yet in the way of introducing that reform.

Those of you who intend to enter the clerical profession will please notice that sermons have for the most part to be written and delivered in English. A sermon in Latin or Greek might suit a congregation of professors and clergymen but fortunately such audiences are few and far between.

You must also do the most of your writing in English. The people of this country are not sufficiently educated to read Latin and Greek newspapers and newspapers are the only kind of literature that a great many of them pay any attention to. If you sent a contribution written in Latin to an Ontario editor he—well he wouldn't send you back a cheque for ten dollars. That is the one thing he would be absolutely certain not to do. Possibly he might not even publish your contribution. If you sent an editorial in Greek he would perhaps reply that he had no Greek type in his office or he might so far forget himself as to write a wicked paragraph enquiring what particular lunatic asylum you had escaped from. Editors as a rule are not great admirers of classic literature. They have had to correct so much bad spelling and bad composition, some of it made by college graduates, that the fine edge has been taken off their intellects. Most of them are satisfied with contributions written in fairly decent English.

It would give me great pleasure, gentlemen, to know that some of you had written a few books in Latin or Greek but I fear the demand would be so limited that the publication of them would not pay. Unless you can write orations that will eclipse those delivered by Cicero and Demosthenes or classic poetry that will push Homer and Virgil out of the market perhaps you had better limit your powers of production to something in English that will put Shakespeare in the shade.

In giving you advice, gentlemen, about the use of some short English words that trouble a good many speakers and writers I shall not attempt anything original. No doubt most of you are given to original research. In some of your early college exercises I noticed original forms of expression and decidedly original methods of spelling. I lay no claims to originality. The illustrations used you may find in Gung's work on Rhetoric, in Abbott's "How to Write Clearly," in Richard Grant White's "Words and their Uses" and other books of that kind. Originality must be carefully excluded from this discussion.

Let us begin, gentlemen, with the word *only*. This little word plays dangerous pranks in many speeches, sermons, newspaper and magazine articles. Indeed it is not unfrequently found doing work in standard books that the author never intended it to do. The peculiarity of "only" is that it limits nouns, verbs, adjectives or adverbs with equal facility. If you are not careful to put it in the right place it may easily modify a word you never intended it to modify. As an illustration of how *only* works take the following from Abbott:—

- (1) He *only* beat three
- (2) He beat *only* three
- (3) He beat three *only*.

The first sentence Abbot says means that he did no more than beat, did not kill three: the second that he beat no more than three, and the third that beating was all he did, the only modifying the whole sentence and depreciating the action. Need anything more be said to show that the proper placing of *only* is an important matter.

Gentlemen what does this sentence mean:—

"For fifty miles, the river could *only* be distinguished from the ocean by its calmness and discoloured water." Does this mean that the river could be distinguished and no more, or that it could be distinguished *only* by its calmness and discoloured water?

In the following sentence has the *only* a backward or forward reference:

"The first two named *only* ascended the summit." It may have either and the sentence should be written so that the *only* could work in only one direction.

(Here the Professor suddenly stopped and said he would discuss a few other troublesome words next week.)

SCIENTIFIC MORALITY VS. CHRISTIANITY

"Few things," says Mr. Herbert Spencer, "can happen more disastrous than the decay and death of a regulative system, no longer fit, before another and fitter regulative system has grown up to replace it."

Christianity is the regulative system which Mr. Spencer is pleased to consider no longer fit, on account of the fact (?) that "its moral injunctions are losing the authority given by their supposed sacred origin." This great philosopher's labours, then, are directed towards supplying a "fitter regulative system" to replace Christianity, towards filling a prospective "ethical vacuum" which he foresees in the wake of Christianity, and to this end he has prepared a "code of natural ethics," to reign supreme when the law of Christ shall have faded from the tables of the heart.

Christians will be apt, at the outset, to question the probability of Mr. Spencer's ethical vacuum ever occurring, but, leaving that point aside, let us regard for a few moments the proposed substitution of his "code of natural ethics" in the place of the Christian's "code of supernatural ethics." Any such system or code offered to humanity, to be acceptable, must be framed to meet the various conditions of the race. Is this the case with the new code?

Let us consider a few of the most palpable and distressing conditions—ignorance, temptation, disappointment and grief. From every quarter of the world their cry goes up; have the Spencerian ethics any answer for it?

In the case of ignorance, take for example a man wholly uneducated, untouched by any of the culture and refinements of life in more favoured circumstances, a man, acting, possibly, in a sinful, callous, often cruel manner, and try to fix his attention upon the Spencerian code. Take him through as much of the Data of Ethics as you can, discourse to him upon the "rules of right living," according to the Spencerian conception of right, try to make his dull, untrained nature respond to your new "scientific morality," and, after you have exhausted yourself, see how great an impression you have made.

"But," says someone, "such a nature is unimpressionable." Not so. Ask any minister, ask any city missionary or Christian worker who has mingled with all sorts and conditions of men, and you will learn that the Gospel of Christ has reached many such. And why? Because the Gospel of Christ can touch the heart and soul. Clearly, the Spencerian ethics have nothing for ignorance.

Again, take the human soul that is in the fierce grip of some great temptation—within whose bounds right and wrong are having a sharp fight for the ascendancy. Spencer, of course, acknowledges the right to be desirable. He is quite aware of the conflict between right and wrong, while looking forward to the time when in the perfect man, the product of evolution, "the moral sentiments will guide just as spontaneously as now do the sensations." But what can he do for the very imperfect man of the present day, whose "moral sentiments" are in imminent danger of being overpowered? Anyone who has gone through the fierce fires of a strong temptation can answer if any cold ethical proposition could have helped him to hold to the right! Mr. Spencer's explaining away of conscience would hardly be of any assistance in routing the forces of evil. His "scientific basis" for a moral law may be firm enough to support an elaborate theory, but let a sinner, struggling with a strong temptation try, figuratively speaking, to plant his foot on this "cunningly devised" foundation, and it will sink out of sight under the weight of his need. Imagine such a one reading a page of Spencer's philosophy as a help to moral victory! Did the Data of Ethics ever enable any man to put down the fierce struggles of any wrong desire? Until it has helped thousands, yea millions, let us keep our Bibles, for they have given the victory to countless myriads, in the great world-wide battle between good and evil. Now, as to disappointment, every one of us knows something of that bitter pain. Our lives are marked with lost hopes—strong, sweet hopes that we had clung to. We remember well the keenness and bitterness of each loss. What would any of Mr. Spencer's philosophical dicta have been to us, then? Vain, meaningless words! That this great philosopher declares "life" to be "the continuous adjustment of inner to outer relations," will never make us feel its losses and disappointments any the less keenly.

And now what has Mr. Spencer to say to the grief-stricken soul? Grief is so pitifully common in this world! Its weary,

tear-dimmed eyes meet ours at every turn. Is there any balm for aching hearts in the Principles of Psychology, or is the human being, in process of evolution, supposed to have no heart, or, at all events, one warranted not to ache?

Is the potent persistence of Force powerful enough to dry one tear? Nor would the feeling of lonely pain be assuaged by the knowledge that Mr. Spencer declares "the multitudinous forms of mind, known as different feelings, may be composed of simpler units of feeling, and even of units fundamentally of one kind." Is there a sentence in all Herbert Spencer's philosophy that you could take into the house of mourning, that you dare intrude upon the awfulness of deep sorrow? Then, once more—of what use to this world full of ignorance, temptation, disappointment and grief is any ethical system, aspiring to replace revealed religion, which cannot penetrate the first, overcome the second, lighten the next, and sooth the last? From the midst of all these painful and distressing conditions, the soul of man cries for a Leader and a Master. The world has seen but one man equal to the task, the one Divine Man—Christ of Bethlehem, of Nazareth, of Gethsemane, of Calvary, not Herbert Spencer, nor another.
Montreal.
HELEN FAIRBAIN.

CHURCH UNION IN THE NORTH WEST.

MR. EDITOR,—A letter appeared in your issue of March 26 on the above subject, written by Norman H. Russell, Winnipeg. It is a plea for organic or federal union among the different denominations engaged in mission work in the North-West. The chief reason advanced is that at present there is a waste of men and means. He says among other things: "Only a worker on the field can understand the grievous waste of men and means in our North-West."

The impression which the writer leaves, and which, doubtless, he intended to leave, is that nowhere is there such a waste of men and means as there is in the North-West. Such an impression, if it gets abroad, is likely to make it more difficult even than it is at present to obtain both men and money for the work in this country. Can such a contention be maintained by the facts of the case? There are Presbyteries in the Province of Ontario, such as Barrie, Bruce, Saugeen and Guelph, where in many of the stations the number of families supplied is as small as in the average mission station in this country. Mr. Russell will find by consulting the statistical reports published in Appendix No. 29 of the Minutes of the last General Assembly that the number of families connected with the mission stations in Manitoba and the North-West is fully equal to the number attending mission stations within the bounds of the Presbyteries mentioned above. In some of these Presbyteries he will find stations where not only is four or five families all that can be "gathered," but more sometimes than exists. We do not say but that union among the different denominations carrying on work in such stations would be desirable, but we do say that the North-West should not be pointed out as the only or the chief place where there is such waste of men and money. There may be some such stations as those referred to, certainly they are few and isolated in position.

He continues: "At times the strange sight is seen of three ministers residing in a little town of not one hundred inhabitants, each holding service on the Sabbath for one-third of the little population." To such a statement it is only fair to add that the congregation attending these churches is not drawn altogether, in many cases chiefly not, from the residents of the town. There are not a few churches in this country, in villages probably not much larger than those mentioned, where the larger part of the congregation comes from the surrounding country. There are a few towns in the North-West, of which Medicine Hat may be taken as an example, where there is little tributary settlement. In Manitoba I think we may say that it is almost invariably the case, that a large part of the congregation comes from among the settlers around. Within the Province there may be one or two exceptions on the line of the Canadian Pacific Railway east of Selkirk.

The remarks in reference to sheep-stealing are hardly worth commenting upon. To take what belongs to yourself is not theft. To take fifty or even a hundred members out of another congregation if they are our people is not sheep-stealing. The ministers who deliberately seek to proselytize are not many, I think, in any of the denominations.

Of the liberal spirit manifested here in religious matters, it has not been my fortune to meet many such examples as Mr. Russell refers to. Indeed an excuse which one meets for non-attendance at church as frequently as any other is that the particular church to which they belong has no service convenient. It is not an easy matter for a man who has been brought up and who has grown old and accustomed to the form of worship which obtains in the Church of England to feel at home in a Presbyterian or Methodist "chapel," or *vice versa*. The Scottish Presbyterian pioneers in this country for many years remained true to their church though they were long deprived of her services. They did not scruple to worship with the Church of England, but still they remained loyal to the old church. Something of the old spirit is alive still. It will take more than the democratic spirit fostered by life on the prairie to banish from the heart of many a father and mother, who, in their old age, left the comforts of an eastern home, and came to this western land to get a home for the "boys;" it will be hard to banish from their hearts the love for the church in which they were baptized, and around which so many memories have gathered. To supply such with the ordinances of their own Church I submit is neither a waste of men or of means.
D. ANDERSON.
Springfield, Man

PRINCIPAL GRANT AND PURITY OF WORSHIP.

MR. EDITOR,—The men who whined about contemptible particulars were not the men of influence. They but convulsed the Church with little matters, such as whether it was proper to sit or stand during prayers, and whether an organ should be used to assist in worship.

So spoke the Rev. Principal Grant, the Moderator of the General Assembly, at the recent convocation at Knox College. Does he believe that God has appointed the acceptable way of worshipping himself? Does he believe that Christ is the head of his own house and has the sole right of ordering its service and everything about it as He pleases? Does he believe in divine institution necessary to acceptable worship? I know he has subscribed to the following contained in Chapter XXI. Confession of Faith, namely: "The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan; under any visible representation, or any way not prescribed in the Holy Scripture." If this is true, and I believe it to be founded upon and agreeable to the word of God, can there be any "accidentals" in the mode or manner of His worship with which we may play fast and loose at our pleasure? Are we left to our own judgment, taste or to mere expediency as to how we are to worship the great God and only true object of worship? Are there any contemptible particulars in or connected with so solemn a matter? Was it a "contemptible particular" for the two sons of Aaron, Nadab and Abihu, to put into their censers other than the fire prescribed, for which they were devoured by fire from the Lord? Was it a contemptible particular that Uzzah, with even a good intention, laid his hand upon the Ark, for which he was struck dead on the spot? Was it a small matter, an accidental, a contemptible particular, that Cain, consulting his own judgment, taste or mere expediency, brought of the fruit of the ground instead of that which was appointed, for which both himself and his offering were rejected? Was the eating of a little forbidden fruit one of the "accidentals," a "contemptible particular" for which our first parents were driven from the Garden of Eden and which brought such dire results upon themselves and their descendants, exposing them to all the miseries of this life, to death itself and the pains of hell for ever? There are no little matters, much less contemptible particulars in or about the public worship of God. "There is nothing," says the celebrated Thomas Brooks, "in all the Scripture that God stands more upon than purity of religion, than purity of worship, than purity of ordinances, in opposition to all mixtures and corruptions whatsoever. O sirs! the great God stands upon nothing more in all the world than upon purity of worship. There is nothing that doth so provoke and exasperate God against His people than mixtures in His worship and service; and no wonder! for mixtures in His worship are exactly cross to His commands, and pollutions in worship do sadly reflect upon the name of God, the honour of God; and therefore His heart rises against them. Defilements in worship do sorely reflect upon the wisdom of Christ, and the faithfulness of Christ; as if He was not faithful enough, nor wise enough, nor prudent enough, nor understanding enough to order, direct and guide His people in the matters of His worship, but must be beholden to the wisdom, prudence and care of man, of vain man, of sinful man, of vile and unworthy man, to complete, perfect and make up something that was wanting in His worship and service. And what does the moral law require and forbid? Does it not require the "receiving, observing and keeping pure and entire all such religious worship and ordinances as God hath instituted in His Word? Does it not forbid all devising, counselling, commanding, using and any wise approving any religious worship not instituted by God Himself? (Larger Catechism, questions 108 and 109.) This is the kind of worship, divinely prescribed worship, for which John Knox and our covenanted forefathers in Scotland and Ireland contended and suffered. This is the kind of worship on account of which 2,000 ministers in England in one day willingly left their homes and livings and suffered untold hardships rather than conform to that which was nowhere prescribed in Holy Scripture. Was it one of those "little matters," a mere "accidental," a "contemptible particular" on account of which they convulsed the Church? Is it a "little matter" now that Presbyterian and other ministers of Protestant churches are betaking themselves to what the Apostle Paul calls "the beggarly elements of the world," and recognizing and teaching their congregations to recognize and respect the paganly derived and humanly appointed festivals of the Church of Rome? In my humble judgment there are no "accidentals," no "little matters," much less "contemptible particulars," in the divinely-appointed mode of worship, the only worship that is acceptable to God. "In vain do ye worship Me, teaching for doctrines the commandments of men." "Where ye come before Me who hath required this at your hands?" "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances after the commandments and doctrines of men which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Col. ii. 20. To speak of the men who stand up for purity of worship and talk of "accidentals," "contemptible particulars," and of "little matters" in the worship of the great and only true God who is jeal-

ous of His own honour, and of the nasal twang of some precursor he had in his mind as the Moderator of the Assembly did on the occasion referred to, was not only unbecoming of him and the position he occupies, but in my humble opinion it was foolish and profane. I would presume to give him a hint, namely, that the Convocation Hall of Knox College is one of the worst places in which any person could ventilate his broad churchism.

A. WILSON.

April 9, 1860.

THE (Y)EASTERN QUESTION.

"Yeast" is the title of a tract by Pastor Joshua Denovan, as our good brother, the writer thereof, prefers to be called. His "theme" is Matt. xiii. 33: "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened."

The picture presented to the mind in this parable is simply that of a woman putting some leaven into some meal. At once the leaven begins to work on the meal, and by-and-by the whole of the meal is affected by its action. What in it chiefly engages our attention is the power of the leaven, as I have just described. We think of the woman simply as the cause of the leaven entering into the meal. It could not do so of itself. In a picture the chief object must take the eye most. In the one on which we are now looking what takes our eye most is not a woman putting leaven into meal, but the leaven subduing to itself the meal into which it has been put; such was the intention of the "Great Master" who painted it.

Mr. Denovan very rightly says that "the kingdom of heaven on earth is what the Divine Artist now pictures in parable." "While Messiah's kingdom is given Him by God the Father, while His royal authority emanates from heaven, His kingdom is located upon earth." In the close of the paragraph devoted to this subject the writer says: "And now saith He (Christ). Know this, My disciples, one remarkable phase in the history of My kingdom on earth will very closely resemble the act of a woman putting leaven into three measures of meal with this result the whole was leavened."

Setting the parable before us in a way to cause us to look mainly at the leaven working on the meal, and, at length completely overcoming it, is to make the parable "majestic in its own simplicity."

Mr. Denovan makes a very great deal more of the woman who figures in the parable than I, for one, do. I say that she represents just a woman, "and nothing more." He asks "Who is she? What mighty force in the kingdom of heaven does she illustrate?" He answers: "Not Jesus Christ our Lord, for He is never spoken of under this symbol." In the Old Testament He compares Himself to a mother comforting her child, and in the New to a mother here. Why, then, may He not represent Himself under the figure of a woman here? But let that pass. Mr. Denovan immediately adds: "But the Church frequently is (spoken of under the figure of a woman)." In proof of this he refers to Psalm xlv., the Song of Solomon, the language of John the Baptist, "He that hath the Bride is the bridegroom," Paul's using in the Epistle to the Ephesians, marriage as a figure of the relation of Christ and His Church, and the title, "the Bride, the Lamb's wife," given to the Church in the Book of the Revelation. Then he sums all up as follows: "All this is so generally, may I not say universally, admitted by Bible students, argument in proof is unnecessary, the woman of this parable is the Church."

Mr. Denovan reasons here to the following effect: "In Scripture a woman is often the figure of the Church. The person spoken of in this parable is a woman. Therefore she represents the Church." I am sorry that I cannot say to our good brother: "Thou reasonest well." According to his reasoning the woman who lost a piece of silver is the Church. So also is the widow who applied for justice to an unjust judge. But what are we to make out of the two women grinding at a mill, of whom Christ speaks? Does each one represent the Church? And what are we to make out of the five wise virgins and the five foolish ones? Does each one represent the Church?

Mr. Denovan, as we have already seen, says quite correctly that the kingdom of heaven in the parable is the kingdom of heaven on earth. In other words, the Church on earth. Our Lord says that this kingdom, His Church on earth, is like leaven, that is, leaven is a figure of it. To state this in plainer language is an impossibility. The woman and the leaven are, of course, two perfectly distinct things. But Mr. Denovan, as we have also seen, says that the woman is the Church. Then both the woman who handled the leaven and the leaven which she handled represent the Church. She did a feat not less wonderful than that of a man carrying himself in his arms, or on his back, or lifting himself up by the collar of his coat.

Mr. Denovan, by spiritualizing the woman and other parts of the parable which we shall by and by consider, destroys the "majestic simplicity" of the picture, and "clogs it with cumbrous ornaments." There is no importance in our Lord here speaking of a woman instead of a man. In Jewish cities there were men bakers, as there are among us. We read of the bakers' street in Jerusalem. But in country places baking was done by women. In one of these our Lord spoke this parable. How natural then it was for Him to represent a woman doing the act described.

Here I must pause for the present.

Elder's Mills. Om

CONFIRMATION OF THE GOSPELS BY JOSEPHUS.

Nothing is more consolatory to Christians than evidence that will confirm the truths of the holy Gospels of the four evangelists taken from outside historical sources—which are supposed to be adverse to the early Christian Church.

Now Josephus, the great historian of the antiquities of the Jews, is generally looked upon as a trustworthy historian of the age of Christ and His apostles—of a period extending from the age of Julius Cæsar to the Emperor Nero especially—so far as relates to Judea and Rome and the difficulties of the Jews with the Roman governors. Many incidents spoken of in the Acts of the Apostles are alluded to and confirmed by his words. We find how Cyrenius a Roman Senator, and one who had gone through other offices and become a consul (the highest office below the Emperor) and a man of great merit, was sent into Syria with a few others to levy tribute or taxes on the Jews by Augustus, Emperor of Rome, Judea being considered a province of Syria.

In the second chapter of St. Luke's Gospel we find these words, verse one. "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed." 2. And this "taxing was first made when Cyrenius was Governor of Syria." 3. "And all the Jews went to be taxed, every one into his own city." 4. "And Joseph also went up from Galilee, out of the City of Nazareth into Judea, into the City of David, which is called Bethlehém, (because he was of the house and lineage of David)." 5. "To be taxed with Mary, his espoused wife, being great with child." And while there Christ was born.

Josephus also speaks particularly of Pontius Pilate and Caiaphas and Annas, the high priests. Luke says, chapter iii., that in the days of these high priests of Pontius Pilate and of Herod and Philip, Governor of Ituria, John the Baptist came into Judea and about Jordan preaching on baptism of repentance. Josephus, Vol. III. p. 284, speaks of John the Baptist as having been put to death by Herod, "though he was a good man and commanded the Jews to exercise virtue both as to justice towards one another and piety towards God, and so to come to baptism—for baptism would be acceptable to God."

"Now, many flocked to him for they were greatly moved by hearing of his words." Herod, Josephus says, fearing his popular power, put him in prison and afterwards put him to death. This narrative confirms the apostle's account. Luke, in his Gospel, chapter vii., verse 29, it will be remembered his being put to death was caused, the apostle says, by the anger of Herod's wife, "And all the people that heard him (John) and the publicans, justified God, being baptized with the baptism of John." Luke vii. 29, St. Mark vi. 15-28 gives an account of how Herod killed John the Baptist the great influence he had and how great and good a man he was. Mark also speaks of Herodias, the wife of Herod, whom he had unlawfully married—which illegal act is spoken of by Josephus, Herod being at the time married to another. Now some infidels have gone so far as to assert that no such person as Jesus Christ ever existed. Josephus confirms the fact of Christ's existence. At p. 247, Vol. III., he speaks of Jesus in this wise—"Now about this time lived Jesus, a wise man, if indeed it may be lawful to call him a man," etc. This assertion is said to have been inserted by some one in the work of Josephus. We find it there nevertheless. But in another part of Vol. III. p. 405, we find these words of Josephus: "In the high priesthood of Annas he assembled the sanhedrim of judges, and brought before them the brother of Jesus, whose name was James, and some others, and delivered them to be stoned." This sentence was opposed at the time by influential Jews, and it is not said it was carried out. We find also in Josephus the names of Agrippa, Festus and others, particularly described in the gospels and by Paul. Jesus Christ bears witness to the great goodness of John the Baptist, and John speaks of Christ as infinitely greater than he. It would be very interesting for those who wish to be confirmed in the truth of many incidents spoken of by the evangelists in the four gospels, to read through Vol. III. of Josephus, where Herod, Pontius Pilate, Agrippa and Caiaphas are spoken of. He was evidently a very just man, and although not a Christian, yet anxious to speak, as he does in all his history, fairly of all men heathens and Jews. He gives a very particular account of the terrible wickedness of the Romans, their cruelty towards the Jews and each other. The present world has no nation (not even the Russians or Chinese) so selfish, lustful, vile and tyrannical as the Romans were in the times of which Josephus wrote, covering a period of about a century, until Titus, in the most barbarous way, destroyed the city of Jerusalem and the nation. But whilst this is said of the Romans, not much can be said in favour of the great body of the Jews themselves. When we therefore compare the pure Gospel of the Lord Jesus—as given to the apostles—and their pure lives and doctrines, we marvel that such purity arose from such sinks of iniquity as the heathen nations—the Romans, or even the great body of the Jews. We are forced then to come to the conclusion that John the Baptist (and much more the Lord Jesus Christ) were endowed from God with their doctrines, and that God in His mercy to men commenced a new dispensation in the world.

CHARLES DURAND.

Toronto, April 10, 1860.

ARCHBISHOP RYAN, of Philadelphia, has assumed the chief editorship of the *American Catholic Quarterly Review*.

Pastor and People.

COMFORTED BY THE WORDS OF CHRIST.

Speak low to me, my Saviour, low and sweet
From out the hallelujahs sweet and low,
Lest I should fear and fall, and miss Thee so,
Who art not missed by any that entreat.
Speak to me as to Mary at Thy feet;
And if no precious gums my hands bestow,
Let my tears drop like amber while I go
In reach of Thy divinest voice complete
In humanest affection—thus, in sooth,
To lose the sense of losing. As a child,
Whose song-bird seeks the wood for evermore,
Is sung to in its stead by mother's mouth,
Till, sinking on her breast, love reconciled
He sleeps the faster that he wept before.

E. B. Browning.

"THE LAW OF THY MOTHER."

BY REV. J. A. R. DICKSON, B.D.

"The law of thy mother"—this is Solomon's phrase, and it stands in close connection with another—"the instruction of the father." This is the whole verse. "My son, hear the instruction of thy father, and forsake not the law of thy mother." What difference is there between the instruction of the father, and the law of the mother? Both instruct the child. Educative forces proceed from both upon the mind and heart of the child; but while the father instructs, his instructions may, or may not, become a law; while the mother's instructions do. And for this reason—the mother commands the heart. She stands nearer the child; she enfolds it in her deepest and tenderest affection; she is with it in ministries that never cease; she is ever dropping into the mind seed-thoughts, that sink into the soil of the soul, when it is most receptive and rich in natural force. She pre-occupies the mind with the forces and facts she has in store. It is with her treasure of fancy and faith and thought and life, that she charges the young immortal, and sends him forth into the world's wide field of battle. She has the almost divine power of placing what she wills in the heart, and so, through that—making her influence, the "law" of the child's life. What a power is this! a more than regal power, to furnish the heart with impulses and motive energy, and so to rule the life. Herein we conceive lies the difference between the "instruction" of the father, and the "law" of the mother. The instructions of the father are for the cold, unimpassioned intellect, while the teaching of the mother takes hold upon the warm, throbbing, mighty heart, "out of which are the issues of life." The mother touching the central springs controls every part of the life. Is not this a fact worth remembering? We have a proverb to this effect: "An ounce o' mother-wit is worth a pound o' clergy." That is, the mother does more for the man than learning does. The mother's influence does more than the college to make the man. The nature she imparts and the impulse she gives through her loving, thoughtful, painstaking mothering is that, that forms the diamond which education and culture only afterward polish and perfect. What great man has not been indebted to his mother for powers and inspiration, without which his life would have been valueless and empty? What successful man is there who cannot connect his success with some maternal instructions or encouragements given at a time when they seemed hardly to be heeded. They sank, however, into a soil suited to their growth, and by and by, they developed and put forth their power producing a good, manly character, and securing a noble and prosperous business career.

William Chambers, the well-known publisher of Edinburgh, who, with his brother Robert, set out in life with as little as it is possible to have, and yet by diligence, perseverance, honesty and integrity did well, and became rich and honoured, tells us how that in the early days of their struggle he and his brother were wont to visit their parents at the Salt Pans near Musselburgh every Saturday night, staying over the Sunday, and that on leaving in the early morning of Monday, they carried away with them "all kinds of admonitory hints from my mother; the burden of her recommendation being to avoid low companions, to mind whom I was come of, and "aye to haud forrit." The wise woman sought to strengthen in them self-respect, and to push on. In her words we have the key to all the success the Chambers' brothers enjoyed. And they merited it all. Their lives are written in the books they published, in the business they built up, in the works they did for dear old St. Giles and the city of Edinburgh. They erected their own enduring monument. This was the outcome of a mother's prudence and worldly sagacity. Higher principles come into play, under the same law. Dr. A. J. Gordon, of Boston, speaking of a young man who united with his people on profession of faith in Jesus Christ, says, "That was a plain and noble testimony that the young man is reported to have given to the examining committee of our Church. 'Under whose preaching were you converted?' they asked. 'Under nobody's preaching,' was the reply; 'I was converted under my mother's practising.'" Ah, the mother's life is the life of the child. It invests it, acts upon it, fashions it, transforms it. Through eye and ear and every sense it sweeps in upon it. To it, there are no opposing barriers, all the child's nature lies open to be occupied.

We are surprised that so many excellent biographies have either no report to give, or a very meager and altogether unsatisfactory one, of the mother's influence in the formation of the character of the child. She is, without doubt, the prim-

ary, and the most potent force. Her's is a positive and direct force.

John Williams, the missionary to Polynesia, was blest by a pious mother, whose custom was "to conduct her children every morning and evening to her chamber for instruction and prayer." That this had its effect upon the heart, is evident from the prayers and hymns he wrote, and the religious habits he formed, and the seriousness he was subject to, till he became a companion of Godless young men. This relapse he recovered from—the law of the mother reasserting itself—and became one of the most heroic and devoted missionaries.

It was the mother of Thomas Cooper, who kept before him the desirableness of a good education, and a good character and life. She was ready to break her heart when he apprenticed himself to a shoemaker. But that was God's plan for furthering his work with him, and opening ways to reading and study and culture. Thomas Cooper by dint of diligence and heroic application to study, in the early morning, throughout the day memorizing paradigms of Latin and Greek verbs, and desirable facts, and at night repeating what he had secured and conversing with others, gave himself a liberal education. With what glee he tells us of his mastering Cæsar: "By the time I had reached the third book, 'De Bello Gallico,' I found myself able to read page after page with scarcely more than a glance, now and then at the dictionary. I remember well my first triumphant feeling of this kind. I sat on Pingle Hill: it was about five in the morning, the sun shone brightly, and as I lifted my eyes from the classic page of the great conqueror of the Gauls and the Helirians, and they fell on the mouldering pile, called the 'Old Hall'—part of which had been a stronghold of John of Gaunt, and of one of the barons of the reign of Stephen—I said to myself, 'I have made a greater conquest, without the aid of a living teacher, than the proudest warrior ever made—for I have conquered and entered into the possession of a new mind.' And that seems to me the truest expression, when you find you can read a language you could not read before."

James Hogg's mother was "a perfect repository of old ballads," Dr. James Russell, of Yarrow, tells us, and it was this store put into the Ettrick shepherd's mind in the free and easy converse of the home that made him, in due time, famous as a poet. "His mother, Margaret Laidlaw," Dr. Russell says, "was distinguished by her strong natural talent, true Scotch humour, and abundant border lore, in the shape of ballads and songs and traditional stories. Her songs lulled his infancy; her ballads amused his boyhood; her stories were often, but never too often, told in his hearing; and these drunk in at this early period, formed the groundwork of his intellectual being, deeply impressing his memory and inspiring his minstrelsy." When Moses had been taught and trained by his mother he was clad in armour of proof against all the bewitching and alluring snares of Pharaoh's palace. He could be trusted there, to remain true. So was it with Daniel, Shadrak, Meshak and Abednego in the court of Nebuchadnezzar in Babylon. So was it with Joseph in Potiphar's house. The law of the mother held them fast like an anchor grappling the rock.

Of all the gifts that God bestows, a good mother is one of the greatest. A mother that fears God is God's grandest minister. She lays up in store in the heart, and the memory and the imagination, against the time to come, thoughts, feelings, facts, principles, truths—that come forth upon occasion, like an armed band to protect the life and defend the character, of the youth and the man against the assault of any enemy. He whom his mother girds for battle is hard to overcome.

A FUNERAL AT MOUNT LEBANON.

The Rev. G. B. Howie, of Brussels, thus describes his father's funeral at Shwevia, Mount Lebanon. The incident which forms the ground work for the Sunday school lesson for April 13th occurred on the northern slope of a hill in the plain of Yesreel, while the scene about to be described took place in Shwevia, a village on the western slopes of Mount Lebanon. The object of this description is to show first, how nearly exactly customs continue in the East from age to age, and second to throw some little light on the text and to show how exceedingly probable it is that the original author of the account of the story at Nain wrote from personal knowledge.

In the year 1867 the late Tannoos-el-Howie, of Shwevia, took sick and when it became known that the end was approaching, friends and neighbours continued watching over him closely and the moment he expired several pairs of men noised the fact throughout the village of about 3,000 inhabitants, by means of the familiar funeral shout or chant, and consequently streams of human beings started from different parts of the village and shortly afterwards from neighbouring villages also and all of them converged in the house of the deceased and very soon the several spacious rooms were literally crowded even to the outermost doors. All were standing, most of them, especially the women, were crying and lamenting and staring in the direction of the corpse. Shortly afterwards "the young men" brought the bier from the church to the house of the dead, but great was their difficulty in gaining entrance to the spot where the body lay, for it did appear as if the crowd paid no heed to them, although the former must have known that what those young men were bent on doing was indispensable and had to be done and yet the efforts of the latter seemed to increase the volume of noise. How vividly does a scene like this call to mind the

incident in Mark v. 38, 39, "Seeth the tumult and them that wept greatly. . . why make ye this ado?"

Towards evening the body, borne on the bier, carried by eight men, who were changed at intervals, was taken coffinless for burial. The scene at the departure of the cortege was truly heart-rending. The most noticeable figure, who appeared the very image and manifestation of grief was Priestess Michel el-Howie mother of the deceased. As she lamented and wrung her hands she could be heard in spite of the tumult: "Oh that I had died for thee, my son, my son. I pray you, men, let me go to the grave with him." Several of the cautious elders imposed upon themselves the task of preventing the mother from following the bier, and yet it was, that before the bearers were half way to the place of burial, she was at their feet, her appearance and words were calculated to evoke pity even from the least pitiful of men, and if the widow at the gate of Nain were anything like the mother in question here, no wonder that He had compassion on her, stopped the bier and removed at once the cause of her agony and distress by restoring life and delivering her son unto her.

MOTHERS AND CHILDREN.

What part of the household deserves more careful thought and attention than the children? Truly, childhood may well be likened to a beautiful spring morning, to the glistening of dewdrops on the grass, the chirruping of songsters in the forest, a scent of blossoms in the air and sunshine over all; and how strange and cold and dark the world would be without the sunny eyes and joyous voice of the young!

Do we realize the responsibility that is upon us when God lends us one of these dear little ones? Are we anxious to train them up for His service, or for a place in the most fashionable society?

I am sure if we always go to that source where for the asking we shall receive the needed wisdom—liberally and without any upbraiding—we shall be enabled to speak the right words and sow the right seed very early in life.

Let us try to make them happy. It is the little things we do that have a far more lasting influence than the many greater deeds.

The little opportunities that come to us day by day, and that are fleeing so rapidly away, must be seized upon to reach the deepest recesses of the child's nature if we would cultivate refinement and delicacy of feeling and tender thoughtfulness, and make those natures wide and deep and broad.

Many children are stunted and dwarfed for want of these little attentions; and the deeper feelings of love, gratitude, respect and reverence lie dead or unawakened, and they grow up cold and indifferent—worse even than that—stony-hearted unbelievers.

Above all, send the children to bed happy. Never let them sleep with a threatened punishment in anticipation. Settle all such things before dark, that the child may go to rest with a sense of forgiveness and peace in its heart. They will not be children long; let them be as free from care and pain as possible these few short years. Send them to rest with a smile and a good-night kiss as your last act.

Yes, tuck them in bed with a gentle good-night,
The mantle of shadows is veiling the light,
And may be—God knows—on this little face
May fall deeper shadows in life's weary race.

Drop sweet benedictions on each little head,
And fold them in prayer as they nestle in bed;
A guard of bright angels around them invite;
The spirit may slip from the morning to-night.

ST. PATRICK'S THEOLOGY.

Our Roman Catholic friends are considerably stirred up over the claim made by Dr. Harsha in a recent sermon that St. Patrick was "as near a Presbyterian as anything else." If they will read history dispassionately they will find that Dr. Harsha's claim can be triumphantly maintained. Nearly all the dogmas which to-day distinguish the Papal Church from the Presbyterian have been promulgated since St. Patrick's times. The worship of the Virgin Mary, of the saints, the infallibility of the Pope of Rome, transubstantiation, and the rest, were evidently unknown to St. Patrick. The staple of his preaching was just that heard to-day from Presbyterian, and other Protestant pulpits. He taught the heathen Celts as he tells us in his Confession, that there is only one God, and that they were to call Him Father. "We told them next of His only begotten son, Jesus Christ, who had become man, had conquered death and ascended into heaven, where He sat far above all principalities and He would hereafter come to judge both the quick and the dead, and reward every man according to his deeds. Those who believed in Him would rise again in the glory of the true Sun, that is the glory of Jesus Christ, being by redemption sons of God and joint-heirs of the Christ, of whom, and by whom, and to whom are all things, for the true Sun, Jesus Christ, will never wane nor set, nor any perish who do His will, but they shall live forever. Even as He liveth forever with God the Father Almighty, and the Holy Spirit, world without end."—See "St. Patrick's Confessio, O'Connor Scrip-Hibern." Volume 1 pp. 106, 117.

There is not a word here about purgatory or extreme unction or auricular confession, or any other dogma now deemed by the Papal Church so essential to salvation. Indeed the good saint's teachings sound very much like an extract from the Presbyterian Confession of Faith.—*The Central West.*

Our Young Folks.

HAVE COURAGE TO SAY NO.

You're starting to-day on life's journey,
Alone on the highway of life;
You'll meet with a thousand temptations,
Each city with evil is rife.
This world is a stage of excitement—
There's danger wherever you go—
But if you are tempted in weakness,
Have courage, my boy, to say No.

The siren's sweet song may allure you,
Beware of her cunning and art;
Whenever you see her approaching,
Be guarded and haste to depart,
The billiard saloons are inviting,
Decked out in their tinsel and show;
You may be invited to enter—
Have courage, my boy, to say No.

The bright ruby wine may be offered;
No matter how tempting it be,
From poison that stings like an adder,
My boy, have the courage to flee.
The gambling halls are before you,
Their lights, how they dance to and fro!
If you should be tempted to enter,
Think twice, even thrice, 'ere you go.

In courage alone lies your safety,
When you the long journey begin,
And trust that a Heavenly Father
Will keep you unspotted from sin.
Temptations will go on increasing
As streams from a rivulet flow;
But if you are true to your manhood,
Have the courage, my boy, to say No.

THE LOST CHILD.

Rosamond's father was a blacksmith, and worked all day at the forge, hammering out steel and iron horseshoes for the horses and donkeys. Rosamond liked to stay at the smithy with her father and watch the sparks which flew from the iron as he brought his heavy hammer down upon the anvil.

She had never been at school, but one day her father said, "Wife, I think that our little girl should go to school. We shall miss her, but I think we shall have to send her, for she is now seven years old."

So her mother bought her a little red-and-white basket in which to carry her dinner, for the distance was so great she could not come home at noon.

The next morning she led her little girl to the school-house herself, and said to the teacher, "I have brought you a little new scholar."

And the teacher kissed Rosamond and said she thought they should get on very smoothly together; and so they did.

Everything went nicely for two or three weeks. Rosamond liked her school even better than the blacksmith's shop. Every morning she took her little red-and-white basket and trudged along through the woods to the school-house, and every morning her dear old doggie Sam went with her as far as the school-house door, and then ran home to take care of the house and shop.

One night Rosamond did not come at the usual time. Her father was alarmed, and started to look for her, taking Sam with him. They went quite a long way towards the school-house through the woods. They saw nothing of her. But as they came to a little path leading to the left Sam would go no further. He stood, looking that way, barking as loudly as he could, "Bow-wow-wow!" He seemed to say, "Come this way! come this way!"

The father did not know what to make of it, as he had never seen Sam act so before. But he thought he would walk that way and see what it meant.

They went on and on for a long way, Sam smelling snarply all along the path. All at once he sprang ahead of his master with a loud "bow-wow!" which seemed to say, "found her!" and rushed behind a large oak tree.

When his master reached the tree, there was his little girl fast asleep among the fallen leaves and acorns. Sam sprang at her and kissed her awake, and she rubbed her eyes in surprise to find herself there. Her father took her in his arms and carried her home, for she had lost her way and was very tired. And if it had not been for Sam, I do not know as he ever would have found her.

Rosamond never took that way again to go to school, but kept straight along the well-beaten road, although it was farther than the way through the woods.

BRINGERS OF GOOD NEWS.

People who know us soon learn just what to expect of us. When King David heard that the messenger who was approaching was his young friend Ahimaaz, he said at once, "He is a good man and cometh with good tidings." Ahimaaz had always brought cheerful news to David, and David was sure that he was not bringing ill news that day. It is a good thing to have such a reputation as this—to be known by our friends as one who always brings cheer.

We all know people who always bring pleasant things to us. They come with bright face and with hopeful heart, and speak glad, inspiring words which make us braver and stronger. Their very faces are benedictions. If they have troubles of their own they hide them away in their own hearts and do not speak of them, to cast shadows on their friends. If they know of discouraging things, they do not tell them, to make

our burdens heavier and our struggles harder. They always find something bright to tell us. They leave benedictions whenever they go from us, even when they have met us casually. We learn to expect something good and uplifting from them when they come near us.

There are other people who are just the reverse. They always bring us ill news or something that makes us less happy. They have something unpleasant to tell us, something discouraging, every time we meet them. When we ask after their health, they pour into our ear a long story of complaints about pains and aches and bad feelings; they never say they are well. Touch upon their circumstances or their affairs, and it is the same: they have not one cheerful, hopeful word. Refer to some neighbour, and they have not a pleasant, kindly thing to say about him. Speak of the weather, and it is as bad as can be; of the country, and it is going to ruin; of the Church, and it is in sad condition; of business, and the times are becoming worse and worse. We soon learn to know these people as bringers, not of good news, but of ill. We know them as croakers and complainers. We never say of one of them, when we get his card or see him approaching, "He is a good man and bringeth good tidings," but rather, "He is a murmurer and bringeth some bad news."

It is not difficult to choose between these two kinds of people.

"I like Annie Durand because she is always bright and full of good humour," said a young lady of a companion. "She always has something cheerful to say; it does me good to meet her."

We would all like Annie.

"I dread to meet Hannah Watson," said the same young lady of another companion. "She always tells me something unpleasant about something or somebody. She always leaves me unhappy and discouraged."

None of us would like Hannah.

Young people should be careful of the habit they form in this regard. As they begin in youth they will continue in after-life. It is far better to become by character and habit bearers of good news than bearers of ill. The latter no one cares to meet very often; the former are welcome always, everywhere. It certainly is better to go about making people happier, their hearts braver and stronger, their burdens lighter, than to move among people to discourage them, to cast shadows over them and to make their lives harder.

LET IT SHINE.

"Going in there?" said Thomas.

"Yes."

"First rate lamp in the house."

"What?"

"Lamp, you know, trimmed and burnin'."

Sadie looked at the old man in some astonishment. He was the "odd job" man of the neighbourhood; everybody knew him. He pruned his grapevines with critical care, and turned a wrinkled, quizzical face toward her once or twice, but he vouchsafed no further remark, and Sadie made her way to the front door of the little house beyond.

"Is Johnny in?" she asked, as the door opened. "I'm his Sunday school teacher."

"No'm, not home from school, but won't you come in and see mother?"

Sadie had glanced down the street as she knocked, thinking what a wearisome business this Sunday school visiting was.

"How do ministers live through their parish calls?" she wondered.

She looked up now and saw a radiant face; not lighted for the occasion, but bright from within. She stepped through the door to find herself at once in a small, clean, warm, odorless room. In a corner behind the stove was the mother, propped in an easy chair, a helpless paralytic.

Sadie's quick sympathies were touched, and she at once approached the invalid. Her face, too, seemed full of quiet peace.

"You find these dark days very trying, I suppose," said Sadie.

"O no; Anna reads to me when she gets through," said the wavering, paralyzed voice.

"You have a nice warm room."

"Oh yes, Anna keeps a good fire."

In rushed Johnny: "Say, Anna, where's my ball! Can I have a cook—"

"S-h, Johnny, here's your teacher."

John came forward with an awkward bow and a restless glance at the door.

"I'm not going to keep you from your play, Johnny, and you can eat your cooky while I talk; but I want you to join a boys' club from our Sunday school. They are going to meet Monday nights in our basement," etc.

"I may not get my lessons to go," said Johnny.

"O yes, you will. You and I will learn them together Monday afternoon," replied Anna.

"Well, if Anna'll learn the lessons with me," said Johnny.

Sadie looked at Anna's face, bright as ever, and wondered how many things she could do at one and the same time.

"First rate lamp in that house!" Thomas' words came back to Sadie full of meaning. Yes, Anna's light did shine, and Sadie went home illuminated.

"I've got a lamp, too, somewhere," she meditated. "It was so dull and smoky I set it away, but I'll get it up and trim it and brighten it, and see if it will shine."—It did shine.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 4,
1890.

THE RULER'S DAUGHTER.

Luke 8
41, 42, 43, 44.

GOLDEN TEXT—Fear not; believe only, and she shall be made whole.—Luke VIII. 50.

INTRODUCTORY.

After Jesus had concluded His discourse containing a series of parables, He crossed from the western to the eastern shore of the Sea of Galilee. During the passage a great storm arose, which He stilled by His powerful word. In the country of the Gadarenes He restored a man who had been possessed by an evil spirit, which being cast out entered into a herd of swine, that perished in the lake. On this occurring the people prayed Him to depart out of their coast. Jesus then returned to Capernaum and resumed His work there, the people gladly welcoming Him. While at a feast in Matthew's house a man came to entreat His sympathy and help on behalf of his young daughter who was dying.

I. The Dying Girl.—Her father, named Jairus, was a ruler in the synagogue, one who presided at the meetings, and who with the other rulers and elders managed its affairs. It is most probable that he had heard Jesus, and may have seen Him perform several miracles, and had been deeply impressed by the Saviour's sympathy with those who suffered. His coming to Jesus in the circumstances and his respectful demeanour showed that he had faith in Him, and it is evident that it was faith that prompted his approach. He asked Jesus to come to his house. Whether his faith had the strength that would enable him to believe that Jesus would restore his beloved daughter to health or not, he was convinced that Jesus' presence in the house would be a comfort to him and his family. When Jairus left his house all human hope for the child's recovery was gone. She was at the point of death when he set out to seek Christ's aid. His love for his daughter was strong. She was his only one, and now the cold hand of death is upon her. In his distress he comes to the Divine Healer, and no one comes to Him in vain. Jesus listens to the appeal, and at once complies with the request. His disciples, those in the home where the feast was, and many others crowd around Jesus as He sets out on His way to the home darkened by the presence of death. They pressed around Him so closely that His progress was impeded. Yet even this circumstance illustrates that with Him there is nothing impossible. A woman who for years had been afflicted with a disease that had baffled all attempts at cure, pressed through the crowd and touched the hem of His garment and was made whole.

II. The Young Girl Dead.—While another had experienced the Saviour's healing power, Jairus' daughter had died. In his home all hope had now been extinguished. From a messenger comes forth to bear the sad tidings to the bereaved father, and to tell him that all is now over, there is no longer need of further effort, the last hope is gone, "trouble not the Master." Well may the poor bereaved father's heart have sunk within him as he listened to these sad words. The bruised heart is not suffered to break, for Christ says: "Fear not; believe only, and she shall be made whole." These sublime words carried with them the strongest comfort and an echo of divine power. That they might be fulfilled it was necessary that the ruler's faith fail not, for faith is the condition of receiving the benefits that Christ bestows, "believe only." To strong faith all things are possible. Jesus did not turn back when the message was brought that the young girl was dead. The house of mourning is in due time reached, and He enters it, but He does not want a crowd in the death chamber. Three of His disciples as trustworthy witnesses are permitted to enter with Him, as well as the father and mother of the dead child. In our customs how much is there that is out of harmony with the solemnity of death! The Jews hired mourners to bewail their dead. How much better are we with our ostentatious funeral displays? Affectionate sympathy with the bereaved is always in order, but unreality in mourning, like every other kind of hypocrisy, is sadly out of keeping at the brink of the grave. Not in harsh or stern tones does Jesus speak to the weeping ones and the professional mourners, but He rebukes them nevertheless. "Weep not," He says, "she is not dead, but sleepeth." It can hardly be questioned that Jesus in this statement uses figurative instead of literal language. Sleep is often in the New Testament employed as an image of death, and a most appropriate and expressive metaphor. The term is prophetic. From sleep one awakes refreshed and fitted for the duties of the day. So from the sleep of the grave the dead rise on the resurrection morn. In this instance the term was fittingly employed. Jesus knew that He could restore the young girl to life again. Exhausted nature was resting for a short season in the sleep of death, but He who is the Resurrection and the Life was about to call her to arise. The company in the house did not understand Christ's words. They took them literally, and in that case the evidence of their senses seemed called in question, and they laughed scornfully at His words. They were not in a condition of mind to witness the miracle so as to be benefited and impressed by it. May it not be that, out of compassion for the father and mother, and especially for the sake of the young girl, it was expedient that the discordant noises of the hired mourners should be stilled.

III. The Dead Girl Raised to Life.—When the noisy crowd was expelled Jesus took the girl's cold hand in His. There is healing in His touch. His words are few, but so powerful were they that the dead heard and obeyed. "Maid, arise." To that voice of power death must yield obedience. "Her spirit came again." The pale cheek is suffused again with the glow of health, and the sealed eyes sparkle again with the light of life. Christ's cures were instantaneous. There was instant restoration, not the slow and lingering recovery that ordinarily follows the removal of disease. Health does not usually return all at once, but gradually, but Christ heals with a word and heals completely. "She arose straightway." In token of her complete recovery and to support her strength, He commanded that food should be given her. The parents of the girl were surprised at what they had seen. They may have expected great things, but this surpassed their highest expectations. So is it ever with those that fully trust Christ. "He is able to do for us exceeding abundantly above all that we are able to ask or think." Jesus charged the parents "that they should tell no man what was done." Why He thus charged them we are not told, but we may be sure that He had the best of reasons for urging them to keep silent concerning this most marvellous exemplification of divine power and compassion for the suffering and the sorrowing. At all events their hearts would glow with gratitude to Jesus for the great mercy He had bestowed on them.

PRACTICAL SUGGESTIONS.

Jesus is a sure refuge to all the sinful, the sorrowing and the distressed.

Faith always leads to Jesus, and He is ever willing to give the blessings it asks.

Jesus may not now raise the physically dead to life, but He raises now souls that are dead in trespasses and sins.

Jesus is the best friend that can enter the house of mourning, and there is a time coming when all who are in their graves shall hear His voice and shall come forth.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 23rd, 1890

Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 30 Cents a Hundred, at the office of

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

5 JORDAN STREET, TORONTO.

THE Ottawa members of the Equal Rights Party have placed a candidate in the field. They have been singularly fortunate in the gentleman they have nominated. Mr George Hay, in addition to being an upright and straightforward representative of the principles for which they contend, is a man of sterling integrity of purpose, and possessed of the qualities that ought to distinguish all who aspire to legislative rank

DR. CUYLER'S farewell sermon was, in many respects, a model. Instead of indulging in self-glorification about what he had done during his long pastorate and taking all the credit to himself, he generously credited the congregation with doing their full share of the work. In so doing Dr. Cuyler was just as well as generous. A congregation like the one he ministered to cannot be built up by any one man. It is built by dozens of different helpers, each working away in his own department and doing the best he can year in and year out.

AT a social re-union in New York the other day the subject discussed was "The Ideal Religious Newspaper." One of the reverend speakers began in this way: "In speaking of the ideal religious newspaper my first remark is: There is none." True, O Daniel, but the ideal religious newspaper will come when the ideal pastor comes and the ideal professor of theology comes, and the ideal church comes. In fact the ideal man has not arrived yet. Several young men are in search of the ideal woman but so far have not found her. Perhaps she may be caught before long.

COMMENTING on the resignation of Dr. Cuyler, one of the leading journals of Brooklyn says:—

He gives back to a congregation at the climax of their prosperity a commission which he will aid them in turning over to a successor, worthy of it, of them and of him. Behind such a successor he will not walk or stalk like an incarnate ghost of criticism, or an envious compendium of enforced comparison, but to him he will be a loyal, helpful, affectionate and sagacious coadjutor in word and deed and thought.

Stalking behind his successor "like an incarnate ghost of criticism, or an envious compendium of enforced comparison" would be a sad ending of a life like Dr. Cuyler's. No doubt he will find much better work for the evening of his days.

ONE of our religious exchanges from across the line says that the new mayor of a large Western city "has done more than any other man in the country to poison and defile the minds of boys with detestably low, mean and degrading ideas and sentiments." A mayor or any other public man who defiles the minds of boys with detestably low, mean and degrading ideas and sentiments should be sent into private life. The effect that the conduct of public men may have upon their boys is a question that parents do not always consider when they go to the polls. Some of them are so much exercised about side walks, cow by laws and other matters of that kind that they have no time to think about their boys.

THE present condition of the Augmentation Fund puts a severe strain upon the unity of our Home Mission work. Can a Presbytery that contributes to the fund at the rate of thirty, forty or fifty cents per member be expected to cut down the stipend of some of its own ministers in order to keep up the augmented stipends in Presbyteries

that contribute at the rate of seven or ten cents per member? They may do so for a year or two, but we doubt very much if any theory of church government will prompt them to do it long. Is it reasonable to ask a minister whose Presbytery contributes at the rate of forty cents per member, to send part of his slender income to a Presbytery whose members give only ten cents each to the fund? Presbyterians are loyal to their church, but their loyalty should not be too severely strained.

DR. FRANCIS L. PATTON is opposed to revision, but he is equally opposed to the theory that the Confession is infallible. In a recent paper he made the following statements, the good sense of which will, we think, commend them to his old Canadian friends:—

The Confession of Faith was made by fallible men, and is fallible. Infelicities of expression, defects and excesses of statement, as well as faults of emphasis, are justly chargeable to it. It was written under polemic conditions, and was designed to meet the theological exigencies of the time. Hence its strength and its weakness—its strength, for its dogmatic statements were forged in the fires of controversy, and its definitions speak to us in every word of the Church's fight with error; its weakness, for there is a change of perspective in the course of a few generations, and the controversies of one period lose their relative importance in the periods succeeding. It is not denied that the Confession could be improved.

THE grace of resignation has been finely illustrated by Dr. Theodore Cuyler, of Lafayette Avenue Presbyterian Church, Brooklyn. He was not compelled by pressure of any kind to take the step he did in bringing to a close an active public ministry of forty-five years. His health is not impaired, his eye is undimmed, and his natural force unabated, yet he came to the conclusion that the interests of his congregation and his own continued usefulness would best be promoted by his retirement. There was harmony among his flock, and their respectful esteem for him was undiminished, yet it cannot be said that he acted unwisely in severing the tie that bound pastor and people together while this happy state of things continued. The severance of the relationship was painful alike to minister and congregation, but the bonds of affection are only knit the closer. It is not every pastor advanced in life, however, that can voluntarily retire without a feeling of concern for the future.

REFERRING to the split which has recently taken place in the society called "The King's Daughters," between the Unitarians and the Orthodox the *Herald and Presbyter* says:—

Very few charitable institutions are founded and maintained by unevangelical people. The religion which objects to dogmas, and preaches only humanity, charity, helpfulness, etc., has credit for a great deal that it merely handles, as any office-boy handles the checks with which he is sent to bank. There is more or less of this style of religion in our cities.

There is, and it is not by any means confined to cities. Societies of more than doubtful loyalty to the church are found almost everywhere existing on and working with funds ninety-nine cents out of every dollar of which has been furnished by members of the church. There are few more exasperating things than to hear a glib boaster railing at the church for want of piety, earnestness, and so forth, when you know that nine tenths of the money that keeps his society in existence is paid by church-going people. The very climax of "cheek" is reached when he stands up in a building that has been erected, furnished, and equipped by the very people he denounces.

THE *Interior* thoroughly understands what ecclesiastics of the Langtry school mean by union. Our contemporary says in its last issue:—

Readers of the *Interior* have been favoured with detailed information, from correspondents on the spot, as to the negotiations in regard to church union in Canada. They have read of the professed anxiety of the Episcopal Synod of the Dominion for "the reunion of Christendom," but always with the idea of Anglican Church polity, or some slight modification of it, in the background. And in every discussion, the question of polity soon shifts its position from background to foreground. Such was the case in the spirited controversy which arose at Toronto between Dr. McLaren (Presbyterian), and Dr. Langtry (Episcopalian), and we see little prospect of progress with such a stone of stumbling in the way. But much progress may be made, year by year, in oneness of spirit and in mutual regard, if these divisive points of government are treated as subordinate, though not removable things. Our Dr. McLaren spoke truthfully, and yet charitably, when he thus expressed himself: When a false view of the Church leads us to dwell on outward unity as of vital moment, the members of other communions seem separated from us by a great gulf, and we become so estranged from them, that had we not been taught to love our enemies, we would feel that we owe them nothing save suspicion and aversion. But when we think of believers of every name, as the body of Christ, and, with ourselves, the habitation of God's Spirit, our love goes forth towards them, and alienation and bitterness give place to the "unity of the Spirit," and the good offices of Christian brotherhood.

"Our Dr. McLaren" did noble service to Presbyterianism, to truth and to common sense when he courageously dissected the so-called union question. Every sensible man now knows that the theory of the church held by the Langtry school is radically Popish. It is also known that what many Episcopalians mean by union is absorption, pure and simple. Several people who don't attend union conferences will have to be consulted before the absorption takes place.

PRINCIPAL CAVEN AT OTTAWA.

PILGRIMAGES to Ottawa are fashionable and frequent at certain seasons of the year. Parties interested in legislation, and parties with strong self-interest often feel strongly impelled to interview ministers in the hope that they and the interviewers may see things in the same light, or as nearly so as to lead to practical results, which after all is what is chiefly desired. Principal Caven has been on a pilgrimage to the Dominion capital, but all who know him, and they are many, are fully convinced that no man ever visited that centre of political influence with purer or more unselfish purpose than did the respected Principal of Knox College. His mission was not political at all. He did not go there as a suppliant for governmental favour. He went to give not to get. He gave a large and enthusiastic audience in Ottawa one of the best expositions of Equal Rights principles that has yet been given.

Though there was nothing specially new in the clear, calm and connected lecture delivered by Dr. Caven, what he said was presented with a tact and delicacy not usually attained by those who discuss before large and promiscuous audiences the stirring questions of the hour. He disclaimed all unkind and unworthy feelings of hostility to the French Canadian people, as well as all intolerance of the form of religion to which they were attached. This he has uniformly and consistently done from the beginning of the present agitation till the present, and while he felt it his duty to disavow some of the rash and unguarded expressions which less discreet and thoughtful speakers than himself have occasionally indulged in, it may safely be predicted that the learned Principal will not in the future deviate from the fair and just attitude he has so scrupulously maintained in the past. He gave a clear and unbiased statement of the Jesuit Estates Act and what it implied. It was made with judicial calmness, and without vituperative reflections on those who failed to take the same view of the case he does himself. His self-restraint and the charitableness of his judgment are worthy of note and of imitation as well. It is much more easy to indulge in fiery invective than it is to take a calm and dispassionate view of an exciting question and to state the whole case with scrupulous fairness, but this is what Principal Caven uniformly does. This mental and moral equipoise, coupled with his high personal character gives a weight to his judgments and their exposition, that other men of great attainments and indisputable excellences cannot always command.

In this crusade it is not with the Roman Catholic Church as a religious institution that Dr. Caven has any quarrel. With the distinctive doctrines of that Church he is not in accord, but as long as he has full liberty for himself he is willing to extend equal freedom to all who differ from him. It is against the Roman Catholic hierarchy as a political power that the Doctor energetically protests. This he rightly regards as an unwarranted usurpation. He has clear, and as most people now will be disposed to think, correct views of the relations of Church and State. He repudiates Erastianism on the one hand and clerical supremacy on the other. Church and State have each their own sphere, and only when each keeps well within its own lines will it do its distinctive work best, but nothing good can come of undue meddling the one with the other.

The incorporation of the Jesuit Society and voting government money for its support he rightly regards as a violation of the right relations that ought to subsist between Church and State. For this reason and the other that the reference of the settlement made for papal approval was an unjustifiable recognition of the Pope's authority, where of right he has none, the Act is to be condemned. It may be, as the legal and constitutional authorities say, that the reference does not rightly bear this construction, but it is not to be doubted, that had the action not been vigorously challenged, the submission by the Quebec Premier of the Jesuits Estates Act to the judgment of the Pope would have been hailed over the Catholic world as a becoming recognition of the papal sovereignty. That the existence of separate schools, that is denominational

schools subsidized from the public treasury, is inconsistent with the true principles of religious equality was also made plain in Dr. Caven's masterly address at Ottawa. It is true that separate schools are at present constitutionally guaranteed, but the Doctor holds with many others besides, that the Canadian constitution is not of Medo-Persian inflexibility, and may after due deliberation be brought into full harmony with our national requirements. Dr. Caven, like all who love their country, may have his political convictions but he has no sympathy with attempts to turn the movement, of which he is one of the best representatives, to the promotion of partizan ends, and that is the reason why he is listened to with profound respect wherever he speaks on a subject that has aroused wide-spread interest. While the Principal of Knox College was the chief speaker at the Ottawa Equal Rights meeting, interesting and telling addresses were also delivered by Messrs. Dalton McCarthy, M.P., Col. O'Brien, M.P. and John Charlton, M.P. The audience was large and enthusiastic and, to all appearance, thoroughly in sympathy with the general principles enunciated, though there might not be entire unanimity in some of the political views expressed by all the speakers.

DISCONTENT IN RUSSIA

THERE are two great despotisms in Europe at the present time, one religious the other secular. The papacy is something more than a church organization, it strives to be an important, if not the sole, controlling factor in the government of nations, and as such is gradually arousing against the power that controls its policy the antagonism of all freedom-loving peoples. In its own domain it is a despotism pure and simple. And it cannot cease to be otherwise. In its methods of working it may be pliant and politic, but its aim is uniform. It has learned that it must be supreme or it is nothing. Its efforts are persistently directed to the attainment of a controlling influence over human destinies and the conflict will continue until Rome accepts the fact that free men will manage their own affairs irrespective of the meddling interference of the Vatican. Russia, outside of unmitigated barbarism, is the only country in which an untempered secular despotism exists, if it can be said with strictness that it is secular, since the national Greek Church is almost entirely an engine of state. The father of the present Czar was disposed to extend popular liberties, but the circumstances of his sad and tragic death, and the reactionary spirit of the ruling and official classes rendered an advance on that highway to national safety no longer possible. With the exception of the abolition of serfdom the few concessions to popular liberty were one by one recalled until the present deplorable state of things has been reached. Representative government is altogether unknown in the empire. Everything is under central control and popular rights are utterly disregarded. There is no opportunity for the free expression of public opinion. The Russian citizen has neither the privilege of a free press nor the right of public meeting. If a few men meet together in private to discuss any question, be it political, social or literary, they take their liberties in their hand. They are under police espionage and may be deported to Siberia without trial, without even knowing the offence with which they are charged. The Russian citizen cannot travel any distance even in his own country without a passport. If a foreign newspaper or magazine is addressed to him, before it reaches his hands it is submitted to a rigid censorship. If it contains anything of a political nature displeasing to the censor it is either smeared over with ink, or excised altogether, so that it is completely illegible. Freedom in its true sense is unknown in the Russia of to-day.

Those who have given but little attention to the actual state of things in the dominions of the Czar usually dismiss the subject as one concerning which it is impossible to know the truth. Strangely enough, it is generally known that it is impossible to get reliable intelligence direct from Russia by the ordinary channels of communication common to civilized nations. Letters from Siberian exiles can only reach the outside world by surreptitious means. The telegraph is under the same rigid censorship that controls the press, and what little the officials permit to pass is generally of an unimportant nature, failing to throw any reliable light on the condition of Russian affairs. People are disposed to conclude that all Nihilists are of the most depraved and desperate character, and that they belong to the same class of which the vilest of the Anarchists are composed. That some are of this kind there can be no doubt. The crimes laid to their charge are certainly of an awful character. There is, however, good reason to believe that many of the political

exiles in Siberia belong to the best families in the empire. It is hinted that Mr. Kennan, whose *Century* papers and public lectures have done so much to arouse intelligent attention on the subject, is prejudiced, and that his statements are exaggerated. No one who has carefully read his contributions or listened to his platform descriptions can entertain the impression that he is swayed by one-sided views. He is not what could be termed an enthusiast. He is singularly calm and self-possessed, and impresses his hearers by his candor. Neither is he a man of weak and impulsive tendencies, easily imposed upon by the harrowing tale of simulated suffering. He is rather of heroic mould and not the kind of man that an astute Russian official could hoodwink, far less would a cunning criminal impose upon his massive common sense and clear discernment. Mr. Kennan embarked on his mission with prepossessions against, rather than in favour, of the Siberian exiles and the revolutionaries generally, but what he saw and learned produced such an impression on him that he felt impelled to speak out and let the people of other nations who value freedom know the actual state of things. Could he record what he saw and heard with stoical indifference? Is it likely that a man who risked his life by travelling over three hundred miles of subarctic snows in midwinter to rescue fellow-men exposed to peril, could look on human misery unmoved? Mr. Kennan cannot fairly be charged with exaggeration. He does not err on the side of saying too much or of speaking too strongly. It is evident to all who have heard him speak that he exercises over himself much self-restraint.

It is a singular fact that while the Russian Government exercises the most rigid enforcement of law and authority over political offenders, supposed and real, the utmost laxity in the administration of the law, as applied to other offences, is allowed to prevail. Not from one source of information, but from many and varied sources, it is learned that extortion, unjust dealing and general rascality are permitted to prosper. There is much corruption in the courts of justice as in all public life. Moral laxity is winked at—some say encouraged—that the minds of the people may be turned from the burdens that press upon them. It is not to be wondered at that deep discontent is spreading in Russia, and that from time to time mutterings of it are heard beyond the confines of the empire. Shooting down defenceless political prisoners at Yakutsk; the suicide of cultured ladies at Kara because life was made unbearable to them by reason of cruelty, insult and oppression; the student uprisings in St. Petersburg and elsewhere, and the ominous threats that sometimes make themselves heard even within the imperial palace itself, are manifest symptoms of a dangerous and explosive condition of things which enlightened statesmanship, not to speak of humane and Christian sentiment, would seek to remedy by other and better means than by the rigid exercise of a relentless despotism.

One of the latest episodes of the Russian drama is the letter written by Mme. Tshelikova, and delivered to the Czar and his ministers. It is an impassioned and powerful arraignment of the methods adopted by the Government and a strong plea for a modified concession of popular rights. In form of expression it is dignified and respectful, but its statements are strong, and there are home thrusts that cannot be read with equanimity. The writer is a maiden lady of about fifty years of age, belonging to a distinguished family in St. Petersburg. She has been for several years engaged in purely literary pursuits, and devoted much of her time to the advancement of humane and philanthropic work. She has been all along entirely unconnected with the revolutionary party. In the eyes of the imperial magnates she has been guilty of a grave offence in approaching the throne to give voice to the groans and aspirations of an oppressed people, and has been sent into Siberian exile without trial, where she can continue to brood over the wrongs that an irresponsible despotism has it in its power to inflict. It is said that the Czar was himself inclined to take a lenient view of Mme. Tshelikova's offence, but his ministers insisted on having their way. The nations that lead in Christian civilization have won their position and influence through blood and tears, and doubtless a merciful and righteous Providence has something better in store for Russia than the permanent despotic rule of the Romanoffs.

ACCORDING to the latest statistical exhibits of the missions in Japan, there are now 274 churches in the Empire, of which number 153 are self-supporting. The total membership is 31,181, the accessions for the year being 5,542. The contributions reached \$40,662. The whole number of missionaries in the field, including women, is 527.

Books and Magazines.

THE Willard Tract Depository, A. G. Watson, Manager, has issued a catalogue of works recently published and of current periodicals, embracing a wide range of religious literature, all of it evangelical in character.

THE KINDERGARTEN. (Chicago: Alice B. Stockham & Co.)—The contents of the April number of this monthly, published to promote the interests and efficiency of a most important branch of primary education, are suitable, varied and interesting.

JESUIT MORALS. A Paper by Rev. John Scrimger, M.A., and Correspondence Between Professor Scrimger and Rev. Father Jones, S.J. (Montreal: W. Drysdale & Co.)—Another chapter, so to speak, has been added to the controversial literature of the Jesuit question by the publication of Professor Scrimger's paper, read at a recent meeting of the Montreal Ministerial Association, and the correspondence that ensued. Professor Scrimger writes calmly, but with the firm assurance of conviction; the Jesuit father, with the keenness and subtlety of the trained controversialist. This publication will be read with keen interest by all into whose hands it may come.

SOUND DOCTRINE AND CHRISTIAN RITUAL. By H. K. Lewis. (London: T. Fisher Unwin.)—The author of this interesting tractate shares the dislike to doctrinal theology which is by no means uncommon. To this he gives voice in calm, clear and temperate language. Much that he says is true, but he seems to think that the science of theology has only a very limited legitimate province. It may be true that it has been pushed into undue prominence in the past, but in itself that is no sufficient reason that it should now be discredited. The second part of the pamphlet is devoted to Christian Ritual, in which the writer deals trenchantly with the pretensions of sacerdotalism.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAinsh.)—The April number has made its appearance. It sustains the high degree of excellence the magazine has been successful in achieving. The opening paper—one of decided merit—is by Dr. John Thompson, of Sarina, on "The Christ of the Gospels and Modern Apologetics." The Rev. W. A. Hunter, M.A., presents some earnest thoughts on "The Church and the Poor." A Cambridge Man continues his account of "Cambridge Life," and Rev. Walter M. Roger puts in a plea for "Fair Play for Faith Cure." The remaining contents will be read with equal interest by the patrons of the *Monthly*.

CALABAR AND ITS MISSION. By Hugh Goldie, Missionary at Old Calabar. (Edinburgh: Oliphant, Anderson & Ferrier.)—To all who take an interest in the progress of Christian missions and that class is in these days constantly increasing—this history of a most interesting mission on the west coast of Africa will prove very attractive reading. It is written by one who has been identified with the Calabar Mission since its inception in 1846. It grew out of a desire to make some amends to African natives for the cruel wrongs inflicted on their race by the slave trade carried on by men belonging to Christian lands. The idea took hold of the missionaries and their flocks in Jamaica, and the work with which the name of the Rev. Hope M. Waddell will long be associated was begun. The aspects of the physical features of the region, the moral and social condition of the people, are graphically given, while the account of the efforts of missionaries, and the excellent results that in time crowned their faithful and self-denying labours, add fresh testimonies to the saving and civilizing power of the Gospel. Mr. Goldie, who has spent nearly half a century in Old Calabar, writes with freedom, fluency and excellence that add a charm to a most delightful book.

PRECIOUS SEED, Sown in Many Lands. Sermons by the late Rev. A. N. Somerville, D.D., with Biographical Sketch. (Toronto: A. G. Watson, Willard Tract Depository.)—The last of the devoted band of which Robert Murray McChesney, of Dundee, formed one, has not yet passed away. Andrew Bonar, of Glasgow, still remains, but W. C. Burns, Horatius Bonar and A. N. Somerville have gone home. The present volume is a fine and fitting memorial of one who, from the nature of his later work, was widely known and much beloved. It is just such a memento of him as those who have had the opportunity of hearing him would like to possess. The volume consists of twelve discourses on Gospel themes. They are written in a clear, direct and forcible style, in harmony with the earnestness and simplicity of the manner in which he was wont to present the saving truth to men's hearts and consciences. The book closes with a lecture on "What Christianity Owes to the Jews." There is a brief but wonderfully complete and well-told story of Dr. Somerville's life, from the pen of one who has an affectionate interest in the subject. There is also a photographic portrait of Dr. Somerville that conveys a good idea of what he looked like in his later years.

SIMON PETER: His Early Life and Times. By Charles S. Robinson, D.D. (Edinburgh: Oliphant, Anderson & Ferrier.)—The apostle of the Gentiles has been an attractive figure in Christian literature. To the interest his personality and career awaken we owe many admirable works relating to Paul. To this day the splendid work of Conybere and Howson remains unsurpassed. It is strange that the apostle of the circumcision has had so few biographers among present-day Christian writers. A work on lines somewhat similar to the "Life and Letters of St. Paul" would be a worthy achievement. The volume whose title heads this notice is excellent as far as it goes, but to us it appears incomplete. It would have been more satisfactory if it had included the later incidents in the life of the fervid and impulsive disciple who courageously served his Lord and suffered for the testimony he bore. The work of Dr. Robinson, as far as it goes, is most admirably done. In thought it is strong and penetrating, and in style clear and fresh. It is because the work is so well done that it awakens the desire for another volume devoted to the later years of Peter's life labours and sufferings. No doubt the reception accorded on both sides of the Atlantic will encourage author and publishers to issue a second volume on the same interesting subject. It need hardly be added that between Dr. Robinson's conception of Peter's primacy and that put forth by the Romish Church there is a wide difference.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGRDOC.

CHAPTER XVII.

THE COMMUNION IN THE GLEN.

The next day, Eglantine brought a casket and put it in her foster-brother's hand.

"Do you think you could dispose of these, Rene? You and Jean will not always be able to find game, and we ought to make some provision for the winter."

The first frosts had already fallen, and she had seen his anxious glance that morning at their one barrel of meal.

Rene's hand trembled as he recognized the set of pearls which had been Henri's wedding gift.

"You ought not to part with these, Eglantine. They were his mother's; they ought to be kept for his daughter."

"They would be M. Renau's, if it were not for you. Do not refuse me, Rene. Am I not one with you, and have you not given me something beyond price?"

He took a bracelet from the box, and gave the rest back to her.

"You shall have your wish, Eglantine. Pepin goes down to Nismes to-morrow. He shall take the bracelet to a jeweller, a friend of his, who purchased some trinkets of my mother's a few weeks ago. Whatever he gets for it, shall be spent in buying bread for ourselves and our friends."

"And when there is need of more, you must not pain me by refusing to take the rest," she said earnestly. "But where will you get the corn, Rene? Who will sell it to you?"

"There is a miller half way down the mountain, who will let us have all we want. No, he is not one of us," answering her inquiring glance, "but he is grateful for what I did for his sick wife last year, and he does not sympathize in the severity of the means used to our people. I have only to slip the money under his mill-door one night, and we will find the meal in the cave near his house, the next."

She looked up wistfully into his face.

"Rene, how long is this going to last? We cannot live this way forever."

"I know it," he answered sorrowfully. "Yet I see no alternative but that we must spend the winter here. M. Renau has vented his fury at your escape by redoubling the persecutions. It is a rough life for you, Eglantine, but you are safer than you would be in your grandfather's house in Nismes, as I told him last week. He is relieved to know that you are no longer in M. Renau's power, but he is miserably at the thought of your privations."

"And I cannot make him understand that a crust, with the truth, is sweeter than a cake without," she said, smiling through tender tears. "Rene, I am happier here than I could be anywhere else in the world—unless I could be with Henri in his prison. I cannot believe he is dead. I do not think I would feel moved to intercede for him as I do, if he had no need of my prayers; and oh! I do so long to let him know that I, too, have found God, and that I am praying for him night and day. It might make it easier for him to endure."

"Perhaps God sees it is best he should look to Him only for strength. Do not forget, Eglantine, that prison-walls cannot shut out Him, whose presence is 'fulness of joy,' either here or there!"

"I see you do not share my conviction," she said, wiping away her tears. "It is a part of my discipline not to know, Rene, and I will try to bear it bravely. My aunt says you have decided to leave the hut, and take refuge with the Bonneau's and Pepin and his family in the cave."

"Yes; it is a gloomy dwelling-place, my sister, but it is safer, and offers greater protection from the weather. You have lifted a great burden from my heart," he added, taking her hand. "What with the milk of our goats, and the game Jean and I will be able to find, the meal Pepin will buy with your pearls will certainly keep us above actual want. We begin to-day to lay in a store of drift-wood in the cave, and if our enemies do not discover the secret of our hiding-place, we ought to pass the winter without suffering."

"And in the joy that no man can take from us," she added fervently.

"And from that hour she arose and ministered unto them" Rene could think of nothing but the beautiful Scripture phrase, as he watched the healed soul lift the burdens, share the cares, and recall the sunshine for those about her. The strained look passed from his mother's face, Agnes' soft laugh was heard once more, Jean cast off the moodiness that had begun to creep over him; Pepin consulted her about his disguises, and soon began to rely on her nimble fingers and quick wit to aid him in fresh devices; Basil, chained to his pallet by rheumatism, forgot his pain when she sang; the young mothers caught her spirit of cheerful endurance, and the children were happy to play at her feet.

"She is the sunshine of our cavern, yet it never seems to occur to her," Rene said one night to his mother, as he sat with little Gabrielle on his knee and watched Eglantine, by the light of the peat-fire, make merry with his sister over a worn garment they were mending.

"I was a wonder unto many, but Thou wert my strong refuge," Madame Chevalier repeated softly.

Eglantine looked up from her work; she had caught the look, though the words had been too softly spoken for her ear. "Thou hast put gladness in my heart more than in the time that their corn and their wine increased," she said with a smile. Before Rene could answer, a whistle, clear and shrill as that of an eagle on the wing, came from without.

"That is Fulcrand Rey's signal," exclaimed the young surgeon, starting joyfully to his feet, and putting the babe into his mother's arms, went out.

Eglantine had not seen the young pastor since he had come to the chateau to baptize her child, and remembering all that had come between, she held back a little sadly, as the others pressed forward to greet him. But the minister's glance at once sought her out.

"Unto whom much is forgiven, the same also loveth much," he whispered, as he pressed her hand, and as her eyes filled with tears, he looked around the group with a bright smile.

"I have good news for you all. Pastor Brousson has once more ventured back to preach the Word to our perse-

cut flock, and will meet us to-morrow evening in the old place—to speak of the love and favour of our God, and partake with us of the emblems of our Lord's dying love. You have longed for this, Rene tells me," he added, turning once more to Eglantine. "He says you will leave your babe for a few hours to meet the King in His banqueting-house."

"I have hungered and thirsted for it," she said simply. "My babe will be safe with Antoine and Pepin's wife, who is not able just now to travel."

"Then I will give you a token."

He drew from his breast a small square of block tin, and showed her on one side the rough device of a shepherd carrying a lamb, and on the other the inscription, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

"May it be to you an emblem of the white stone and the new name which shall be known only to your Lord and yourself," he said solemnly, as he placed it in her hand.

Agnes had crept to her mother's side and whispered in her ear. Monique Chevalier glanced at her son. Rene hesitated only a second. Then he took his sister's hand and led her up to Fulcrand Rey.

"Agnes has never made a public profession of our faith," he said quietly. "She is eager to do so now, and kneel with us at the Lord's table. She is over the prescribed age, and I think fully understands the solemnity of the engagement."

"I am sure of it," Fulcrand Rey held out his hand. Agnes, with a face fair and still as a star, laid hers within it.

"I give you joy, my sister," said the young minister solemnly. "In the world you may have tribulation, but in Him you shall have peace. Are you able to hold fast by Him, even in these stormy times?"

"I will try," she answered in a low voice. "Has He not promised to help me if I ask?"

A deep, soft light was in the minister's eyes. "He has indeed, Agnes. You could not set your feet upon a firmer rock. Though the earth be removed, and the mountains be carried into the midst of the sea, the soul that has put its trust in Him cannot be shaken. Rene," glancing past her to his friend, "have you placed your treasure unreservedly in the Master's hands?"

"I have nothing that is not His," was the firm answer.

"Amen!" said Fulcrand Rey.

The mother had not spoken, but the light in her face was as sweet as unspoken prayer, as she helped Eglantine pour out into a trencher the evening meal of potage. The pastor sat down with them, but as soon as the supper was ended rose to take his leave.

"I have promised to spread the tidings of the preche as far as possible through the hills," he said; "I must resume my journey without delay."

Rene rose, too, and threw his cloak over his shoulders.

"I go with you," he said quietly, and they went out together.

The next night proved cold and bleak with a drizzly rain falling. Every care had been taken to keep the coming service secret from the authorities, but there was always danger of a surprise, and the refugees hailed the inclemency of the weather as a pledge of greater security. The place appointed for the gathering was a ravine on the edge of the hills, several miles nearer Nismes than the Chevalier's hiding-place, and to reach it by the appointed hour, they were obliged to start as soon as twilight fell. Pepin was to be left behind to take care of his wife and children and old Antoine. Jean Bonneau led the way, his brave little wife tripping at his side, and his baby snug and warm under his cloak. The young parents, anxious to obtain for their son the rite of baptism, were not to be intimidated by the weather. Eglantine, who had no such excuse for exposing her more delicate child to the cold, had left little Gabrielle asleep in Aimee's lap, and was able to afford her aunt some assistance, while Rene took care of Agnes. A deep, quiet joy filled all their hearts. The communion of saints and the preached Word were the two joys left to them, who had given up all else for their religion. They yearned for them, as they did not for the homes they had left. Like David's longing for the sanctuary, it had grown at last to be a hunger and thirst with which heart and flesh failed, and for which they were willing to run any risk and suffer any discomfort.

The rain was falling in torrents and the wind howled in the tops of the cliffs, when they reached the glen, but several hundred people, men, women and children, were already assembled. A few lanterns, suspended against the sides of the rocks, threw a weird light upon the scene. At the upper end of the gorge, in earnest conversation with the gray-haired elders gathered about them, stood the two pastors. Claude Brousson was a tall, fine-looking man, still in the prime of life. He wore the rough garb of a peasant, with only the black skull-cap to indicate his calling. There were streaks of silver already upon his temples, and the deep lines in his brow indicated sorrow as well as thought. It was not the first time he had defied his sentence of banishment, and tearing himself from the arms of wife and children, forsaken his home among the quiet Swiss hills, to venture back in secret to break the Word to his persecuted flock. Near him, on a flat stone, which served as a table, the bread and wine were set forth; a coarse mantle alone protected the sacred emblems from the falling rain. Through the centre of the glen flowed a mountain-torrent; on either side of this the congregation were assembled, all standing, but partially protected from the storm by the overhanging cliffs. The spot was one peculiarly adapted for the present purpose. It had long been a favourite rendezvous of the Huguenots, who had thus far succeeded in keeping their place of meeting secret from the authorities. The only entrance was the narrow defile at the lower end of the gorge; this was always well guarded while sentinels on the cliffs above kept watch over the country round, and many paths, cut at great labour and expense in the sides of the cliffs, and known only to the Huguenots, afforded means of escape in case of an attack. To-night, however, there was evidently little apprehension of danger. A look of glad, solemn expectation was visible on every countenance, and as he made his way with his friends to a stand near the pulpit, Rene reproached himself for the hesitation with which he had consented to have Agnes, for the first time, attend one of their secret gatherings for worship. The sight of that waiting feast had brought a great calm to his soul. No voice rose more glad and confident than his in the opening psalm. When it was ended the elder pastor led the people in prayer, and then Fulcrand Rey, advancing to the side of the communion-table, drew a Bible from his breast. Two peasants held a

cloak above his head, to protect the sacred page from the rain; a third stood near with a lantern, while in tones of thrilling music, as if he would persuade his hearers to be comforted, the young minister read the fourteenth chapter of St. John's evangel. Always mighty to succour and to cheer, with what added sweetness must the words have come home to those who, for the sake of those "many mansions," were dwelling "in dens and caves of the earth," and to win that legacy of peace had let go their hold of earthly treasures. As he closed the book, Claude Brousson stepped forward, and waving back the attendants who would have sheltered him with their cloak, bared his head to the storm. For a moment he gazed in speechless emotion upon his waiting congregation, and then in a voice that rang through the glen like a trumpet-note, announced his text. "He that endureth to the end shall be saved."

It is difficult, in estimating the effect of such discourses, to decide how much of the preacher's power lay in the words he uttered, and how much in the circumstances under which he spoke. As the banished pastor depicted, in solemn impassioned strains, the woes of those who should deny their Master, and the blessedness of those who should remain faithful to the end, his hearers forgot the fruitfulness of the storm and the watchfulness of their foes. As he spoke to them of the apostles and martyrs, and those who had suffered for the truth in their own day, and exhorted them to witness a good confession and win a like crown—women wept, and the faces of men glowed as the faces of soldiers glow when they listen to the words of their leader in sight of the foe. Eglantine's penitent heart was not the only one that renewed its voice in the prayer that followed.

The moment had now come for Agnes to make her public profession. At a sign from Fulcrand Rey, Rene put aside the sheltering cloak and prepared to lead his sister forward. The elder pastor bent an earnest look upon the slender, white-robed figure. Godfrey Chevalier had been the friend of his youth, and the girl's likeness to her father was striking. With a quiver on his lip, Claude Brousson turned to speak to the young minister at his side. The words were never uttered. There was a heavy trampling near the mouth of the glen, a shrill scream from the cliffs above.

"The dragoons! the dragoons! Save yourselves without delay!"

A discharge of musketry poured in through the mouth of the glen. By the flash of the carbines the terrified Huguenots could see the dreaded dragoons struggling with, and hewing down, the faithful sentinels, who were endeavouring to stay their passage. For a moment they had stood transfixed with fear. Now the lights were dashed out, and all was hurry and confusion.

At the first alarm Rene Chevalier had felt his mother's hand upon his arm.

"Remember your promise!" she said, impressively.

The young man's answer was to lift his sister in his arms and point to the steps in the rock beside them.

"After you, my mother!" he said firmly.

There was no time for remonstrance. Madame Chevalier caught Eglantine's hand and vanished with her into the darkness. Rene bounded after them.

Now, if there was speed in his limbs, and strength in his right arm, let them serve him in his hour of need! Agnes had not uttered a cry, but lay quiet upon his breast, with her arms clasped about his neck. The path grew steeper at every step, but he sprang unhesitatingly from ledge to ledge. What was the physical peril to that other danger which menaced him! A moment before he had felt ready for any sacrifice, but now, at the thought of seeing his gentle sister in the grasp of those ruthless men, his soul recoiled. Anything but that! If God would spare her, how gladly would he drink the bitter cup at some other hour for both! The screams that rose from the glen told him that a fearful massacre was going on. Faster sped his feet. But suddenly a loud shout of "Chevalier! Chevalier!" told him that he had been recognized. The price M. Renau had set upon his head gave zest to the cry. Instantly a dozen eager feet were in pursuit. It was no longer possible to keep to the path he had pointed out to his mother and Eglantine. With the strength that only comes to a man face to face with death, he turned aside and bounded over the rocks. No less determined than himself, the dragoons leaped after him. It was now only a question of speed, in which the training of the mountaineer gave him the advantage. He could hear his pursuers slipping and scrambling on the wet rocks behind him, while he sped on as if on wings. There was a secret cavern just beyond the next bend in the rocks. If he could gain it without being overtaken they were saved. Rene's heart began to swell with hope. The next moment a second discharge of musketry lit up the cliffs and showed him, just a few steps in front of him, a soldier with a levelled carbine.

The path was too narrow to admit of a struggle, even if he had not been fettered by the burden on his breast. With a sinking heart the Huguenot brother glanced backward. The dragoons were already in sight, shouting with triumph. To turn back was to fly into their clutches. His eye turned to the wall of rock above him. Neither twig nor crevice afforded him means of scaling it. Beside him yawned a precipice, into which it was certain death to plunge.

"My God! we are lost!" he cried, leaning heavily against the rock.

The shouts of the dragoons grew louder and more exulting. Another moment and their rude hands would be on his tenderly-sheltered sister. Rene started up quivering. In that awful moment, when the beat of his heart and the sight of his eyes seemed failing him, the clear sense of right, which had all his life seemed as instinctive to him as both, faltered too. Deliberately balancing in his mind which would be the easiest death for his darling, he glanced at the levelled carbine, and then into the yawning chasm. If she must die, it should be in his arms, with no fierce breath upon her cheek. He took a step nearer the precipice. Another moment and he would have leaped into the black depths below, but Agnes, conscious of some crisis, at the same instant lifted her head. The first look of those innocent, wondering eyes brought Rene to his senses. Trembling in every limb, he recoiled from the slippery verge, and pressed the young head back to its resting-place.

"Close your eyes, my darling, and see no more than you can help," he whispered. "I can do no more for you, Agnes. We must pray, as we never prayed before."

She obeyed him with a low cry, as their pursuers reached his side.

The dragoons could scarcely believe their good fortune, when the young physician, of whose hardihood such wonderful tales had been told, submitted passively to his arrest, and, with his sister still in his arms, suffered himself to be led back to the glen. There he was at once securely bound, and placed with the other prisoners under guard, while Agnes, with her hands tied behind her, was permitted to remain at his side.

(To be continued.)

THE SONG OF THE HEPATICA.

Let them sing of the lily and rose as they will,
Of the daisy and daffodil poets hold dear;
There's a flower that to us must be lovelier still,
When it wakes in the woods in the spring of the year,
The tiny Hepatica, welcome and dear,
As it pierces the brown leaves, so withered and sere,
With its delicate bloom and its subtle perfume,
Its exquisite rareness,—its fineness and fairness,
How it gladdens our eyes in the spring of the year!

How it whispers that winter is over at last,
That the time of the singing of birds is at hand,
How it blends with the music of streams rushing fast,
And the note of the robin that thrills through the land:
So fragile and graceful, so welcome and dear,
As it smiles 'mid the brown leaves, so withered
sere,
With its delicate bloom, and its subtle perfume,
Its exquisite rareness, ethereal fairness,
How it gladdens our thoughts in the spring of the year!

It comes like a vision of beauty, that soon
Shall deck all the woods in a bridal of bloom;
The waving luxuriant foliage of June,
The breezes that bring us a wealth of perfume;
Yet none to our hearts is more welcome and dear
Than thine, breathing out from the leaves brown and
sere,
With thy delicate bloom and thy subtle perfume,
Thine exquisite rareness, thy fineness and fairness,
How they gladden our hearts in the spring of the year!

For thou comest when trees are still leafless and bare,
When the last patch of snow has scarce melted away,
When even the shad-flower still shrinks from the air,
And thy soft stars shine out from a background of grey;
A herald of hope, with a message of cheer;
Peeping out from the brown leaves so withered and
sere,
With thy delicate bloom and thy subtle perfume,
Thine exquisite rareness, ethereal fairness,
How they gladden our souls in the spring of the year!
—Fidelis, in *The Week*.

THE CAVE OF THE CROCODILES.

The sudden demand for mummied cats reminds me of a visit paid many years ago to the famous crocodile pits of Maabdeh. It may safely be assumed that those who have visited Maabdeh are very few. It lies some distance from the Nile, behind Manfaloot, where no one stopped in the good old dabeeh days, and the modern steamers only touch; moreover, the pits are in the desert, itself some hours' ride. "Murray," prudent as usual, does not encourage the adventurous. The editor of the Egyptian Handbook admits that his brief remarks are not based on personal knowledge, and the errors therein show that they are not based upon a trustworthy report. It is no unwarrantable presumption, therefore, to fancy that these very curious antiquities are rather discussed than known. My own experience was due to accident. Dropping down the Nile, very late in the spring of 1863, our dabeeh was becalmed off Manfaloot, and the dragoman, badgered by two young Britons to find them sport, unwillingly named the pits of Maabdeh. He proposed simply to ride thither and return—that, indeed, is a day's journey. But, as it chanced, the legend of the pits had been familiar to me as long as I can recollect. In the beginning of this century a certain Mr. Leigh, M.P., explored them, with most disastrous results. His narrative may be found in a quaint old child's book, called "Winter Evenings," extracted, doubtless, from some record which I never came across. "Murray" gives no reference to the story. My recollection cannot be trusted to tell what happened to Mr. Leigh precisely; but I know that one of his followers died in the cavern, another was lost, a third escaped after awful sufferings; and finally they had to run the gauntlet of an infuriated population to the river-side, whence the Pasha, or somebody, sent them prisoners to Cairo. On the whole, it was a very striking adventure, a special favourite in our nursery. So, when the dragoman suggested in this casual way a visit to the crocodile pits of Maabdeh, it seemed very strange and thrilling to my mind—as though he had proposed a trip to fairy land by excursion train. Of course, his modest programme was derided, we would follow the steps of the unfortunate M. P. to the bitter end. Our dragoman became serious now. He urged that it was much to late in the day for starting, and we had to submit; doubtless the good man hoped that a wind would spring up in the night. But he was disappointed. Long before dawn on the morrow we set out; and in the afternoon we reached the spot.

The entrance of the pits is an oblong fissure in the middle of a small plateau among the mountains—that is,

no other entrance was known in 1863. There are no facilities for descent; one may let oneself fall sheer a matter of nine or ten feet, and clamber up again with the help of a donkey boy's cummerbund. I do not recollect that the ugly possibilities of this situation struck us at all, but perhaps some measures had been taken to make sure that the boys did not desert. One of them, indeed, headed the advance; our dragoman had never been down before. The Arab began by stripping completely, and he advised us to do the same. Then we lighted a candle each, and in single file dived into the bowels of the rock. At a few feet distance the passage narrowed rapidly until there was only room to crawl along on one's stomach. This first gallery may be some fifty yards long, it opens on a chamber spacious enough, but a natural cavern evidently. On the further side runs another gallery as cramped as the last, heated like a furnace, reeking with foul air, vile stench of bats, and pungent fumes of bitumen. Then we understood why the Arab had stripped. This frightful passage may be a hundred yards long, or the double of that, or more—one is unused to measure distances crawling like a snake on one's stomach. At the end lies another chamber, of good height apparently, if the floor were cleared, but the whole area with enormous masses of stone packed as they will stand, over which one has to clamber. Here myriads of bats assail the explorer, flung out his candle instantly, clinging to his hair and in ropes. A moment more, and they vanish with a rustle of countless wings, such as I have heard in our climes when the sand grouse fly over head at dawn or evening. On the opposite side of this vault, the first piece of handiwork is observed—a square doorway. I myself would have been quite satisfied to drop the track of Mr. Leigh's footsteps at this point. But the dragoman was interested now—taking, perhaps, a professional pride in putting the business through successfully. He could speak with the guide also. So we went on, still on our stomachs, for an indefinite time, in an atmosphere beyond analysis and heat beyond example in the upper air. It was here, probably, that Mr. Leigh's party broke down, for I think they did not reach the end. We did. After some hundreds of yards, as it seemed, slowly the passage heightened—one could get upon one's knees; and then the flooring changed from smooth granite to soft uneven compost. I lowered my candle to observe. We were crouching along over kneaded human forms.

A very strange spectacle, which seemed to us an embodied nightmare under the excitement of that awful journey. I think I was almost delirious. No scene recurs to my memory now more fresh and striking than that black cave, with a slender glow of candle light here and there, and the half-naked figures glistening with perspiration stretched out above a pavement of heads and limbs. Many of the faces had been gilt, and they shone flickering here and there upon the dusky mass. We could not get any explanation of this extraordinary mangling. The Arab said things had been so ever since he could recollect. It must be supposed that these were mummies of priests and attendants buried with the sacred reptiles in their charge—great personages, some of them evidently. Their families had been laid with them; for there were as many women perhaps as men, and a great number of children. Everyone had been stripped and torn to pieces, all those on the surface, at least, for a hurried examination failed to show how deep the serried pile of bodies lay. Mingled with them were sheets and strips of cloth, fragments of sarcophagi and quantities of women's hair in scalps—wigs possibly. On the other side of this vault lie the hindmost battalions of the crocodile host—innumerable. Standing on the human pavement, there is just space enough above and in front to observe the manner of their disposal, for the topmost layer or two has been pulled down. If it were not certain for other reasons that the present entrance is not that formerly used, the arrangement of the crocodile mummies would prove it. They filled the space completely from floor to arch and side to side until the upper ones were removed—neatly aligned, tail to head, head to tail, with pair leaves laid between, and the interstices filled up with countless multitudes of young and eggs; these latter tied in bundles and wrapped each one in a strip of cloth. Since every layer was piled to the roof, it is manifest that those who arranged them must have worked backwards; and since it would be as easy to drag an elephant through those passages as to drag the superb specimens here—unequaled in my experience—of alligators and crocodiles—they must needs have been brought from the other side. The demonstration is complete, for we had extreme difficulty in drawing behind us two heads chosen from among the smaller ones. Moreover, it is unlikely that the bats used that long subterranean outlet; they are probably acquainted with a better and nearer route. I fancy that the enormous blocks of stone upon the floor of the second chamber had been put there after excavation, out of the way. No one can form any idea how far the caverns extend. Removing the top layers as they went, and crawling beneath the roof, Arabs, we were told, had explored a vault beyond this and found more crocodiles still on the further side. The mountain, they said, was stuffed with them; and it is possible. Assuredly the pits are a mine of nitrate, and this exportation of mummies for manure may effect one good thing at least, by causing them to be emptied. Treasures may lie beyond the vaults where those myriads of crocodiles are stored.—*An Old Traveller, in the St. James' Gazette.*

STRANGE MARRIAGE LAWS.

The *Times of India* publishes the rules which the Bombay Government, with the assent of the Governor-General, has drawn up for regulating the marriage expenses of the Kadva Kanbi caste in the district of Ahmedabad and Kaira. Power to make these rules is given under the Act for the prevention of female infanticide. Some of them are curious. The *chenllo*, or present given at betrothal by the bride's father to the bridegroom's father, is not to exceed one rupee and seven *suparis* and betelnuts. The marriage *chenllo* payable to the bridegroom's father may be one rupee and shall not exceed one hundred rupees. The value of the cocoanuts distributed at the marriage procession is not to exceed ten rupees, and the same limit is fixed on the value of the *mosalu*, or present by the bride's maternal relation. The payment at the ceremony, when the bridegroom touches with his finger his mother-in-law's dress, must not go beyond two rupees. The number of dinner parties given by the bride's family is not to be more than five, and the number of guests at each not more than twenty-five. The marriage party going to the bride's village are not to spend more than thirty rupees, and when the bridegroom is invited to a social evening at his father-in-law's house he is not to be paid more than two rupees, nor to take with him more than five men.

MAGNITUDE OF THE STELLAR CREATION.

The starry heavens present a field to our vision of such beauty, grandeur and immensity that the human mind is lost in wonder at beholding them and asks in vain, under old theories, for a consistent explanation of their physical structure. It is constantly reiterated by astronomers that stars are composed of heated, luminous matter; consequently, uninhabitable. That the fixed stars, with our sun the nearest, are fire balls, or melting furnaces, ever ready to devour nebulae, and everything else around them that is tangible, in order to supply light and heat for the cold and dark universe of space. This old theory cannot longer be rationally sustained, and must give space to the newly discovered law of Action, i.e., combustion. More than six thousand stars meet the gaze of the naked eye in its survey of one night. Astronomers say that the fabulous number of 20,000,000, all aglow, can be seen with a powerful telescope. When we consider that the nearest of these is 200,000 times as far from us as the sun, and that it would take from three and a half to twenty-one years for the light which reaches us to cease, if they were extinguished, we cannot grasp and hold the vast conception in our minds. Yet it is supposed that each of these is a central sun with its own colony of planets circling round it, which in size are vastly superior to those of our own solar system and are travelling through space with such speed that it is impossible for us to comprehend it. The star Sirius is said to be moving fifty-four miles a second, or 194,400 miles per hour; a flaming mass, leading its brood of planets through illimitable space.—*Stephen M. Allen, M.A., in the April Arena.*

CHURCH LIGHTING.

An essential element in the work of every church is a well-lighted sanctuary. A gloomy temple is not a wholesome place to worship in. Cheerfulness belongs to Christianity. The church should be well supplied with windows to admit the sunlight, and supplied with the very best appliances known to science for the artificial light needed for illumination at night. The most efficient dispenser or diffuser of light, either from oil lamp or gas or electric light, is the Reflector manufactured by Mr. I. P. Frink, of this city. There are differences in the quality of reflectors as there are differences in the quality of flour. Competition has brought a number of inferior reflectors into the market. Those who reflect before they buy will buy the Frink Reflector.—*New York Christian Advocate.*

PRACTICAL PHILANTHROPY.

To do good to the utmost limits of our capability is the first duty as it is the highest privilege of the Christian, and in no way can more real benefits be conferred upon mankind than in making known far and wide a sure and certain means of escape from that deadly malady consumption. Where is the family that does not reckon among those of its circle who have gone before one victim to this direful disease? It chooses the fairest, the brightest, the best, and when a fond parent sees pale consumption stealing into his loved daughter's bosom, flushing her cheek, bleaching her skin, and revelling like a living worm upon her vitals, who would not hail as a deliverer sent from heaven one bearing in his hand a remedy which would save his darling from a yawning grave. The mother anxiously watching the boy of her love who at the threshold of manhood is seized by the destroyer and dragged with ruthless and unfinished hand down to the tomb, would bless with all a mother's heart the power which could save him. Such a power exists, and a benevolent man, himself a brand plucked from the consumptive fire, holds out the hand of help, and without asking for remuneration is ready to communicate the means by which he was cured. All he wants is to behold who suffers. You can send a letter to T. A. Slocum, 186 West Adelaide Street, Toronto, and by return you will receive, free, two bottles of remedy, which is a positive cure.—*Elmira Telegram.*

Ministers and Churches.

THE Rev. William Meikle, late of Oakville, has removed to 25 Oxford Street, Toronto.

THE Presbyterians of Cayuga and Mount Healy have extended a call to the Rev. Mr. Morrison.

THE Rev. Mungo Fraser, D.D., is to conduct the anniversary services of Knox Church, Owen Sound.

THE Rev. A. Currie, Presbyterian minister, Duart, has resigned and is retiring from the active duties of the ministry.

THE Rev. J. S. Black, formerly of Eskine Church, Montreal, now of Colorado Springs, has received a call to become the pastor of the oldest church in Minneapolis.

THE Rev. Andrew Wilson has removed from 402 Huron street, to 392 Markam street. Being without charge Mr. Wilson is open to engagements for pulpit supply.

THE Young Men's Union Mission Band, Toronto, announce a grand concert in Occident Hall on the evening of the 24th inst. when an attractive programme is offered.

MR. S. POISON, of Manitoba College, appeared before the Presbytery of Grand Forks a few days ago, and received a license to preach. He will be stationed at Bathgate, Dakota, for the summer.

Rev. W. Christie preached in Bryson and Upper Litchfield on Sabbath. The Presbytery of Ottawa has placed the reverend gentleman in charge of that field in the place of Rev. Mr. Miller who has been called to a congregation in the Toronto Presbytery.

THE Rev. T. S. Glassford of Richmond has been appointed by the Presbytery Home Mission Committee to a charge in British Columbia. He will leave Richmond shortly. Mr. Glassford was well liked by all denominations in the village, and his departure will be regretted.

THE Rev. Dr. Laidlaw, of St. Paul's, Hamilton, has returned home after a three weeks' absence from the city. He has been in Kentucky State, and spent a delightful three weeks, returning in excellent health and spirits. The doctor was warmly welcomed back by his congregation.

THE annual report of St. Andrew's Church, Quebec, for the past year shows a satisfactory improvement in every department of church work. The congregational debt has been wiped out, and the outlook for the future most encouraging. The Rev. Mr. Love and the congregation are to be congratulated.

THE Rev. W. G. Jordan has been inducted into the pastorate of St. Andrew's Church, Strathroy, a number of leading divines being present on the occasion. In the evening the ladies gave an interesting entertainment for the purpose of giving Mr. Jordan an opportunity to get acquainted with the members of his congregation.

FIVE years ago the Presbyterians of Oil City were organized into a congregation and had a handsome church erected. During the following year Rev. D. C. Johnson, now of Beaverton, was settled as their first pastor. His successor, Rev. R. V. McKibben, is being greatly encouraged in his work. On Sabbath, April 13, Messrs. William Simpson and William Christian were ordained first elders in the congregation.

THE fifty-seventh annual meeting of the Upper Canada Tract Society will be held in Broadway Methodist Tabernacle on Thursday evening the 24th inst. The Rev. Drs. McTavish and Parker, Mr. Bone of the Welland Canal Mission, and Mr. Huntsman of Muskoka, will speak on the special work of the society. The Rev. John Burton, B.D., will preside. We are very glad to learn that Dr. Moffat, the secretary, will be able to present a very satisfactory report in all departments of the work.

MISS MARGIE MCKELLAR, M.D., of Queen's College University, Kingston, is at present in this city writing on the examination in connection with the Ontario Medical Council. She proposes going to India as a Christian missionary, and with that motive undertook her medical studies. Miss McKellar formerly resided in Port Elgin, Bruce county, and after visiting her friends in that town and vicinity she will set out for London, Eng. She will study in the London hospital for three months previous to going to India.

THE Rev. George Mylne, of the Presbyterian Church, Inwood, somewhat startled his congregation on Sunday week, says the *Forest Free Press* by announcing that he had resigned his charge and would only preach six more Sundays. He also stated that in connection with his departure a farewell entertainment would be given in the church, on Monday, the 19th of May. Mr. Mylne, we are informed, intends going to his home in Glasgow, Scotland, about the 26th of May and will be succeeded by Rev. Jas. S. Scott, from Knox College, Toronto, who begins duty on the first Sunday of June.

LAST week the ladies of the Presbyterian Church, Collingwood, gave a social evening at the house of Mrs. Foreman, where they presented their pastor, Rev. Dr. Campbell, and his wife with two beautiful easy chairs, accompanied by an address expressive of the high esteem in which they are held not only in the congregation, but also in the town. The church has made great progress during the pastorate of Dr. Campbell. For three years the church, every Sabbath evening, has been packed to its utmost capacity, not unfrequently many being unable to gain admittance. Three years ago a heavy debt of long standing was on the church; now it is virtually paid; and the Sabbath school is the largest in the Presbytery.

THE last of the popular series of readings by Dr. Macintyre, of the Presbyterian Ladies' College, was given in the hall of the Bloor Street Presbyterian Church on Friday evening. Selections from Tennyson furnished an intellectual treat to the large audience, and the effective reading of Enoch Arden awakened, as of old, the deepest sympathies for the true heroic Christian. The Rev. W. G. Wallace, B.D., in moving a vote of thanks, took occasion to congratulate Dr. Macintyre, and the science master, the Rev. John Stenhouse, M.A., B.Sc., for the great success that had attended the readings and lectures, and stated that they were all instructive, helpful and calculated to develop a true taste for classic literature.

THE opening of the new Presbyterian Sabbath school in Hintonburg took place lately under the direction of the superintendent, Mr. Robert Stewart. Addresses were delivered by Hon. Senator Vidal, Rev. Dr. Moore, Mr. C. Falconer and Rev. Dr. Farries. The children of Hintonburg and their parents completely filled the new building. This Sunday school was established a little over a year ago and the average attendance of class members, which for the last few weeks was over 100, was greater than the old hall could accommodate, but now that there is ample room the classes will rapidly grow larger. The new building is large and commodious and elegantly finished inside in woodwork. Services will be held every Thursday evening in addition to the regular Sabbath services.

A NUMBER of ladies and gentlemen were attracted to the lecture room of St. Andrew's Church, Ottawa, last week to hear the excellent lecture of Dr. Bell of the Geological Survey on a "Summer on the plains of the Northwest before the advent of railways," and to enjoy the music which together made up another of the first class entertainments given by the institute. Rev. W. T. Herridge occupied the chair and introduced the lecturer. Dr. Bell's address occupied an hour in delivery and within that short space of time he graphically depicted the great Lone Land a decade ago, contrasting the dangers and privations of then with the safety and comfort of the present. His description of the Indians, their mode of life, etc., was most interesting, and his account of the herds of buffalo, the manner in which they were hunted and slain brought the picture quite home. At the conclusion of the lecture Miss Blanchet delighted the audience with a

well rendered piano solo and beautiful songs were given by Mrs. Brennan, Miss K. Drummond, Messrs. Alnwick, Chrysler, and Blanchet. In moving and seconding a cordial vote of thanks to the lecturer and musicians, Commander Boulton and Sir James Grant voiced the views of the ladies and gentlemen present in saying that all had been delighted.

THE Rev. Dr. Campbell, of Renfrew, occupied the pulpit of St. Paul's Church, Smith's Falls, on Sabbath week, preaching both morning and evening to large congregations, it being the anniversary of the re-opening of the church. The Rev. Doctor's morning discourse was based on I Thess v 17, and showed deep thought and extensive reading. The sermon in the evening was equally interesting and edifying. On the following Monday the anniversary tea meeting was held, and proved a happy success. The weather was very unfavourable, but notwithstanding some three hundred persons were not only bountifully fed, but also abundantly satisfied with the evening's entertainment. Refreshments were served in the lecture room from six to eight o'clock, after which an adjournment was made to the church. The main feature in the evening's programme was the organ recital by Professor Charles F. Davis, of Ottawa. The gifted musician kept his audience enrapt while he made the handsome pipe organ peal forth in tones that were all but human. His selections were well chosen and appropriate, and the manner in which he manipulated the keys showed the power of the professor over the instrument he was playing. The singing of Miss Barnes and Miss Shields was in keeping with the rest of the entertainment, and much enjoyed. Short addresses were delivered by Revs. Weeks of the Baptist church, Cooke of St. Andrew's and Blair of the Methodist Church.

THE Toronto Presbyterian Sabbath School Union, which was established last year, has been doing a great deal in helping the efficiency of those who conduct classes. It has already held six meetings, at which the International lesson series of subjects received its consideration, a number of experienced teachers leading. The meeting held last Thursday evening in the commodious and comfortable school room of Cooke's Church, there was a very large attendance, including several Presbyterian clergymen and a number of superintendents. Mr. Archibald MacNurthy, M.A., vice-president of the union, occupied the chair. The devotional exercises conducted by the pastor of Cooke's Church, Rev. Wm. Patterson, were followed by the International Sabbath school lesson, on subject, "Forgiveness and Love," Mr. R. S. Gourlay acting as leader. The lesson proved so interesting and instructive that it was prolonged beyond the usual time, and the next item in the programme, a conference on "How to conduct a Sabbath school session," in which it is expected that Messrs. S. Arnold, Thomas Carswell, R. J. Hunter, Melvin Swartout, W. J. Middleton, Andrew Scott, Samuel Wallace and others will take part, was by general consent postponed until next meeting, the precise date of which has not yet been fixed by the Executive. It will take place in Knox Church about a month from the present time.

A RECENT copy of the *Floridian*, published at Tallahassee, contains the following: The Presbyterian Church of this city, having enjoyed during the past winter the ministerial services of the Rev. James Little, of Toronto, formerly a member of the Presbytery of Florida, gave at a public meeting of the congregation held Sabbath morning week, expression to its esteem of Mr. Little's services, and extended to him a unanimous invitation to become the permanent pastor of the church. Their views are expressed in the following paper unanimously passed by the congregation: In view of the object which has called us together, viz.: to take into consideration the future pastoral supply of our church, we, the members and congregation, desire to express our gratitude to our Heavenly Father for the providence which sent to us in our need the Rev. James Little, whose devotion and ability in the service of his divine master and in the interest of this church is greatly acknowledged and appreciated by us. Entertaining as we do the conviction that, if in the providence of the Divine Head of the church, we shall be able to secure his continued leadership, that he, under the guidance and inspiration of the Holy spirit, will lead us on from strength to strength; therefore, be it resolved, first, that whether or not we shall be able to retain him as our pastor, we hereby desire to express our admiration of the excellency and efficiency of his ministry. Second, that we cordially invite him to remain with us on such terms and conditions as he, the faithful servant of our Lord, deems proper, and the Session of the church is hereby requested to make out a call for his services in the required form, pledging such material support as may be agreed.

THE annual social in conjunction with the tenth anniversary of Rev. Dr. Parsons' induction into the pastorate of Knox Church, Toronto, was held on Thursday evening last. Dr. Parsons presided. The audience was very large, almost completely filling the commodious schoolroom where the entertainment was held. There were many ladies present, who contributed to a large extent to make the affair the success it was. The Committee of Management, to whom much credit is due, consisted of the ladies of the congregation, assisted by Messrs. John Duncan, J. H. Shearer, J. A. Imrie, D. T. McAnish and J. Knowles, jr. Rev. Dr. Reid opened with prayer, after which the chairman delivered a brief introductory address, alluding to the friendly feeling that had always existed between pastor and people, and to the assistance which had been rendered him in his work by the various church officers. A number of solos were then very effectively rendered by Miss Price, Miss Grace McFaul, and Mr. J. Gordon Sheriff, after which Rev. John Poits, D.D., in felicitous terms, referred to the happy relations that had existed between Rev. Dr. Parsons and himself since they had both laboured in their respective churches in the United States many years ago. He delivered an interesting address, in which were sensible references to organic union and a fuller manifestation of the real union, now subsisting in the Christian Church. In the intermission which followed refreshments were dispensed. A very pleasant half hour was spent in social intercourse, when the second part of the programme was opened with a piano duet by the Misses Lightbourn, which was splendidly executed and well received. Miss Grace McFaul favoured the audience with another solo, "The Angel at the Window," after which an address was delivered by Mr. John L. Blaikie, whose remarks were listened to with interest. As an old friend of the pastor, his reminiscences were especially interesting. He was delighted to see so many of the old friends left, and pleased to see so many noble young ones who came willingly forward to take the places of those who had gone before. The retrospect was satisfactory. The ten years just passed had been ten years of earnest, faithful work. Miss Ina Brodie sang a solo, which was excellently rendered, and met with hearty applause. A sacred solo, "In Native Worth," was then sung by Mr. J. Gordon Sheriff, which evoked much applause. The pleasant proceedings were brought to a close by an address from Rev. William Reid, D.D. He became connected with Knox Church nearly thirty-seven years ago, and for about fifteen years was a member of the Session. At that time he believed he knew every family in the congregation, but he could not say the same now. He joined in the sentiment expressed by a previous speaker that much spiritual good was being done in the congregation, and on glancing over the very complete report for 1889 he was pleased to find that such great progress had been made, financially and otherwise. The appointment of an elder, a deacon and a lady visitor for each district was a move in the right direction. As one who had taken an humble part in the installation of Rev. Dr. Parsons ten years ago, he felt a deep interest in the welfare of his congregation, and was much pleased with its success. Dr. Parsons, in a neat speech, thanked the speakers for their kindly reference to him, and hoped the same measure of prosperity would attend his efforts in the future as had attended them in the past.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa of the Presbyterian Church in Canada met on Tuesday, 15th inst., in St. John's Church, Cornwall. The Rev. George Coull of St. Sylvestre, Que., the retiring moderator preached an appropriate sermon. The Synod, having been constituted for business, the Rev. Dr. A. B. McKay, of Crescent Street Church, Montreal, was chosen moderator, and a vote of thanks passed to the Rev. Mr. Coull for his conduct in the chair and his excellent sermon. A committee on bills and overtures was appointed.

Next day leave was granted the Presbytery of Montreal to take on trial for license the following students who had last session finished their studies in the Presbyterian College, Montreal, namely, Messrs. S. A. Angel, W. L. Clay, B.A., W. A. Cook, C. J. Hastings, D. M. Jamieson, H. T. Kalem, S. F. McCusker, B.A., James Nash, B.A., W. M. Rochester, B.A., C. W. Whyte, B.A., and W. A. Jamieson. Similar leave was granted to the Presbytery of Quebec in the case of Messrs. G. H. Smith, B.A., A. Lam Roberts, B.A., and S. MacDonald, students of Morin College; and to the Presbytery of Brockville in the case of Messrs. W. H. Cornett, B.A., P. A. Cosgrave, B.A., and R. G. Sturgeon.

The Rev. Dr. MacVicar presented and read the report of the Committee on Education as follows:

Your committee regret to state that the matter of the distribution of the school taxes of joint companies to the Catholic and Protestant boards remains in the same unsatisfactory position as hitherto, on the basis of population and not of ownership, notwithstanding the effort made again this last session to secure a change in the law. The Provincial Government has persisted in its determination to refuse any change in the law until the Council of Public Instruction, consisting mainly of Roman Catholic bishops and their creatures, has given its consent. It is not to be forgotten, however, that the Protestant minority is itself very largely to blame for this condition of things, and the continuation of it is due in no small degree to the unanimous temporising policy of the Protestant members of the Legislature. It is for the Protestants to see to it that they are hereafter represented by members who will really reflect their views and secure their interests rather than those of their opponents.

During the past session of the Legislature the act relating to the settlement of the Jesuits' Estates was amended so as to restore the trust whereby these estates are held for superior education, and increasing somewhat the amount granted to Protestants as an offset to the compensation made to the Bishops and the Jesuit Order for these estates. Your committee, while expressing satisfaction with the restoration of the educational trust, must reiterate the position taken by the Synod last year, that the acceptance of any sum by Protestants under these circumstances is a virtual condoning of the action of the Government in granting large subsidies without any just ground for distinctly sectarian purposes. They would also express their condemnation of the action of the Protestant Committee of the Council in consenting to administer such moneys. The position taken by the majority of that committee that they are not to be regarded as representing the Protestant minority, but as merely servants of the Government, is a most erroneous and unfortunate one, being wholly inconsistent with the principle on which the Council of Public Instruction is organized. All that can now be done is to repudiate their action on behalf of the Protestant minority and reserve for the people of this province the right to resume possession of all sectarian grants whenever they may conclude it expedient to do so.

The report of the Minister of Education for Ontario for 1889 indicates that on the whole the education of the young is carefully and systematically conducted throughout the province. Everything betokens a deep interest in the subject both on the part of the Government and the people. The matter of chief interest to the Synod is the condition of the public schools in the counties of Prescott and Russell, about which there had been considerable discussion. Attention has been called in the Synod for several years back to the unsatisfactory condition of these schools, and complaint made of the fact that they were being made thoroughly sectarian, that there was reason to believe that in many of them the French language was being employed to the exclusion of the English with a sectarian purpose, and that the text books used were of a decidedly Romish character. The Synod last year asked the Presbyteries to obtain fuller information as to the matter of text books, especially; none of the presbyteries interested have furnished your committee with any information on the point. But this lack has been supplied fully by the report of a special commission appointed by the Ontario Government to ascertain the facts and make recommendations as to the remedy. This report more than substantiates the complaints made, showing that many of the schools were essentially French and Catholic, the Roman Catholic catechism being regularly taught in school hours and the reading books being of the most sectarian character, while in a few cases even altars had been erected for celebrating mass, and the school rooms were adorned with the crucifix and pictures of the Virgin Mary. In consequence of this report measures have been taken to provide a series of bilingual readers, of an unobjectionable character, which alone are to be used after the first of next January. Fuller provision has also been made for the equipment of bilingual teachers. So far as your committee can judge the new regulations seem to be reasonably satisfactory, and are certainly a great improvement on those previously laid down.

The worst abuses in the past, however, have arisen from a persistent disregard of the regulations altogether, and it will be for the public now to see that the new regulations are strictly enforced by the authorities.

The report of the Superintendent of Education for Quebec indicates that very considerable advance has been made in educational matters during the year. Ninety additional school buildings have been erected, 198 new schools opened, 480 more teachers were employed than in the previous year, nearly 7,000 more scholars were enrolled. On all this the province is to be congratulated, as showing an increasing readiness on the part of the Government to foster and encourage educational institutions. These good dispositions are further proved by a movement which is not noticed in the report, having taken place since the close of the last school year, viz., the opening of free night schools in the cities of Montreal and Quebec, mainly at the expense of the Provincial Government on the request of the labour organizations. These have been largely attended, and the experiment has been so successful that it is altogether likely to be continued in future years. Another matter which affords ground for congratulation is the passage of an Act by the Legislature requiring that degrees in Arts granted by the Universities should be recognized by the professional councils of law and medicine as entitling the holders to enter upon professional studies without further examination, thus duly securing the rights of the universities and affording encouragement to a broader culture in the learned professions. Mention may also be made of the graceful act of the Legislature in voting \$10,000 for the rebuilding of the University of Toronto. Several other matters, however, cannot be regarded as satisfactory. One is the increased number of Protestant children who are reported as attending Roman Catholic schools, viz., 1,202 as against 806 the previous year; though, on the other hand, the number of Roman Catholic children in the Protestant schools has somewhat diminished. The increase in the number of Protestant children attending Catholic schools is somewhat evenly distributed through the different grades of schools and does not seem to be accounted for by any greater fullness in the returns. The matter is one that is fitted to awaken some anxiety. The remedy in the meantime is not apparent.

In moving the adoption of the report, he expressed the belief that, in order to prevent the attendance of Protestant children in the Roman Catholic schools, two things were required: First, the establishment of a much larger number of mission schools in destitute

districts; second, the instruction of Protestants of uncertain convictions in their duty in this respect. He explained the nature of the injustice done to Protestants by the Legislature of Quebec in refusing to amend the school laws so as to give them their own taxes for school purposes.

The Rev. Dr. R. Campbell asked the sympathy and aid of brethren in Ontario in this matter of education. The Romish hierarchy, which more and more directed all public affairs in Quebec, knew well the power of the Presbyterian Church in securing equal rights to all. Hence the use of such an expression of opinion as given in the report.

Mr. Walter Paul said that we are approaching a crisis in this matter. The undeniable rights of Protestants to their own taxes for school purposes must be granted. The Rev. Mr. Dewey called attention to the large number of Protestant youths believed to be attending convents and Roman Catholic colleges. The Rev. Charles Tanner urged the danger of this practice. Many members of the Court spoke in terms of approval of the report, which was unanimously adopted. The Committee was re-appointed and instructed to overture the General Assembly to prepare a letter on the danger referred to in the report, to be read from all the pulpits of the Church.

The report upon the state of religion,—an admirable and, on the whole, a most encouraging one,—was presented by the Rev. Mr. Clark, of Ottawa. Special mention was made of the invaluable services of elders in visiting members and adherents of the churches and as teachers of the young.

The report on Sunday schools was presented by the Rev. Mr. McGillivray, of Brockville. The total number of pupils within the bounds of the Synod is 23,486, with 2,500 teachers, an increase of pupils during the year of 7,200. Aggregate contributions, \$13,572, an increase of \$2,400 over last year. Regret was expressed at the tendency shown in some quarters to neglect the use in schools of the Shorter Catechism.

The report on temperance was presented by the Rev. Mr. McArthur. It characterized the trade in intoxicants as cruel and destructive to morality and piety. Great progress and improvement in the general sentiment of the people is apparent. None of the kirk sessions were satisfied with the present state of things and a strong resolution was unanimously adopted declaring that the time has come when Parliament should pass a prohibitory law for the whole Dominion. This evening was wholly occupied in a most profitable conference upon the three last named reports. Altogether it was felt that there was abundant cause for gratitude to God for the progress made along these lines of Christian work.

The Synod, having finished its business, adjourned, to meet again within St. Gabriel Church, Montreal, on the second Tuesday of May, 1891, at 8 p.m., and was closed with singing and benediction.

INTERNATIONAL SUNDAY SCHOOL CONVENTION.

Following is a summary of the official call for the sixth International Sunday School Convention of the United States and British North American provinces, to be held in Mechanical hall of the Exposition building, in the city of Pittsburgh, Pa., Tuesday, Wednesday, Thursday, and Friday, June 24th, 25th, 26th, and 27th, 1890. The call is signed by B. F. Jacobs, chairman of the International Executive Committee.

Each State, Territory, and Province having an inter-denominational Sunday school organization is entitled to representation in the convention. Delegates must be elected by the several conventions or appointed by the executive committees of such conventions or associations. The number for Ontario is fifty-two (52). The Provincial Executive Committee heartily invite suggestions from any part of the province as to suitable persons for appointment as delegates. The total number of delegates provided for under the plan of apportionment (four for every 150,000 of population) is about 1,700. Each delegate must be furnished with a certificate signed by the proper officers of the state, territorial or provincial organizations. All duly accredited delegates will be entitled to hospitality, and these only will have the right to vote in the convention. It is earnestly desired that these delegates be carefully selected from among the best workers in the various organizations, as matters of the greatest interest to all friends of Sunday schools will be considered by the convention, among others the following important topics:—

The improvement of the work done under the direction of the International Sunday School Executive Committee.

The election of a new Lesson Committee.

The question of a uniform course of Normal lessons.

The report of the delegates to the World's Sunday School Convention at London in 1889.

The plan for co-operation in Sunday school work throughout the whole world.

The World's Sunday School Convention to be held in the United States in 1892 or 1893.

Special arrangements, not yet completed, are being made for the transportation of Ontario delegates. The route will be by steamer from Toronto to Lewiston, thence by special cars, including Pullman, direct to Pittsburgh without change. The rate will be a very low one. Full particulars may be obtained from Mr. L. C. Peake, chairman of the Provincial Executive Committee, 32 Church street, Toronto.

The Executive Committee ask that frequent and earnest prayer be offered that wisdom may be given to all who have direction in the preparation for this gathering; that Jesus Christ, our divine Lord, may be glorified; that the Holy Spirit may be honoured; that the inspired Word of God may be magnified by all who participate in the exercises; and that the blessing of God may rest upon and crown the deliberations of the convention.

PRESBYTERY OF OWEN SOUND.—The Presbytery of Owen Sound met on the 17th inst., and was constituted by Rev. D. A. McLearn. A large amount of business was transacted. A general re-arrangement of congregations was effected. Lake Charles was united to Warton provisionally for six months. Big Bay was connected with Sarawak and Kemble provisionally for six months. Keady, Desboro and Peabody were united. Messrs. Somerville and McAlpine were appointed to visit Latona, Rocky Saugeen and Crawford with the view of union. Day wood was joined to Annan and Leith, and a committee, with Mr. Waits Convener, appointed to visit the field. Johnson, Woodford, and Caven were united, and a grant of \$6 per week asked with Rev. Mr. Rodgers in charge for six months. Should this re-arrangement become permanent a saving of \$400 per annum will be saved to the mission funds. The following were appointed the commissioners to the General Assembly: Ministers—Messrs. Fraser, McAlpine, McLennan, Ross and Somerville. Elders—Messrs. John Armstrong, R. Malcolm, John Clark, North Keppel, Jas. Pater-son, J. Blantyre, and Geo. Ledingham. Rev. Dr. Laing was nominated as Moderator of Assembly, Rev. Mr. McAlpine was appointed on the Synod's business Committee. Leave of absence was granted to Mr. Waits from June 1st for three months. Committees appointed to visit the augmented congregations reported, and all grants were revised. The reports on the State of Religion, Sabbath Schools, Sabbath Observance and Temperance were presented by the Conveners of the various committees and adopted and ordered to be forwarded to the Convener of the Synod's Committees. The Treasurer, Mr. McLaren, presented his annual report, audited and ready for printing. The report was received, thanks tendered, and instructions given to have the report printed for distribution. The

matters remitted from the General Assembly were considered. It was agreed to recommend—(1) that the roll of the General Assembly be made up of one-fourth of the ministers and an equal number of elders; (2) that it is not expedient to make it obligatory on all ministers to become members of the Aged Ministers' Fund; (3) that a Sabbath school secretary should not be appointed. It was resolved to make application to the General Assembly for leave to receive Mr. Magee as a minister. In future Presbytery will meet for business at 9 a.m., instead of Monday at seven p.m. The next meeting will be held in Meaford on Tuesday, the 24th June, at nine a.m., and Messrs. Ross, McInnes and Jas. Gardner were appointed a committee to arrange for a public meeting on Tuesday evening. The meeting was closed with the benediction. JOHN SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—This Presbytery met in Cooke's Church, Kingston, on March 18, the Rev. William T. Wilkins, B.A., Moderator. There was a large attendance of members. The Rev. Thomas S. Chambers, being present, submitted a Presbyterial certificate from the Presbytery of Los Angeles, California, and was received, his name being placed on the roll of this Presbytery as a minister without charge. A circular was read from the Presbytery of St. John, N. B., stating that said Presbytery would ask leave of the General Assembly to receive as a minister of this Church the Rev. Thomas F. Fullerton, of Wagga Wagga Presbytery, New South Wales. Reports of the dispensation of ordinances at mission stations were given in and received. A letter from the Rev. D. Kelso, of Wallacetown, Ont., was read, claiming arrears of stipend due him by the congregation of Roslin and Thurlow. A committee consisting of Messrs. Maclean and Gray, ministers, and Messrs. Dr. Boulter and Hugh Walker, elders, was appointed to visit the said congregation at an early day, and endeavour to bring this matter of arrears to a satisfactory conclusion. It was unanimously agreed to nominate the Rev. Dr. Laing, of Dundas, as Moderator of the next General Assembly. Mr. R. J. Craig, minister, and Mr. S. Russell, elder, were appointed members of the Synod's Committee on Bills and Overtures. The remits sent down by the General Assembly to Presbyteries were considered and delivered upon as follows: 1. On the Constitution of the General Assembly, that the representation be one sixth instead of one-fourth of the ministers, and a like number of ruling elders; 2. That the Presbytery does not deem it expedient to appoint a general secretary of Sabbath schools; and 3. That connection with either of the Aged and Infirm Ministers' Funds be left optional. Mr. Gracey was empowered to moderate in a call to a minister at Lansdowne, Fairfax and Sand Bay when the people were ready, and similar power was given to Mr. Steele in the congregation of St. Columba and St. Paul. The question of dividing the Presbytery was taken up, and after due consideration it was agreed to memorialize the General Assembly to pass an act forming the Presbytery of Kingston into two Presbyteries—one to be called the Presbytery of Kingston and the other the Presbytery of Belleville—the dividing line between them to be the line between the counties of Lennox and Hastings, the county of Prince Edward to be included in the Presbytery of Belleville. The Rev. E. W. Florence, a member of the American Presbyterian Church, being present, applied to be received as a minister of this Church. His application and papers were read, and a committee appointed to confer with him and report. At a subsequent stage the Committee brought in a report recommending that his application be received and sent up with relative papers to the General Assembly. The following are the commissioners to the General Assembly: Rev. Messrs. R. J. Craig, I. Mackie, J. Cumberland and W. S. Smith by rotation, and the Rev. Principal Grant, D.D., and Rev. Messrs. H. Gracey, M. McGillivray and J. Gallaher, ministers, by election. The elders are: Messrs. Professor Fowler, G. Gillies, Dr. Boulter, R. Thompson, D. Nicol, J. Duff, A. F. Wood and W. P. Hudson. Reports on the State of Religion, Sabbath Schools, Sabbath Observance and Temperance were given in by the respective Conveners on these subjects, and received. The Convener of the Home Mission Committee submitted and read an interesting and full report of work done within the large mission bounds of this Presbytery, for the past six months, which was received and adopted as a whole. Mr. Houston, Convener of the Examining Committee, handed in a list of students of Queen's College, asking for employment in the mission field. The list was received and ordered to be transmitted to Dr. Warden. The report of the Woman's Foreign Missionary Society was received from Miss Fowler, secretary, and read by the Clerk, showing that \$1,048 had been raised during the year; that \$20 were contributed as usual towards a bed in the hospital at Indore; that two large boxes of gifts and prizes had been collected for the mission schools in Central India; that a large bale and parcel had been sent to Miss McLaren at Birtle, Manitoba; and that five mission bands have been organized during the year. The report was received and disposed of as follows: On motion by Mr. Gracey, seconded by Mr. Maclean, it was agreed that the report of the Woman's Foreign Missionary Society be received, and the Presbytery expresses its gratification at hearing such a favourable report, and wishes the members of this Society God-speed. The Presbytery hears with pleasure of the formation of five new mission bands. The Rev. Thomas S. Chambers was appointed as ordained missionary to St. Andrew's Church, Wolfe Island, for a period of two years. The next meeting was appointed to be held in John Street Church, Belleville, on the first Tuesday of July next, at half past seven o'clock in the evening.—A. YOUNG, *Pres. Clerk*.

OBITUARY.

DR. DONALD J. GRANT.

Dr. Donald J. Grant an efficient and devoted elder of Knox Church, Gravenhurst, and lately of Woodbridge, where for ten years he occupied a similar position in the Church, departed this life at his late residence Gravenhurst on Sabbath March 2nd, 1890, in the 54th year of his age.

Dr. Grant was a native of the county of Glengarry but for the last five years lived in Gravenhurst, where his medical skill was much appreciated and sought after. He was a man of genuine and unaffected piety whose walk and conversation was an influence for good to all who knew him. He leaves a wife, two sons and a daughter. The immediate cause of death was inflammation of the lungs contracted by severe exposure in driving. His end was peace. The remains were removed for interment to the family plot in Williams-town, Glengarry, where for several generations his forefathers have rested "asleep in Jesus."

MRS. THOMAS M'CRACKEN.

Mrs. Thomas McCracken, a lady widely known and highly esteemed, passed away last week in the fifty-first year of her age. She was a native of Girvan, Scotland, and came to Canada in 1851, having lived for a time in Hamilton and in London. She took an intelligent and active interest in church work for many years up to the time of her death. On taking up her residence in Toronto her family connected themselves with Knox Church, in which Mr. McCracken was an honoured office bearer. When Moor Street congregation was formed the family were intimately identified with the new organization, and Mrs. McCracken did all she could to advance its prosperity. She was busily engaged in active Christian work and was a devoted friend of missions, having been connected with the societies of the respective congregations with which she was associated, and was active in general philanthropic work. She was buried in Mount Pleasant Cemetery, her pastor, Rev. W. G. Wallace, and Professor McLaren conducting the funeral services. She leaves a husband, two sons and a daughter to mourn their loss.

British and Foreign.

THE Rev. N. D. MacLachlan of Dalkeith has been unanimously called to the West Church, Rothesay.

GOOD authorities assert that, in spite of all declarations to the contrary, the Queen has boycotted Dr. Liddon.

THE remains of Margaret Duff, sister of Dr. Duff the Indian missionary, were interred in the churchyard of Mount, Perthshire, recently.

MR. STEVENSON is to move an overture to Perth Presbytery asking the General Assembly to prepare a book of service for public worship.

THE Pope has sent a locket made of a cameo, the head of the Virgin Mary, to a bazaar to be held in Edinburgh in aid of the Catholic day schools.

THE Rev. D. S. Rae, for over forty-three years minister of the parishes of Lethendy and Kinloch, Perthshire, died after a protracted illness at his manse lately.

PRINCIPAL RAINY, in his address to the students of New College, Edinburgh, at the close of the Session, paid a fine tribute to the late Dr. Edwin Hatch, of Oxford.

DR. PIERSON is expected to be in Edinburgh at the time of the Synod and Assembly meetings and he has been invited to address each of the courts on missions.

THE Rev. Andrew Russell, M.A., minister of Leslie, Fife, has a work in the press entitled "Glimpses of Eastern Cities—past and present." It will be issued presently.

MR. STALKER'S "Imago Christi" and Luthardt's "Fundamental Truths of Christianity" are presented to each student in the U. P. divinity hall by an anonymous friend.

DR. KILLEN, President of the Irish Assembly's College, Belfast, has in the press a volume on Church government to be entitled "The Framework of the Church."

DR. STEWART, of Dennistoun Free Church, Glasgow, announces that \$130,000 has been raised for the jubilee debt-extinction fund, and that only \$10,000 more is required.

THE Rev. John Smith of Broughton Street U. P. Church, Edinburgh, with the consent of his Session, has accepted an invitation to take part this summer in the Northfield convention.

MISS MAVOR, a daughter of the late Rev. Mr. Mavor of Pollok shields, is on her way home from India on furlough; for about five years she has been a missionary teacher at Nagpoor.

ARCHBISHOP SMITH, of Edinburgh, officiated at Crieff convent on two sisters taking the habit of the novice. Such a service has not been held before in Scotland since the Reformation.

MR. WALTON of Berwick will be nominated for the chair, vacant by Prof. Elmslie's death, by Dr. Macleod of Birkenhead, and Mr. Skinner of Kelso by Mr. Hugh H. Matheson of London.

THE Duke of Argyll is expected to preside at the annual conference of the Church of Scotland guilds to be held at Hamilton in October. Professor Charteris is to preach the opening sermon.

THE dean and chapter of St. Paul's decline to allow a memorial of Wilkie Collins to be erected in the cathedral, and the \$1,500 subscribed will be presented to the people's palace at Mile-end for a library.

THE *Christian Leader* says: The title of Dr. Talmage's forthcoming book, "From Manger To Throne," throws more light on the character of its author than the work is likely to throw on its subject.

DR. ANDREW BONAR'S congregation, Glasgow, has a membership of 964 and last year realized \$10,045. The venerable pastor still continues able to discharge the ministerial duties of his large church without assistance.

THE Rev. James Milroy, M.A., of Dregghorn, who had been living in retirement with relatives in Dumfriesshire since 1885 when he was attacked with paralysis in the pulpit, is dead. He was a distinguished Hebrew scholar.

CAVOUR, at eighteen, wrote to one of his uncles: It is not wise to attempt too many things or apply the faculties to too many subjects. The rays of the sun united in one point can burn even wood, while distended here and there they make no effect.

DR. MARSHALL LANG and Rev. James Wells, M.A., were the preachers at the annual church parade of the boys' brigade in Glasgow. On the following day 3,500 officers and boys were expected to be present at the drill inspection by Sir Wm. J. M. Cunningham.

LORD POLWARTH presided at the fifth annual meeting in connection with the fifth annual conference of the Scottish branches of the railway mission, held in Edinburgh recently. Reports from twenty-six branches all spoke of progress. On Sunday a series of evangelistic meetings were held.

GLASGOW Presbytery, which has already sanctioned a course of lectures for the training of women as nurses, now takes the further step of arranging for a practical training in the Royal Infirmary of Christian ladies who are willing to serve the Church in parochial visitation of the sick and infirm.

PROF. CHARTERIS has been appointed Convener of committee to arrange the programme of the next meeting of the Pan-Presbyterian Alliance which will be held in Toronto in 1892. Prof. Blaikie and Dr. Marshall Lang will represent the Alliance at the jubilee celebration of the Irish Presbyterian Church in July.

PROVOST MONCUE, presiding at a conference in Dundee which agreed to petition the school board to introduce temperance teaching of the young, said it was unfortunately getting too common in these days not only to see young men and women entering a public house in company, but doing so without a blush of shame.

THE Rev. James Rennie of St. Vincent Street U. P. Church, Glasgow, was presented with an illuminated address and a purse of \$1,750 at the celebration of his semi jubilee, Mrs. Rennie receiving a silver sash. Rev. A. Hunter of Dalkeith presented an address from Mr. Rennie's former congregation of King's park.

DR. RENTOUL, the newly elected member for East Down, is described by the *Manchester Guardian* as "the master of a peculiar kind of florid oratory which will fairly astonish the House of Commons if ever it is let loose there." Though a member of the London County Council the doctor has never addressed it.

DR. DONALD FRASER, Moderator of the English Presbyterian Synod, in a congratulatory letter to Rev. Dr. Rentoul, now M.P., commits himself to the statement that Home Rule is at present "a mere phrase bandied about for party purposes, no one pretending to know how it could be practically worked without breaking up the United Kingdom."

NEWINGTON U. P. congregation invited eight ministers to preach as candidates for the vacancy, but, with one exception, they declined to engage in the "preaching match." The congregational committee were instructed to look for others who will be more obliging. Rev. D. Sillars of London declined to allow himself to be nominated at the recent meeting of the congregation.

THE lately published census returns of Switzerland show that the Protestants are gaining on the Roman Catholics. A similar phenomenon has been observed in the various sections of Germany. The remarkable development of industrial and business interests in the latter country in the last two decades is chiefly the work of the Protestant centres of population.

What hath the Lord wrought in our midst! Here is this land, and what does it need? It needs a body of men consecrated to their Master, who will go out and preach the gospel to all. It needs men who shall be preparing to teach others, and raise up a native ministry among this people. They must be men of talent, men of education, men who know the Bible, but, above all, men of God, filled with the Spirit. It needs men who shall acquire the language, and shall then translate the Scriptures from the original into Korean. They must be men of learning, and well acquainted with the Bible in the original; men of ability, well able to acquire a language, as yet scarcely reduced to system; but, above all close followers of the Master, so that they may know His will.

The Romanists are hard at work here; their followers now number thousands; their work-

ers are scattered all over the country, and it is for Protestantism to say whether she will give this land to Rome, and her perverted Christianity, or whether she will take it for Christ. Now is the time for Korea. Workers are needed now. They will first have to acquire the language, but if there were a score more missionaries in this land to-day with a complete knowledge of the language, every one of them would have his hands more than full.

The talk about inability to do active work is false. Active work is carried on, and has been steadily increasing for over three years. Whether we can work or not, we do not discuss, all we do say is we do work, and the Lord in His mercy blesses our labours.

Let the Church pray for us during this year, and let many hear the Master's call, and go where he beckons. "Come over and help us."

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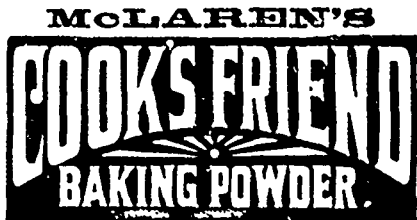
Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

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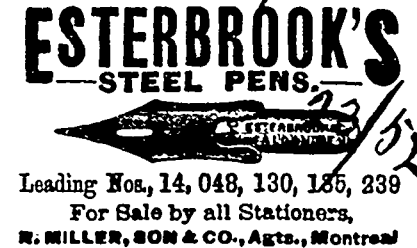


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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.
On April 15, at Old St. Andrew's, by the Rev. Principal Grant, assisted by Rev. D. Milligan, James Fraser Macdonald to Mary Evaline Milligan.

At the residence of the bride's mother, Owen Sound, on April 17, by the Rev. John Somerville, M.A., the Rev. Thomas Natrass, B.A., of Amherstburg, to Miss Margaret E. Corbet, of Owen Sound.

On Wednesday, April 16, at the residence of the bride's father, No. 14 John Street, by the Rev. G. Tolmie, assisted by the Rev. Dr. Parsons, H. G. Wright, of Hamilton, to Kate, youngest daughter of George Craig, Esq.

At the residence of the bride's father, Thamesville, on Wednesday, April 9, by the Rev. J. Beckett, assisted by Rev. J. R. Batisby, Ph D., Francis Wemyss, eldest son of the late Charles G. Charteris, of Chatham, to Miss Janet Ferguson, second daughter of Daniel McFarlane, Esq.

At the Central Presbyterian Church, Hamilton, on Wednesday, April 16, by the Rev. Samuel Lyle, B.D., George McLaren Brown, of Vancouver, B.C., son of Adam Brown, Esq. M.P., to Eleanor Graham, eldest daughter of John Crerar, Esq., U.C., and granddaughter of the late Hon. Adam Hope, Senator of the Dominion.

DIED.
At 86 St. George street, Toronto, on the morning of the 15th April, Helen Crawford, wife of Thomas McCracken, aged 52.

MEETINGS OF PRESBYTERY.

- BARRIE**—At Barrie, Tuesday, 27th May, at 11 a.m.
- BRUCEL**—In Knox Church, Tara, on the 2nd Tuesday in July, at 7 p.m.
- CHATHAM**—In St. Andrew's Church, Chatham, on the 2nd Tuesday in July, at 10 a.m.
- GUELPH**—In Knox Church, Guelph, Tuesday, 20th May, at 10.30 a.m.
- HURON**—In Blyth, 13th May, at 10.30 a.m.
- KINGSTON**—In John Street Church, Belleville, Tuesday, July 1, at 7.30 p.m.
- LINDSAY**—At Beaverton, Tuesday, 27th May, at 10 a.m.
- MAITLAND**—At Wingham, on Tuesday, 13th May, at 11.15 a.m.
- MINNEDOSA**—At Binscarth, Wednesday, 10th April, at 10 a.m.
- MONTREAL**—In Convocation Hall, Presbyterian College, Tuesday, June 24, at 10 a.m.
- ORANGEVILLE**—At Orangeville, Tuesday, 6th May, at 10.30 a.m.
- PARIS**—In St. Paul's Church, Ingersoll, on the last Tuesday in May, at 12 m.
- QUERBEC**—In Sherbrooke, on the 13th May, at 8 p.m.
- REGINA**—At Moosomin, on the 2nd Tuesday in July.
- SARNIA**—In St. Andrew's Church, Sarnia, on the 1st Tuesday in July, at 7 p.m.
- SAUGEN**—In Knox Church, Harriston, on the 8th July, at 10 a.m.
- STRATFORD**—In Knox Church, Mitchell, on the 12th May, at 7.30 p.m.
- TORONTO**—In St. Andrew's Church west, on 1st Tuesday in May, at 10 a.m.
- WINNIPEG**—In Knox Church, Winnipeg, on Tuesday, 13th May, at 7.30 p.m.

SYNOD OF TORONTO AND KINGSTON.

THE Synod of Toronto and Kingston will meet in the PRESBYTERIAN CHURCH, ORILLIA, on Tuesday, the 13th May, 1890, at 7.30 p.m. The Committee on Bills and Overtures will meet on the same day at three o'clock p.m., and in the same place. The Synodical Religious Conference will meet in the Orillia Presbyterian Church on Monday, the 12th May, at half-past seven o'clock p.m. All papers for the Synod, and Rolls of Presbyteries, should be in the hands of the Clerk not later than the 5th May, 1890. Railway Certificates for reduced fare are now supplied by the ticket agents at the different railway stations, instead of being sent as formerly by the Synod Clerk.
JOHN GRAY, Synod Clerk.
Orillia, 17th April, 1890

TOKE



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Miscellaneous.

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Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.
I have used Ayer's Sarsaparilla, in my family, for several years, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded. — W. F. Flower, M. D., D. D. S., Greenville, Tenn.
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Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.
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a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. — E. C. Richmond, East Saugus, Mass.
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