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CARRARA.

A still unslaking, busy sea-brown hands
Are lifting blocks of marble one by one;
Quarried where fair Carrara's golden sands
And purple hills lie sleeping in the sun.

The workman earned his share of daily bread;
The merchant counted up his gains in gold;
"What unwrought statues there," the artist
Said,
"What lines of beauty, rare and manifold!"

"What grace and glory from these blocks
Shall spring!
What light shall clothe them in a little while!
This shapless block in beauty blossoming,
Shall breathe high thoughts or wear an
angel's smile."

O lives that in a martyr's army stand,
May God's sweet message come to you and
me.
We are the marble, His the sculptor hand,
That fashions us for all eternity.

We only feel the pain His chastenings give;
The sharp incisions only can we see.
And He alone, by whom we move and live,
He sees the hidden glory that shall be.

Oh God of love, give us calm, pitying eyes
And sweetest patience. Let us also see
The glory and the grace that underlies
Each shapeless mass that waits a touch from
Thee.

Selected.

FOR THE PRESBYTERIAN REVIEW.

THE IMPENDING OPIUM CRISIS.

BY V. E. ROBINSON, PEKING, CHINA.

In the inspired account of the great religious reformation which took place under Hezekiah, it is recorded that the thing was done suddenly. And thus, no doubt, it is with reforms generally. The way leading up to them may be a long and tedious and checkered one, but when finally the goal is neared it breaks upon the vision unexpectedly, except to those who may be favoured with a kind of supernatural foresight akin to that of the ancient seers.

Without laying claim to such prophetic foresight, I yet dare believe that such a crisis as will suddenly sweep away the accursed opium vice from China and other lands, is near at hand. If it be said that the curse is still spreading, as it has been gradually but steadily for the past 177 years, since the traffic fell into the hands of the English—Great Britain and America then being one—until now the quantity brought annually from India to China has reached the enormous amount of eleven and a half millions of pounds, enslaving as is estimated half the adult male population, with many women and children. The reply is, yes, the picture is a dark one, could not well be darker, and yet the darkest hour is just before day. Of the eagerly longed for dawn that will soon break, a few streaks are already visible in the eastern sky, and for the encouragement of the faith and hopes, the prayers and labours of God's people in the far away home lands, may be worthy of a brief portrayal.

The first hopeful indication to be noted is, that the tide of opium which has so long flowed from India to China like a pestilential sirocco or devastating avalanche, has reached its flood, and is at last beginning to ebb. European merchants who have been engaged in the traffic here, have so far withdrawn as to clear themselves of financial responsibility, though still in complicity with it as agents and carriers. Without inquiring into their motives for so doing, we pass to the fact that other dealers are being checked by a glut in the market, so that bidders for the numerous chests stored away at Calcutta are not forthcoming, even from among the Jews and Parsees, who have largely monopolized the traffic.

Unfortunately, this falling off in the demand for Indian opium is no evidence of a decline in the consumption of the drug, but rather of the impoverishment of the people through the great spread of the vice, with its attendant evils of profligacy, indolence, famine, etc., driving the lower classes to the use of the inferior and cheaper article of native growth—which the Government find themselves powerless to put down while the foreign import is allowed—and of mixtures more deleterious even than the pure opium. For, it is well known that nothing short of absolute physical restraint will keep its victims away from it when once the taste is acquired; property, wife, children, everything being sacrificed for a few cash to satisfy the awful craving. One case, told me by the agent of the British and Foreign Bible Society in South China, was of a smoker from a distant Province, who had emaciated, as they all become after a time, pleading with him with tears for a remedy to cure the appetite, and sadly disappointed when

told there was none but to drop the use altogether. Another heart-rending case related by a missionary, was that of a man who had become so enslaved to the habit, that his brothers put out his eyesight to save the ancestral estate from being squandered by him for the drug. But how much more awful must be the bondage when the habit is contracted in infancy, as in thousands of instances in China and India, where it is imbibed in the mother's milk, not to speak of those born with the craving. It requires close watching to prevent nurses from administering it to European infants to quiet them, as is done to native children.

Well would it be if this pestilence, like that of the "black death," which swept over this continent five centuries ago, carrying off its millions, would expend itself at last and vanish; but alas! that cannot be till the supply of victims on which it feeds is exhausted. Hence the necessity of not only checking this very fascinating and seductive vice, but of extirpating it altogether; and the decline in the amount of the drug imported, is the beginning of the end of this very desirable consummation.

This first indication, however, is hopeful, rather an account of its relation to the second—the decline in the opium revenue to the Indian Government. It is this bugbear of the almighty rupee that has over-ridden rough-shod every consideration of justice, patriotism, morality and religion. What is it to these godless financiers if it is the price of the blood and tears of Chinese emperors, statesmen, fathers, mothers and children, so the money comes! Now seeing the coveted revenue from opium slipping out of their fingers any way, they are compelled to face the question of making it up by some other means. But think you these merciless drivers of the chariot of State will have any more consideration for the people of India than for those of China, and will not, like another Juggernaut, crush the life out of every one that falls in the way of their bloody car? As might be expected, we find them doing everything in their power to extend the sale and use of opium in India and Burma, resorting to some of the most execrable methods of creating the appetite for it; until now there are ten thousand opium shops in those countries, and some of the most horrible dens, where hundreds of men, women and children, in a promiscuous state, are to be seen, at almost any hour of the day or night, completely under the power of the poison, the Indian constitution being even less able to withstand its deadly influence than that of the Chinese.

So this second indication is hopeful, rather on account of the way it affects the third, that is, the arousing of the Christian public of Great Britain and India to the awful ravages of this scourge, by bringing it nearer home. Missionaries and others in China have again and again appealed to the British people to exert themselves to suppress the opium traffic; but it has seemed like firing at very long range, the shot being well spent before reaching the mark. While a few have been informed and actively engaged in agitating the subject at home, the great majority of the people have hardly been touched. At last they are waking up to the enormity of the wrong done to China by its reflex action on India and Burma, Ceylon and Malaysia, to say nothing of the United Kingdom itself; which, though not suspected, was perfectly natural; for how can one take fire in his bosom and his clothes not be burned? For Christians to know their duty, is to act; so already influential deputations have been in India, and their report that the half had not been told, will fire the Christian Churches as they have not been since the anti-slavery agitation. It may require a mighty electric shock to move the great nation, but such a shock it is getting from the great God through His people; and no consideration of a few millions of revenue will stand in the way of it, or rather of His onward march. If then China should not succeed at once in suppressing such a persistent evil, England, at any rate, will have cleared her skirts of the foul traffic at last.

Another very encouraging sign that God is about to move His people to stamp out the opium iniquity, is the position of the Chinese Christians. To say that they are Christians, is to imply that they are unanimous in their opposition to it both by precept and example. But scattered as they are largely over the empire, and especially in all the great centres, they occupy a vantage ground that will give them an influence far beyond what their small numbers and obscure social position would indicate. There being no public opinion in China, and no newspaper press to form and give expression to one, the native Christian community will constitute a large factor in moulding one, and a medium of intercommunication and of communication with the outside world. Their uncompromising attitude toward the opium vice will not only

give the lie to the slur cast into the teeth of missionaries, that with the Gospel they have brought the opium, but when well understood, will be a very strong recommendation of their religion to their countrymen.

The Chinese Christians, too, though feeling themselves to be a feeble folk among so many, are awaking to the importance of the crisis, and, relying on their great Captain, will meet their responsibilities, and in His strength do their duty. Already in different places we find among them anti-opium societies organized, and in successful operation; and everywhere there is a willingness to do what they can to further the movement. Their influence will be felt in the agitation abroad; but especially will they be able to do much in strengthening the hands of the Chinese Government in putting down the production and use of the native growth.

Nor must I pass unnoticed the fact of the existence of a large and influential anti-opium society among the heathen Chinese. Just how wide spread it is I have not been able to learn, but it has a large membership in this and adjoining Provinces, and is certainly a sign of promise, even though not in the name of the true God who is to do the work making use of every agency that can be employed.

Finally, there is a belief among missionaries, which is largely shared by Chinese statesmen and some others, that God is coming to the rescue in this emergency, as in many a previous one. Heart-sick with hope deferred, they despair of doing much themselves; but they feel that man's extremity is God's opportunity, that He will help, and that right away. Nothing will so stimulate their faith as to have the sympathy of the people in the home lands, and to know that they are alive to the crisis, and are rallying to the help of Lord against the mighty.

So, let the word pass along the line from China, through India, Europe, Great Britain and America, and let there be a long pull, a strong pull, and a pull together, and the work is done. The Christian Churches, if awake and united, are able to do anything they wish to do. Our God can destroy this opium dragon as easily and effectually and as suddenly as He did that of slavery. Amen.

PEKING, CHINA, APR. 17, 1890.

Mission Work.

MISSION WORK IN THE HOLY LAND.

LETTER FROM REV. A. BEN-OLIEH, JAFFA.

ST. PAUL wrote from Ephesus of "a great door and effectual" which the Lord had opened to him; but there were "many adversaries" (1 Cor. xvi. 9). The same gracious Lord has also opened a "great door" to me in Jaffa; and the only "adversaries" I have met with are, first, lack of means for doing all the good that might be done, and should be done; and, second, the impotent "anathema," with which those who come to hear the message of salvation have been threatened. I say, impotent, for it has had little effect, if any at all, in deterring the people from coming to their missionary.

The Lord has given me a great advantage over my fellow-labourers, past and present, in the Holy Land, in that, I am a Sephardi—a Spanish Hebrew and they are Ashkenazim—Polish German, etc.—or Englishmen; and I possess what they do not—a knowledge of Judeo-Spanish from childhood—the vernacular of the Palestinian Jews,—and am more at home with the character, disposition, modes of thought, customs, history and religious idiosyncrasies of the Sephardim-Spanish Jews, and, therefore, in more thorough sympathy with them.

No wonder, then, if they are so friendly toward me, and treat me with unusual respect and courtesy, just as my brethren have done in the other fields in which I have laboured—Algeria, Tunis, Smyrna, etc. It is but natural it should be so.

JEWISH VISITORS.

It was subsequent to the impotent "anathema"—a week after—that the largest number of Jews that have visited me on any one Saturday, came on February 15th. I wrote of seventy. The exact number was seventy-two, while on the 8th it was thirty-one rather than twenty-five. Since then my Mem. book shows:—February 22nd, about fifty; discussion with ten in study; gave two German Bibles and three Hebrew Isaiah. 29, stormy and pelting showers. March 1, about twenty-five. I cannot always note down exact numbers. March 8, twenty-eight: 15, twenty-nine—two from Yemen: 22, twelve: 5—first day of Passover—five—one from Bagdad: 9, five: 12, ten: 19, seven. Of numbers under five I take no note, for they come, I may say, daily and at all hours, although these are the most hopeful cases, for they are generally those

whose minds and hearts have been touched or impressed by the truth; and it is far more satisfactory to converse quietly with one or two at a time, than with a mixed crowd of both sexes and all ages, for then one can come into close quarters with the heart and conscience.

I should like to emphasize again the significant fact, that these Jews, men and women, young and old, come of their own accord—their free will and choice—and not by any kind of invitation or inducement, unless the books and tracts I give them are attractive. True, we offer them the customary eastern hospitality—coffee, etc.—which many refuse on conscientious grounds, because, they say, it is prepared expressly for them and fire is touched and that is unlawful on Saturdays, according to Rabbinic precepts; and we treat the poorest and most rugged as kindly and affably as the wealthiest: that is all. But, then, we receive and treat all who come—Moslems, Greeks, Catholics—just in the same way, with the result that we have friends among all classes of the inhabitants of Jaffa.

I must not describe the discussions, controversies or addresses, for that would swell this report to inordinate dimensions; and it is intended to answer the purpose of an annual summary, as well as a sequel, or continuation of recent notices of the work.

There has been a diminution of numbers, due, (1) to my refusal to admit the young—lads and boys—unless accompanied by a parent or near relative; though they were generally orderly and well behaved; (2) to discouraging those who seemed mere idlers, possibly spies; (3) to the hard work they have in preparations for the Passover; the Passover itself, when they abstain from visiting Christians, etc., lest they should come in contact with leavened bread, etc.; and the exhaustion following the feast, both in person and purse, and the need to start afresh in hard work to replenish the latter; (4) to the fact that I have no more Hebrew Scriptures and books, or even tracts, to give away, and many have gone away disappointed. I have bought up all the Hebrew Old Testament Pentateuchs and Psalms from the two depots here—the Bible Society's and the London Jews Society's—and distributed them gratis. Nothing remains but large expensive Old Testament and some tiny Psalms; (5) The Lord is returning fast and the work of winning twenty minutes, or half an hour to and fro in the heat of a glaring sun; and this house is distant as much from the centre and north end of Jaffa; (6) Then, again, by this time a large proportion of the Sephardim—Spanish Jews—perhaps the half, it may be two-thirds; as also a considerable number of Jewesses and a good many Ashkenazim, have visited my house during the two years and five months I have been in Jaffa, and have heard more or less the message the Lord has given me to deliver, so that, from henceforth, only, or mostly, those may be expected to come again and again, whose hearts or consciences have been touched by the truth—those whom the Spirit of God has impressed with the need of a Saviour to redeem their souls from the contamination, guilt and consequences of sin.

Many faces and voices are become quite familiar to me from the frequency of their visits, and so I fully expect to call at least fortnightly, if not every Saturday; while several come whenever they can spare time from their duties and occupations, and two call almost daily, so regularly that, when more than a day elapses, they begin with long tales to account for not coming yesterday or the last two days. By-and-by as the heat increases it will be my turn to visit them in their homes on Saturdays and holidays, that is, if their visits decrease much more, which I doubt greatly—so eager are many to hear more of Jesus and His salvation.

ASSISTANT WANTED.

These crowds of visitors were growing to much for me single-handed. I could not do full justice to all my hearers, owing to the diversity of languages and their different capacities of understanding. My practice has been to gather in the study the most intelligent and earnest, but it gets crammed with ten or twelve. The others remained outside talking amongst themselves, except when I could get some one to read and translate a chapter or a tract. My wife and the girls help by doing their best with the Jewesses, but cannot do more; and there are almost always some Jewesses present.

ODD PROVIDES A HELPER.

The Lord has raised me an assistant from among my brethren.

HAYIM (LIFE).

Hayim, better known in the household as "Paul the aged," now kindly takes charge of the less instructed and the young in the centre room, while I am shut up in the study with others, and talks and reads to them. And who is this Hayim? Some may

be curious to know or ask. I reply, "not many wise, or mighty, or noble, but the foolish, weak and base, hath God chosen," that the glory may be His alone (1 Cor. i. 26-31). Hayim, whose surname is Hagadon, is a humble shoemaker. He can be seen on week days sitting in the main thoroughfare of Jaffa, with his tools around him, mending shoes. As I pass by and see him, I cannot but think of Paul "tent-making." Paul, however, "wrought" in company with Aquila, but Hayim sits solitary (Acts xviii. 2, 3). Thanks to the generosity of a lady friend of the English Mission Hospital, an offspring of Mildmay, he has now materials wherewith to earn his living by hard work, exposed to the rays of the sun and winds and dust. Hayim is a constant visitor, and on Saturdays he comes early and goes away late, and assists in receiving visitors and seeing them off, in handing coffee, etc. around, in keeping order, in reading and speaking of Messiah, and giving hints, mostly by signs, regarding new comers; and reminds me who has already received books and tracts, and who not, etc., and he does it all voluntarily for the Gospel's sake.

Hayim attends the Arabic services of the C. M. S.'s Mission on Lord's Day mornings. He liked the Liturgy,—"Was there not a Hebrew translation of it?" I lent him my copy, and for hours, day after day, he came to read it. "Could he not have a copy for himself?" I mentioned it to a lady curate, the kind one, whom my children love so, for she conducts a Bible class for them and a few others on Sabbath afternoons. She wrote to Rev. Hall, who happened to be in Jerusalem, to buy one. Mr. Hall got a free copy and sent it, and Hayim was delighted, and carried it in his bosom, reading it to others and when sometimes he had to wait till I was free to converse with him, he would pull it out and read several Collects.

Hayim has suffered much obloquy from his brethren, has been cursed and reviled by Rabbis, threatened with excommunication, and he and others are called "Apicoras"—an opprobrious epithet which the Jews give to Hebrew believers in Christ. Last week he was working at his trade, when word was brought him that his room was on fire! He hastened thither: it was too late, the bedding, books, all was in flames. Who caused it? Was it some malicious Jewish neighbour? he cannot tell. He laments the loss of some forty-eight Hebrew books of Rabbinic literature, and above all his Liturgy. He is glad his Hebrew New Testament and Old Paths were saved, he had lent them to a friend to read that very day. He has taken the loss of his all with patient resignation. I have helped him to replace the bedding. Could I do less? The Lord will make it up to me.

Hayim has been asking for baptism, I tell him he must wait till by prayer and teaching his wife is converted also. She is the daughter of a Rabbi residing in Jerusalem. Impatient of delay, he spoke to the native missionary that conducts the Arabic services, the Rev. Murad, of his desire for baptism; and the latter had the wisdom and good sense to refer him back to me, and to say that he could not comply without a certificate from me. This is just what I should have expected from the sound judgment of my friend Mr. Murad.

ENGLISH PRESBYTERIAN CHURCH.

FOREIGN MISSION REPORT.

At the late meeting of the Synod of the Presbyterian Church of England, Rev. Dr. Edmond presented the Jewish Mission Report, which spoke of encouraging work which was being carried on in East London under the superintendence of Rev. Theodore Meyer, who also addressed the Synod. The Medical Mission was winning the confidence of the population at Rabat, and the Women's Missionary Association were sending out two lady helpers. In the evening the Synod resolved itself into the annual missionary meeting. The Moderator presided, and there was a crowded and enthusiastic attendance. Dr. Thain Davidson opened the proceedings with prayer. Rev. W. S. Swanson, the veteran China missionary, presented the Annual Report in the absence, owing to indisposition, of the convener, Mr. Hugh M. Matheson. There are now in China, in connection with the Church, twenty European ordained missionaries, ten medical missionaries, sixteen lady missionaries, eight native pastors, 108 native evangelists, forty-one theological students, forty-three organized congregations, eighty-seven preaching stations, and 3,573 communicants. Mr. Swanson remarked that in addition to the lady missionaries there are the wives of the missionaries, who are better missionaries than the missionaries themselves, and cost the Church nothing. The prospects before the Mission were never more hopeful than to-day. The English Presbyterian was the most visible

Christian Church in Southern China. They had a hold upon the very heart of that empire. They were successfully raising in China a self-supporting and self-propagating Native Church. Mr. Thomas Bell, in seconding the adoption of the report, stated that each missionary cost the Church no more than £550 a year, which included outfit, travelling and every other expense, less than the average cost of men labouring at home. Their income had been £500 for each missionary, but the deficiency would be wiped out by a legacy. They had received, in addition, £5,000 from the executors of the late Mr. Sturge, of which some £750 would be thrown into the Fund annually. They would then be £25 short for every missionary, and he asked if there were not thirty congregations who would each undertake to give £25. North Bridge Street church, Sunderland, offered to do so, and other examples are likely to be followed by other congregations. Subsequent speakers included Revs. W. Logan, of Lannark; John Watson, Amoy; W. Duffus, Swatow; and W. Riddell, missionary to the Highlanders of China. The Annual Meeting of the Women's Missionary Association was also held. This Association, by means of branches in the congregations, raises the necessary funds for the maintenance of the lady missionaries in China.

FORMOSA.

LETTER FROM MRS. JAMIESON.

REV. DR. WARDROPE, convener of the Foreign Mission Committee (W.D.), has kindly sent us the following letter for publication in THE PRESBYTERIAN REVIEW:

DEAR DR. WARDROPE,—Burns church is finished. I have just seen the tablet, in size about three and a half feet by two feet, which is to be placed inside the building—not outside—because Chinese characters already fill the space over the door.

The tablet is made of beautiful Formosan cypress wood, naturally grained, and has been so carefully varnished with native varnish that it shines like glass.

It bears in large English capitals—the letters gilt—this inscription:

IN MEMORY OF

REV. WILLIAM C. BURNS,

MRS. CAPT. MACKAY WINDSOR,

CANADA.

1889.

The letters are not printed as a foreigner would suppose. They were drawn with great exactness and neatly coloured by Pastor Giam's younger brother, who is a student in Oxford College. Though inexpensive the tablet would look well in any church in Canada.

I have not seen the new church, but have seen two sketches of it. Dr. Mackay is preparing to send one for Mrs. Mackay and one for the Foreign Mission Committee. I did once see the people worshipping near where the chapel now stands, and shall not soon forget their hearty singing and the serious earnestness of the preacher then in charge. Tan Hé says the sketches represent the building with trees, etc., exactly as it appears on the ground.

The steamer is to leave very soon; Mr. Jamieson is writing you a few lines and every one else is busy. Dr. Mackay says we should honour those worthy, and he wants William C. Burns' name and fame to be known to earth's utmost bound, I therefore write. I never saw that devoted evangelist, but in childhood in Canada heard of him and of Dr. Duff, from ministers and others who saw them both.

Fa. fully, etc.,

ANNIE C. S. JAMIESON.

TAMSUI, March 5, 1890.

MISSION NOTES.

DR. HUNTER CORBETT says that more than 1,000 names are enrolled in the Presbyterian Missions of the famine district as sincere inquirers as to Christianity. Six licentiates are to be ordained. No previous year has witnessed the establishment of so many Christian schools, and the heathen parents are pleading to have their children taught in the Mission schools.

The trustees of Robert College, Constantinople, have issued a circular letter to all who would maintain American influence in the East, stating that if the college is to maintain its position and continue its work, and meet the demands of the educational development it started twenty-seven years ago, it must at once take a decided step forward and remedy deficiencies greatly hampering its progress. They appeal for aid to erect a building for chapel, hall, gymnasium and scientific work; to erect a president's house; to make such improvements in existing buildings as are essential to health and propriety; to increase the Endowment Fund to support two new professors, and to meet increased expenses.

The Family.

THE STRANGER ON THE MILL.

Between broad fields of wheat and corn
Is the lowly home where I was born...

STANLEY'S STRUGGLES.

The current issue of Scribner's Magazine
contains an long article by Henry M. Stanley...

to listen every moment to the awful
sound of that irreconcilable fury of
wraithful waters, and the monotonous...

HOME, OR HOMELESS

But if I do that I can't go to the
seashore, and I do like the seashore...

half-laughing, half discontentedly. "I'm
tired enough of staying here. If I
saw any way of getting away from a...

comes upon us, with reference to the
invitations which we have to pass
judgment upon a certain person or...

smiles and sunshine in public, may
carry something as hard as the nether
millstone in the place where his heart...

The Children's Corner.

A LOST DAY.
Who's seen my day?
'Tis gone away...

MOTHER KNOWS BEST.

"Oh dear! how fussy mother is!"
exclaimed Luella Raymond. "Why
couldn't she go away leaving me happy...

RAILWAYS IN CHINA.

It appears that the Chinese Govern-
ment is at last disposed to enter upon
the construction of railways on a large...

TRIALS OF HONESTY.

It is not always easy to be strictly
honest. This is true of many people,
who find no difficulty in being honour-...

OUR MISTAKES ABOUT EACH OTHER.

Nor one man in ten thousand sees
those with whom he associates as they
really are. If the prayer of Burns were...

Our Story.

FISHIN' JIMMY.

He had never heard of entomology. Guénés, Hubner and Fabricius were unknown names; but he could have told these worthies many new things. Did they know just at what hour the trout ceased leaping at dark fly or moth, and could see only in the dim light the ghostly white miller? Did they know the comparative merits, as a tempting bait, of grasshopper, cricket, spider or wasp; and could they, with bits of wood, tinsel and feather, copy the real dipterous, hymenopterous, or orthopterous insect? And the birds he knew them as do few ornithologists, by sight, by sound, by little ways and tricks of their own, known only to themselves and him. The white-throat sparrow with its sweet, far-reaching chant, the hermit-thrush with its chime of bells in the calm summer twilight; the vesper-sparrow that ran before him as he crossed the meadow, or sang for hours, as he fished the stream, its unvarying, but scarcely monotonous little strain; the cedar-bird, with its smooth brown coat of Quaker simplicity, and speech as brief and simple as Quaker yea or nay, the winter-wren sending out his strange, lovely, liquid warble from the high, rocky side of Cannon Mountain, the bluebird of that early spring, so welcome to the winter-weary dwellers in that land of ice and snow, as he

from the bluer deeps Let's fall a quick, prophetic strain. of summer, of streams freed and flowing again, of waking, darting, eager fish—all these were friends, familiar, tried and true to Fishin' Jimmy. The cluck and coo of the cuckoo, the bubbling song of bobolink in buff and black, the watery trill of the stream-loving swamp-sparrow, the whispered whistle of the stealthy, darkness hunting whippoorwill, the gurgle and gargle of the cow-bunting—he knew each and all, better than did Audubon, Nuttall or Wilson. But he never dreamed that even the tiniest of his little favourites bore, in the scientific world, far away from that quiet mountain nest, such names as Troglodytes hycaloides or Melospiza palustris. He could tell you, too, of strange, shy creatures rarely seen except by the early-rising, late-fishing angler, in quiet, lonesome places—the otter, muskrat and mink of ponds and lakes—rival fishers, who bore off prey sometimes from under his very eyes—field mice in meadow and pasture, blind, burrowing moles, prickly hedge-hogs, brown hares and social curious squirrels.

Sometimes he saw deer, in the early morning or in the dusk of the evening, as they came to drink at the lake shore and looked at him with big, soft eyes not unlike his own. Sometimes a shaggy bear trotted across his path and hid himself in the forest, or a sharp-carred fox ran barking through the bushes. He loved to tell of these things to us who cared to listen, and I still seem to hear his voice saying in hushed tones, after a story of woodland sight or sound: "Nobody don't see 'em but fishermen. Nobody don't hear 'em but fishermen."

But it was of another kind of knowledge he often spoke, and of which I shall try to tell you, in his own words as nearly as possible.

First let me say that if there should seem to be the faintest tinge of irreverence in aught I write, I tell my story badly. There was no irreverence in Fishin' Jimmy. He possessed a deep and profound veneration for all things spiritual and heavenly, but it was the veneration of a little child, mingled as is that child's with perfect confidence and utter frankness. And he used the dialect of the country in which he lived. "As I was tellin' ye," he said, "I allers loved fishin' an' knowed 'twas the best thing in the hull airth. I knowed it larnt ye more about creeters an' yarbs an' stuns an' water than books could tell ye. I knowed it made folks patienter an' commoser an' weather-wiser an' cuter gen'ally; gin 'em more fac'ity than all the school larnin' in creation. I knowed it was more fillin' than vittles, more rousin' than whiskey, more soothing than ledlum. I knowed it cooled ye off when ye was het, an' het ye when ye was cold. I knowed all that, of course—any fool knows it. But—will ye b'live it?—I was more'n twenty-one year old, a man growed, 'fore I foun' out why 'twas that away. Father and mother was Christian folks, good out-an'-out Calv'nist baptists from over East'n way. They fetched me up right, made me go to meetin' an' read a chapter every Sunday, an' say a hymn Sa'day night at'er washin'; an' I useter say my prayers mo' nights. I wa'n't a bad boy as boys go. But nobody thought o' tellin' me the one thing, just the one single thing, that'd ha' made all the diff'rence. I knowed about God, an' how He made me an' made the airth, an' everythin', an' once I got thinkin' about that, an' I asked my father if God made the fishes. He said 'course He did, the sea an' all that in 'em is; but somehow that didn't seem to mean nothin' much to me, an' I lost my intrist agin. An' I read the Scrip'ture account o' Jonah an' the big fish, and all that in Job about pullin' out levin' thing with a hook an' stickin' fish spears in his head, an' some parts in them queer books nigh the end o' the old Test'ment about fish-ponds an' fish-gates an' fish-pools, and how the fishes

shall I ment—everything I could pick out about fishin' an' sech; but it didn't come home to me; 'twas n't my kind o' fishin' an' I didn't seem ter sense it. "But one day—it's more'n forty year ago now, but I rec'lect it same's 'twas yest'day, and I shall rec'lect it forty thousand year from now, if I'm 'round, an' I guess I shall be—I heard—uh—in' diff'rent. I was down in the village one Sunday; it wa'n't very good fishin'—the streams was too full, an' I thought I'd jest look into the meetin' house 'z I went by. 'Twas the ole untion meetin'-house, ye know, an' they hadn't got no reg'lar s'pply, an' ye never knowed what kind ye'd hear, so 'twas kind o' excitin'.

'Twas late, 'most 'leven o'clock, an' the sarm'n had begun. There was a strange man a preachin', some one from over to the hotel. I never heard his name, I never seed him from that day to this, but I knowed his face. Queer enough I'd seed him a fishin'. I never knowed he was a min'ster; he didn't look like one. He went about like a real fisherman, with ole clo'es an' an ole hat with hooks stuck in it an' big rubber boots, an' he fished, reelly fished, I mean—ketch'd 'em. I guess 'twas that made me liss'n a leetle sharper 'n us'al, for I never seed a fishin' min'ster afore. Elder Jack's'n, he said 'twas a sin'f' waste o' time, an' ole Parson L'omis, he'd an idee it was cruel an' omarcif'ul; so I thought I'd jest see what this man'd preach about, an' I scuttled down to liss'n to the sarm'n.

"But there wa'n't no sarm'n; not what I'd been raised to think was the on'y true kind. There wa'n't no heads, no fastlys nor see'ndlys, nor fish'y bruthers, but the first thing I knowed I was hearin' a story, an' 'twas a fishin' story. 'Twas about Some One—I hadn't the least idee then who 'twas, an' how much it all meant—Some One that was drefle fond o' fishin' an' fishermen, Some One that sot everythin' by the water, and useter go along by the lakes an' ponds an' all on 'em, and talk with the men that was fishin'. An' how the fishermen all liked Him, an' asked His 'dvice, an' done jest 's He telled 'em about the likeliest places to fish; an' how they allers ketch'd more for mindin' Him; an' how when He was a preachin' He wouldn't go into a big meetin'-house an' talk to rich folks all slicked up, but He'd jest go out in a fishin' boat, an' ask the men to shove out a mite, an' He'd talk to the folks on shore, the fishin' folks an' their wives an' the boys an' gals playin' on the shore. An' then, best o' everythin', he telled how when He was a choosin' the men to go about with Him an' help Him an' larn His ways so 's to come at'er Him, He fust o' all picked out the men He'd seen every day fishin', an' mebbe fished with Hisself; for He knowed 'em an' knowed He could trust 'em.

"An' then he telled us about the day when this preacher come along by the lake—a drefle sightly place, this min'ster said, he'd seed it hisself when he was trav'lin' in them countries—an' come across two men He knowed well; they was brothers, an' they was a fishin'. An' He jest asked 'em in His pleasant-spoken, frienly way—there wa'n't never sech a drawin', takin', lovin' way with any one afore as this man had, the min'ster said—He jest asked 'em to come along with Him; an' they lay down their poles an' their lines an' everythin', and lined Him. An' then He come along a spell futher, an' He sees two boys out with their ole father, an' they was settin' in a boat an' fixin' up their tackle, an' He asked 'em if they'd jine him, too, an' they jest dropped all their things, an' left the ole man with the boat an' the fish and the bait an' follered the preacher. I don't tell it very good. I've read it an' read it sense that; but I want to make ye see how it sounded to me, how I took it, as the min'ster telled it that summer day in Francony meetin'. Ye see I'd no idee who the story was about, the man put it so plain, in common kind o' talk, without any come-to-passes and whuffers an' thuffers, an' I never conceited 'twas a Bible nar'uve.

(To be continued.)

Sabbath School Work.

SALMOND'S SHORTER CATECHISM PART II. EXAMINATION QUESTIONS. (Specially prepared for THE PRESBYTERIAN REVIEW.) 120. "THE Decalogue passes at once from life itself to that which is essential to the highest good of life, namely—" Supply the ellipsis. 130. What is the foundation of the Seventh Commandment? 131. What was the penalty attached in the Mosaic economy for offences against the law of marriage? What other sins were in the same category? 132. Derive and define the words "preservation," "chastity," "behaviour." 133. Comment on the words, "in speech, heart, and behaviour" in the Answer to the Question, "What is required in the Seventh Commandment?" 134. "Words and Actions." Give the substance of Salmond's remarks on this passage. 135. "From the chief—good of life, namely, purity, the Decalogue passes next to the—good of life, which we term—" Supply the ellipsis. 136. Derive and define the word "property." 137. "Scripture shows us that it [the

right to property] has its foundations in the will of God." Comment on this statement. 138. Write out the answer to the Question, "What is required in the Eighth Commandment." 139. Quote proof texts to show that the Bible counsels us to diligence in our several callings. 140. "If the Bible regards property as a right, it represents it also as a trust." Comment on this, directing particular attention to (Acts iv. 34-37) "community of goods."

LESSON HELPS.

LESSON XI.—June 15th. THE RICH MAN'S FOLLY.—Luke xii. 13-21. Commit verses 19-21. GOLDEN TEXT.—Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke xii. 15. CENTRAL TRUTH.—It is folly to lay up treasures on earth at the expense of treasures in heaven. DAILY READINGS. M. Luke xi. 14-36. Tw. Luke xi. 37-54. W. Luke xii. 1-12. Th. Luke xii. 13-21. F. 1 Tim. vi. 6-19. Sa. Ps. lxxviii. 1-28. Su. Acts v. 1-11.

TIME.—November and December, A.D. 29, immediately following the last lesson.

PLACE.—Perea, beyond Jordan. JESUS.—About thirty-three years old, on His last journey from Galilee to Jerusalem.

INTRODUCTION.—Jesus had been dining with a Pharisee (xi. 37) and discoursing to the guests there. Coming out of the house He found great multitudes awaiting Him. He then began to address His disciples in the hearing of the crowd when He was interrupted by the man referred to at the beginning of the lesson.

HELPS OVER HARD PLACES.—13. One of the company: of the crowd not a disciple. Speak to my brother: he thought that one who preached so against sin would be the one to right his wrong. 14. Who made me a judge: Christ refused (1) because it was not His business to interfere with personal quarrels, but to declare great principles; (2) because His was a spiritual Kingdom, and to decide the quarrel would have made neither party better, but to draw them to settle it in brotherly love would be great gain; (3) because He was the friend of both. 15. Covetousness: greed of more, desire to get more at the expense of others, too great love of money. 16. A certain rich man: he seems to have been honestly rich, as it came from the fruitfulness of his lands; but even honest riches may be a curse. 17. Holes: usually holes in the ground, walled up, with an opening at the top. 18. All my fruits and my goods: He would hoard, not use; for the first element in the rich fool's folly. For rot, and rust, and vermin, and decay, in innumerable forms, begin their work with nimble and busy fingers on unused property. 19. Thou hast walled up goods laid up for many years: he counted on a long life; the second element in his folly. We may rightly forecast; but in all our forecasting should consider the uncertainty of life as one of the contingencies to be estimated and allowed for in our plans. This man was such a fool that he did not even know that he must die. Take thine ease, eat, drink, and be merry: he thought to satisfy his soul with granaries and their contents; the third element in his folly. He expected to satisfy that which is immortal, with mortal things; that which was made in the divine image, with the food of beasts. 21. Rich towards God: rich in the things God loves; rich in the usefulness and character which makes us children of God, and are treasure in heaven.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—COVETOUSNESS.—Why Jesus would not interfere.—In what life consists.—Why covetousness is so great an evil.—The sin of the rich man.—His folly.—Treasures for ourselves.—Rich towards God. QUESTIONS. REVIEW.—What great truth did Jesus teach in our last lesson? In what period of Christ's ministry was this? INTRODUCTION.—Whom was Jesus instructing at this time? (xii. 7.) What is said of the crowds? About what was Jesus speaking? SUBJECT.—A WARNING AGAINST COVETOUSNESS. I. AN EXAMPLE OF COVETOUSNESS (vs. 13, 14).—Who interrupted Jesus while He was talking? What shows that the man was covetous and worldly? What did he want of Jesus? What was Jesus' reply? What reasons can you give for Jesus refusing to interfere? How does Christianity treat the great questions that are continually arising between men? II. A WARNING AGAINST COVETOUSNESS (vs. 15).—What is covetousness? What is the evil of it? How is it contrary to the heavenly life? What is the special need of beware of it? Need one be rich in order to be covetous? Meaning of "a man's life." In what does it not consist? In what does it

consist? Why are not the rich so much happier than others?

SCRIPTURE WARNINGS.—Look up and read the following warnings against covetousness: Mark vii. 21, 22; Eph. v. 3; Col. iii. 2, 5, 1 Tim. vi. 9, 11, 1 John ii. 15.

III. THE FOLLY OF COVETOUSNESS ILLUSTRATED (vs. 16-20).—About whom was a parable spoken? Why did He speak of a rich covetous man, rather than a poor covetous one? What was the source of this rich man's wealth? Was it honest riches? Can one be covetous and yet be honest? What might he and should he have done with his abundance? (Luke iii. 11; 1 Tim. vi. 18.) What did he do? What did he say to himself? What was wrong in this? Why was he foolish?

IV. THE CURE OF COVETOUSNESS (v. 21).—Who are like this man? How do we lay up treasure for ourselves? Is it wrong to enjoy what God gives us? What is the effect of covetousness on the soul? on the future? (Mal. iii. 9; 2 Cor. ix. 6; Luke xvi. 25.) What is it to be rich toward God? How may we lay up treasure in heaven? (1 Tim. vi. 17-19; Luke xii. 33; Luke xvi. 9.) What is the effect of liberal giving on the character? What promises are made to those who are rich toward God? (Ps. xxxvii. 3, xli. 1, 3, Prov. xix 17.) How will being rich toward God help us to overcome covetousness?

V. OLD TESTAMENT EXAMPLES.—Lot, Gen. xiii. 10-13; Achan, Josh. vii. 21, Ahab, 1 Kings xxi. 2, 16, Gehazi, 2 Kings v. 20-27.

PRACTICAL SUGGESTIONS I. There is danger to the soul, even from things right in themselves. II. Christ as the friend of all cannot be the champion of a class. III. The chief sources of happiness are open to poor and rich alike. IV. The great question of life is not what we have but what we are. V. God has given us large room in which to store our abundance,—the poor, the suffering, the heathen. VI. Treasures in heaven are the only perfect and lasting riches. VII. Covetousness turns God's blessings into a curse.—Proudest.

A GUIDING VOICE.

A TOUCHING story came to us last winter from Minnesota. A farmer, living on the edge of one of the lakes of that State, started to cross it in a small sail-boat one evening after dark. The wind changed, and a gust overturned the boat when it was in the middle of the lake. The surface of the water was covered with large masses of floating ice.

The farmer was an expert swimmer, and struck out boldly toward that part of the shore where he thought his house stood; but he grew confused in the darkness; and the ice formed rapidly over the whole lake. He was in a small, quickly narrowing circle, in which he beat about wildly, the chill of death creeping over his body. He gave up at last, and was sinking in the freezing water, when he heard a sound.

It was the voice of his little girl calling him, "Father! Father!" He listened. The sound of her voice would tell him which way home lay. It put fresh life into him. He thought: "If she would only call once more! But she will be frightened at the dark and cold. She will go in and shut the door."

But just then came the cry, loud and clear: "Father!" "I turned," said the man afterward, in telling the story, "out in the opposite direction. I had been going away from home. I fought my way; the ice broke before me. I reached the shore at last. But if my dear little girl had not persisted in calling me, though hearing no reply, I should have died there alone under the ice."

The story of many a man's life is like that of this voyage. He sets out happy and eager in the sunshine, to make a passage to his heavenly home, and presently, in the storms and chills of the world, he loses his way and sinks. He is vicious or a drunkard or maddened by money-making; he has lost the faith in God, the love for his neighbour, the hearty fellowship which other men have; he has lost the guiding which the conscience gives; he is sinking down to death in freezing depths.

But there is always one spot warm for him while he lives; there is always one voice calling to him, which, if he will hear and heed, will bring him home. It may be his child, with most men it is the remembrance of their mother. It may be the love of music, or of green growing things, or a hidden reverence for the long neglected Bible. It is often a single, noble, fine trait in himself which gives the lie to his coarser nature.

But whatever it be, when we see the sign of it in any man however criminal he may have been, we may know that the ice is not yet closed over his soul, that home still waits for him yonder, and that God has sent His messenger to summon him to come to it.—E.A.

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Presbyterian Review.

THURSDAY, JUNE 5, 1890

"I am in the place where I am demanded of conscience to speak the truth, and there for the truth, I speak, impugn it whose list." - JOHN KNOW.

MAOKAY MISSION HOSPITAL.

THE Report of the Mackay Mission Hospital in Tamsui, Formosa, for 1889 which has just reached us, contains a number of very interesting facts and many fresh proofs of the value of the Hospital to the Mission in preparing the way for the message of the Cross, besides being a great boon to suffering humanity in that part of the island.

The Report is a pamphlet of twenty-eight pages, sixteen of which are devoted to the special report of A. Rennie, M.D., C.M., Physician and Surgeon in charge, the remainder being a brief record by Dr. Mackay of some forty cases, who having received medical treatment and been benefited thereby, proved afterwards either friendly to the Mission or became converts. The whole is followed by the financial statement of the treasurer, Mr. Jamieson.

During the period under review there were treated at the hospital new patients (outdoor and indoor), 3,055 persons; returning for medicines and dressings, 7,224—a falling off in the number of new patients of 225. This falling off is accounted for by the facts: (1) less sickness during the period, and (2) fewer admissions of soldiers, the camps in the neighbourhood to a large extent being depleted by the employment of all available men in railway work or in the desultory warfare carried on against the aborigines. Allowing for the falling off from these two causes, the admissions are still on the increase from the stationary population for whom the hospital is more especially intended.

Before concluding his report Dr. Rennie takes occasion to mention some theoretical objections to the progress of Western medical ideas among the Chinese. These arise chiefly from the native conservatism, which shows itself in the opposition of relatives chary of any departure from the routine native treatment, and the ludicrous obstinacy which affirms that although foreign remedies may act properly enough on a foreign constitution they are quite unadapted to a people whose food, drink and habits differ materially from our own.

The forty cases cited by Dr. Mackay where treatment by the hospital doctor or himself has been the means of directing the patient to the truths of the Christian religion, are all deeply interesting, but we can find space for only two.

Jim Sui, thirty-two years old and an opium smoker, was, by profession, a Taoist priest. Malaria fever and dysentery made him a despondent invalid, ever trying to cure himself by all sorts of Taoist incantations, sorcery, etc. Some asked him why he did not go to the chapel, but he was unwilling, having often before maltreated the man who dared to proclaim but one true God and one way of salvation. He, however, submitted his case, and Liu Tai, among other things, gave him Gentian, Iron, Quinine and Ipecac. He stopped taking opium, and is one of the very few in North Formosa who have given up using the drug. Slowly he regained strength, meanwhile greatly interested in such expressions as "Come unto me all ye that labour and are heavy laden." It was thought advisable to take him on as a student, after a time he went forth as a herald of the Cross, and is now on the East Coast, where he labours with much acceptance.

Ong, aged sixty-five, had been a vegetarian for thirty-three and an opium smoker for thirty-two years. His eyes being very dim a grandchild one day led him to the chapel, whither he came asking medicine to help him give up the use of opium. The more youthful but wise watchman of Zion told the man that first he must have a dead heart, that is, no desire, second, he must have patience; and third, be prepared to suffer more or less. Also be advised him in order more easily to overcome the habit, to have his grandson lead him every day for a walk to the house of prayer. In four months, by persevering, he was able to do without the pipe, in six months he discarded his old idea of being a vegetarian and the wooden goddess of mercy in which he had trusted for thirty-three years was handed over to me, and is now to be seen in my museum room. Thus the clouds of delusion that had shrouded a lifetime were dispelled by the grand light of Revelation, and more than one of his family shared in the aged father's deliverance.

As regards the work on the whole, Dr. Mackay, as we gather from his report, does not wish it to be understood that all those who are actually

relieved or cured forsake the gods of their fathers, nor that all North Formosa converts were gathered in through the instrumentality of the healing art. While the medical work has been, and continues to be, a powerful agency in overcoming deep seated prejudices and opening the door for the proclamation of the message, the delivery of that message is the sole reason for the existence of the Mission and the main object of those who are engaged in it. The report concludes with an emphatic expression of opinion on the part of Dr. Mackay that the treatment should continue to be free, especially among the masses of the people in the country where the native evangelists are at work, otherwise "the tremendous power for breaking down superstition, removing prejudice and gathering souls to the Church militant will be lost."

Mr. Jamieson's financial statement shows European subscriptions to the hospital \$182, and Chinese subscriptions \$59, the total—including balance from 1888 of \$188 78—being \$1,420 18, with expenditure to balance, less cash in hand of \$55 29. The chief items of expenditure are for medicines bought in London, \$937 45; wages to hospital assistant and coolie, \$108, and necessaries and expenses at hospital, \$108 53. From the above it will have been seen that the hospital has had another year of marked success, and is answering the expectations of the benevolent Canadian lady who provided the funds for its establishment, as well as of those who have contributed to its maintenance. Long may it continue to prove itself a guiding star to the Great Physician Himself.

OUR ROYAL VISITORS

THE visit of His Royal Highness the Duke of Connaught and the Duchess of Connaught to this city last week, was the occasion of hearty demonstrations of loyalty to the throne and person of Her Majesty and of respect for the Duke himself and his wife. His Royal Highness in the evident pleasure he took in noticing the material growth of the country through which he passed, the development of our city and its institutions, and the interest he manifested in the old soldiers that had served in many a well-fought field, all of which found expression in choice and appropriate language, confirmed the good impression produced by his visit twenty years ago. The Duke has aged considerably since his last visit, but it was evident to all that had the opportunity of comparing him with himself that he too has developed and is proving himself not unworthy of his exalted station.

It was no fault of His Royal Highness that in his too brief visit he heard publicly nothing of the religious growth of the country and the efforts that are being made to elevate the people morally, to reclaim the vicious, to enforce Sabbath observance, and to minimize the evils of the liquor traffic. These, perhaps, are not topics upon which his entertainers for the time being felt free to enlarge upon. We trust, however, that the passage of his Royal Highness through the country was not too rapid to prevent his learning that some improvement in these respects also had taken place amongst our people; and that although our moral progress cannot perhaps be described as "magnificent," he will nevertheless be able to assure his Royal Mother that we are not losing sight of those things regard to which has been of the main elements of her popularity among her God-fearing subjects and the chief glories of her reign. We are not quite sure, however, that any allusion to Sabbath observance would have been particularly pleasing to His Royal Highness. It is greatly to be regretted in his trip through our country he did not himself cease to travel on the Lord's Day. In this respect the Prince has set a very bad example to our people, and has done much to weaken public sentiment with regard to a matter on which many are only too willing to follow illustrious precedent. It is not a little discouraging to those who are aiming at the abolition of Sunday travel to find both our Governor General and the Duke of Connaught setting at naught God's Law and thereby wounding the conscientious convictions of the very persons whose good opinions, in these democratic days, heirs to hereditary titles have especial reason to cultivate. We hope that the next time His Royal Highness visits us he will not be in too great a hurry to enter a church on the Lord's Day and give

thanks to the King of Kings and Lord of Lords for the very many benefits and favours bestowed upon him. A proper respect shown to the day, we undertake to say, would not have interfered materially with his salmon fishing.

THE NEW AGNOSTICISM.

THE fool of the Psalmist said in his heart, There is no God. Science has done a little since that date for this class of fools. Instead of declaring the non-existence of God, they admit now-a-days that there may be a God. Some philosophers go so far as to say there must be a God, the great first cause of things, but that it is not possible to know Him or to learn anything about His nature. The Power which transcends phenomena cannot, they affirm, be brought within the forms of finite thought.

It is interesting, in this connection, to note the direction of opinion in agnostic circles. Mr. James A. Skilton, Corresponding Secretary of the Brooklyn Ethical Association, contributes an article to the current number of the Popular Science Monthly, on "The Positive Side of Agnosticism," containing letters from Herbert Spencer, Prof. Huxley and Dr. Lyman Abbott, together with an explanatory statement by himself, proposing to discontinue the use of the name Agnostic, and substitute for it a word of more positive signification. The compound word Metagnostic, or Metanostic, is recommended as expressing more exactly, in the judgment of the writer, the religious attitude of his school of philosophy. Mr. Skilton thinks that the candid acceptance of such a word to designate Agnostics throughout the world would harmonize science and philosophy with true religion and nature, and would eventually bring organized Christianity into complete agreement with them. Prof. Huxley and Mr. Spencer, the acknowledged leaders of Agnosticism, do not apparently fall in with this proposition, and do not accept the suggestion to drop the cognomen. The former is of opinion that three or four generations of workers, cautiously feeling their way "by the methods of true science," may bring posterity within sight of such a philosophy as Mr. Skilton indicates.

It is not a bad sign, we think, to find a growing restlessness in the minds of leading Agnostics, and a difference of opinion as to the name by which they wish to be recognized. It is hopeful for the class that even one leading spirit among them has been awakened to the need, for the moral welfare of mankind, of somehow coming into line with Christianity. On the other hand it is devoutly to be hoped that no such unholy alliance will ever be formed, that whether the name "Agnostic" remain, as seems likely at present, or whether a more positive and plausible appellation be assumed to deceive the unwary, the Church will be on her guard against fellowship with her direct enemies who would attempt to enter the fold not through the door, but by climbing up by scientific methods. "The same are thieves and robbers." Such fusion would rob the Christian of everything he holds most precious, and leave him a religion which is founded neither on inspiration nor revelation, but only "the normal deliverance of human consciousness."

"The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts"; or, as in the margin, "all his thoughts are there is no God." It is the same pride of heart and intellect whatever disguise it may assume, which stands in the way of the Agnostic in the knowledge of Divine things. He has yet to learn the truth that there is a knowledge beyond human knowledge, and independent of it, a spiritual insight by which the personal God is revealed to the soul, making the existence of such a God a fact, the final proof of which is spiritual communion with Him.

The writer of the Epistle to the Romans divides mankind into two classes, the spiritually-minded and the carnally-minded, and the same great division prevails throughout the Bible. It is only through spiritual discernment guided by inspiration, that a knowledge of God in His true nature, and of human relations to Him, is possible. It is safe to say that such knowledge will never be attained by scientific methods, though even these may, and there is good cause to believe will, be used and over-ruled by Divine providence, to bring men to that stage of mental dilemma, where they will be

shut in to accept revelation or to stand at bay, walled in on either side by the conclusions of philosophy, which present problems only to be solved in the light of Bible truth.

THE FREE CHURCH HERESY CASES.

THE cable despatch of May 29th announces that the General Assembly of the Free Church of Scotland by a vote of 392 to 237 rejected a motion in favour of prosecuting Prof. Bruce for heresy. The ballot, it is stated, was taken amid great excitement and the announcement of the result was received with cheers.

Beyond this very meagre account of what must be regarded as one of the most important events, not merely in the Presbyterian but in the whole ecclesiastical world since the deposition of Dr. Robertson Smith, there are no particulars. Nothing is said of the case of Dr. Dods. We are left merely to conjecture that a similar motion in his case was rejected by even a larger majority. Once more the Press agents have verified the truth of the Master's words. "My Kingdom is not of this world." If the matter had been one relating to a horse, or boat race, or a boxing match, or an abominable scandal, or the details of the bridal outfit of some wealthy parvenue, too abundant particulars would have been forthcoming; but in cases which involve fundamental religious truth there is nothing but indifference.

The figures given, however, are most significant of the widespread alarm in the Free Church as to the character of Dr. Bruce's teaching. They indicate more than alarm—a belief which finds expression in a vote that Dr. Bruce's published views on Inspiration are at variance with the Standards of the Church, and as such ought to cause his removal from his chair. It cannot be supposed that this vote ends the controversy. So far from the vote tranquillising the Church, it will only add to the discord. In view of the vote and the stormy agitation which led up to it, it may be taken for granted that those who for conscience' sake have thus far felt bound to protest against the teachings of Drs. Bruce and Dods will not rest until they have exhausted every constitutional method for depriving them of their chairs and purging the professional staff of every taint of heresy. Further particulars as to the movement and the kindred but larger question of the revision of the Confession of Faith will be awaited with intense interest. It is not at all unlikely that we are at the threshold of a new epoch in the history of the Free Church of Scotland and indeed of Presbyterianism generally.

EDITORIAL NOTES.

THE New York Independent, with evident approval of the boy's conduct, narrates the following story in its issue of last week:

An American boy, whom we know of, was taken by his father, a clergyman of this neighbourhood, to England two or three years ago, and was put into an English boarding school. The boy had shortly before leaving this country made confession of Jesus Christ and joined the Christian Church. The first sight that he was in the school, he knelt down by his bed in the boys' dormitory for his evening prayer, as was his custom. But it was not the custom of the other boys, and they began to look out at him, and one of them threw a boot at him. Our young friend was a stranger to them all, and had no brave champion, as had the little boy in "Tom Brown at Rugby" to protect him, and so he protected himself. He put his prayer short, and jumped up and went for the heathen boy, and held the fight out then and there, and after giving him a good whipping, he went back to his bedside and finished his devotions in peace. He was not troubled afterward, and soon won the respect of the whole school, not only for his faithfulness in his studies, but, what boys appreciate quite as much, his ability to be a leader in all athletic sports. They understood that manliness, which our English Bible translates as "virtue."

If the American boy was right in abridging his prayers to go for that heathen English boy, what becomes of the Scriptural injunction, "Whoever shall smite thee on thy right cheek, turn to him the other also"? But perhaps the good American boy and his father the clergyman, and the editor of the Independent do not thus literally interpret the passage. They prefer the Mosaic law. "An eye for an eye and a tooth for a tooth." Or perhaps they strive to harmonize the two passages. Can it be done? Is "Tom Brown" a better exemplar than the Great Teacher? Are American boys, when enjoined to add to their faith virtue, really given to understand that it is to faithfulness in study they must add ability to be a leader in athletic sports? Suppose that good American boy, instead of whipping the heathen

English boy, had been whipped by him, how would the case stand? How would it look if grown-up people who, like this American boy, had made confession of Jesus Christ and joined the Christian Church, abridged their prayers to "go for" the people that persecute or revile them? The moral of this story starts, you see, some curious questions.

THE reports presented by the five Executive Committees of the Southern Presbyterian Church at the recent meeting of the General Assembly at Asheville, S. C., show general advance. Foreign Missions show an increase of fourteen new missionaries sent out during the year, the total number now in the fields being seventy-eight, with fifty native helpers, 360 communicants during the year, making a total of 2,072, with 1,207 pupils in Sunday schools and 845 in day schools. Ten native churches contributed \$4,317. Total receipts for the year, \$107,627.36—an increase over last year of over \$11,000. The total receipts for Home Mission objects were greater by \$13,000 over those of last year, amounting to \$76,242.87. Publication report shows old debts all paid, sales largely increased, publication house more than paying expenses, and excess of assets of over \$80,000. Equally satisfactory are the reports from Education, and Institute for Training Coloured Ministers. Among the questions of general interest was the answer of Presbyteries to the question sent down by the last Assembly, "Is the law of the tithe still binding upon the conscience under the Christian dispensation?" A large majority decided in the negative, at the same time acknowledging it as a divine expression of the lowest amount that each one of the Lord's people should give of his substance to further His cause. The evangelization of the Jews was presented by several overtures. Each Synod was urged to put an evangelist in the field to labour especially among the Jews. Steps were taken looking to the training of female missionaries under appointment before leaving for foreign lands, especially in the science of medicine. The Assembly will meet next year in Birmingham, Alabama.

DURING an exciting debate in the late Northern Assembly, disapproval of certain views found expression in hisses. This was promptly met by the Moderator, who said: "That is not a fair or manly way of meeting an argument, and it must be stopped." Expressing disapproval by the snake and goose method is only one degree worse than expressing approval by stamping on the floor. Excitable people who go to public meetings, and especially those whose duty calls them to Presbyterian General Assemblies, might, with advantage, occasionally adopt Daniel Webster's rule of never applauding or making any other demonstration during debate. The observance of this rule served to keep his head cool.

By the decision of the majority of its Justices, the Supreme Court of the United States has rendered another judgment which must go far to destroy Mormon polygamy. The decision affirms the constitutionality of the Edmunds law, which, as we have already mentioned, disestablishes the Mormon Church and confiscates its property. It is evident that the American people are determined to stamp out the Mormon abomination. It becomes our own authorities in the circumstances to double their vigilance, lest the organization, driven out of the United States, should find a home in Canada.

THE Philadelphia Presbyterian thinks that the beneficial use of formulating committees was never more fully exemplified than in the late Assembly. Well selected committees with all the facts before them from the debate which preceded their appointment, were able to make unanimous reports, and the General Assembly answered with a unanimous "Aye." Our contemporary thinks that by this method no genuine principle of Presbyterianism was ignored or repudiated.

THE General Assembly of our Church will meet according to appointment on Wednesday, June 11th, in Bank Street church, Ottawa, at 7.30 in the evening. There are no burning questions before the Church this year, and the Assembly will, therefore, have all the more opportunity for giving due attention to the Schemes and the general development

of the work. May the Assembly be divinely guided in all its deliberations.

THE Rochester Democrat, in its issue of May 19th, announced that, though its Sunday edition had been profitable, yet in deference to the growing public sentiment in favour of a more careful observance of the Sabbath, that edition would thenceforth be discontinued.

THE total receipts from the seven Woman's Boards of Missions in connection with the Northern Presbyterian Church amounted last year to \$280,285.51, as against \$278,904.17 of the preceding year.

CHARLES H. said Episcopacy was the only religion for a gentleman. "Yes," said Professor Blackie recently, "for a gentleman such as he was."

Literary Notices.

AIMS TO ENDEAVOUR. Boston: D. Lothrop Company; 6 1/2 x 5 1/4 in; pp. xiii + 207, price 75c. Presbyterian News Co., Toronto.

THIS little book, as its name indicates, is designed as an aid to the members of Young People's Societies of Christian Endeavour. It is one of the conditions of active membership in these societies that some part should be taken by each member in every meeting. Young and timid disciples hesitate to give utterance to their thoughts in their own words. This collection of the sayings of the good and wise is intended to put words into their mouths until such time as they shall have found the use of their tongues. "The essential qualities of such a compilation," says Dr. Francis E. Clark, the "father" of Christian Endeavour Societies, in the preface, "are that the selections should be chosen judiciously from a wide field of literature, that they should be of a devotional character, and that the needs of those for whom the book is compiled should never be forgotten." The volume admirably fulfils these conditions. It embraces a large selection of poetical and prose selections, old and new; and from authors as diverse as St. Augustine and Chas. Dickens, Robert Browning and De Witt Talmage, John Wesley and John G. Saxe. An index of subjects, an index of poems, and an index of authors, make reference to the contents handy; and "A Word with Leaders," by Dr. Clark contains many valuable hints as to proper modes of conducting Y.P.S.C.E. meetings.

STORIES AND PICTURES FROM THE LIFE OF JESUS. By "PANSY" (Mrs. G. R. Alden). Boston: D. Lothrop Company, 7 1/2 x 5 1/4 in. pp. 122; twenty-four full page illustrations; price 75c. Presbyterian News Co., Toronto.

"PANSY" is so great a favourite that no commendation of any book which bears her name is necessary. We have here stories from the life of Jesus told in simple words and each one illustrated by a full page picture. The type is large and very clear, admirable for children who have just learned to read and for the eyes of wearied mothers, who will find "Pansy's" "Stories and Pictures" an excellent Sunday evening book for the little ones.

ALREADY the ten-guinea edition de luxe of "In Darkest Africa" is (says the Publishers' Circular) at a premium, and, as a matter of fact, Messrs. Sampson Low & Co. have been trying to buy back from the trade some copies of the book—a probably unparalleled circumstance in regard to a book which is still unpublished.

DR. G. J. ROMANES in Nature for April 15th says that Mr. Gulick "is the most profound of living thinkers upon Darwinian topics, and that the generalizations which have been reached by his twenty years of thought are of more importance to the theory of evolution than any that have been published during the post-Darwinian period." Mr. [Rev. John T.] Gulick was formerly a missionary of the American Board at the Hawaiian Islands and is now of Japan.

"THE FALLACY OF 'CHRISTIAN SCIENCE'" is a little pamphlet of thirty-two pages, from the pen of Rev. Edward P. Terhune, D.D., pastor of the First Reformed church, Brooklyn, N.Y., which has already reached a second edition. Beginning with a declaration of the difficulty of gaining or presenting a definition of what Christian Science really is—so vague are the utterances of its votaries—Dr. Terhune considers the subject historically, and then proceeds to examine Christian Science negatively and then positively. Step by step he reaches the conclusion that this "science" is more irreverent than Pantheism, in that it takes the disposition of things out of the hand of God and removes all occasion for the prayer, "Thy will be done." "Indeed, it blots out the requirement of God in making our own will supreme. It does away with the need or value of prayer, every one being sufficient to himself. It makes mind omnipotent, and brings the entire universe of providence and grace into subjection to its thought-force. It defines faith to be not an exercise of trust in God, but a presumption that holds mortal destiny in a belief in ourselves. It nullifies the possi-

ility of divine judgment and of any interference of the duty with the affairs of men. It takes away all the incentives that come in love for Christ, and all obligations to Him for redemption and substitutes in its place the theory that sin and its consequences are a mortal delusion." Dr. Terhune's exposure of this pernicious craze is very trenchant.

NEW PUBLICATIONS RECEIVED

All books sent us by publishers will be promptly acknowledged under this head, and will also, at our earliest convenience, receive such further notice as we see fit to give in our columns. All publications mentioned in this column may be obtained at the Presbyterian News Co.'s Book House.

BOOKS
MEN AND MEASURES OF HALF A CENTURY: SKETCHES AND COMMENTS. By Hugh McCulloch, Secretary of the Treasury in the Administration of Presidents Lincoln, Johnson and Arthur. New York: Charles Scribner's Sons, pp. 542. Price \$4.00 net.

MAGAZINES, PAMPHLETS, ETC.
PERSONAL CHIEFS, OR HOW TO FORM A WORKING THROU OF LIFE. By Newman Smyth. New York: Charles Scribner's Sons, Paper, pp. 210. Price 50 cents.

Contributed.

LETTER FROM REV. C. F. CHINIQUY.

To the Venerable Gospel Ministers, and to my Dear Christian Sisters and Brethren in Canada.

DEAR CHRISTIAN SISTERS AND BROTHERN.—In the month of January last, I addressed you a few lines about our French Canadian Evangelization work. Two daily journals, the Montreal Witness and the Toronto Mail, with ten other papers, kindly reproduced my letter, which must have been read by, at least, 100,000 people.

Now, let our faithful Montreal Witness and the liberty and fair-play loving Toronto Mail, with the ten other friendly papers, which have reproduced our letter, accept the assurance of our gratitude; and let the 330 Christian friends, who have so promptly and so nobly given us a helping hand in that great and difficult but so Christian work, be forever blessed by our Heavenly Father. As many of the friends, who have sent us their Christian offerings have said that they intend to forward something more when the time of building comes, I take this opportunity to tell them that in a few days, D.V., the foundation will be dug, and the materials will have to be brought on the spot and paid; I then respectfully pray them to send their new offerings as soon as possible.

I am happy to say that the Committee of the French Canadian Evangelization Society has already promised us \$5,000, besides the noble gift of the splendid lot, which is worth \$10,000. The poor struggling congregation, by a most generous effort, has raised \$1,300 among its members.

With this \$7,500 already subscribed, can we not hope that the \$4,500, which is still wanted, will soon come from the Christian friends who have delayed till now answering our humble prayer? Protestants of Canada! May God grant you to understand the grand and sublime spectacle of the conversions of the thousands and thousands of Roman Catholic French Canadians who have lately broken the heavy and ignominious yoke of the Pope to accept the Gospel of Christ. Because it has cost you nothing to accept that Gospel, many seem to ignore the terrible and heroic sacrifices made every day by our dear converts.

Last Tuesday it was my privilege to attend the examinations of the 150 pupils of La Pointe aux Trembles. Far more than the half of them were converts from Rome. You could see on the faces of several of them the expression of an unspeakable joy. Yes! But there were also signs of distress on the faces of many more. I could not refrain my tears when I saw those marks of sadness on their young and honest faces. I did not ask them: "Why are you so sad?" For I knew it. They would have answered me: "We are sad! For we have just received letters from our families. Our mothers forbid us going back home, and our fathers

are cursing us to obey the cruel priests of Rome! When the other pupils are so happy at the thought, that to-morrow they will press themselves on their fathers' and below mothers' bosoms, our hearts are broken by the thought, that we have no more mothers, no fathers. Our sisters and brothers are looking upon us with horror! Having lost our fathers and mothers, as well as our dear sisters and brothers and friends, we are now strangers wherever we go, we are friendless! outcast! Rebuked by everyone of our acquaintances and relations, we do not know where to turn our steps to-morrow, when the hour of leaving our college will come."

Will it be possible that there will be a single disciple of the Gospel, a single child of God in Canada, who will harden his heart against these dear young men, against these heroic young girls?

When addressing ourselves to 100,000 of you to help us to build up a modest church, where these modern heroes of the Gospel, these young martyrs of Christ, will find an hour of rest, to pray in the midst of the other converts who, like them, have left and lost everything in this world to follow Christ, will our prayers be received by any one of you with the disdain of a contemptuous silence? Will you refuse the crumbs which fall from your table and give them to the dogs, when we ask them for these heroic followers of Christ? Then, let me ask you not to forget that, before long, you will be called to give an account of your administration. The sacrifices you have made for Christ's sake will be compared with those of these dear converts!

Please tell me who in that day will ask the mountains to conceal them from the wrath of the Lamb?

Ah! if you had my opportunity of knowing the hundredth part of the humiliations borne by the converts from Rome! If you could see as I do the sacrifices they have to make! the trials through which they have to pass, the losses they have to bear, how the tears of admiration would flow from your eyes! how your hearts would be filled with sympathy! how your purses would be largely opened to come to their help! Because many of those dear converts are reduced to the humiliating necessity of asking your help, you look upon them as a band of mean beggars, who have come out from Romanism to get your support. Nothing is more unjust than those prejudices.

I could give you the names of many who have lost good positions, and have been ignominiously expelled from lucrative business, who have been obliged even to exile themselves from their own country for the Gospel's sake. Every day there are some of our converts who are cruelly boycotted, and who cannot find where to gain a cent, or where to lay their heads! In Quebec and Montreal, because they have preferred to follow Christ than the Pope. I know the son of rich parents, who would have starved to death in a long and dangerous sickness, after being expelled from one of the most honourable positions in Montreal, had I not gone to his help. He was cursed by his mother, disinherited by his father, cruelly beaten by his brothers, turned out from the house of a sister, where he had tried to take refuge. When his mother died, not long ago, she left \$5,000 for him in her testament, but with the absolute condition that they would be given him only after his coming back to the Church of Rome, and after his leaving the cursed Protestant Church, of which he is one of the most faithful, though very poor members! Those \$5,000 are there in the Montreal Bank, to be handed to him the day he will burn his Bible to please the priests of Rome! Yesterday, yes! yesterday, I spent an hour with him, after he came out from a long and terrible disease, which left him penniless, without sufficient clothing and without any means to get any.

Do you think that this young martyr feels or looks miserable? You are much mistaken if you think so. He feels happy to suffer those things for the Gospel's sake. He says that those \$5,000 do not tempt him, they are as a grain of sand when compared to his dear Bible. He knelt with me to thank the dear Saviour for what he was suffering for His love. He read, with tears of joy, the 103rd Psalm of David, and repeated the beautiful words of the old prophet, "Bless the Lord, O my soul, and all that is within me, bless His holy name." This Christian hero would have starved to death, he would be without any decent clothing to-day, had I not gone to his help—almost in spite of himself.

Since more than thirty years, that by the mercy of God I am at work to break the ignominious chains which tie my dear countrymen to the feet of the idols of Rome, I have spent very few days, indeed, without meeting some of those heroic disciples of Christ, who have left everything to follow Him.

Not long ago I was called to visit a young dying girl. Here is what I learned from her own lips.—Two years ago she had come, through curiosity, to hear the Message, which the Good Master wants me to give to my Roman Catholic countrymen. Till that hour she had walked in the dark ways of popery, invoking the name of Mary instead of the name of Jesus. She had confessed her sins to a priest instead of her God, to get her pardon; she had put her confidence in her idols, scapulars, holy water, instead of the blood of Christ, to be saved. But by the mercy

of God, the very first time she heard the Truth she accepted it. Bravely, heroically, went back home, she said to her parents that Christ had saved her, and that she had just accepted Him for her only Saviour, that she would not any longer invoke any other name but Jesus to be saved; that she would not go any more to the feet of men she knew more sinful than herself, to get her pardon; she would go only to the feet of her Saviour, Jesus Christ, who had said to all the sinners, "Come unto Me," etc., etc.

The parents, furious against their daughter, went to the priest to know what to do to bring her back to their holy (?) Church? "Beat her, beat her well," said the cruel priest of Rome, "if she refuses to come to confess, and she will not long resist your will." The merciless father obeyed, and he cruelly beat the poor defenceless girl; one of the strokes caused her to vomit blood, a vein being broken inside the breast, and an incurable disease will bring her to her grave before long. "Never give the name of my dear father," she said, when finishing speaking, "since that he has reproached me, and asked me to pardon him more than that," she said, "my dear father has heard my prayers, when I asked Him not only to forgive my parents, but to convert them also. They have consented, at my request, to read the Gospel; they have detected the errors and the frauds of the Church of Rome; they are now sincere followers of Christ. I feel so happy when I know that in a few days I will die for Him as He died for me."

Protestants of Canada! These are the new converts of Rome, in favour of whom I ask your sympathies. Will there be a single one of you who will rebuke me? Let me tell you again what I said before. Not only as Christians, but as patriots, you have a grand, a noble mission to fulfil on this continent. It is to save the perishing millions of idolaters whom the Church of Rome keeps at the feet of her idols—the wafers gods! It is to bring to the True Christ the multitudes she leads to the feet of both her goddess Mary and her false Christ; it is to make free the poor slaves of anti-Christ, whom the God of the Gospel granted you to conquer on the Plains of Abraham. It is only on that condition that the God of Heaven planted your glorious British banners on the impregnable Citadel of Quebec. Do not forget it: you have a new battle to fight, a new glorious conquest to make, if you do not want to see your children becoming the humble servants, the degraded slaves of Rome in Canada. You must attack Rome to-day, with the same stern determination as your heroic fathers attacked her stronghold, Quebec, September 13, 1759. But to-day it is not with the bloody sword of the field of carnage you have to fight and conquer, it is with the sword which Christ has given to His soldiers—the Gospel of Eternal Truth and Life.

In this new conflict be as heroic as your ancestors were in the first one, and the most glorious victory will crown your efforts and your sacrifices.

Let the Presbyterians put half a million of dollars at once, in the hands of their leading men, to secure a permanent and solid evangelical education to 500 Roman Catholic boys and girls at La Pointe aux Trembles. Let the generous Baptists, Methodists and Episcopalians make the same noble offerings to their Missions of "Grande Ligne" and "Sabrevois," etc., etc. Then, every year you will see, at least, 2,000 intelligent French Canadian young men and women converted in these institutions, carry the Gospel of Christ with an irresistible power everywhere. Every one of these dear young converts will be worth fifty Chiniquy's to expel the dark night of Popery from our dear Canada. The walls of the modern Babylon will not stand against the united efforts of so many intrepid soldiers of the Cross; they will crumble into dust, and on their ruins you will sing with the angels of God—Glory be to God! The walls of Babylon are fallen! Then that Church of Rome, which is to-day a stone to your neck, a chain to your feet, paralyzing your onward march to the regions of progress, happiness and liberty, will be removed—the myriads of black vultures, sent by the Pope under the name of Jesuits, to eat up the very entrails of the people, will fly away from Canada, as the raven flew away from the ark of Noah, never to come again. Then the idols of Rome will disappear, and the echoes of the sublime mountains, as well as of the magnificent and vast plains of our dear Dominion of Canada will repeat the song of the angels of Bethlehem—"Glory to God in the highest, and on earth peace, good will toward men."

Truly your brother in Christ,

C. CHINIQUY.
P.S.—I again respectfully request the Press of Canada, which takes an interest in the Evangelization of the French Canadians, to reproduce this letter. My address now, in Montreal, is 14 Park Avenue, where I will gratefully continue to receive the offerings of our dear Christian sisters and brothers for the building of our church and the support of the converted priests, who want our help in their struggles against popery.

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Correspondence.

"SPERO" CORRECTED.

(To the Editor of THE PRESBYTERIAN REVIEW.)
SIR.—In a list of congregations furnished by your correspondent "Spero" as disloyal to the Augmentation Fund, among others appear Mount Pleasant, Presbytery of Paris. This is inaccurate. Mount Pleasant is an aid-receiving congregation and knows how necessary this Fund is in charge where Presbyterianism is weak and struggling. During the last five years she has never neglected sending her contributions to Augmentation. If your correspondent turns to the "Delayed Statistical Returns" he will see this congregation credited with its contribution to this scheme for 1889. In the regular Report in the List of Presbyteries the separate items do not appear, hence his mistake under the circumstances was natural. Yours etc., R. G. SINCLAIR

AN ITALIAN SUNDAY SCHOOL.

(To the Editor of THE PRESBYTERIAN REVIEW.)
SIR.—Will you allow me a small space in your paper to say a word or two about an Italian Sunday school that was established six or eight weeks ago in a house, south west corner of E'm and Chestnut Streets, Toronto. We have got several teachers, some of whom know the Italian language, which we think important. The men, however, are anxious to learn the English, which we always encourage. The work of training such pupils is peculiar, and very rudimentary teaching is necessary. Some of the minds of the men are opening to reception of Gospel truth. A word or two in Italian interposed throws a flood of light on some precious doctrine or precept of the Bible. Ex-Mayor Howland and S. H. Blake take a lively interest in the progress of the truth among the strangers from "sunny Italy." And I need scarcely say we have several hundreds now permanent residents in our city. Should these new emigrants be neglected while so much is doing for the religious training of the English youths in our Sunday schools? We hope that by inserting these facts in your columns that some good may result from our labour. Let us trust that the Divine blessing may rest on any scheme adapted to open many blinded eyes to the truths of the Gospel. I may say that we will be happy to have a visit from any Sunday-school teacher who may have an opportunity and desire to visit our school at 3 o'clock p. m. Yours etc., W. D. STARK. 32 GREENVILLE STREET, TORONTO.

THE AUGMENTATION FUND.

(To the Editor of THE PRESBYTERIAN REVIEW.)
SIR.—In THE PRESBYTERIAN REVIEW for May 15th appears a long list of congregations connected with Presbyteries ranging from Montreal to Sarnia which the industry of your anonymous correspondent "Spero" has compiled from "Statistical and Financial Returns" of our Church. These congregations he designates as "ignoring entirely" the Augmentation Fund. He confessedly limits his view to the returns for 1889 and wherever he finds a blank space under column headed "Augmentation Fund" he puts the congregation, opposite whose name the unoccupied space stands, down as "ignoring entirely" that Fund. Now, is not this, as far as argument is concerned, doing what is illogical? Is it not founding an absolute generalization on a particular instance? Limiting his view to the year 1889, as he says he does, he should, in order to be in harmony with right reasoning, have put his inference thus: The following is a list of congregations who have ignored entirely the "Augmentation Fund" for the year 1889. Instead of doing so he makes the unqualified statement and inference that they "ignore entirely" that is, that it is their general practice in all years to ignore the Fund. His method of framing argument in this instance is as follows: Congregations from whom no contribution has been received for a particular year "ignore entirely" the Augmentation Fund. The following congregations gave no contribution for the year 1889, therefore they ignore entirely the Augmentation Fund. But supposing that your correspondent's communication, as far as reasoning is concerned, were far better than it is, has he not put a meaning into the tabular omission which in the case of many of the congregations it will not bear? How does he know that the mental attitude of all the enumerated congregations towards the Fund is that of "ignoring," a word which in the sense in which he uses it means "deliberate rejection?" To impute this to congregations on so uncertain data is to speak recklessly. As far as many of these are concerned we believe the charge is not true. In the congregation to which I minister, Melville Church, Markham, it is emphatically true that they ignore entirely the Augmentation Fund. "There has not been a year since the Fund was first established that Melville church failed to give something." This statement has been sent me to-day from the treasurer of the congregation. In the year 1889 the congregation gave their minister \$35 in response to the appeal of a deputation from the Presbytery of Toronto. To that extent they accordingly relieved the Fund and to that extent therefore contributed to it. It might have been tabulated, but was not. Let me ask you to insert this communication in fairness to all concerned and to my own people in particular who are incapable of "ignoring entirely" any good cause, and have for seventeen years treated their minister with unusual respect, kindness and consideration, as they are ready to treat all ministers of the Gospel. Yours, etc., D. M. MACKINTOSH. UNIONVILLE, May 23, 1890.

The Synod of Manitoba and the North-West began its Sessions in Portage La Prairie, May 21st, divine service being conducted by the retiring Moderator, Rev. Prof. Hart, B.D. Rev. D. Stalker, of Gladstone, was unanimously elected Moderator for the ensuing year. A report of the subsequent proceedings is held over till next issue.

Church News.

PETERBORO' APPEAL CASE.

(From a correspondent.)
THE Commission of the Synod of Toronto and Kingston, appointed at its recent meeting in Orillia to hear and decide the appeal of the Rev. A. Bell and Mr. John Carnegie against a decision of the Presbytery of Peterboro', in a case of appeal of nine members of St. Andrew's church, Peterboro', against a decision of the Session of the congregation, met in St. Andrew's church, Peterboro', on the 29th inst. at 2 o'clock p. m. The members of the Commission, Rev. Dr. Torrance, chairman, Dr. M. L. Larn, Messrs D. J. Macdonnell, W. W. MacLean, J. Somerville, J. B. Fraser, ministers, and George Duff and Robert Gibson, elders, were all present. The appellants were both present, and the Presbytery of Peterboro' was represented by Messrs. Bennett and McEwen, ministers; there was also a considerable attendance of members of Presbytery and of the people of the town. Two hours were spent in hearing the record of the case, and relative papers read, and in deciding some points of procedure. The difficulties giving rise to the appeal date back some months. Several members of the congregation, having taken offence at the pastor, persisted in absenting themselves from Church services, but insisted, at the same time, in retaining their rights and privileges as Church members, and especially in attending the Session of the congregation, strengthened by assessors appointed by the Presbytery to deal with the dissatisfaction in the congregation, had summoned nine of those dissatisfied and decided to give certificates of disjunction to any of them willing to take them within one week, with the alternative of having their names dropped from the roll of Church members in the event of their declining. This had been done on the eve of the annual meeting of the congregation which some of the nine were specially anxious to attend for the vindication of themselves from aspersions that had been cast upon them. From this decision five of the nine appealed to Presbytery. The Presbytery practically reversed the action of Session by directing it to give certificates of disjunction to any of the five applying. The pastor of the church and one of the elders appealed to Synod at its recent meeting in Orillia from the decision of Presbytery, as practically allowing these members to retain their good standing while refusing to attend the ordinances of the Church. The instructions of the Commission were to call for parties and papers and issue the case, with the right of appeal to the General Assembly direct, reserved to any of the parties not acquiescing in the finding of the Commission. The greater part of the afternoon, a whole long evening till late, and the next forenoon were occupied in hearing parties, during which it became increasingly apparent that the situation was a perplexing and painful one. The Commission spent as long in deliberation, as had been spent in hearing papers and parties, in the hope of reaching a finding which would be at the same time fair to all parties, and in the best interests of pastor and congregation, and has reason to believe that it has been Divinely guided in its conclusions. The following is the conclusion:— "The Commission having heard the record as amended read, and listened to the parties in the case, after full deliberation agreed to the following resolutions, viz.—that the Commission waive the appeal and find:— 1. "That the conduct of Messrs. [here follow the names of the five members]

in absenting themselves habitually from ordinances, and avowing their intention to do so while the present pastor remains in charge of the congregation, and at the same time claiming to retain their position and rights as members in full communion in St. Andrew's church, is clearly irregular and exposes them justly to the discipline of the Church. The Commission considers that the reasons which they allege for their conduct do not vindicate the propriety of it, inasmuch as they did not take the regular constitutional course to bring their grievances under the notice of the Session of the Church, and they are hereby admonished that their conduct is unbecoming in members of the Christian Church and should be shunned by them in future. 2. "That the reasons assigned by Messrs. [here follow the names of the five members] for absenting themselves from ordinances being based on the conduct of the pastor, and one of the elders were of such a nature as could not with propriety be dealt with by the Session, and the Session erred after ascertaining their nature in not referring the matter to the Presbytery for a judicial decision, and the Presbytery erred in appointing assessors to sit with the Session instead of dealing itself directly with the matter. 3. "That a state of feeling has arisen in the congregation, and dissensions have sprung up and become embittered, that ordinary remedies are not in the judgment of the Commission sufficient to meet the case. This state of things is due partly to the improper action of the congregation in July, 1889, in resolving to reduce the salary of the pastor without previous consultation with him or reference to the Presbytery with which matter the Presbytery has already sufficiently dealt, and partly to contradictory statements as to matters of fact, and in measure to the arbitrary acts of the pastor and Session in various matters, and especially in postponing the annual meeting of the congregation, which action admitted of a sinister construction, and in requiring without any previous dealing the original appellants to take their certificates within a week or be dropped from the roll of the Church members, together with the arbitrary ruling of the pastor at the special meeting of the congregation held on the 22nd of November last. 4. "That in view of the whole circumstances of the case, the Commission agrees:— (a) For prudential reasons to relieve the present elders of the congregation from office for the remainder of the present year, and the assessors appointed by the Presbytery, and appoints the following assessors in their place, viz. Messrs. Cleland, Bennett and Hay, ministers, and Messrs. Roxborough, John Clark and Fairbairn (Lakefield) ruling elders. (b) To relieve Messrs. [here follow the names of the five members] from the duties of managers till the next annual meeting of the congregation, and instruct the Session to call a meeting of the congregation, for the purpose of electing others in their place. (c) To hold a visitation of the congregation not later than December 15, 1890, and if by the time of visitation reasonable harmony is not restored, to take the necessary steps for the immediate severance of the pastoral tie. (d) To exhort all parties to make earnest and prayerful endeavours to work together in harmony, and to seek the welfare of the congregation." The parties were recalled to the bar, and after prayer, led by Mr. Somerville, the deliverance was read to them by the Moderator of the Commission, and exhortations addressed to them by Dr. MacLaren and Mr. Macdonnell. Parties then severally signified their acquiescence in the

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Church News.

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OBITUARY

JOHN WYLLIE. This deceased was born in the year...

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Mrs. Charlotte Jane Jackson was born...

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MEETINGS OF PRESBYTERIES

MONTREAL. Met at Wingham, May 13th, Rev. A...

MET at Erskine church, Dunganon, on May 27th...

MET in Sherbrooke, on May 13th and 14th...

bytery expressed their gratification with the...

WHITBY. Held a meeting in Orillia during the...

MET in Knox church, Guelph, May 20th...

MET in Sherbrooke, on May 13th and 14th...

congregations forming his pastoral charge to...

MET at Hinchinburg April 30th. The...

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The Pulpit.

THE POWER OF GIFTS

BY REV. DR. A. WOOD, FAIRVIEW CHURCH, LONDON

"A man's gift maketh room for him" - Prov. XVIII 16.

"To one is given by the Spirit the word of wisdom, to another the word of knowledge." - I Cor. XII 8.

IV.-(Continued.)

AND just that way came into the world, and just that way worked, the gift of Christian charity. It descended quietly and without welcome into the world. It took possession of outcast women, of crushed slaves, of toiling peasants. It made room in the hearts of human beings both for itself and its possessors. It became a Divine force in human hearts, a power of God unto salvation, an eternal possession for the race, pushing its victories in all directions, and knocking at every gate of entrance on the earth.

We do not see this wonder as we might because we look past its present triumphs to those of the first years of our religion. But what we see when we look to those years is only the first descent: and excitement of the jubilant new life; only the first outbursting of the river which was to make glad the city of God. The wonder remained when the excitement of its first appearance was a mere memory of the past. Only now it began to show itself in processes that were normal, quiet and gradual, like the coming of spring. It is the natural influence of Christian gifts; the gentle, slow, but unrelenting breaking out of new thoughts, new hopes, new affections, over wide domains of human life, until those who dwell there, looking around, find themselves unexpectedly in a new world, and hear voices saying: "The kingdom of heaven has come."

The centuries which followed the days of the Apostles are filled with illustrations of this same power of gifts. The saintly lives of the Middle Ages; the songs and hymns of their poets; the doctrines wrought in the fires of debate in their councils; the architecture of their cathedrals; there was the working of this power in them all. But I shall not attempt to illustrate these. The subject opens out on another side.

Gifts are not only powers working for God; they are powers fitted for the time. A need arises: a gift to meet that need is sent. The day darkens; light begins to shine. It is the gracious God providing for the needs of the time.

Transfer your thoughts from the age of the Apostles to our own. Fix them on the generation to which ourselves belong. Recall the thoughts which people in this country were thinking and the lives they were leading thirty or forty years ago. Recall the trials perilous to their spiritual well-being on which, at that period, they were entering.

And see, in connection with these trials, the counteracting gifts which God in His goodness sent. It is only one or two out of the multitudes of these gifts which I can refer to. And I do not give them as the greatest, that can be named, but as those which I myself am most sure of. The first of these is a gift of power.

We all know what one great spiritual gift of our time has been. You all know that new vision of creation, that widening of the material universe by scientific research—and, issuing from that, those strange uneasy questionings that overleaped their legitimate bounds, and reaching far beyond the discoveries, became questionings of the foundation on which our faith was resting. The gift of God to our generation was that all down the years of this unsettling movement we had Tennyson and Browning singing their songs of faith, giving us new forms in which to express the old truths, and lifting our imaginations to a higher plane than that on which the discoveries of science were worked out. The ideas with which Tennyson helped to elevate the thought of our time were the order, the progress, the Divine government of the world. The special blessing in his poetry was that it reflected, while it was not subdued by, the science of time. He beheld the new horizons which it was opening up, and even rejoiced in them; but there was none in which he failed to see the dwelling-place of God. He saw nature "red in tooth and claw," but more clearly the pathos and glory of our human life as set in God. He heard our human cry to God. He recognized the weakness and limitation of it; the crying of an infant in the night, and with no language but a cry; but ever, above all, he saw the possibility of emergence from the weakness, the "unraveling" advance of the individual type towards perfection, and the eternal progression of our race in God.

And one far off divine event To which the whole creation moves.

The same blessing was in Browning's poetry, but in a more pronounced form. His songs are songs of the soul, of its possibilities, its triumphs, its failures, its salvation, its immortality. When he tells a story of shame, or the neglect and misuse of talents, he makes you feel that it is the soul that suffers. When he tells of moral triumph, it is the soul that triumphs. He finds glimpses of soul life in the most trivial and in the low. He hears the soul voicing itself under the rags of lost chances and reputations. He looks into the eyes of souls that outwardly seem poor and feeble, but which at some one supreme moment flashed out greatness, in insight, in feeling or in achievement. He arrests attention on that. That is a revelation, he will tell you, of what is divine and eternal in those souls. "Tis but a flash here, a gleam on a dark tide, but it is also a foregleam of a higher life. It will be an abiding splendour in heaven by-and-by. Or, he looks into the life of some great soul, rich in art, or faith, but unknown to fame. He listens to him as he builds a glorious temple of music in the organ loft of any empty church. Nobody is interested in him; nobody is listening to him. The poet raises the question: Is it all in vain? Is the end of the man's faculty in this uncareful-for burst of music? No. The music, the life's work of the man, is not lost. It goes up to God.

"A sermon preached in Westminster Chapel, London, on Sunday evening, February 23, 1857."

The light that proved too high, the breeze for earth too hard, The music that left the ground to lose itself in the sky, Are music sent up to God by the lover and the bard, Enough that He heard it once. We shall hear it by-and-by."

We have only to throw ourselves back into the life of the universities and imagine the successive generations of young souls coming up to be prepared for their future tasks, caught on the one side by the troubled murmur of doubt and unsettlement of old beliefs, and on the other with the reassurance, the sea's eye, the expansion, the lifting-up of the songs of those two men; hearing in the great "In Memoriam" of the one a fore-song of the resurrection, and in his "Idylls" the Christian ideal of life; and in the strong words of the other an undying assertion of the greatness and importance of the soul—to realize the benefit which God wrought for our age when He sent us those poets with their gift of song.

Many a man is speaking bravely for God in the pulpits of our country to-day who would not have been there but for those two poets. And no memory of their lives is more gratefully recalled than the days at the university, when, in long conferences in their rooms, or happy walks into the country, they and their fellow-students used to recite the favourite passages of the poems, which were helping at the time, and have helped ever since, to stay up their hearts on God.

A blessing as great and as richly fitted to the needs of the time was wrought by the gift I am next to name. Forty years ago there was a self-containment, an unsympathetic hardness, a lack of generous ardour in the general life of our country. As a rule, people were looking at their own interests and not at the interests of others. And there was coming on them almost the greatest trial that can befall a people—a sudden and widespread increase of wealth, and a change in thousands of homes from indigent striving and narrow means to an affluence which brought idleness and luxury in its lap. It was in these circumstances God sent to us a gift of sympathy.

There is nothing which more vividly witnesses to the Divine presence, and nothing in itself more beautiful and more like Himself, than the sympathy for human misery with which God endowed some Christian ladies to meet that state of things.

We have only to recall what the hospitals for the sick were forty years ago, and the character of the nursing, and the hideous life in our poorhouses, and the condition of the children of the poorest, and the lives led by young women who had lost their way, and we shall be able to estimate the greatness of the work to which these ladies set their hearts and hands.

I go back to the Crimean War, and I find Florence Nightingale carrying the tenderness of her heart, and her gentle womanly touch, and her unsurpassed faculty of order, to the wounded soldiers. I come down a few years, and I see her friend, Agnes Jones, bringing her delicate culture, her practical training, her Christian patience and charity, into the poorhouse of this very city, to sweeten and hallow the life of the torn and belated there. I come some years further still, and I see Sister Dora at Wallis, gathering within the shelter of her sympathy and care poor men shattered by railway collisions, or scorched by explosions of molten iron, and making an earthly heaven for them in their suffering by her tender care. At one awful crisis I see her shutting herself up in a pest house—which no other but the doctor would go near—and, all but alone, ministering to the sufferers there. And after this I am in the presence of the greatest of the four—Josephine Butler—laying her white charity over the lost sisters of the streets, and wooing them in the name of Christ to a better life; and, grander still, in the interest of these lost ones, leaving her home to fulfil a task of unspeakable difficulty, to denounce a law that legalised vice, and in the face of coarse and brutal taunts—not always from men alone—to hold that law up to obloquy, till she compelled the world to listen, and Parliament to abolish the shame.

Christian work in England has been changed by the lives and deeds of those four ladies. Doors of homes rich in culture and means are opening daily now, and fair daughters stepping forth, leaving ease and luxury, and going forth on ministries of nursing and rescue. A consciousness such as never before existed in our social life is reminding us that we are our brother's keeper. The great conviction is working in many hearts that we are debtors to the poor and the heavy laden and them that are out of the way. The best lives of our best classes are pervaded by humane sympathies. Kindly hands take hold of homeless children on the streets, and lead them through doorways of virtuous and useful life. Criminals—who have no friends on earth—are met at the prison gate when their terms of punishment are ended, and entered on chances or new careers. A new, enlightened interest clusters around the suffering poor. Workmen caught in machinery, navies crushed under cruel wheels, shipbuilders falling from the scaffolding, poor mothers carrying new life under their hearts, but without beds to lie on, poor children who have fallen into the fire—they are cared for, they are visited in the hospitals daily. The visitors bring flowers to brighten the sad hours of the sufferer, and in their cheerful sympathy the fragrance of a summer better than flowers can show.

Many a time, in my study, I pause over my work to refresh my heart with the vision of these fair and saintly visitors going forth on their gracious ministries. I see them leaving their warm homes on winter days, facing forth through rain or snow—entering unattractive buildings—putting all signs of winter weather aside—clothing themselves with a holy brightness, with sisterly concern for the suffering—passing from bed to bed, dropping tender words of sympathy—repeating a verse of the Bible—and sometimes, like angels of the Divine presence, sitting by the bedside and singing hymns of cheerful songs to the weary sufferers. O, Divine compassion! what heavenly services it undertakes! It goes forth in the spirit of the King; its daughters are clothed in raiment richer than gold—they are clad with the pity and love of Him who laid His hand of healing on the miseries of our race!

(Concluded next week.)

British and Foreign.

UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church of Scotland, met in Edinburgh on Monday evening, May 5th, The retiring Moderator, Dr. Drummond, of Glasgow, preached from Acts xi. 24. Rev. James Fleming, of Withorn, was unanimously elected Moderator.

In presenting the report of the Committee on Bills and Overtures, Dr. Blair stated that the Committee took up a "Memorial" from members of the church disapproving of the action of Disestablishment and Disendowment Committee. It had been moved and seconded that the Memorial be transmitted, as it did not come through the recognized channels, and was contrary to the rules of the Church with regard to the transmission of documents. It had also been moved and seconded that though the Memorial had not been transmitted through the usual channels, it be transmitted to the Synod with an expression of the opinion of the Committee. On the vote being taken, it was found there was a majority not to transmit the "Memorial" to the Synod, and the Committee decided accordingly.

The report on Statistics presented by Rev. John Young, showed that the number of communicants had increased by 1,391, and congregational incomes by upwards of £10,000. The total income of the Synod was stated to be £83,142 as compared with £96,307 in the previous year.

A warm debate ensued on the condition of the Theological Hall on the report of the College Committee. On motion of Dr. Thomas Whitehead, it was resolved to appoint a large and representative committee to travel over the whole question brought up by the overtures and in particular inquire into the present condition and working of the college, conferring as occasion may require with the Senate, College Committee and others, and to bring up to next Synod a detailed report, with recommendations.

The Foreign Mission Report showed the Fund to be in a more favourable position than for some years past. Income, £33,229. In the various fields they had a staff of 117 fully trained agents, of whom fifty-four were ordained European missionaries. The ninety-six congregations connected with the Mission had an aggregate membership of 14,899 with 755 candidates for admission. Since 1880 the membership had shown an average annual increase of 549.

The report of the Committee on Disestablishment affirmed that marked progress had been made during the past year. Politicians recognize in Disestablishment a question which can no longer be omitted from their councils, and the Presbyterian Churches of Scotland alive to the nearness of the crisis are preparing for dealing with it. In Scotland there were signs that the hour for the deliverance of the Church was at hand. A resolution disapproving of the policy pursued by the Committee was proposed by Rev. W. Barras, of Glasgow. Prof. Calderwood proposed a resolution asking the Synod to say that the Committee must in future refrain from intervention in political affairs without instruction from the committee's report was carried by an overwhelming majority.

Rev. B. Martin moved a resolution in favour of the abolition of State teaching of theology, and declared that it would be dangerous for the Church to give its sanction to the idea that under Chairs in the national universities there should be theology taught in a non-dogmatic way, because they did not know but that under the cover of non-dogmatic teaching some of their students, who ultimately would come into their halls, might be taught matters which would be very detrimental to their interests. Dr. Oliver, of Glasgow, seconded Mr. Martin's motion. The debate that ensued was taken part in by Professor Calderwood, Principal Cairns, Dr. Whitehead and Dr. Hutton, of whom the three latter spoke in favour of Mr. Martin's motion, which was carried by a large majority.

Overtures in favour of cultivating closer relations with the Free Church were considered. Rev. John Smith proposed a resolution expressing devout gratitude for the co-operation to which the overtures referred, commending to the notice of the other Presbyteries of the Church the desirability of such co-operation, authorizing the Home Board, or a committee of the Board, to meet with any similar committee which the Free Church Assembly might appoint for these purposes, and to report progress to next Synod. In seconding, Principal Cairns said he trusted the time was not far distant for incorporating union. In hastening the union, let them make the atmosphere of cordiality between the two Churches warmer and warmer. The motion was carried unanimously, and a copy was ordered to be sent to the Clerk of the Free Church General Assembly.

BY MAIL. FROM A READER IN A WESTERN TOWN.

"Would you please send last week's REVIEW as I did not receive it? The fact is I do not like to lose a single number. It is a grand favourite in the house."

Burdock BLOOD BITTERS LIVER COMPLAINT. B. B. B. Regulates the bowels, cleanses the blood, cures the torpid Liver, and cures Biliousness.

HADLEY, CAPE ERKIN, N.S. I believe, were it not for Burdock Blood Bitters, I should be in my grave. It cured me of Liver Complaint and general debility, which had nearly proved fatal.

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A Fact. WORTH knowing is that blood diseases which all other remedies fail to cure, yield to Ayer's Sarsaparilla.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A New Lease of Life, - A Cure Without Medicine.

ANOTHER NEW LIST OF HOME REFERENCES: GEO. NICHOLSON, Zephyr, Ont., rheumatism 10 years, after two days resumed work in the harvest field.

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The Presbyterian Review.

THURSDAY, JUNE 5, 1890. In ordering books, or in making any queries concerning anything advertised in this paper, you will obtain the full particulars as well as the advertisement, by stating that you saw the advertisement in THE PRESBYTERIAN REVIEW.

PETERBORO' APPEAL CASE

(Continued from page 6.) deliverance and the hope was expressed that the clouds and storms of the past months may be succeeded by years of calm and sunshine in which the fruits of righteousness and peace may abound. The Synod is to be congratulated on the appointment of a Commission, as it would have been quite impracticable to have undertaken to settle the case in Ontario, and during the meeting of Synod; the Commission is to be congratulated on the entire harmony that characterized its prolonged proceedings, and the entire unanimity of its conclusion, except on one point, on which one member differed from the other seven. The General Assembly is to be congratulated on the acquiescence of all parties. It is to be devoutly hoped that the Church and the public has heard the last of differences which have been so long distracting and threatening to destroy the congregation of St. Andrew's church, Peterboro'.

THE Parry Sound church building is undergoing repairs and improvements. Of the fifty-seven graduates of Princeton this year nine were Canadian or British.

REV. K. F. JUNOR, M.D., late of our Bermuda Mission, is spending a few weeks in Ontario.

THE corner stone of the new church to be erected at Manse Grove, Lindsay Presbyterian, was laid last Tuesday.

REV. JOHN FERRY, late of Indian Head, has been inducted into the pastoral charge of Qu'Appelle congregation.

MR. GEO. H. SMITH, B.A., was ordained and inducted to the pastoral charge of Danville, Que., May 27th.

REV. R. M. CRAIG, pastor of Melville congregation, Fernburg, has gone to Clifton Springs for a few weeks rest for the benefit of his health.

CITY readers are again reminded of the opening of the new Bloor St. church on 1st Sabbath, when Rev. W. M. Paxton, Princeton will preach.

REV. A. T. LOVE has been appointed covener of the Presbytery of Quebec's Home Mission Committee in room of Rev. A. Lee, resigned.

At a meeting of Paris Presbytery, May 27th, the call from St. Paul's, Ingersoll, to Rev. E. R. Hutt, of Port Dalhousie, was sustained. Spend \$1,200 and manse.

THE subscription list for the new Knox church, Woodstock, is now over \$16,000, and a local paper says, "the erection of a handsome new edifice may now be looked upon as assured."

THE Presbytery of Quebec will ask leave of the General Assembly to receive Rev. J. Thos. Charbonnell, late of the Methodist Church, as a minister of the Presbyterian Church in Canada.

A VERY successful "At Home" was given last week by the Young People's Society in connection with Knox church, London. The pastor, Mr. Ballanvair, presided and congratulated the members on the success of their re-union.

ON Tuesday evening May 20th, the new church building on corner of Bloor and Huron Streets, City, was discovered to be on fire. The prompt appearance of the fire brigade saved the building from destruction. The fire is thought to be due to spontaneous combustion generated in painters' materials.

REV. L. H. JORDAN, B.D., late pastor of Erskine church, Montreal, is now in Halifax. He will probably make a tour around the world, proceeding from Montreal to Vancouver, thence to Japan, China, India, Palestine and Southern Europe. He will probably enter upon his studies in Germany a year hence.

THE Woodstock Sentinel Review says: "Our readers will be glad to learn that the Rev. R. P. McKay, of Toronto, has completely recovered from his late illness. He has spent the last month with friends in Woodstock and Oxford, and last Sabbath evening he preached with his usual vigour to a large congregation in Chalmers church. Next Sabbath he purposes preaching to his own congregation."

MISS SNEVELY, lady superintendent of the Toronto General Hospital, delivered an interesting lecture on Friday evening in the lecture room of St. James' church. The subject was "The Sick Room." It was full of practical hints which could not fail to be useful, and was highly appreciated by the large audience of ladies. At the close of the lecture Miss Snavely was presented with a basket of flowers from the Mission Band, under the auspices of which the lecture was given.

WE are asked to state that Rev. Ghoin B. Howie, late of Syria, now of Brussels, Ont., D.V., is to be in presbyteries east of Toronto, next August and September. Friends wishing him to preach or lecture please write soon. For Sabbath services Mr. Howie looks for no pecuniary remuneration beyond fares, but in case of week evening lectures where fees are charged to the audience he expects a share of the proceeds. Subjects as follows: I. "L'abanon et My Schrol Dany." II. "Bethlehem to Jerusalem." III. "Marriage Customs in the Orient." IV. "Mission Work in Turkey."

THE services in connection with the opening of the new church, Lucknow, were held May 11th. Rev. Professor MacLaren, D.D., preached two able and interesting sermons. An overflow meeting was held in the basement both morning and evening. Rev. K. McDonald and Rev. J. James, D.D., preached. Interest in the addresses were given to a large gathering of the young people in the afternoon by Rev. K. McDonald and Dr. MacLaren. The dedicatory services were continued on the 15th, when Rev. J. James, D.D., of Walkerton, preached two sermons which were much appreciated. The lectures on the Monday evenings were interesting, instructive and stimulative to good works.



Special Notices.

GORED BY A COW A HIRE cart belonging to Mr. Peter Lindsay, of Nixon, Ont., was badly hooked by a cow. Two bottles of Haggard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures cuts, sprains, bruises, lumps and all pains and aches in man or beast.

THE Presbyteries of the United Presbyterian Church (U.S.) are voting this year on two overtures, one allowing theological students to be licensed at the end of the second year, the other refusing licensure to any student and installation to any elder who uses tobacco in any form. The former overture has been answered overwhelmingly, it is said, in the affirmative. In answer to the latter two hundred and thirty-three presbyteries, according to the United Presbyterian, have voted in favor and two hundred and fifty-seven against. In five Presbyteries there were tie votes. Some of the Presbyteries think there ought to be a distinction in favor of the eldership.

ADVICE TO MOTHERS. MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

At the Dumfries Free Synod Mr. McNeil, Dumfries being called upon for a report of the Committee on Presbyterial Visitation, Mr. Campbell, Lockerbie, moved that it be received in private. In the course of a few remarks, he spoke of an "exhibition" that was recently made in a town not a hundred miles from Dumfries. Dr. Smith, Corscock, seconded the motion. Mr. McDowell, Kirkmahoe, moved that the report be considered in public. A motion to sit in private suggested that there was something to be afraid of by those who made it. Mr. Campbell rose to order. After some altercation, offensive expressions were withdrawn, and the Synod sat in private.

CONSTIPATION AND HEADACHE. DEAR SIRS,—I suffered with constipation and headache, and got a bottle of B.B.B. on trial, and found it did me so much good that I got several bottles, and it proved a sure cure.

MRS. ROBERT TAYLOR, Shipka, P.O., Ont.

General Assembly.

RAILWAY FARES. Commissioners to the Assembly will receive, as in former years, a rate of a Fare and a Third for the double journey. Full fare for the journey to Ottawa must be paid at the station where the journey begins, and a receipt must be got from the Ticket Agent, who will have a supply of blank forms for each receipt, so that no certificate need be sent.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion. Marriages. COX-SHEPHERD.—On May 27th, at the residence of the bride's parents, by the Rev. E. W. Hanton, Robert Cox, of Matham, to Martha Sheppard, daughter of John Sheppard, Harmony.

Meetings of Presbyteries. BARRIE—Barrie, July 25, 11 a.m. BRANTFORD—Portage La Prairie, July 21st, 11 a.m. BROOKVILLE—Morrisburg, July 5th. BRUCEDALE—Tara, July 5th, 11 a.m. CALGARY—Calgary, Sept. 3rd and 4th. CHATHAM—Chatham, July 5th, 10 a.m. COLUMBIA—New Westminster, Sept. 9th, 3 p.m. GLENORA—Alexandria, July 5th. GUELPH—Guelph, July 15, 10.30 a.m. HURON—Goderich, July 8, 11 a.m. KINGSTON—Belleville, July 1st, 7 p.m. LANSBURY—Cannington, Aug. 26, 10.30 a.m. MONTREAL—Montreal, June 24th, 10 a.m. MONTREAL—Wingham, July 8, 11.15 a.m. MINNEDOSA—Neenawa, July 23, 2 p.m. ORANGETHORPE—Orangethorpe, July 5th, 10.30 a.m. OTTAWA—Knox church, Ottawa, August 5th, 10 a.m. OWEN SOUND—Meaford, June 24, 9 a.m. PETERBORO'—Port Hope, July 8. QUINCY—Quebec, Aug. 26, 3 p.m. REGINA—Moosomin, July 5th. SARINIA—Sarnia, July 1, 1 p.m. SAUGREN—Harrison, July 5th, 10 a.m. STRATFORD—Stratford, July 8, 10.30 a.m. WHITBY—Whitby, July 5th, 10.30 a.m. WINNIPEG—Winnipeg, July 27, 7.30 p.m.

DOMINION BANK.

GENERAL ANNUAL MEETING OF SHAREHOLDERS. Large Profits and Liberal Dividends.—Basis of One Per Cent.—The Bank Thoroughly Healthy and Prosperous—General Financial Statement.

This Annual General Meeting of the Dominion Bank was held at the banking-house of the institution on Wednesday, May 28, 1890. Among those present were noticed Messrs. James Austin, Hon. Frank Smith, G. W. Lewis, Major Mason, William Ince, James Scott, H. S. Cassels, Wilnot D. Matthews, R. H. Bethune, F. Leadley, William Ross, R. Robertson, W. T. Kiley, Walter S. Lee, John Stewart, Mrs. E. Campbell, T. Walmsley, J. D. Montgomery, etc., etc.

Table with financial data: Balance of Profit and Loss Account April 30, 1889; Profit for the year ending April 30, 1890; Dividend 5 per cent. (paid November 1, 1889); etc.

During the greater part of the year fair rates for money were prevalent, enabling your Directors to fully maintain the profits of the institution. The charters of the Canadian banks expire on the 1st July, 1891. This has necessitated a new banking Act, which has just been passed at Ottawa. The Act has been extended for ten years longer, with some slight changes which will now interfere with the elasticity so necessary to move the crops of the country.

JAMES AUSTIN, President. Mr. James Austin moved, seconded by the Hon. Frank Smith, and resolved that the report be adopted. The President spoke at some length on the success of the institution, and mentioned that the bank had not only funds available to pay all possible demands, but were also open to take up desirable accounts, having cash on hand for that purpose to a very large amount.

Financial statement table: Capital Stock paid up \$1,250,000.00; Reserve Fund \$1,200,000.00; Assets: Specie \$231,030.47; Dominion Government Bonds \$701,657.00; etc.

R. H. BETHUNE, Cashier. Dominion Bank, Toronto, April 30, 1890.

PRESBYTERIAN BOOK ROOM Stationery Department. We have a large stock of first-class stationery, including envelopes, paper, and ink, all at greatly reduced prices. It is put up in packages of 500, and we will sell it for 40c. a package, 10c. a sheet. We cannot describe this paper at anything like quoted prices. See by mail, please.

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334 Yonge St., Toronto. Mrs. Potts' highly finished Flat Irons, full set, 95c.; best polished Flat Iron, 4 1/2 lb., Nickel-plated, 5 1/2 lb. Just in, a large lot of well-made and handsomely finished Croquet Sets; 4-ball sets, 78c.; 6-ball, 98c.; 8-ball, \$1.23.

On our centre tables will be found this week some attractive bargains. Best quarter-piece Dippers, 4c.; Dust pans, 5c., worth 10c. Some special bargains in Glassware, not near half the usual price. Good 5/8 Envelopes, well-gummed, 1c. package; splendid large white ones, 2c. package; only 2 packages to a customer. We have direct from factory all fresh new goods. Rubber dolls in full variety and lines at most attractive prices. Best makes of wood Clothes Pins, 3 doz. for 5c., or box of 60 doz. 75c. Our Wooden Room continues its attractions. The finest makes of Peeled White Willow Baskets; the best made Wash Tubs, etc., etc., at less cost than they have ever been sold in Canada before.

BLOOR STREET Presbyterian Church.

Corner of Bloor and Huron Streets. Pastor: REV. W. G. WALLACE, M.A., B.D.

The Dedicatory and Opening Services at the New Church will be held on JUNE 8 & 15.

On Sabbath, JUNE 8, the services will be conducted as follows: At 11 a.m. and 7 p.m. by Rev. W. M. Paxton, D.D. of Princeton College, New Jersey, and at 3.30 p.m. by Rev. Principal Gaven, D.D. of Knox College, Toronto. On Sabbath, JUNE 15, the services will be conducted as follows: At 11 a.m. by Rev. H. M. Parsons, D.D., pastor of Knox Church, Toronto. At 7 p.m. by Rev. John Potts, D.D., General Education Secretary of the Methodist Church.

Subject: "SAVONAROLA" Admission 25 cents.

SOCIAL GATHERING

will be held. Refreshments will be served from 6.30 to 8 p.m., after which addresses will be delivered by Rev. Stephen Jones, M.A.; Rev. Hugh Johnson, D.D.; Rev. Elmore Harris, M.A.; Rev. G. Robertson, B.A.; Rev. T. W. Campbell, B.A.; Rev. W. Patterson, and others.

VAN EVERY'S NEW YORK

EXCURSION. RETURN TICKETS only \$11.00 From TORONTO. Excursion leaves Toronto at 9 p.m., on JUNE 1st. For Tickets, Berths and Reliable Information apply to E. W. VAN EVERY, C. P. A., R. W. & O. Ry., 6 ADELAIDE STREET EAST, TORONTO.

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The Company will sell its bonds in any amount, from one hundred dollars (\$100) up, to investors who can pay for the same in instalments of small amounts and for any term of years from five upwards and to any person, man, woman or child, for themselves or for any other person for whom they may desire an accumulation. The Company's Profit-Participating Bonds will entitle the purchaser to receive at maturity of the bond its face value with accumulated profits as a cash payment, and the guaranteed bond will entitle the purchaser to receive at maturity of the bond its face value and also, if the purchaser should so desire, before the bond matures, the Company will pay him a guaranteed cash surrender value, which value largely increases with each subsequent year until its maturity, making it very valuable as a collateral security. The Company will also attend to the management of estates, collection of loans, rents, interest, dividends, debts, mortgages, bonds, bills, notes, coupons, and other securities for money. To act as agent for issuing or counter signing certificates of stock bonds or other obligations of corporations, associations or municipalities. To receive, invest and manage sinking funds; to invest moneys generally and guarantee such investments. The Company will be under the general direction of a board of directors, consisting of well known and successful business men, and advisory boards of investors who will be established in various counties throughout the province to cooperate with the finance committee in making investments. Local agents will also be appointed in all cities and towns of the province. The management of the Company will be divided into two departments, the business department covering all agency business and the sale of bonds, and the investment department having control of its money, loans and investments. The stock is now being so rapidly taken up that it is confidently expected to close the Stock Book by the 1st of April, and the certainty of HANDSOME RETURNS combined with the almost impossibility of loss from causes which affect other financial institutions makes it the most sound and valuable of any ever before offered to the people, and as its plans for investment, or as a provision against future want, interest all classes, the wealthy, the poor, and men, women and children alike, it necessarily follows that the company cannot fail of achieving great popularity and doing a very large and successful business, and as it will be the first company of THE KIND organized in Canada it will have the virtual monopoly of the business. Applications for stock and inquiries concerning the Company may be addressed to the Solicitors for the Company.

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PRESIDENT: HON. A. MACKENZIE, M.P., Ex-Prime Minister of Canada. VICE-PRESIDENTS: JOHN L. BLAIKIE, Esq. HON. G. W. ALLAN. FEATURES OF THE PAST YEAR. Large Increase of Assets. Large Increase of Surplus. Large Increase of Insurance in Force. The Company Offers Unexcelled Advantages to Intending Insurers. RATES MODERATE. Policies free from onerous conditions. Policies incontestable after three years. Travel in any part of the World will not invalidate the Policy. For Agencies and Territory Apply to WILLIAM McCABE, Managing Director.

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