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"FATHER, FORGIVE THEM."

I see the crowd in Pilate's hall,
Their furious cries I hear;
Their shouts of "Crucify!" appeal,
Their curses fill mine ear.

And of that shouting multitude
I feel that I am one,
And in that din of voices rude
I recognize my own.

I see the scourgers rend the flesh
Of God's beloved Son;
And as they smite I feel afresh
That I of them am one.

Around you cross the thorn I see
That mock the Sufferer's groan,
Yet still my voice it seems to be,
As if I mocked alone.

'Twas I that shed the sacred blood,
I nailed him to the tree;
I crucified the Christ of God,
I joined the mockery.

Yet not the least that blood avails
To cleanse away my sin,
And not the least that cross prevails
To give me peace within.

Horatio Bonar, D. D.

For the PRESBYTERIAN REVIEW.

OUR HOME WORK IN THE FOREIGN MISSION FIELD.*

BY MRS. E. K. MCQUEEN, HAMILTON.

In a company like this, of Christian women, whose very presence is a guarantee that they have the interests of Foreign Missions largely at heart, it is needless for us to enlarge upon the claims which the work of Foreign Missions has upon the regards of every true follower of Jesus Christ; it is a foregone conclusion that every one in our band of workers is fully aware of her obligations in this matter. This is also not the time for us to tell of the grand march of liberty of conscience in all lands and of how the prayers which have been offered up by God's Church for the last fifty years that the gates of the nations might be opened to the ambassadors of the King of Peace, have been answered in the throwing down of all barriers to the introduction of the Word of God. It is hard to refrain from dwelling on these inspiring themes, but we must confine our attention to the subjects which deal most nearly with ourselves in our special department of work in the Mission field. The burden which rests most heavily upon the hearts of all of us who love the cause of Foreign Missions, is the indifference and apathy of so many of our professed Christians; and we are continually asking one another, how can we induce others to come to our meetings and find out for themselves how inspiring and attractive is this work when once one becomes interested in it.

Let us as Christian women make it a matter of serious study where the fault lies, how to overcome it, and why such a large proportion of our fellow worshippers take no part in this work. The first point, we would suggest is the necessity of gaining a hold upon the hearts of our fellow-members in the Church. How is this influence to be secured? By showing a sincere interest in their welfare, as members of one household to do. We can rejoice in seasons of joy, yet it is in seasons of trouble and sorrow that we long for tender love and sympathy, and is so keenly sensitive to cold and careless passing by of those who, as professed followers of sympathetic Saviour, ought to weep with those who weep. Let us not miss this golden opportunity which may never occur again of showing our sincere interest in them by our earnest sympathy and warm words of regret; for we ourselves may never forget, but always remember as our true friends in need those who have come to us in times of deep grief and by their tender words and looks have made us feel that we are not left alone in our sorrow. And let us take pains to express our feelings. It is difficult to believe in speechless sympathy. Surely, if our hearts are full, they must overflow into words. Naturally we are so selfish that this kindly consideration for others really requires cultivation. We need to train ourselves into constantly thinking for others; for, in these busy lives of ours, we are very apt to forget and hurry by, when a pleasant "word fitly spoken" or even a kindly glance would chase the gloom from some sad heart. "By love serve one another." But it will be asked what has all this to do with our Missionary Society? Well, just this: Having really made friends of our sisters in the Church may we not use the opportunity to introduce the subject of our Mission work. If

we do not know not speak to one another our influence cannot extend very far beyond ourselves. But if we "speak often one to another" we can tell what a blessed experience it has been to us to engage in Christian work and how by economizing in various personal and household matters we can by denying ourselves without letting the providers of the family feel it at all manage to contribute at least a little every month to send the Bread of Life to those who are starving even unto eternal death. It is by this personal self-denial that the Woman's Foreign Missionary Society expects to raise its funds. We would crave your indulgence for a few moments whilst we enlarge upon this part of the subject; namely, the sources from which we expect to derive our revenues; for on this point, strange as it may appear, there seems to exist an immense amount of misconception. Doubtless, you have all experienced with us that in soliciting contributions, we are continually met with the reply, "Oh I never give to Missions, my husband always attends to everything of that kind," showing, that the very first and really most important principle of our Woman's Society is not yet understood. Now, this idea that a woman has nothing but what she receives from her husband, and that all money comes out of the same pocket, as is so often repeated in our hearing, is true in one sense and not in another. Our noble Christian sisters in the country set us an example in this matter, giving as they do from their butter and egg money—as it is called. We heard of one recently who from this source gave faithfully the tenth, which amounted in the year to sixteen dollars; and cannot we in the city give something without making any extra demands upon the husbands' purses? How are we to do it? Simply by personal self-denial in our dress and in our household management.

"Real wants are few, imaginary ones innumerable," says an old writer. Forgive us, if we err in speaking somewhat plainly, but of what benefit are these meetings, if we may not talk over rays and means unrestrainedly just as we would at home. For instance, what is the use of the hundred and one fancy articles of decoration which fill up so many of our rooms upon which much valuable time has been spent in their manufacture, and money in the purchase of materials? They give extra care to the house-keeper, are generally of no conceivable use and even no beauty. It may be said, "Oh if they cost so little and we like to see pretty things." Ah, yes, but is it not just here that self-denial comes in? Put that money you are just about to spend on some trifle in a side pocket of your purse and see how soon there will be a little store for the monthly missionary contribution. Just so with our dress. Take care of it; it is neither necessary nor becoming that it should always appear in the latest style (which is often not the prettiest) and it is also not necessary that we should wear our best kid gloves on all occasions. Do not misunderstand us. We are not advocates of either dandyism or Quakerism but is it not lowering the noble dignity of the "King's daughters" to follow every foolish and extravagant whim of fashion? And if we could only coax the price of a pair of gloves from each lady member of our congregations, there would be a wonderful increase in our receipts. These things appear so trivial that we feel almost ashamed to mention them, if it were not that on this practice of self-denial in little things depends the success of our Society. This is the principle which must actuate every woman, young or old, in our churches before our Society can attain the full measure of its greatness. With this principle must be closely allied the thought that no sum is too small to offer. We do not expect large sums. There are very few independently rich women among us, and we do not want the giving of the women of the house to come out of or lessen the former missionary subscription. This must be our own private offering carefully hoarded, week by week, and given cheerfully as to the Lord. Was it not well said by Dr. McPherson, not long since at Montreal, "The missionary spirit strikes a death blow at selfish piety." As it was said of a lovely young Christian lady who died in Toronto a few months ago, her motto was "Let every one of us please his neighbour for his good to edification." We must learn to put ourselves entirely aside, remembering "We are not our own, we are bought with a price." Has the full meaning of that verse in John, ever come home to us, "As thou hast sent me into the world, so have I also sent them into the world?" As if we, poor timorous mortals were to continue His great life, fulfil His great work here, and be in the world as He was in it, the incarnation of beneficence. This is our mission. To accomplish it we must "have the mind that was in Him," so full of pity, love and compassion that "He drew all men unto Him." It has been wisely said: "Christians are the only Bibles the world ever reads and

they are the only Bibles that the world much believes in." Is it not by raising the standard of Christian life in our Home churches that we can most surely advance the work of Foreign Missions? When our hearts are fired with love to the Master we cannot bear to neglect one of His commands. It is our chief joy to obey them, and every sacrifice for His dear sake is a delight. What was His command? "Go ye into all the world and preach the Gospel to every creature." Is it not marvellous that with this charge ringing in our ears we can take things so easily? Do we not need to cry mightily unto God, "Quicken thou me" that the Sun of Righteousness may shine on our frozen hearts bound up in the ice of conventionality and worldly care. Do not we need to pray earnestly to God that our tongues may be loosed to speak to others of the free salvation which we have found? Then, too, will our hearts be so full that they must burst forth in prayer, never heeding what others may think or say, but just like children eagerly preferring their requests and certainly expecting an answer. Let us then bestir ourselves. "Whatsoever thy hand findeth to do, do it with all thy might." Reminded as we are so frequently of the shortness and uncertainty of life—for "we know not the day nor the hour wherein the Son of Man cometh"—let us while life lasts be up and doing, for "One of these days will our hands be folded, One of these days will our work be done."

Mission Work.

EFATE.

LETTER FROM MRS. MACKENZIE.

FROM a letter from Mrs. Mackenzie, Erakor, Efate, of the date Nov. 5, 1888, addressed to the Middle Musquodoboit Auxiliaries, W.F.M.S. (E.D.), we make the following extracts:—

"We have a comfortable home, and are very happy in our work, but sometimes we feel our isolation sadly. When we think of our children separated from us at such an early age, perhaps never more to be with us in this world, we feel at times that we have our cross to bear. But then it is small compared with the sacrifice our Saviour made when He left His home of love and came to live among those who hated Him. Then after a life of the greatest self-denial and suffering, to endure His Father's wrath upon the cross. Then what it must have cost the Father, to give up His beloved Son and be separated from Him for long years, knowing that He was coming in daily contact with sinful men. Such a sacrifice having been made for us, it becomes us to murmur or complain. Truly, he that loveth son or daughter more than that dear Saviour is not worthy of Him."

"I am thankful that our health continues good. We sometimes wish we could spend a week on the Australian mountains, but we might as well wish for Nova Scotia hills. The weather thus far is, we think, unusually cool for this season. This is the time we expect warm weather, but so far it is delightfully cool. You would like to hear something about the Lord's work here. It was cheering to us when we returned from Sydney, to find that the work had gone on in our absence as well as we could expect. The women, too, had done their part. The house-cleaning was done to my entire satisfaction, and everything again in order; and the grounds were clear and tidy. When we landed, there were many expressions of grief about Morrison being left, as we intended bringing him back when we left home. We are glad that we left them together, and thankful that our Father opened such a good home for them. They are well cared for, and are making good progress with their studies. Jessie has been up to the University, but we have not yet heard the results. We landed here, from Sydney, in June. The weeks and months since then have passed rapidly, we have been exceedingly busy.

"Mr. Mackenzie has had a good deal of manual work on his hands, in addition to the large amount of teaching we both do every day. You are aware that we have early morning Bible reading for all the adults. The bell is rung just now about half-past five. It takes them about fifteen minutes to gather in and have singing and prayer. I then go in, and take a class of elderly women. One of these has her second sight, and reads well. One of her great-grandchildren has been attending school for several years, so you may have some idea of her age. She is always present. The teacher "Solomon" has a class of men. We are in about an hour. During that time the girls in the mission house are having their morning reading. They read about twenty minutes or half an hour, then Mr. Mackenzie goes in, questions and has prayer with them. Then each girl goes to her allotted work while we have our family worship. Then break-

fast. As we finish, the children's school-bell rings. Mr. Mackenzie takes charge of the advanced class, the others are conducted by the teacher and young men in the training class. I have only time to give an eye to the girls' work, and orders for dinner, when the settlers' children arrive. These are taught in English, are here from eight until two, and are my special care. At the close of the children's school Mr. Mackenzie dispenses medicine, then has the training class, which occupies the whole forenoon. On Tuesdays and Fridays the candidates' and teachers' classes are held in the forenoon, so that we both meet the training class on the evening of those days. On Wednesdays we go to Fila or Erotap. Mr. Mackenzie meets with the candidates, and at its close I have a class with the women. On Thursday afternoon I have the Pango women, and on Friday afternoon the Erakor women, for two hours each day. Our Sabbaths are equally busy days. The natives have an early morning prayer-meeting. The forenoon service is in from nine till eleven. We both spend from one till two with the settlers' children, also some of their labour. At two, bell for children's Sabbath-school rings; I take the advanced class. At 3.15, bell for adults. They are divided between Mr. Mackenzie and Solomon. The year has been one of our busiest, and perhaps one of our most encouraging. We have not been permitted to do much among the heathen; but the impression the Gospel is making on the worshipping people is more manifest. Their kindness to us and readiness to assist in the Lord's work directly, and in our personal affairs, continues to increase. We still have French settlers here but not very near us. The priest, however, has gone away—for good, I believe; we hope so, at least. But I don't know that he is much to be feared. His own countrymen refused to receive his services. One of themselves told us that a French Bible, which Mr. Mackenzie had presented to a settler who had expressed a desire for a copy of the Word of God in his own language, sold for twenty-six francs. The original cost was five shillings. The poor fellow died a few months after receiving the book, hence his goods were sold. The Bible was bought by an officer on a French man-of-war. We thought the price paid a great dearth of Bibles among the natives.

"I have your own having manifested a love of the Lord's presence with you both in your homes, and in your congregational work, and that the good Shepherd is owning your efforts to train up your children in the right way by making them savingly acquainted with Himself. Let me speak earnestly to you who are mothers. Pray often both for and with your children. Never allow a day to pass without being closeted with them. The prayer of faith will save the soul. And now, desiring that you will remember us and our Master's work here, at a throne of grace, I remain, my dear sisters in Christ, Yours affectionately,
"AMANDA MACKENZIE."

GIVING TO THE HOME AND FOREIGN WORK.

In the popular mind there is, and always will be, a clear distinction drawn between the Home and Foreign work. The two essentially differ, and will differ to the end. The only safe, righteous and permanent adjustment of the question that can be made is to create two missionary organizations—one Home, and the other Foreign. A great stride was made in the direction of such a division at the recent meeting of the General Committee, although not many perceived it, and every year will bring it nearer, and make it more inevitable.

Our people have a right to give their money according to their individual convictions. Many of them are beginning to demand a more liberal provision for home evangelization, and they will press their demands till they get a hearing. No sixpenny appropriation will meet their wishes, and no raid upon the revenue of our foreign work will ever yield enough to carry on the gigantic enterprise which God is setting before the Church. Those who begin to insist on a reduction abroad for the sake of meeting such a crisis as this at home, manifestly do not comprehend the crisis, and do not perceive what they are doing. A man cannot give vigour to his left hand by crippling his right.

A powerful Home Missionary Society is the demand of the hour. It would hold its own against all the men from abroad who could be imported. It is very probable that, for a few years at least, the foreign work would suffer by the change; but the loss would be but temporary, and, with a sound basis on which to build, the Missionary Society of our Church would speedily advance to the leading

position of all the great missionary societies of the age. May God speed the day when this change of policy shall be effected! Let men, and vested interests of all kinds, count for nothing while the broad question is under review, and very soon a general conviction will be reached that the money given by our people must be distributed according to the convictions of the givers, and that the immense and rapidly expanding work at home shall receive the representation before the people which it so richly deserves.—*Gospel in All Lands.*

THE NORTH-WEST INDIANS.

WHAT IS BEING DONE BY THE METHODISTS IN BRITISH COLUMBIA.

FROM the *Free Press* report of a sermon recently delivered in Winnipeg, by Rev. Thos. Crosby, of Fort Simpson, British Columbia, we make some extracts which will serve to show what a sister Church is doing towards bringing the light of the Gospel into one of the dark places of heathenism in our own land.

Speaking from the text, Ps. lxxiv. 20, "For the dark places of the earth are full of the habitations of cruelty." Mr. Crosby said that during the last thirty years he had witnessed some of the truth of these words. How cruel, vile and degraded people are in their heathen state! The speaker told of the man-eaters and dog-eaters, who used to spend three weeks in the mountains pretending to be abstaining from food, and then returning tore the flesh from living men or dogs and devoured it. There are also fire-eaters, and wizards and witches. Mothers left their infants in the woods to die lest they should grow up to be slaves and burden-bearers or to live lives of shame. Woman never has her place in society until the Gospel lifts her up. The preacher caused no little amusement by telling how all the young fathers were led to adopt the practice of relieving their squaws by carrying their babies to church. The missionary set the example, and the Indians, who are great imitators of the white man, soon followed suit.

For fifteen years past he had been labouring in the North among a people greatly superior to the Flat Heads of the South. The language of this race was more comprehensive, and the people could carve beautifully in silver, gold, wood and bone. They raised magnificent totem poles, costing \$1,000 to \$1,500 to their dead chiefs; such were to be seen up the coast all the way to Alaska. They were a far more intelligent and industrious people than any other, unless the Cherokees. Mr. Crosby described the first council meeting that he had induced them to hold, at which he had prevailed on them to give up gambling, conjuring, witchery and other heathen practices. He told how, when he first asked these Indians to help build a church for themselves, which was to hold a thousand people, they went and brought their stock of blankets, which they had carefully folded away, and gave these, worth \$1.50 each, not having any money, making a subscription of over \$400, which afterwards went up to \$1,000. Afterwards they were paid in blankets for work which they did. Afterwards a sum of \$400 more was raised, that the church might be dedicated free of debt, as was also every one of sixteen churches built in fifteen years. After the dedication a great revival came. A lady down East had asked in what proportion the Indians gave. "Why, bless you," he answered, "they give the whole business, and then go out to hunt and fish to get more." A village of a hundred people gave between \$300 and \$400 worth to build a church and afterwards nearly \$200 at a missionary meeting, besides which they raised \$91 towards a bell which had to be brought from San Francisco. Last year the Indians in this district gave over \$700 to the General Missionary Society.

The people build beautiful villages; but not a dollar did they ever get from the Government. They never recognized the Indian title. He was not a politician, did not know anything of politics, and didn't believe anybody else did now, but a mistake had been made from the start. The Indians had been treated like paupers, and now there were a lot of miserable fellows over the Dominion, rolling themselves up in dirty blankets and waiting for the rations and annuities to come along. If prizes had been given for the best homes, the best farms and the best pupils at school, we might have had men instead of paupers. He described how the Indians of Fort Simpson gradually built improved frame houses for themselves; how they were "barbered up" and well-dressed; how they had a fire brigade and two brass bands for the second one of which \$400 had been collected and instruments bought last fall.

The speaker told an affecting story of a blind boy named Jack, who came

"ten suns" to "see" the church. Having felt around the building, he asked the missionary to teach him, to "fill me up" with what was in the book. Having been told of the story of the Gospel, and having learned to sing some hymns, as he was about starting for home again he asked for a Bible to "hold up" before his people and tell them that was God's great book; and a hand-bell with which to call them together every Sunday that he might sing to them and tell them all he had heard. About two years after Jack's mother came to return the Bible and the bell, stating that Jack was dead, and that he had faithfully done as he said while he lived. When the Indians saw the electric light and the telephone at Victoria they thought the white people ought never to die, that they should be able to ward off all diseases and live forever.

In conclusion Mr. Crosby told of his little missionary steamer, "Glad Tidings," with which he had been enabled to reach ten times as many people as before. The steamer had sailed 10,000 miles last year. In one trip of 1,800 miles along the west coast of Vancouver Island, he had in seven weeks preached over a hundred times to a thousand people whom he had never seen before, and hundreds of whom had never seen a missionary. He dwelt upon the words of a dying young man whom he baptized, "Why didn't you come sooner?" He thought the \$220,000 raised by the Methodist Church for missions last year "mighty little" in comparison with the number of members and the wealth of the denomination.

A FINE SHOWING.

THE Foreign Mission income of the English Presbyterian Synod for the year amounts to £16,360, which meets the expenditure. The Church has now in China seventeen ordained missionaries, nine medical missionaries, two missionary teachers, and fifteen native missionaries. There are also eight native pastors, entirely supported by their own congregations, 100 native evangelists, and thirty-four native theological students. There are forty-three organized congregations, and eighty-four not yet organized. The total membership of adults and children exceeds 6,000. There are, in addition, six hospitals, in which 20,000 patients have been treated in the twelve months. The "Barbour College," at Swatow, has been completed, and through the liberality of Mr. Beth, of Manchester, who visited Swatow last Spring, a new building for the girls' school is being erected. A sum of money has been given for a boat for the use of the lady missionaries.

EROMANGA.

REV. HUOH A. ROBERTSON, of Eromanga, in a recent letter, says:—"It is simply delightful to note the changes in the field since we arrived in the New Hebrides in 1872. Encouraging reports come from nearly all the stations. Epi has a population of 10,000. Mr. Fraser has fourteen teachers at work, and he asks as many more. Messrs. Mackenzie and Macdonald have translated the whole New Testament into Efate, and the volume is now being printed at Melbourne. The other stations are most hopeful. The work on Eromanga was never more encouraging. The converts are doing their best to aid the work of the Mission by their contributions and otherwise." Mr. Robertson with his family came to Australia in the "Dayspring." Mrs. R. is not well—has not been well for years, though at present her condition is not alarming. Mr. R. hopes she will be able to return to Eromanga in September.—*Record.*

CHRISTIAN PROGRESS IN INDIA.

THE *Indian Witness* says:—"At the present time there are, in round numbers, about half a million Protestant Christians in India. One-half of these are comparatively recent converts, and it is too soon to expect them to exert a very perceptible influence on their neighbours, but even allowing for this, the little body of Christians forms a most important factor in the body politic of the empire. It will not be long till the half million will be a million, and many of our readers will live to see the day when there will be ten million Protestant Christians in India. When that day comes these ten million Indians will be the leaders of Indian thought and Indian progress. Their voice will be more potent in England than the voice of all India is to day. They will be bolder innovators than any men in India now, and they will be recognized by all classes as the natural leaders of the Indian people."

SHE is only half a mother who does not see her own child in every child.—*Helen Hunt Jackson.*

*A paper read at the Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, (W.F.), April 10, 1889. Revised by the author for the PRESBYTERIAN REVIEW.

The Family.

THE STONE OF THE SEPULCHRE.

"How shall the stone be rolled away?" Thus questioned they, the women three...

"How shall the stone be rolled away?" So, like the Marys, question we, As looking on the dimly seen...

"How shall the stone be rolled away?" Ah, many a heart, with terror great, Has breathed the question as it went...

GIVING

Not all giving is equally creditable to us. There are higher and lower planes of giving. Credit is not flung to the giver according to the amount...

KATE.

"KATE has been in this room," said mamma sighing, as she surveyed her disorderly parlor. If there was anything on which mamma insisted in her home, it was neatness...

began restoring her room to freshness and tidiness. As she stooped down to pick up Kate's dingy little gloves, a voice arrested her.

"My dear, are you clearing up after Kate, again?" Yes, husband. It is my daily discipline.

"I should advise you to make it Kate's discipline, little mother. It would be better for her in the end, better for you in the beginning."

"In the meantime, dear," said Mrs. Meredith, smiling into the loving eyes which met her own. "Kate is at school, visitors may come, and on this special day I am expecting Cousin Prue."

"As a physician, I am occasionally in favour of heroic measures," said the doctor. "Take my advice, dearest, and let Kate show herself in her true colours. It may cure her of this defect, apart from which Kate is a good girl."

"The doctor went to visit his patients; the mother straightened her parlour, and went to bed down for a half hour before luncheon. In the meantime Kate came home, to meet on the porch a little, plump, gray haired lady, with a travelling bag in her hand.

"Cousin Prue?" inquired Kate, cordially. "Yes, dear, and you, I suppose, are the eldest of the family, Kate? Do you happen to know whether your mother expects me?"

"Why, certainly, she expects you," said Kate. "She wrote, begging you to come. Didn't you receive the letter in answer to yours?"

"No, Kate, and I hesitated a great while before starting from my last stopping place. I didn't know but that you had scarlet fever or measles here, or the barn had burned down, or any one of a dozen catastrophes had occurred. It was so unlike Jennie not to reply to such a note as mine."

Here Mrs. Meredith appeared, radiant, and, after a moment of greeting, Cousin Prue said, "I'm glad I trusted to the old hospitality, though I could not understand your silence, Jean."

"Silence!" cried Mrs. Meredith, amazed. "I wrote by the first mail, of course, and Kate carried the letter to the post office. Did you not, Kate?"

"I think so," began Kate, confidently. Then a wave of recollection came over her, she blushed, stammered, and finally, Cousin Prue's keen glance looking her through, exclaimed, "Mamma, I beg your pardon; I am afraid I forgot to mail your letter."

"Look in your pocket," said Mrs. Meredith. "Kate's eyes sought her mother's in mute appeal. But she saw an unwelcome severity in that generally indulgent face."

"Look!" repeated Mrs. Meredith, "or rather feel, and let us see what you find."

Out came such a tangle of things, as boys, often, girls seldom, crowd into their pockets, strings, buttons, a tiny scent bottle, a gold pencil-case, a glove fastener, a round pin-cushion, a knitted purse, a bonbonniere, and at the bottom of everything, stamped, addressed, and evidently never mailed, a letter, which Mrs. Meredith, taking from Kate's irresolute hand, laid in Cousin Prue's lap. Kate rushed from the room, hearing Cousin Prue's laughing comment. "What an absent-minded child you have, Jennie."

The days of Cousin Prue's visit glided by, filled with pleasant things; excursions to points of interest, visits to picture-galleries, a picnic, a tea-party or two of the old-fashioned kind, such as Mrs. Meredith and her cousin had enjoyed when they were girls together; finally the time of her return was mentioned, and in a talk before the fire, for the early dusk was chilly, Cousin Prue said, "Jennie, will you let me take Kate away with me, for a year?"

Mrs. Meredith looked surprised. "Kate would like to go, Prue, but her father and I have not thought that you would care to have so heedless a little lassie in your pretty home and quiet household. She is a darling, but her forgetfulness and her irresponsibility make life very difficult for her, and for me too, sometimes."

"So I have noticed," was the reply. "I felt half inclined to ask for Edith, but she is such a help to you, and you could so ill spare her, that I have decided to have the other, if I may."

"The doctor thought," said the mother unwillingly, yet feeling it her duty to be candid; "that if I mortified Kate by expelling her faults to you instead of covering them up as usual, and then if you passed her over and asked Edith to go home with you, letting Kate know that you could not have such a forgetful creature in your house, the moral effect would be excellent."

"Let me try my way," urged the bright-eyed Cousin Prue. So it came about that, one morning, two travellers, the younger feeling half-glad, half-sorrowful, set out for a city 200 miles away. Kate clung to her mother, kissed her over and over and could hardly bear to say good-bye. A year looked so very, very long, as it stretched away, like a white untrodden path before her. But the pleasure of a first journey is very great, and the little girl enjoyed it with her whole heart, finding Cousin Prue a charming,

companion. When the journey was ended and the mistress was welcomed home by her two maids, her big Newfoundland dog, her Maltese cat, her doves and her chickens, Kate found herself in a home presided over by the good fairy, Order.

"I'm going to give you a rule, dearest," said Cousin Prue, on the morning of the second day, and I shall help you to keep it. I know you want to surprise papa and mamma, one of these days, by being a very responsible little woman. As I was once precisely such a character as you are yourself, I know how to sympathize with you in your defects."

The rule was simply, "A place for everything, and everything in its place." "A time for everything, and everything in its time." Cousin Prue insisted on this, at no matter what inconvenience, and Kate seconded her efforts so heartily, that she hardly knew herself for the same girl. It took a great deal of trouble to establish right habits, but the trouble paid for itself.

The other day I heard Mrs. Meredith say, "My most dependable child is Kate." —By Margaret E. Sangster, in Intelligencer.

SUNDAY REST—IT PAYS.

"How on earth do you manage to stand up under the tremendous physical as well as mental strain which you continually endure?" a gentleman in our presence asked young Joe Brown, the general freight and passenger agent of the Western and Atlantic Railroad.

"You seem to be close at your business all day, and I am told you scarcely ever quit before midnight. You look slender and like one of feeble constitution, yet you do more work than any man in your position or any other that I know of. How do you stand it?"

"By never doing any work on Sunday," was the reply. "When twelve o'clock Saturday night comes, I drop any business that I may have in hand, and I don't touch it again before Monday morning. I never open a telegram on Sunday; so if any one wires me a message which he knows will reach me on that day he may just as well wait till Monday. I think every business man ought to scrupulously abstain from all business matters on the Sabbath, first, because it is required by the Bible, and secondly, because if he does his duty on week-days, he needs the rest on that day. The first is my principal reason; but the other is an important one, and I always find that although I may close the week very tired, yet I begin it as fresh as a rose." —Selected.

AN IGNORANT DEITY.

GEORGE KENNAN, an American traveler, describes in the Century Magazine his interview with the "Grand Lama," or human god of Sibiria.

After dinner I had a long talk with the Grand Lama about my native country, geography, and the shape of the earth. It seemed very strange to find anywhere on the globe, in the nineteenth century, an educated man and high ecclesiastical dignitary who had never seen or heard of America, and who did not feel at all sure that the world is round. The Grand Lama was such a man.

"You have been in many countries," he said to me through the interpreter, "and have talked with the wise men of the West; what is your opinion as to the shape of the earth?"

"I think," I replied, "that it is shaped like a great ball."

"I have heard so before," said the Grand Lama, looking thoughtfully away into vacancy. "The Russian officers whom I have met have told me that the world is round. Such a belief is contrary to the teachings of our Tibetan books, but I have observed that the Russian wise men predict eclipses accurately, and if they can tell before-hand when the sun and moon are darkened they probably know something about the shape of the earth. Why do you think that the earth is round?"

"I have many reasons for thinking so," I answered; "but perhaps the best and strongest reason is that I have been around it."

"This statement seemed to give him a sort of mental shock. "How have you been around it?" he inquired. "What do you mean by 'around it'?" How do you know you have been around it?"

"I turned my back upon my home," I replied, "and travelled many months in the course taken by the sun. I crossed wide continents and great oceans. Every night the sun set before my face and every morning it rose behind my back. The earth always seemed flat, but I could not find any where an end, nor an edge; and at last, when I had travelled more than 30,000 versts, I found myself again in my own country, and returned to my home from the direction exactly opposite to that which I had taken in leaving it. If the world was flat, do you think I could have done this?"

"It is very strange," said the Grand Lama, after a thoughtful pause. "Where is your country? How far is it beyond St. Petersburg?"

"My country is further from St. Petersburg than St. Petersburg is from here," I replied. "It lies almost exactly under our feet, and if we could go directly through the earth that would be the shortest way to reach it."

"Are your countrymen walking around there, heads downward under our feet?" asked the Grand Lama, with evident

interest and surprise, but without any perceptible change in his habitually placid face.

"Yes," I replied, "and to them we seem to be sitting heads downward here."

The Grand Lama then asked me to describe minutely the route that we had followed in coming from America to Sibiria, and to name the countries through which we had passed. He knew that Germany adjoined Russia on the west, we had heard of British India, and of England, probably through Thibet, but of the Atlantic and of the continent that lies between the two great oceans he knew nothing.

APOLOGIES.

EVERY BODY knows that window-panes will grow dingy, that dust will accumulate, and that the faces of little children, like their clothes, have a natural affinity for dust; that all clothes will wear out; that paint is sure to be finger marked, that china will get chipped, and that it is simply impossible to keep every thing in perfect order all the time. In spite of this, we are continually apologising for omissions, negligences, and errors which cannot be avoided, and which would not be noticed, perhaps, if attention were not called to them by ill-timed apologies.

It is refreshing to go into the houses of our friends and see things a little topsy-turvy, and be assured by what we see that we are all mortal, and only what is common has happened to us, that just when company comes our hostess has nothing cooked; that children usually quiet and orderly, when animated by the presence of visitors, show off to the greatest possible disadvantage and thus that other people have their trials as well as we ours, and that the difference between these and those are quite trivial.

On the other hand, it is really depressing to come across a woman who, always, under all circumstances and on all occasions, is ready for company, on whose ceilings spiders never hang their webs, behind whose furniture dust never hides, whose closets and drawers and trunks, being thrown wide open at any moment reveal only orderly interiors.

Let the language be changed a little—if such a woman could be found it would be discouraging to persons of ordinary feelings. While she had been polishing her silver, notching her shelf-paper, sluting her pillow-shams, adjusting her position of easy chairs and sofas, and brushing away the last suggestion of dust from the mantle piece, possibly it might appear that she had not had time to glance at the latest discoveries in science, to enjoy the last new poems in our magazines, to become posted as to the latest political and social events here and abroad.

"Should she apologise for this? By no means. Let her be happy, if it is to be, with her perfect housekeeping, and let her sisters, who love something else better than painful domestic neatness, rejoice without envy in that something better. It is much for which apologies are usually made in silence, and to lead, if possible, the minds of visitors not toward but away from those things which suggest apologies. The habitual apologist is invariably weak in mind or body, and frequently in both." —N.Y. Christian Advocate.

A LARGE FORTUNE HAS BEEN LEFT TO A YOUNG MAN IN NEW HAMPSHIRE, UNDER CERTAIN CONDITIONS.

Sometime since a father died, and left his son a fortune of one million dollars, provided he hereafter abstain from tasting intoxicating liquors. But in case of his touching a drop of this, the whole fortune is to be taken from him, and bestowed elsewhere. The son contested the will on the ground that his father was unduly prejudiced on the question of his drinking, and that he was mentally incapacitated at the time of making the will; but the courts have decided the will valid. We would think the fact of so much being at stake would cause the young man to resist any temptation to intoxication. How much more ought the fact of sin putting in jeopardy an eternal inheritance, cause us to flee from it as from the face of a serpent. —Pulpit Treasury.

The way a little girl escaped from imprisonment in Chicago, and was restored to her happy home, was a very simple, but thoroughly effective one. It was simply by making known her father's name. Nearly a year ago she was kidnapped, and after much suffering was finally taken by the police from her persecutors, and placed in a house of refuge. All this time, diligent search was being made for her by her parents, but without avail. Recently, some one going through the house of refuge, thought he recognised in hers a familiar face, and enquired of the child her name. The reply was, "My real name is Annie Redmond." That was enough. The enquirer knew how anxiously she had been searched for, and it was not long after her father's name was mentioned until she was in his arms. The child had been taught by her enemies to call herself by another name; and under threats of punishment had long concealed her true one. The case up of every sinner is analogous. However in the bondage of sin and Satan, he has only to pronounce, in the language of penitence and faith, the name of that God, who, through the atoning Saviour, is his reconciled Father, and he is saved. —Pulpit Treasury.

The Children's Corner.

"SUCH A LITTLE THING TO DO."

"MARY, my child, fill the picher with water before you go to school. I cannot get to the spring this morning."

"Oh, mother, I have not time, I did not learn my lessons last night, and must do them now."

"But, Mary, I must have some water, and you will have plenty of time if you do not linger on the way. See, here is the picher, run at once and fill it."

Mary takes up the picher and walks slowly down to the spring. It is a lovely morning. Everything seems bright and happy. But Mary has a sullen look on her face as she treads on the soft grass. She does not hurry to fill her picher with the cool spring water, but waits to gather flowers, and to look at herself in the spring. She is thinking, "I will not hurry, mother ought to have come herself. I don't care if I am late for school, or if I have to learn my lessons in the play-time. It is not my fault."

More than half an hour passes before she returns, and snatching up her books she goes to school.

Now the teacher had said to herself that morning, "I will have all the good children to tea with me to day—all who come early to school, and are attentive to their lessons."

When Mary gets her red cross for being late, she does not trouble, and even when the lessons are returned to her curly head and smiles. But when twelve o'clock comes, and the teacher tells all those who have been diligent that morning to be at her house at four o'clock, poor Mary's heart beats very rapidly. She catches a glimpse of the merry party in teacher's house and the bitter tears rise to her eyes. When bed-time comes, mother is ready to comfort her, and she tells her of the only one able to help her to conquer her bad-setting sin. So the evening prayers are said at mother's knee, and Mary intends to do better next time. —Little Folks' Paper.

HOW SHE MADE HIM DO IT.

HARRY was standing in the road, on the way home from school. There had been a heavy shower an hour before, and there was a large puddle in the road. He had a switch, and was switching the water from side to side.

Nettie came along, and looked very cross at Harry. "You stop that!" she said. "Harry did not like the way she spoke, nor the look in her face. "Say 'please,' and I will," he said.

"I'm not going to say 'please'!" "Then I shall do it as long as I like." "I can't get by till you stop."

"You are. I shall get all splashed."

"Then stay where you stand. You can't make me stop."

Now, the truth was, Harry did not care a bit about switching the water any longer. If Nettie had spoken pleasantly he would have stopped at once. But now he felt as if he would stay there all day just to spite her.

"I shall tell your mother, you mean boy, if you don't stop," went on Nettie.

Harry laughed louder as Nettie tried to run by. He gave a harder switch, and laughed more loudly than ever, as he saw Nettie's white apron spotted with mud. She scowled back at him as she went on.

Nettie had just turned a corner when Ruthie came up. Harry looked at her a little sourly, for he did not feel half so pleasantly as he had before Nettie came. Do you wonder why? Was it because Nettie had been cross? Partly so; for no one can speak or look cross without leaving a shadow behind. But Harry felt that he had been wrong, too, and that it was worse than to suffer wrong from others.

"Stop a minute, and let me get by, Harry," said Ruthie. "I don't have to stop," growled Harry. "But I can't get home till you let me pass."

"I don't care. You can't make me stop."

"Oh, yes, I can," said Ruthie, with a laugh. "I should like to see you try," said Harry, holding his switch tighter than before, while he looked at Ruthie. "You're as big as I am; but who cares for that?"

"I can, though," said Ruthie. "How do you think she did it? She came nearer, still smiling, and said: "Harry, please let me pass. You wouldn't be ugly to me, I know."

Harry had never thought of an attack of kind words. If Ruthie had tried to take away his stick, or to push him out of her way, he could have made a good fight; but what could he do now? He gave a little laugh as he stood back to let her pass, saying: "Well, if that's the way you're going to make me, I guess I'll have to give up."

Try it, little children. You have all seen how one angry word or look will bring another, and how little good they do, and how much harm. Try how much power there is in a gentle word and a smile. —Sidney Dwyer, in Our Little Ones.

Our Story.

THE HOUSEHOLD OF McNEIL.

BY ANNE E. BARR. Author of "Jan Vallery's Wife," "The Daughter of Fifty," etc., etc. CHAPTER VI.—(Continued.)

AFTER this conversation there was no lack of vivid enterprise in McNeil Castle. Colin was going and coming continually; and the Laird appeared to have grown ten years younger. His bold, and yet cautious enterprise was splendidly backed by Colin's enthusiasm and physical endurance, and in a few weeks the work had been well begun.

And time passes rapidly that is filled with labour. The spring opened to the sound of the pick and the hammer, and there was an air of hope and prosperity, and a sense of business that admitted of no lazy intervals about the little hamlet. It made the staid old fishers shak their heads and wonder mournfully what the world and the McNeil were coming to.

As the summer grew and the work went busily on, the Laird was like another person. Nature had given him all the qualities necessary for a leader or director of large bodies of men. His presence was felt everywhere. His gigantic form stood like a tower among the bowed workers. His clear resonant voice, commanding, directing, encouraging, was the one distinct tone in the babel of tongues, the chip, chip of the stone-masons, the ring of the trowels, and the sounds of hammers and saws.

Colin was his lieutenant. He was nearly always on the move. The change of workers, the constant need for material, or directions not remembered until the necessity demanded them, the money transactions incident to the enterprise, were all dependent upon him; so that the drowsy old castle was now ever on the lookout for the preparation Colin was going away, or Colin was coming home; the architect from Glasgow was making his regular inspection, or Mr Balfour the writer from Edinburgh—who had a share in the investment—was paying a visit to the Laird, to consult or advise with him as to the progress of the work.

And this change in the business life of Edderloch was met by one equally great in its social and domestic aspects. The minister, in his way, was as full of fresh interests as a Laird. He had been brought suddenly into contact with a new and perplexing kind of parishioners and put face to face with the very duties which he had discussed theoretically with George Selwyn.

Colin had made it a special condition in all the workmen brought from Glasgow that they should be Protestants. It was, indeed, a piece of practical wisdom to insist on this point, for the neighbouring laird's would have opposed the introduction of a Roman Catholic element and an adverse nationality into their quiet villages and pastures, and between it and the indigenous race fierce quarrels would certainly have sprung up, not only retarding the work but also bringing it into bad repute.

But, for all that, they were very different Protestants to the grave mystical Calvinists who gathered in Brodick's kirk every Sabbath day from the sheep-folds and the boats. Those of them who really cared for their religion were usually from Ayrshire and Galloway, and had an old Covenanting rebelliousness about them. And they carried the almost inevitable democratic tendency of Calvinism to its extreme outcome of Radicalism. They disputed with Dr. Brodick on Church Government, and they sang Burns's most democratic songs. McNeil's very presence. The most vulgar and quarrelsome poorest Highland gillie on had a vein of poetry in his nature; these men from the Glasgow were painfully matter-of-fact; could not even understand unless it took the form of whiskey.

The problem which they presented to Brodick was one to which he was wholly unaccustomed. He understood now why George Selwyn had been sent to speak to him, and he answered "the call" he believed himself to have received with a cheerful alacrity, a glad "Here I am, Lord," that had in it not only the wisdom of age but the enthusiasm of youth.

And what Colin was to the Laird, Helen was to the minister. They took sweet counsel together, they encouraged each other when difficulties sprang up, they worked hand in hand for the tangible welfare of the people, whom they accepted as God's special charge to them. In many respects it was impossible to do much without the Laird's consent. He owned all the land, he was a master no one dared to disobey. But he was not able to resist Helen; sooner or later she won from him whatever was desired.

Thus the summer passed rapidly away, and in October six new lobster boats, with all their traps and tongs, etc., etc., were launched. They brought nearly twenty new families to Edderloch, and the utmost capacities of the village were needed to shelter them. The cottages building had been severely denounced by Brodick. He pointed out to the Laird how they disregarded all the laws of health, and were, in fact just as barbarous as those which the McNeils had built three or four cen-

tures ago. But the men themselves were with McNeil and against change, and Brodick then understood what Selwyn had often told him—"You will have to teach men what is good for their bodies as well as their souls; and the latter is far more dependent on the former than most ministers like to admit."

As the first natural result of the increase of population, the Change House was enlarged, and before the winter was over a rival one had been opened, "the devil is a busy bishop in his parish," said Brodick to the Laird, when the subject was named, "but there is one good offset against it; the men are mostly very well pleased to learn something; it is wonderful how many of them come at night for the schooling they never had before."

"I have men forty years old, Laird, as eager as bairns for knowledge; and I tell you McNeil, it was a good thought to turn the manse barn into a warm room for them. When the lessons are over and the children gone home, I ask the men to take out their pipes and gather about the fire and talk with me. And they have a wonderful natural capacity for argument."

"You need not tell me that, Doctor. I know it to my sorrow, and I wish you would not encourage it. They dispute over everything, my own orders as well as the rest. I don't approve of these night schools—especially for working men. They are a wrong to me; men cannot work all day and study at night. Some one's right is wronged, and I'm thinking it is mine."

"If they were in the school-room they would be in the Change House, Laird. Which is best?"

The Laird thought in his heart that the whiskey would be more to his interest than the books, but he did not say so, there was something in Brodick's face which restrained him. Yet he continued his complaint in that half-hectoring way that always hides the white feather somewhere beneath it, until the minister said solemnly, "McNeil, it seems to be your work to make money. It is my work to save souls. Our roads are so far apart that we need not run against each other unless we try to."

"But I do not like the way you are doing your work—that is all, Doctor. I don't like the way."

Mammon never did like God's ways. There is a very old disagreement between them."

"A man has a right to consider his own welfare, Brodick. I am justified in that."

"Just so, McNeil; but a man's welfare should be more to him than the Two Tables of the law and the Four Gospels."

"McNeil had determined at that very hour to speak to Dr. Brodick about his doctors; but he was not able to make a stronger stand than this. For there was something imperial about the man when he took his stand by the humblest altar of his duty. And besides a dim fear crept into the Laird's heart that Brodick might say something to him that would make him feel uncomfortable. It was upon the whole, better that both the minister and his conscience should be quiet at present."

And yet, perhaps, the sorest point in this interference of Brodick's was Helen. He had been too busy as yet to interfere with their alliance, but he promised himself he would do so very soon. Helen McNeil nursing sick children, and sending broths and jellies to those who could eat no coarser food, and making clothing for the old and indigent, and interesting herself in the troubles and sorrows of every cotter in the clachan, was an imposition which he was determined to put an end to. He said to himself indignantly that, if Brodick felt he must be a kind of Providence to every idle or unfortunate family around, he had no right to impose the rules of his own conscience on Helen.

But the Laird need not have troubled himself about Helen. Never had she spent so happy a year. Her days were fruitful of duties. She had now no need to resort to bits of embroidery, or pencil sketches, or any of the inefficient make-believes of employment with which naturally industrious women without real work to do attempt to pass the long hours. Her own domestic duties had been much enlarged. Guests of some kind or other were constantly at the castle. The Laird's lurch was generally to send to the new building. He kept a messenger running between it and his home. For he had a score of wants, of uncertainties, which must be settled by references Helen alone could send him.

Colin also had his claims and he was not inclined to forego one of them. Helen must leave everything sometimes, and walk with him. She must sit beside him while he took a hurried meal before some hurried journey. She must listen to all that had happened to him while he was away. She was the dear house-angel to whom he constantly looked for love and sympathy and assistance.

But amid all these claims upon her time, those that Dr. Brodick brought were never neglected. They slipped in between, and brightened all the rest. They were the precious ointment upon the dusty feet of daily life. She found herself often wondering how it was that Dr. Brodick, as well as Helen McNeil, had been deaf and blind to all this sweet service, before George Selwyn had opened their eyes and ears to it.

If there had been any shadow in the sunshine of this year, it had come from Grizelda. Her letters during her stay in London had been full of joy and triumph; and even the Laird had then hours in which he doubted if he had not been unjust to Grizelda's husband. After the season closed, the young couple had betaken themselves to Switzerland and Germany. It was while they were travelling in these countries Helen first began to notice a change in the tone of her sister's letters. She made no complaint, and they were brilliant with the atmosphere of foreign travel, luxurious and leisurely; but Helen missed something.

However, Grizelda was not in very good health, and probably, if there was a fault, it lay in the lassitude of her spirits, and in her inability to take the same interest in what surrounded her. Helen was delighted when, in the late fall, they returned to Blairgowrie. And in spite of all her own cares she found time to go there and superintend the adornment of the house and the arrangement of the arches of evergreens which the tenants desired to erect in honour of their return. Considering the small resources, and the poverty of the people on Maxwell's estate, they made a brave attempt at the customary public welcome.

But Maxwell was scornfully indignant at what he called "the farce." His first step across his own threshold was to a muttered imprecation at the "stupid folly." He made no speech, no acknowledgment of it, and looked with a sneer at Grizelda's poor heart-failing attempt to make up for her lord's churlishness by her own smiles and courtesies.

There was an inexplicable change in her face. Helen fancied in her deprecating tone there was even a distinct element of fear. She was still lovely, but a look of fragility about her was in direct contrast to that royalty of exuberant life and beauty which had characterized Grizelda at the time of her marriage.

And Helen soon perceived Maxwell was less suave. The Laird's new enterprises were in reality a great and constant irritation to him. While he was away nothing had been said in regard to them. The grand new building rising on the Britta bluff was the greatest possible surprise to him. So was the little lobster fleet, and the rapid growth of the clachan. He told McNeil that both these enterprises had been in his own mind when he bought Blairgowrie, and that he thought he might have been asked to share in the speculation.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

Lesson vii. May 19, 1889.

THE LORD'S SUPPER.

Mark xiv. 12-26.

COMMIT VERSES 22-24.

GOLDEN TEXT.—This do in remembrance of me.—Luke xxii. 19.

CENTRAL TRUTH.

The Lord's Supper is a memorial of Christ's life and death for us.

DAILY READINGS.

M. Mark xiv. 10-26.

W. Matt. xxvi. 17-30.

Th. Luke xxii. 7-30.

F. John xiii. 1-30.

Sa. Ex. xii. 1-27.

Su. John xvii. 1-26.

TIME.—Thursday evening, April 6, A. D. 30.

PLACE.—An upper room in Jerusalem.

PARALLEL ACCOUNTS.—Matt. xxvi. 17-30; Luke xxii. 7-30; 1 Cor. xi. 23-25. Compare John xiii. 1-30, and read John, chapters 13-17.

INTERVENING EVENTS.—Jesus spends Tuesday night, all day Wednesday, and part of Thursday at Bethany, in retirement. At the same time Judas and the Pharisees are plotting against Jesus.

ORDER OF EVENTS.—(1) Preparation for the supper (Mark xiv. 12-16).

(2) At the Passover-room (v. 17).

(3) Strife among the disciples (Luke xxii. 24).

(4) Christ rebukes by washing their feet (Luke xxii. 24-30; John xiii. 1-17).

(5) The supper begins. (6) Announcement of the traitor (vs. 18-21).

(7) Judas' departure (John xiii. 30-32).

(8) The Lord's Supper (vs. 22-25).

HELPS OVER HARD PLACES.—12. First day of unleavened bread: The day was the 14th of Nisan, the day preceding the evening the Passover was eaten. On that day all leaven was removed from the houses, a cleansing of house and heart. Unleavened bread: leaven was forbidden during the whole feast of seven days. The Passover: the lamb to be used for the Passover. The Passover was the great annual feast of the Jews, in memory of their deliverance from Egypt (Ex. xii. 1-27). It taught them that God was their deliverer, that they were saved by the blood of the lamb, pointing to the Lamb of God, with bitter herbs of repentance, and putting away all the leaven of sin. 13. Two of his disciples: Peter and John (Luke xxii. 8). 14. The good man: the head of the family. Guest-chamber: these were usually let to those who came from abroad to the Passover. 15. Furnished: with tables,

etc. Prepared: cleaned and arranged. 17. Cometh: from Bethany to Jerusalem. 18. And as they sat: rather reclined at the table, on couches. One of you shall betray me: he did not name the person, but gave him an opportunity to repent, and led the others to examine their own hearts. 20. Dipped with me in the dish: a central dish containing sauce, into which each guest dipped his herbs, bread and meat, before eating. That is one of his intimate friends, pledged to friendship. 22. Took bread: a symbol of Jesus' broken body. He is the food of the soul. He must be received into the soul. This is my body: this represents my body; as he had once said, "I am the door," "I am the vine." 23. The cup containing the wine. But the word wine is never used in connection with the Lord's Supper, but only the cup, the fruit of the vine. Unfermented grape juice fulfils all the conditions. 24. New testament, or covenant. The Gospel dispensation. The New Testament as a name is derived from this. His blood sealed the Covenant that all who believed would be saved by faith. 25. Until I drink it new: a prophecy of the triumph of his kingdom. 26. Sung a hymn: Probably Psalms 115 to 118, as was customary. After supper, and before they went out, Jesus spoke the words recorded in John, chapters xiv-xvii.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The Passover.—How it was celebrated.—The events at this Passover.—The Passover prefiguring Christ.—The announcement of the betrayal.—Self-examination.—The Lord's Supper.—The meaning of the bread; of the cup.—When and by whom the Lord's Supper should be celebrated.

QUESTIONS. REVIEW.—At what feast was Jesus in our last lesson? What loving deed was done to him there? What took place between that lesson and this? (See Lessons 4 and 5.) INTRODUCTION.—How long after our last lesson was the Passover supper described in this? In what other places do we find an account of the institution of the Lord's Supper.

SUBJECT: THE LORD'S SUPPER.

I. PREPARATION FOR THE PASSOVER (vs. 12-16).—What great feast was at hand? Why was Jesus so careful to observe the religious institutions of the Jews? Whom did Jesus send to prepare for his celebration of the Passover? (v. xiii. Luke xxii. 8.) How were they to know where to go? What place did they find? Were these directions a sign of supernatural knowledge in Jesus? Why did he give such directions instead of pointing out the place? (John xvii. 2.)

II. THE CELEBRATION OF THE PASSOVER (vs. 17, 18).—When did Jesus go to Jerusalem? Describe the supper scene. What was the origin of the Passover? (Ex. xii.) Why was it called the feast of the unleavened bread? At what season of the year was it observed? How was it celebrated? (Num. xxviii. 16-25.) Of what was the lamb a type? Why was leaven excluded? (Ex. xii. 34, 39; Deut. xvi. 3; 1 Cor. v. 7, 8.) Why was it eaten with bitter herbs? (Ex. xii. 8.)

III. EVENTS AT THIS PASSOVER (vs. 18-21).—What took place at the disciples were sitting down at the table? (Luke xxii. 24.) Why are the faults of the disciples told in the Gospel? By what act did Jesus rebuke and teach them? (Luke xxii. 24, 30; John xiii. 1-17.) What announcement did Jesus make at the supper? Why? How did it affect the disciples? Was it said for Jesus also? (John xiii. 21.) Had Judas already agreed to betray Jesus? (Matt. xxvi. 14, 15.) How did Jesus point out the guilty one. (John. xiii. 23-30.)

IV. INSTITUTION OF THE LORD'S SUPPER (vs. 22-26).—What new ordinance did Jesus institute during the Passover? For what purpose? (1 Cor. xi. 24-26.) Why did Jesus use bread for His supper? What food does the soul need? What did Jesus say this bread was? What is signified by our eating this bread? by our eating it together? What did the cup signify? How did it show forth Christ's death?

What is meant by "testament"? What is the new covenant? (Rom. xi. 26, 27; Heb. ix. 14, 15.) To what does the Lord's Supper look forward? (v. 25; 1 Cor. xi. 26; Mark xiii. 26.) Who should partake of the Lord's Supper? Is it a duty or a privilege? Should it be a feast of joy? How was the service concluded? (v. 26.) What did Jesus do after supper while still in the upper room? (John, chapters xiv. xv. xvi.) With what prayer did he close? (John. xvii.)

LESSONS FROM THE LORD'S SUPPER.

I. Salvation is the gift of God.

II. Jesus Christ satisfies all the hungers of the soul.

III. We must partake of him by faith.

IV. Jesus died to make atonement for sin.

V. We need forgiveness of sin.

VI. We must distribute his blessings as well as receive.

VII. Our daily food is sanctified.

VIII. Communion with God.

IX. Communion with one another.

X. A feast of joy and hope.

XI. A prophecy of His second coming.

XII. A proclaiming the Cross to all the world.—Palmist.

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THURSDAY, MAY 9, 1889.

THE GENERAL ASSEMBLY

THE next meeting of General Assembly is to be held in Toronto, June 12th. The Committee on Accommodations, etc., are making all arrangements so as to render the meeting a pleasant one. Arrangements are being made with the Railway Companies for special rates. Commissioners intending to be present and requiring accommodation, should send word (to prevent disappointment) before the 20th inst., to Rev. W. BURN, Drawer 2, 607, Toronto.

COPIES OF THE REVIEW WANTED

In order to complete files, copies of the REVIEW, of the dates March 4, 1886, and August 18, 1887, are required. Persons who may have copies of these issues to dispose of will please communicate with this Office.

MISSIONARY METHODS AGAIN.

WE took occasion in a recent issue to draw attention to some of the points taken by Mr. Caine in his notorious attack upon missionary methods in India. Last week we published Mr. Spurgeon's dictum on the same subject which rather inclined to take Mr. Caine's criticisms seriously and urged at least the experiment of sending out celibate missionaries for a longer or shorter term of years at low salaries. Obviously, however, all conclusions on a matter of this kind must at this distance from the scene of action partake more or less of the nature of conjecture. Neither will it be safe, as has been proved, to accept the slovenly and one-sided computations of itinerant critics of shallow observation. It is to those actively engaged in Mission work that we must look for testimony, and to those whose experience and wisdom will alone throw light upon a confessedly difficult question. We are, therefore, gratified at finding in a late issue of the Indian Standard—a weekly paper published in Bombay devoted to religious and missionary intelligence and kindred topics—very explicit descriptions of what the much vaunted methods of the Jesuits and of the Salvation Army really are. These are given by one who should speak with authority, namely, a missionary of the Irish Presbyterian Church in the Province of Gujarat, a district which has been the scene of perhaps the greatest so-called triumphs of the Army. What appears at first sight a remarkable grouping is, it would seem, a perfectly legitimate association; to wit, the methods of the Jesuits and mode of the Salvation Army, albeit neither organization would take pride in being ranked in company with the other. The likeness between the two is most striking. The Jesuits in the past three hundred years have shown, it is true, great devotion and energy in the struggle to Romanise the Hindu in Southern India. "All things to all men" is a motto which in their case has been pushed to such an absurd and wicked extreme that the result has been rather the heathenising of the missionaries than the Christianising of the natives. These men not only donned the garb of the heathen ascetic but wore in their foreheads their distinguishing marks of caste. They lived in native style, on native food, wandering about the country half-naked and practising the most shameless mendicancy and so won for themselves, temporarily at least, the superstitious reverence accorded to "holy men." Their one great aim, to swell the church rolls, was attained by any and every means.

A premium was given for every infant brought for baptism. No obligation to sacrifice their ancient customs or beliefs was laid upon converts. Embracing Christianity meant instead of forsaking idolatry, rather the addition to their already long list of gods and goddesses, of one more object of superstition, the Virgin Mary. Dr. Fleming Stevenson, whose testimony is also that of an eye-witness, in his "Dawn of Modern Missions" while cordially acknowledging the nobility and goodness of such men as Francois Xavier, Robert de Nohli and Juan de Brito, is none the less constrained to testify: "It cannot be said that nothing came of it; this magnificent devotion, for there were districts where the Christians came to be counted by 30,000, 80,000 and 100,000, and the last census shows half as many more Roman Catholic Christians in India as there are Protestants. And yet next to nothing came of it; for these men were so little different from heathen when they were baptized, and received so little teaching afterwards, and the methods taken to reach them were sometimes so radically wrong, so often based on the principle that the end justifies any means, that the high figures count for little, except to warn others that this reduction of spiritual work into statistics is a dangerous process. For all real struggle with heathenism we must turn elsewhere."

With the exception of insisting upon the worship of Mary, the course pursued by the Salvation Army in India has been almost identical with the former practices of the Jesuits—for the latter, the Standard informs us, are abandoning, to some extent past methods, and are now, after the manner of Protestant Missions, throwing themselves vigorously into educational work. In both organizations there are the same processions and bands and dances, in both the same regard for empty formulas and mere externals, in both the same effort to gain the ear of the populace by sentimental and grossly exaggerated reports. Both are alike ostentatious, alike unscrupulous, and apparently both have adopted as a working principle the disingenuous doctrine, that the end justifies the means. The methods of these two societies being so accordant it is little wonder that the results are accordant too.

The utter futility of their past line of action is manifest now, even to the Jesuits themselves, and has necessitated a complete change of front leading to a discountenancing of their pandering to heathenism and policy of mendicancy. The Standard says:—

History is but repeating itself in the present marked decline of the Indian Salvation Army. How rapid and how serious that decline has been Mr. Tucker's own figures will show. In December, 1884, he appealed to the Indian public for increased subscriptions on the plea of the progress and extension of the work in this country. In the circular which at that time he published and distributed broadcast he affirmed that in the previous October (1884) the "soldiers" of the Salvation Army in Gujarat alone numbered 1,444, of whom 231 were drawn from the native Christians and 1,213 from the Hindus of that one province. But three years and a quarter later, that is to say in December, 1887, Mr. Tucker in the Indian Salvation Calendar for 1888, gave the total number of the soldiers as 757. Thus by December, 1887, the entire roll of the Salvation Army for all India and Leydon had fallen to little more than half of what it had been in September, 1884, for the comparatively small province of Gujarat alone. Readers of Mr. Caine's letter may perhaps feel some misgivings as to the success of the various Missions in India, but if, following Mr. Caine's example, comparisons must be instituted, we confidently affirm that not a single Mission in this country has suffered such a lamentable decline as has, according to Mr. Tucker's own figures, overtaken the Salvation Army. Mr. Tucker claims that his "soldiers" are equivalent to the "communicants" of mission Churches—and, one may well ask which Society in all India has lost anything like 687 communicants in the space of thirty-nine months? Such a glorious pre-eminence in failure, as judged by Mr. Caine's own canon of criticism, has been reserved for the Salvation Army alone, and it is surely passing strange that an avowed friend of missions, like Mr. Caine, should select this very organization as the one whose methods might with advantage be adopted by all missionary societies. Indeed the less said about those methods the better, for their nature is sufficiently evidenced by the fact that during all those months, when the Salvation Army was dwindling away, its official publications repeatedly chronicled grand victories all along the line. So far from being worthy of imitation, the Jesuit and the Salvationist organizations appear in the light of their past history in India as twin beseeches entangled to wear all true and honest workers in the Mission Field from the perilous rocks of compromise and dissimulation. Rather than adopt discredited methods, let us abide more closely by the old, and put them more often to the proof.

We do not give these extracts from a desire to censure any organization having for its object the winning of the world for Christ, as we sincerely believe the Salvation Army is striving to do. The sole reason for calling attention to the matter is, that the hue and cry raised by Mr. Caine is likely to be productive of harm to the cause of Missions in general, and we deem it the duty of the press to protect when ever opportunity offers the interests of our own Church's work in Central India, and the faithful band of labour-

ers representing us there. Such unfair and inaccurate criticisms as are presented by Mr. Caine and other travellers have a tendency to shake the confidence even of warm supporters of the cause, especially when seconded by authority of world-wide reputation like Mr. Spurgeon, and are very disheartening to those who are bearing the burden and trial of the day, amid many discouragements and trials unknown to us, in distant parts of the world.

Instead of stinging to every shallow and carping criticism of the hour let us exercise more of the graces of faith and patience, assured that in God's own time if not in our day, the work which is after all far more God's work than man's, will not fail of its accomplishment. It may well be that the task of the missionaries in India in the present day is only the preparation of the way of the Lord. In the words of the writer quoted above, the eternal purposes of the loving heart of God will be fulfilled, and not with fuss and flurry, so let us, calmly confident of ultimate results exceeding far our own poor human thoughts, learn to labour and to wait.

OKLAHOMA.

IT may well be doubted if history can present a parallel to the general outbreak of passion to become suddenly rich, as seen in the settlement of the new territory of Oklahoma in the United States. Certainly, the world has never seen anything to compare with the rapid colonization of that supposed to be fertile strip of land on the borders of Texas. The tales of the genii have been outdone by nineteenth-century facts, and henceforth the school boy need not look beyond the current history of the day to satisfy his craving for the marvellous. On Monday, April 22nd, at noon, the territory was opened for settlement, and within thirty hours it boasted fifty thousand inhabitants. In as brief a period a city of several thousand inhabitants had arisen from the plains, an election in which three thousand votes had been cast had already been held, and a bank established with a capital of \$50,000. All this promised well and seemed to mock at the wisdom of proceeding slowly.

But as might have been expected there is another side to this magic picture. This mushroom city had no houses, no wells, and none of the accommodations and conveniences of civilized life. Food became scarce and dear. Suddenly life became insupportable to all but the more sanguine and resolute, and there was a stampede to get away. With imprecations upon the land which they had hoped to find flowing with milk and honey, but which proved to be for the most part a sandy desert, multitudes fled back to their former homes, glad to escape with their lives. But many remained, and the better sort are striving to evolve order out of chaos. Blood has been freely spilt and it will require the whole strength of the soldiery stationed there, to preserve semblance of law and order.

The Oklahoma incident sets once more in lurid light the passion to be rich which exercises unbounded sway in the United States. It is not, as might at first be supposed, a mere manifestation of that "land-hunger" which, according to some is vexing modern society, for there are in Montana and other parts of the United States—not to speak of our own North-West—thousands of acres of unoccupied arable lands awaiting quiet settlement, with abundant promise to honest and patient industry of a competency at least. No, it is not land-hunger but what even a heathen poet felt constrained to call the accursed greed of gold (*auri sacra fames*). It is precisely of the same character as our own Manitoba "boom" which lured so many into yielding to the temptation of striving to become suddenly rich and which ended in bringing to them for the most part only crushing disappointment, and to the country at large injury and general depression.

It needs stern lessons like these to teach men that the wisdom of the Scriptures is still the best worldly wisdom, and that those who, to gratify their own greed, trample upon the principles upon which communities of freemen must be based, will assuredly pierce themselves through with many sorrows. Before men should expect to reap advantages from the establishment of new communities, they should be prepared to discharge their full duty to these communities. Otherwise they are mere barbarians. Applying such tests as the Oklahoma boom,

the melancholy fact becomes apparent that there are multitudes who are proud to call themselves citizens of a great country and yet who act as if they had no just conception of what true citizenship means and what duties to their fellows it imposes.

EDITORIAL NOTES.

THE fifty-sixth Annual Meeting of the Upper Canada Tract Society, whose headquarters are in this city, was held last Friday evening, in Association Hall. The large audience present testified to the interest felt in this most important auxiliary to the work of the Evangelical Churches. The reports submitted showed very gratifying progress during the year just closed. There had been sold 4,634 Bibles and Testaments and 5,433 religious books, making a total of 9,797, being an advance upon last year of 3,217 volumes. The permanent Secretary, Rev. Dr. Moffatt, visited since July 41 localities, and organized 35 branches. The financial report showed a balance in the Treasurer's hands of \$891, the total receipts for the year being the largest in the annals of the Society. There have been issued by the Society during the past year 527,800 books by sales and gratuities. The total issue since the commencement of the Society is 17,189,150 books. The value of gratuitous issues of tracts and books amounts to \$1,072. The summary of colportage work shows the four colporteurs travelled during the year just closed, 8,761 miles. They made 13,939 visits and received \$2,850 in cash. Among the resolutions adopted was the following: "That in view of the blessed results that have attended the work of colportage during the past year, this meeting would commend it to the earnest prayers and generous support of all friends of the Redeemer's Kingdom." With this resolution the REVIEW heartily sympathizes. The Upper Canada Tract Society has long since vindicated its claim to the sympathy and support of all the Evangelical Churches. As is known to many of our readers, the spacious and well appointed home of the Society is at 102 Yonge Street, Toronto. Over this establishment, which is a credit to the city, presides the Depository, Mr. John Young, to whose business tact and courtesy the Society owes much of its yearly increasing success.

THE mission work carried on in Japan by the Methodist Church in Canada has been so successful that it now proposes to establish an annual Conference there with, of course, largely self-governing powers. With this object in view, the General Secretary, Rev. Dr. Sutherland, left this city last Monday evening for a three months' trip to Japan to consult with the missionaries there regarding the future conduct of the work. This action of the Canadian Church, it is understood, is somewhat determined by the failure of the negotiations to secure a union of the various Methodist bodies carrying on missionary operations in those islands. The Methodist Churches of the United States (North and South) have strong Missions in that country, and it would appear as unwilling, at least for the present, to give up their individuality and merge themselves into one organization. It is hoped, however, that in time the Native Churches themselves will consider the question of union and spontaneously accomplish what, in the meantime, the Parent Churches have in their wisdom, failed to effect. It remains, therefore, for the Methodist Church in Canada vigorously to pursue her own work or else allow her Mission to become absorbed in one of the stronger Episcopal Methodist Missions there. This latter alternative is not deemed wise, and hence the proposed introduction of new features in the government of the Native Church. The story of the planting by the Methodist Church in Canada of its mission in Japan is an exceedingly interesting chapter in the history of missions, and affords a good illustration of the practical wisdom and foresight with which our Methodist friends conduct their affairs. The visit of the General Secretary to this foreign field is a new departure and warrants the expectation that it will prove very helpful both to the Mission and the Parent Church.

At a meeting in this city last week of the Board of Regents, Victoria College, and the Advisory Committee appointed by the General Conference of the Methodist Church in Canada to deal with matters pertaining to University Federation, the Treasurer reported cash

received to the amount of \$105,405.37, and the Secretary total subscriptions to the amount of \$262,833.25, of this \$85,000 being for endowment and \$177,833.25 for the Building Fund. After the meeting had decided to proceed with the erection of the buildings an injunction was served upon the Board on behalf of the three separate interests restraining the Board of Regents from taking any action, that is restraining the defendants, the Board of Regents and Victoria University, from removing the university from the town of Cobourg and from taking any steps to that end, and from carrying on the work of the university in any place outside of or other than the town of Cobourg, and from expending any money on the college buildings at Toronto and from federating with the University of Toronto and from giving any notice to the Provincial Secretary for that purpose. This injunction prevailed until May 7th, when a motion was made at Osgoode Hall to continue the restraining order with the result that the matter is still before the courts. The friends of Federation are hopeful of ultimate success.

THE nineteenth annual meeting of the Woman's Board of Foreign Missions of the Presbyterian Church, whose headquarters is 53, Fifth Avenue, New York city, was held in Utica, N. Y., April 10th and 11th. The place of meeting was in First church, a place noted for its interest in the cause of Missions. The report of the Foreign Secretaries showed the following facts: There are fifty-three missionaries, of whom seven are now at home, and three are under appointment, but have not yet been assigned to fields of labour. There are fifteen missionaries in China, eight in Japan, eight in Persia, six in India, four in Syria, three in Brazil, two in Guatemala, two in Africa, one in Corea, and one in Mexico. The report of the Treasurer showed that the total receipts for the year have been \$55,406. An interesting feature of the gathering was the presence of a number of returned missionaries. Amongst others, Mrs. H. C. Andrews, formerly of India, gave an eloquent address. She pointed out the weak links in the chain of Christian effort; showing first that the need is great in India for more Bibles, as 262,000,000 of people have only been supplied with 6,000,000 copies of the Scriptures; secondly, there is the need of more asylums for children, for the blind, and for lepers; and thirdly, there is the need of supplying medical missionaries with the means to give medicine where, as is usually the case, the patient is too poor to pay for it.

OUR neighbours across the line have been celebrating with much enthusiasm the anniversary of the taking of the oath of President and the delivery of the inaugural address of George Washington, in New York, a hundred years ago. The city was en fete on April 29th and 30th, and the pageantry surpassed anything previously seen in the United States. On the 30th, during a part of the day, religious services were held in many of the other large towns and cities as well, and the afternoon was devoted to patriotic addresses. While the event of making the beginning of a great experiment in civil government, the living under the Federal Constitution, was on the whole worthily celebrated, it is to the lasting disgrace of those who thought that the Centennial could not be properly observed without a ball, that they permitted that occasion to become a scene of drunken orgy.

IT is a most significant and encouraging sign of the times that on the New York Central Railway and the Vanderbilt system this side of Chicago, Sunday freight traffic is to cease except for cattle and perishable goods. It is most gratifying to learn that Mr. Cornelius Vanderbilt has reached this conclusion, not from economical considerations but purely from a regard for the Sabbath, and a conviction that it should as far as possible be made a day of rest. It is to be hoped that other Railway Companies will follow these good examples, and that the experiment will prove in every way so satisfactory to the Companies and to the men in their employment that there will be no return to this species of Sabbath desecration.

THE Synod of Toronto and Kingston will meet in Bowmanville next Tuesday at 7 p.m. As mentioned last week a Conference on Religious Topics

in connection with the meeting of Synod will be held on Monday. Judging from the programme it promises to be a very interesting and profitable gathering. Among other matters of interest coming before the Synod is the Galt case.

We have very much pleasure in inserting Dr. Roseburgh's letter on Prison Reform and in asking the co-operation of our readers in the philanthropic objects which the Prisoners' Aid Association has in view. We hope to be able in future issues to devote some space to this important matter.

Literary Notices.

ROME IN CANADA. The Ultramontane Struggle for Supremacy over the Civil Power. By Charles Lindsey. Toronto: Williamson & Co., Second Edition. 8 1/2 in. by 5 1/2 in. pp. 398.

The second edition of Mr. Lindsey's well known book appears most opportunely. It is eleven years since the first edition appeared, and now at the end of that comparatively brief period the author is unhappily able to point to the fulfilment of some of the predictions which he ventured, from his profound knowledge of the Ultramontane contagion, to make regarding the march of events in our own country. The Jesuits have taken further steps towards the attainment of the objects of their ambition—ecclesiastical and civil supremacy. In spite of the open opposition of seven out of ten Roman Catholic bishops of Quebec, they have obtained an Act of Incorporation in Quebec; and, under our very eyes, we see going on the realization of the programme which they sketched for themselves in the pamphlet "La Source du Mal de l'Epoque au Canada," in 1884, to wit, the restoration of the Jesuits' Estates, the monopoly of university education, such alterations of the election laws as will exempt the clergy from the consequences of exerting undue influence at political elections, and the removal of every trace of laicism from the Public and Normal schools, making Quebec an exact copy of a model Catholic country of Europe in the Middle Ages.

The distinguishing feature of the present edition is an introduction of 38 pages in which Mr. Lindsey reviews the history of these eleven years and discusses with judicial calmness and skill the great questions now agitating the country: the incorporation of the Jesuits, their claim to the estates and the right of the Governor-General in Council to veto the Jesuits' Acts. Mr. Lindsey is clearly of opinion that the Act of Incorporation and the Estates Act should both be disallowed, but, failing this, that the Supreme Court or the Privy Council can find a fatal flaw in the Jesuits' Estates Act, in that the Pope of Rome is therein admitted to a participation in the exercise of the legislative authority of the Province. With regard to the presence of the Jesuits in Canada, he says: "Will these remaining aims of the programme be as successful as the two that have been already realized? It is evident that the Jesuits are fast getting the mastery in the Roman Catholic Church of Quebec, from which has come the only effective opposition they have hitherto encountered; and when this shall have disappeared entirely, what will remain? To this question the people of Canada may one day find it necessary to give an answer. The secular authority of Quebec, without distinction of party, is prostrate at the feet of the disciples of Loyola." "Rome in Canada," it will thus be seen, will greatly assist in giving sight to the politically blind.

We have no further space at present to dwell upon this timely and valuable work. In the meantime, we can assure our readers that they will find it a veritable mine of information respecting the local incidents in the great struggle now going on in all civilized countries through the efforts of the Jesuits to gain supremacy over the civil power. It is practically an exhaustive work. It deserves and will doubtless reach a very wide circulation.

THE LIVES OF THE JUDGES OF UPPER CANADA AND ONTARIO, FROM 1791 TO THE PRESENT TIME. By Daniel C. Read, Q.C. Toronto: Rowell & Hutchison.

IN these welcome memorials Mr. Read takes us from the noisy thoroughfare, and from the turmoil of politics, into our quiet inns of Court and the calm atmosphere of the Bench. Having nearly completed his half-century at the Provincial Bar, Mr. Read has the great advantage of describing the majority of our judges from personal recollection; the others he has restored to life from the vaults of Osgoode Hall and the Archives Department.

By the Constitutional Act of 1791, England attempted to piece together two fragments of the great colonial empire which the Quebec Act of 1774 had blown into the air. In the first Speech from the Throne, Simcoe told the delighted U. E. Loyalists of Upper Canada that, under the Constitutional Act, their Province was endowed, "not with a mutilated constitution, but with a constitution which has stood the test of experience, and is the very image and transcript of Great Britain." For seventeen years British subjects in

Canada had groaned under the Quebec Act, so that the meaning of "a mutilated constitution" needed no explanation. But much was implied. From General Murray downwards, the statescraft of British Governors lay in allowing ecclesiastics to govern Canada through English officers. It was Church despotism tempered by bar-barrack law. Even U.E. Loyalists found it more than flesh and blood could bear. But now Englishmen in Canada were to regain their share in Magna Charta, and in the Petition of Right, and the Habeas Corpus Act. Henceforward Upper Canada, at all events, would be part of England, and not part of Medieval France.

Simcoe's speech stirred Upper Canada like a bugle-call. His parliament made it their first care to pass a bill framed by Chief Justice Osgoode, dethroning French edicts and ordinances, the *Coutumes de Paris*, the dicta of intendants, and the decrees of bishops. Under this first provincial statute our judges were to administer English law, and not French law; they were, in short, to administer those principles of law and justice by which English liberties had for more than a thousand years been preserved, while free institutions had perished everywhere else in Europe. As a necessary pendant to this organic law, the second provincial statute established trial by jury. Then there was a measure for the decent housing of courts of justice. So in a session of five short weeks the homespun yeomen of Upper Canada launched our system of Superior Courts, besides providing for the summary trial of minor suits, and enacting various measures of domestic administration.

We were fortunate in having for our first judges barristers drawn from the courts of Westminster Hall. They brought to the judicial office the characteristic qualities of the English Bench—integrity, learning, dignity of demeanor, and a notable elevation of thought. A long bead-roll of eminent judges have succeeded them in the ermine; and have worn it so worthily that the Bench of Ontario is among the chief glories of Canada. To Osgoode we owe it that Upper Canada led the world in emancipating negroes from slavery. Osgoode's Act had been sixty-seven years on our statute-book when the United States imperiously demanded the surrender of the slave Anderson, who, when hotly pursued, had stabbed his pursuer. In Archibald McLean we then had a Judge of Quebec's Bench who dared to give an emphatic "No!" He fearlessly took his stand upon Lord Mansfield's doctrine, and extended the sanctity of English soil to English Canada:

"Slaves cannot breathe in England; if their lungs receive air, that moment they are free; they touch our country, and their shackles fall."

Chief Justice Draper, in the Court of Common Pleas, also found law enough to shelter the poor fugitive; and so, amid the plaudits of the world, Canada refused the slave's surrender. We shall not extend this review, but we shall do better for our readers; we shall send them to Mr. Read's entertaining memorials.

MR. JOHN AND HIS BOYS. By M. L. Wilder. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 444; illustrated. Price, \$1.25.

This book will have peculiar interest for boys. At the same time, it will prove valuable and suggestive to all who are engaged in work for boys, especially in missionary effort in behalf of the neglected classes of cities and large towns. It is the narrative of an experiment with a party of such boys, and tells first of their condition of homesickness and friendlessness, and then describes the effort that was made for their rescue. The pictures are not overdrawn. The experiment narrated is not an impracticable one. The results are not beyond those which might reasonably be expected from the methods of training and elevation adopted. The book will be read with avidity by young people in Sunday-schools and by their teachers as well.

The most timely papers in the *Century* for May are a series on "Samoa: The Isles of the Navigators." The first is by Dr. H. W. Whitaker, of the United States Navy, and is profusely illustrated. The second, also illustrated, is on "Our Relations to Samoa," by Mr. George H. Bates, who was Commissioner of the United States in 1886, and who, since this article was written, has been reappointed Commissioner by the present Administration. The third paper in this series is a brief one by Captain Erben of the United States Navy, who commanded the *Tuscarora* when it took Steinberger to Samoa in 1875. It should also be mentioned that Mr. Wilson, in his illustrated *International Sunday-School* series, writes on Jerusalem and its environs. The whole number will be found an unusually excellent one.—[Century Co., New York.]

In the *May St. Nicholas*, Mrs. Catherwood concludes her Canadian serial—which has brought before her readers new phases of French-Canadian life. The articles by Joel Chandler, Sarah Orne Jewett, Octave Thanet, will give pleasure alike to young and old. *St. Nicholas* maintains its reputation, which is saying much.—[Century Co., New York.]

Contributed.

EDUCATION IN ONTARIO AND QUEBEC.*

BY REV. PROF. D. M. LEE, M.A., MONTREAL.

EDUCATIONAL matters have occupied the attention of the public both in Ontario and Quebec to a much greater degree than usual during the past year, and several questions of grave importance are still under serious discussion. It is somewhat to be regretted that the Presbyteries of the Synod, with the exception of Montreal and Ottawa, have not transmitted any reports thereon to the Synod's Committee, leaving it to gather its materials almost altogether from official documents and newspaper discussions.

The Report of the Minister of Education for Ontario has not yet come to hand, and no details can be given as to the progress of educational matters beyond those indicated last year. The matter which has chiefly attracted the notice of the public in that Province is the condition of the Public Schools in the counties of Russell and Prescott, where the French language is largely spoken by the people and chiefly used in the schools. This predominance of French has excited considerable alarm as threatening danger to the institutions of the Province, and the Minister has felt it necessary to insist that English shall be taught in some form in every school. But the real danger to which attention was called last year seems to be as yet untouched, viz., the use of the text-books authorized by the Catholic Committee of the Council of Public Instruction for Quebec. These text-books are strongly tinged with the sectarian doctrines of the Church of Rome; and though it may be true that the R. C. Catechism is taught only in the hours set apart for religious instruction, the whole character of the schools is as distinctively Roman Catholic as those known by that name in the Province of Quebec. Your Committee are not aware how far the most sectarian of these are actually used in the schools, but the authorization of them is certainly a violation of the spirit of the Public School System of Ontario and ought not to be perpetuated by a Government which has so jealously excluded everything distinctively Protestant.

As regards the Province of Quebec the Report of the Superintendent of Public Instruction just issued is one of considerable interest and importance, giving as it does a summary of the changes that have been introduced into the school law in connection with the recent codification. These changes, however, so far as indicated in the Report are not of such a character as to call for detailed notice here, relating mainly to matters of interpretation and administration. So far as they affect Protestants they seem to guard their rights and facilitate the organization of dissentient schools.

One change made in the Regulations of the Protestant Committee is of considerable importance and meets with the full approval of your Committee, viz., the organization of one Central Board of Examination for teachers' diplomas instead of local boards as hitherto. This will have the effect of equalizing the value of these diplomas throughout the Province, and should have the effect of raising the standard of qualification so soon as circumstances in other respects are favourable for doing so.

The whole position of the teaching profession in the Province, however, is a matter that calls for attention, and there seems little hope for improvement except from increased interest in the matter of education by the whole body of the people. There are not wanting signs of improvement, but a few facts will show how much yet remains to be done. The average salary paid to Protestant teachers is only \$20 per month, which means, of course, that in many cases it is much less than this. There are 183 teachers employed in Protestant schools who have no diplomas, and 110 who are Roman Catholics. There is little doubt that in almost all cases teachers of both these classes are employed because they are willing to accept lower salaries and not because of the difficulty of securing properly certified Protestant teachers. It is evidently necessary that in many places more liberal ideas should be instilled into the minds of the people as to the education of their children. It is obviously the duty of ministers to use their influence in this direction wherever such undue parsimony exists.

Unfortunately the condition of things in the Roman Catholic schools is much worse, the average salary there being only \$13 per month, and the enormous number of 3,390 or almost 48 per cent. of the whole number of teachers are without diplomas. This, of course, includes members of the religious orders who are not obliged to obtain diplomas, as to whose qualifications the Government practically knows nothing. But excluding these there are still 674 teaching without diplomas of any kind. This state of things operates to the disadvantage of Protestant schools; for notwithstanding all efforts to keep up the standard, the constant tendency of school authorities is to drop down to the same level of inefficiency.

The Superintendent's Report shows that in the Province 33,826 children between the age of seven and fourteen,

or nearly one sixth of the entire school population, are not attending schools of any kind. This does not of course mean that such a large number are growing up without education. For though not now attending, they may yet attend or may have been withdrawn from school at an earlier age than fourteen. But it does show that a large number receive less than seven years schooling before entering upon the duties of life. It does not appear how many of these are Protestants, but they probably furnish a number proportionate to the population. The isolated position of many Protestant families makes it necessary that in many cases they should choose between sending their children to school under Catholic control, in which they have little confidence, and retaining them at home.

The whole number of Protestant pupils given as attending Roman Catholic institutions is 906, being ten less than last year. These are about equally divided between elementary schools and those of a higher grade. There are 376 reported as attending schools taught by members of religious orders, male and female. This does not, however, include the large independent convents in the neighbourhood of Quebec and Montreal such as the Ursuline, Ville Marie, and Hochelaga, which make no report of any kind to the Government. The number of Protestants in these is believed to be considerable, but it has been found impossible to get any figures that are authentic. Knowing as we all do the character of these institutions it becomes the Church to warn its members against exposing their children to the subtle influence of Romanism and urge them to avail themselves rather of the Protestant institutions which are now provided to meet their needs.

So much for the Chief Superintendent's Report. The matters of chief interest to the public, however, are not to be found in this report and have no doubt been purposely omitted:

1. The first relates to the action of the professional councils for the Province in refusing to recognize the degrees conferred by our universities as a sufficient qualification for entering upon the study of medicine and law. In both cases they have insisted upon examining all candidates afresh, the examination being based upon the course of study pursued in Roman Catholic institutions. This is a slur upon our universities such as no other country in the civilized world has been guilty of, and is most naturally resented. An effort to remedy the matter by legislation during the past session failed, the Bill being thrown out in the Legislative Council. It will, no doubt, be introduced again, and this court would do well to lend the weight of its influence in favour of the measure.

2. Another matter to which special attention has been called is the division of school taxes of joint stock companies between the Catholics and Protestant Commissioners in the cities of Montreal and Quebec. Generally speaking, the school taxes paid by Roman Catholics are supposed to go to the Catholic Commissioners and those of Protestants to Protestant Commissioners.

In the case of joint stock companies, however, the school taxes are divided according to population without any regard to the religious views of the stockholders. According to this law about one-fourth of these taxes go to the Protestant Commissioners, while it is believed that fully three-fourths of the stock of these companies are owned by Protestants. It is estimated that from eight to ten thousand dollars annually are thus lost to Protestant education in the city of Montreal alone. Attention has more than once been called to this injustice, but the Government has always refused to provide a remedy, and when, during the past Session of the Legislature, a Bill was introduced at the instance of the Protestant Board of Commissioners for Montreal, supported by a large and influential petition of citizens, it met with the decided opposition of the present Government and never went beyond the first reading. The Premier, the Hon. Mr. Mercier, declared that he could not permit the Bill to become law owing to a resolution passed at the last meeting of the Council of Public Instruction, to the effect that no change should be made in the distribution of school taxes. Even if this were true, it was not a sufficient reason for refusing to do justice to the Protestant minority. For the Council is a body appointed entirely by the Government and responsible only to it. The Government is in no wise bound to be governed by its advice, nor is it entitled to shield itself behind its decisions on a matter of general policy. But the matter is further complicated by an unfortunate dispute as to the accuracy of the minute, the Protestant Committee strenuously denying that any such resolution was ever passed and certainly was not assented to by them. If passed at all it must have been passed by the members of the Catholic Committee alone in their absence, and thus loses all significance. In this position the matter still stands. But it is to be hoped it will not be allowed to drop until the just rights of Protestants are fully conceded.

3. A third matter and the one which has provoked most discussion, both in the Province and out of it, is the passage of the Jesuits' Estates Bill in 1888. The discussion of this question in the press and in Parliament has

raised many issues that cannot be noticed here, such as the practical submission of our Provincial legislation to the Pope's approval and the violation of the recognized principles of our Constitution by the state endowment in perpetuity of sectarian institutions such as Laval University and the Jesuit order which are in no way subject to its control. But attention may be called to it as it affects Protestant education. As is well known when the Jesuits' Estates were taken into possession by the Crown they were to be permanently set apart for educational purposes solely, and the revenues from them of whatever amount have hitherto by statute formed a portion of the Superior Education Fund of the Province along with other grants made from the ordinary revenues of the Province. The prospective value of these estates under proper management was very great. By this act these estates ceased to be held for educational purposes and whatever revenue may hereafter accrue from them the Protestant Committee will be entitled to receive merely the interest on \$60,000, its share of the compensation allowed. For this paltry sum the Protestants of this Province are required to forego their entire claim on these estates, and are expected to condone the permanent establishment in the country and the endowment of an order whose avowed principles strike at the foundations of all our free institutions as well as of public morals, an Order which has been expelled at one time or another from every country where it has ever been established and suppressed even by the authorities of the Roman Catholic Church itself. Sooner or later this Act will surely have to be undone and it behoves us to make every effort to prevent the consummation of it now. Seeing that all efforts made to procure the disallowance of the Act by the Dominion Government have been unavailing it is to be hoped that an earnest effort will be made to test the constitutionality of it before the courts.

Correspondence.

THE STUDENTS OF QUEEN'S COLLEGE AND THE PRESBYTERY OF KINGSTON.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—In your issue of April 25th, there is a long and bitter wall from "A Student" over the wrongs that students suffer at the hands of the Presbytery of Kingston. What a ruthless Presbytery that is! The members of it must have forgotten that ever they were students. They will, however, be brought to their senses now. The case of the poor slaves has been laid before the public and no doubt the General Assembly will at its very next meeting take measures to clip the wings of such tyrants. Inasmuch as the complaint does not come from a student that has suffered or is in any danger of suffering it will have the more weight. The writer of the letter is a chivalrous champion of the rights and liberties of his "abjects" whom he saw to be bowed down under the intolerable task laid upon them. He had no axe to grind, no spleen to animate him, no spite against any member of the Presbytery. No, he is the ideal of the knight of the olden time.

A word or two of explanation will suffice for the public, that is, the Presbyterian public, does not need any enlightenment on the contents of the letter. Neither does the Presbytery of Kingston need any defence or apology. The varied interests will be cared for in the future as in the past, with the same care, conscientiousness, and tenderness. The student that is a student will be encouraged as he always has been encouraged. If there be any that suppose that the Church exists for students, probably they will find that members of Presbytery take somewhat wider views of the subject and will occasionally, at all events, look after the interests of the Church as well as those of the students.

There are students and students. There are those whose ideal in passing through college is to pass the classes as easily as possible; that is, they aim at getting through with the minimum of qualification. No subject is ever looked at unless it has a bearing on the examinations that are absolutely necessary. The enthusiasm of the student is never awakened in them. The idea of hard work is detestable to them. On the other hand there are those whose ideal is culture; that is to make the most of the opportunities they have at college, to profit by every class they attend, whether it bears on necessary examinations or not. They have intellectual cravings of their own to satisfy as well as to get that which will fit them to preach an average sermon.

Again, there are Presbyteries and Presbyteries. There are Presbyteries that make the examination of students a mere form; they pass them over in a few minutes. Possibly they have a good deal of business on hand and some of the members are in a hurry to catch a train, or there is some other reason. At all events the matter is pushed into a corner, and both by members of Presbytery and students it is regarded as of no great importance. On the other hand there are Presbyteries that aim at making such examinations a reality. There are ministers that loathe forms, perfunctory performances; if it comes to such a pass as that better to abolish examinations altogether. When a law or regulation becomes a dead letter than it demoralizes, it becomes an object of contempt.

With a cleverness of a kind, not a very high kind, the writer of the letter in which the alleged wrongs are exposed parades some oversights on the part of Presbytery. Sample questions put to students applying to go into the mission field are quoted; and the public is informed that the spiritual state of the young men was not made a subject of inquiry. As regards the questions the Presbytery need not blush. Petty no doubt is all-important, but petty without a knowledge of God's Word has never been at a premium in the Presbyterian Church. We

can remember cases of students who were very glib about their spiritual state, about the singleness of the motives they had in seeking to be ministers, and about the time they were converted, and their conduct since has not adorned the doctrine of the Lord Jesus Christ. We are not speaking here without book, we know of what we are writing. But the statement made that motives were not a subject of enquiry is not true—or there is a little bit of truth in it, and that is quite as bad as if all were untrue. There are reports on the Presbytery minutes regarding the motives of [more than three-fourths of those before the Committee some weeks ago. As regards some three or four there was an oversight.

The whole ground covered by the grieving student need not be traversed, at least at present. We are tempted to give specimens of the answering that is given sometimes to questions bearing on Scripture knowledge and acquaintance with the Shorter Catechism. We have far more pleasure in making a reference to another phase of the question. We have it on good authority that the answering made by students who are to be licensed soon was all round of a far higher average than for many years past. We are also informed by one of the students themselves that all who were before the Presbytery as applicants for license were well pleased with the treatment they received, and that in spite of the insinuations daily poured into their ears by one or two "sore heads" that were most anxious to breed discontentment. The readers of the REVIEW who care to read this correspondence will be rejoiced to hear this, and we are thankful to bear such a testimony to the majority of the class that completed the course this year.

Whatever may be said or written, if a better equipment of the men who enter the work of the Lord be secured it will be a joy to Yours, etc.,

A MEMBER OF THE PRESBYTERY OF KINGSTON.

PRISON REFORM.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—The Prisoners' Aid Association of Canada is asking the co-operation of all ecclesiastical organizations in the cause of prison reform. Judges, wardens of prisons, governors of jails and inspectors of prisons agree that our penal system is faulty in the extreme, and that our county jails instead of being reformatories—as they should be,—are, in most cases, actually schools of vice. In opening the Criminal Asaize in Toronto recently, Judge Ross spoke of our penal system as follows: "Young men are often convicted of offences which do not really show moral guilt. In the jail they consort with hardened criminals and so are educated in crime. If the degraded and the vicious were to meet to devise a scheme for the propagation of crime they could adopt no system to serve their purpose more fully than the present jail system. I note with pleasure that a society has been formed in Toronto to improve our prison. I heartily wish them God-speed."

The Association has memorialized the Government on the subject and it is desirable that organized societies, and private citizens as well, should join in this endeavor to effect these most needed reforms. The Ontario Government has been asked to appoint a commission of competent gentlemen to collect information regarding prisons, reformatories, houses of correction, work-houses, etc., with a view to the adoption of the most approved methods of dealing with the criminal classes. They are also suggesting to the Government the propriety of erecting sufficient prison and reformatory accommodation in the Province to completely relieve the jails of criminals convicted of crime and under sentence. When the jails are relieved of this class of prisoners there will then be room for classification and for the isolation of persons under custody and awaiting trial.

We are appealing to the Church courts of the Province to join us in this request. Circulars are sent out to Presbytery Clerks, Chairmen of Districts, etc., asking the co-operation of Presbyteries, District meetings, etc. Our object is to awaken a more general interest in the cause of prison reform as well as to influence the Ontario Government favourably to the cause.

We are also asking the influential co-operation of the religious press. "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto Me." On behalf of the Prisoners' Aid Association. Very truly yours,

A. M. ROSEBRUGH, Chairman Prison Reform Committee. TORONTO.

AN APPEAL TO LADIES' AID SOCIETIES.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—May I use a small space in your widely read paper to publish an appeal to any Ladies' Aid Society of any prosperous Presbyterian congregation in Ontario? I shall put my wants in as few words as possible. Here in Broadview our Ladies' Aid consists of only ten or twelve persons, all of whom work willingly, earnestly and well for a struggling cause in this small North-Western village. Our hands are considerably weakened for want of means. Will not some of our more favoured sisters send us a few pounds of wool, some yards of flannel suitable for making children's things, or any materials such as skilled and busy hands can turn into money, to aid in this remote corner of the vineyard, where the harvest truly is plentiful and means as well as labourers needed on all sides. Hoping earnestly that some Christian women may "send over and help us" in reply to this call from the Great Lone Land, I am, Sir, Yours etc., M. A. NICHOLL. THE MANAS, Broadview, Assa., N.W.T., April 24th, 1889.

P.S.—Any help sent can be forwarded to the above address.

THE Committee on the Book of Forms, Rev. Dr. Laing, Dundas, Convener, met in this city last week and prepared their report for the General Assembly.

THE Congregationalist body it is stated in Ontario and Quebec have offered to sell their mission premises on the coast of Labrador to the Home Mission Board of our Church.

Church News.

REV. DR. FLETCHER, of Hamilton, and Rev. Dr. Tavish, of Toronto, exchanged pulpits last Sabbath.

At a special meeting of London Presbytery held last week, the action of Presbytery at its last meeting was reaffirmed, constituting Melbourne and Riverside into one pastoral charge. South Caradoc and North Delaware were also united as well as South Delaware and Tempo. Mr. Dugald McMillan, of Crinan, was licensed to preach.

A CORRESPONDENT writes to the REVIEW: "For some years the Presbyterian cause in New Glasgow and Rodney had been gradually becoming weaker by removals, until a few years ago, being without a pastor, some of the more despondent of our members began to despair of ever again seeing the congregation, which is one of the oldest in the West, able to support a settled minister. The families were comparatively few and scattered, a new manse was needed. Both churches were in the need of being repaired, and an old debt of about one hundred and forty (140) dollars was still clinging to one of them. But two years ago the Rev. Geo. A. Francis, who had just graduated in Knox College, Toronto, and who had laboured with much acceptance as a student in this field, during the previous summer, was called. He accepted, and his labours have been greatly blessed by God. During the two years of his pastorate thirty new members have been added to the church. The Sabbath School library has been enlarged by the addition of 129 volumes to it. A very handsome and commodious new brick manse has been built during the past year at a cost of \$2,200, of which \$1,100 was paid at the first payment last January, and the balance is well provided for. The church debt has disappeared, and new arrangements are being made for repairing the churches. In addition to that the pastor's stipend has been increased during the last year to \$560. Prospects are encouraging now. Surely the Lord hath blessed us."

CARD OF THANKS.

MISS BLACKADDER, missionary from the Island of Trinidad, is so deeply touched by the great kindness shown to her while ill in the Montreal General Hospital, that she feels the only way to express her thanks is by a public acknowledgment. Words cannot express her gratitude to Rev. Dr. and Mrs. Campbell, who, besides generous hospitality, showed great courage when Miss Blackadder was attacked by a dangerous and infectious disease. For many and varied acts of kindness she begs leave to mention Dr. Warden, J. Croil, Esq., Mrs. Haldimand, Mrs. H. Merton, Mrs. J. Campbell, Mrs. Drysdale, Miss Gill, Mrs. MacIntosh, Miss Nellie Campbell, Miss McMaster, Mrs. Dr. Carson, and Dr. Stewart for medical advice and successful treatment. Miss Blackadder can never forget the kind and skillful nurses, Miss Beattie Baxter and Mrs. Jane McNish.

26 ST. MARY STREET. TORONTO, May 2nd, 1889.

MARITIME PROVINCE NOTES.

FROM OUR OWN CORRESPONDENT. THE Missionary Association, Pine Hill, has been supporting a student catechist at Labrador during the past year. Good work has been done and the present labourer is to continue his services until next autumn when he returns to resume his theological studies. Funds enough have been provided for Mr. W. J. McKenzie's support, and when he leaves another agent is to be sent if a suitable one can be obtained.

COUVA, Trinidad, which has been vacant since the removal of Rev. J. K. Wright is to receive the services of Mr. S. Frazer during the summer. Mr. Frazer proved a successful worker in the home field. It was the request of our missionaries in Trinidad that a catechist be sent out in the meantime until a suitable missionary be obtained.

TEN young men graduated at the close of the late session at Pine Hill. Five of them were licensed at the last meeting of the Halifax Presbytery, and several of them are now under call.

MR. J. GRIERSON, who has been employed by the St. John Presbytery as their travelling agent is now busily engaged in visiting the several vacancies and mission stations within the bounds of this large and scattered Presbytery. Mr. Grierson is doing a good deal at organizing, seeking out scattered Presbyterian families and gathering valuable statistics.

At the last meeting of the Home Mission Board held at Halifax, each catechist in going forth to his field of labour was enjoined to prepare a complete list of Presbyterian families in their respective stations and to keep a correct record of statistics in a small book placed in their hands for this purpose. This book is to be preserved for the use of the next labourer and for future reference.

OWING to decrease in population the Presbytery of Newfoundland left the Bay of Islands mission stations vacant for a few years. The work has again been resumed. A catechist was employed last summer. An ordained missionary has now been sent for another year, the Rev. Robt. Stewart.

TWO catechists are to be employed in the suburbs of Halifax city this year, one at North West Arm, the other at Cobourg Road and Ro-Kingham.

The first Presbyterian visitation of Fort Massey congregation was held on the evening of the 24th April. Two students who were delivering trial exercises for license, preached a sermon each. The congregation is in a prosperous condition contributing liberally to the Schemes of the Church, and the debt on the church is being yearly reduced. An earnest plea for Sabbath observance was lately delivered from the pulpit of this church.

THE Truro Presbytery is now placing an ordained missionary over the mission stations of Maccan and River Hebert. For a long time the Presbytery has been seeking to supply this field in this way. Their efforts are now crowned with success, and one of the most popular young men of the Pine Hill graduates has been placed over them.

Church News.

We are thankful for items of Church News...

MR. HOPKINS, formerly of Walkerton, Ont., was last week awarded the St. James' Square Memorial Scholarship in Manitoba College.

A LARGE union service was held in the German Evangelical church, Millmay, Easter Sabbath evening, when Mr. Moore, agent G. T. R., preached on "The tender Love of the Risen Lord."

THE Manitoba Free Press says: "The St. Andrew's church mission Sunday-school in Point Douglas is prospering in a manner that has shown the wisdom displayed by the church authorities in opening a school in that vicinity."

SPECIAL services have lately been held in St. Paul's congregation, Peterboro', the pastor, Rev. E. F. Torrance, M.A., being assisted by Rev. J. W. Mitchell, M.A., of Port Hope.

SAYS the Dutton Enterprise: "Since the Rev. Thos. Wilson took charge of the congregation there has been a steady and solid increase in the attendance, and the managers will have to arrange for more seating accommodation."

SPECIAL meetings have been held in St. John's church, St. John, N.B., since March 4th, conducted by the pastor, Rev. T. F. Fotheringham.

THE Foreign Mission Committee, Eastern Division, having failed to obtain an ordained missionary for Couva, Trinidad, have in the meantime secured the services of Mr. Simon Fraser, a student of Halifax, who has had some experience as a colporteur and home missionary.

THE Augmentation Fund in the Eastern Division of the Church is in a very satisfactory condition. At a meeting of the Committee on April 23rd, it was found that the receipts for the year are likely to be quite equal to the expenditure.

AT the morning service in Knox church, city, Sabbath morning, 28th ult., Rev. Dr. Parsons, in an eloquent discourse on the "Influence of the Saloon in Local Municipal Matters," dwelt in pointed terms upon the wrong done the congregation by the license Commissioners granting license for a saloon to be opened almost opposite the church door.

THE NEW DALY ST. CHURCH, OTTAWA. LAYING OF THE CORNER STONE. THE corner stone of the new church to be erected on Daly Street, Ottawa (Rev. W. D. Armstrong, M.A., Ph.D., pastor), was laid April 22nd, by Rev. Dr. Wardrop, of Guelph, the first pastor, in the presence of a large assemblage.

The Rev. Dr. Wardrop was then presented with a silver trowel and proceeded to lay the corner stone. The stone was carefully lowered to its place by W. Whillans, chairman of the Building Committee, assisted by the workmen.

In the cavity were placed copies of the Church papers, Ottawa daily papers, a copy of the last annual report of the congregation, and an historical sketch of the old church prepared by Dr. Thorburn.

A meeting was subsequently held in the church. The Rev. Dr. Armstrong presided. Addresses of warm congratulation were given by Rev. Dr. Moore (Bank Street), Rev. W. T. Herridge (St. Andrew's), Rev. F. W. Faries (Knox).

THE Rev. Dr. Wardrop delivered in his happiest manner an address, giving reminiscences of his early ministry in Ottawa and vicinity. The older members were very much affected by having these early memories brought up before them.

From the historical sketch we glean some particulars which will prove interesting to many of our readers: The old church was built forty-four years ago, when Ottawa was yet Bytown.

THE Principal King, in a brief opening address, expressed extreme gratification at the present prosperity of the College compared with its position six years ago, as indicated by the fact that the building has now no room large enough for these annual gatherings.

THE Rev. Dr. Wardrop, who had nearly completed his theological course at Queen's University, Kingston, was appointed pro tem. On Nov. 22nd of the same year the British Wesleyan church, Rideau street, which then stood on the south side, between Nicholas and Waller streets, was rented till the congregation could erect a place of worship as its own.

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new church. Finally, after numerous meetings had been held, it was definitely decided on July 25, 1888, to undertake the work. The office-bearers at St. Paul's at the present date, are:—Members of Session, Rev. W. D. Armstrong, M.A., Ph.D., Moderator; John Thorburn, M.A., LL.D., Session Clerk; Wm. Whillans, Jas. Anderson and J. D. Anderson, Members of Temporal Committee: Wm. Gray, chairman; W. J. Irvine, secretary; Jas. Dunnet, Alex. Lumden, D. McLaughlin, John Sutherland, Thos. Hodgson, J. Munroe, W. B. Garwood, J. Anderson, J. Robertson, J. McKinley, Gavin Lindsay, H. H. Rowatt, S. B. Kennedy and Robt. Plaw.

THE church will be of native stone, in random coursed rock-faced work with dressed trimmings. The basement which will be well above ground, contains a large lecture hall, ladies' parlour, Sabbath school class room, library, etc. The church will be amphitheatre in plan, sloping up every way from the pulpit, with circular seating all finished in native hardwood. The windows will be of ornamental stained glass.

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They were not going to cease to be students, especially of the Divine Word. Method of study and habit of study, power of continuous application were perhaps the most valuable attainments they had secured. He advised them to study with a view to preaching, to keep close to the Bible, to give prominence to great fundamental verities, especially what had been called "the three R's of religion," namely, ruin in Adam, redemption by Jesus Christ and redemption by the spirit of God.

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liberal benefactor of a number of institutions. Mr. Maclean commenced business in Halifax as a partner in the firm of Maclean, Campbell & Co. He proved himself a successful man of business. In course of time he was elected President of the Bank of Nova Scotia, the largest financial institution in the Maritime Provinces; and the bank undoubtedly profited greatly by his faithful and skilful discharge of the duties of this onerous position. In every relation of life he acted as became his Christian profession. Our readers will be interested to learn that Mr. Maclean's great grandfather, John Maclean, was one of a band of emigrants from Scotland, who came to P. E. Island in 1774. Being nearly starved in the island through a plague of mice they removed to Pictou, and settled chiefly on the West River. They were physically, mentally, and morally a fine body of people, and exercised a most important influence on the country and on the Presbyterian Church. When Dr. McGregor arrived in the county Mr. Maclean was elected an elder, and he discharged the duties of the eldership most worthily. He was succeeded as an elder by his son, John Maclean, a man who was foremost in every good work, and whose memory is still revered on West River. His son, John Maclean, was one of the first students for the ministry in Pictou Academy, under Dr. Thomas McCulloch. He was one of the first band of young men licensed in this Province to preach the Gospel. He was settled at Richibucto, where his son, John S. Maclean, was born—the fourth in a noble line. Rev. John Maclean was a man of fervid temperament, full of zeal, a most earnest and devoted preacher whose memory is fondly cherished in New Brunswick and elsewhere. He was regarded as the "McCheyne" of our Church. Mr. John S. Maclean, whom we mourn to-day, was the fourth of that name in lineal descent who filled the office of the eldership or the ministry, forming a very genuine apostolical succession, from the formation of our Church in Pictou to the present time—a period of over a hundred years.

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E. HUMPHREY UNDERTAKER. 47

OUR THEOLOGICAL HALLS. MANITOBA COLLEGE.

CLOSING EXERCISES OF THE THEOLOGICAL DEPARTMENT—A GRATIFYING RECORD.—ANNOUNCEMENT OF SCHOLARSHIPS AND PRIZE-WINNERS—CONGRATULATORY ADDRESSES.

TIT largest lecture room of Manitoba College was crowded on the evening of Tuesday, April 23rd, to its utmost capacity, at the celebration of the closing of the session of the theological department. Rev. Principal King presided, and after the singing of a psalm and the reading of a portion of Scripture, called upon Rev. A. B. Baird, his associate lecturer, who offered prayer. On the right and left of the chairman were seated Rev. Profs. Hart and Bryce, Rev. Joseph Hogg, Rev. A. B. Baird, Chief Justice Taylor, Rev. Dr. Duval, Mr. James Fisher and Mr. Colin H. Campbell.

THE PRINCIPAL'S ADDRESS.

Principal King, in a brief opening address, expressed extreme gratification at the present prosperity of the College compared with its position six years ago, as indicated by the fact that the building has now no room large enough for these annual gatherings. The College, as was known to all present, was at once an arts and theological institution; and at the same time had a preparatory course. The session for the theological students was somewhat briefer than that for the arts students; though in point of attendance many of the former were absent some of the latter. In a country like this where there were such demands on the teachers, and where so many students required to aid themselves by means of teaching school during a part of the year, there were some obvious advantages in having shorter arts sessions and perhaps an increase of their number. He thought the convenience of many students, and perhaps their success in their studies, the solidity and breadth of their attainments at the end of the course would be larger, and their pockets would not be emptier if they had four sessions of seven months each, instead of three of nine months. The past theological session had been a pleasant one. There had been a larger attendance of students in theology, perhaps one-third more than ever in the strongest of previous years. Numbers tended to increase the interest of an institution within certain limits; yet there could be so many students as to change entirely the character of an institution. He could hardly hope that the students in theology here would become so numerous that the professors could not have personal knowledge of and intercourse with them. The health of the students had been good, excepting in the case of Mr. Norman Russell, who had taken an exceedingly creditable part in the work of the College and been largely engaged in taking the oversight of one of the younger congregations in the city. His health had broken down before the close of the session, and he had been unable to be with his class during the last week to take part in the class examinations, a circumstance which was greatly regretted by the Senate, and also by the students, for whatever might be the infirmities of students they were generous at any rate in their estimates of one another. The first work of the term would be to recognize the fact that two of the number now completing their course of study in preparation for the Christian ministry. While there had been an attendance of sixteen or seventeen students, they were not very well distributed over the year, there having been two in the third year, four in the second, and ten or eleven in the first. The two in the last year were Messrs. Wm. Hall and Isaac McDonald; the latter had taken the whole of the arts and theological examinations, and the former had spent the greater part of his time here, so that they were regarded as fair representatives of its commencement; not a very large number of graduates in theology had gone from its walls, yet in the six years there had been a considerable number; some were doing excellent work in the Manitoba field, others were showing great real aptitude in the Indian work; two had gone to remote China, and two not having found sufficient scope in Canada, had gone to help enlighten the darkness of the United States. He hoped that Messrs. Hall and McDonald would work for many years in the field in this country.

After presenting each of the young men with a copy of the Bible, Principal King proceeded to say that both of them had borne themselves well in the College. He congratulated them on having reached the termination of their course of study for the ministry in a manner very creditable on the whole to themselves, and very full of promise for their future usefulness. He reminded them that the goal of to-day should be their starting point to-morrow.

RESULTS OF THE EXAMINATIONS.

Principal King next announced the general results of the examinations, first acknowledging the assistance he had received in valuing the papers from Rev. Messrs. Parquharson, Baird and Hogg, and stating that the papers had been regarded as very creditable. He mentioned that Mr. McDonald, who had completed his theological course, was the first student that had begun the B.D. course, and his examinations in Apologetics, Hebrew, Greek (Ephesians), and Lee on Inspiration, had been sustained by the Senate.

Before naming the winners of scholarships and prizes awarded on the recent examinations and those at Christmas, Principal King mentioned that there were two scholarships in the first year, with a bursary; two in the second year with a prize and one in the third year with a prize.

In the junior year a memorial scholarship of \$50 which had been given for the past six years by a Christian lady of St. James Square, Toronto, had been awarded to Mr. Hopkings, whose papers had been exceptionally good.

The second scholarship of \$50 given by ex-Ald. Macdonald and designated the Alexander Macdonald scholarship had been won by Duncan Campbell, B.A.

The John Bell bursary of \$20 given to the best Hebrew student, had been taken by Mr. I. Munro.

In the second year the scholarship of \$50 (the John Ralph King scholarship) had been very honorably won by Mr. Roderick G. McBeth, M.A. Mr. Russell had taken a very high place at the Christmas examinations, but had dropped out through illness. The Senate, however, had had no difficulty in giving him his full and honourable standing.

There being no second man who had taken a first-class position, the second scholarship had not been won. Mr. W. Beattie who had taken a very high place in systematic theology and apologetics, had been awarded the Robert Anderson prize of \$30.

The scholarship of \$50 (the Robert Anderson scholarship) coming to the third year, had been given to Mr. Wm. Hall, whose standing was very high indeed. The second prize of \$20, given by Mr. Robert Anderson, had been awarded to Mr. Isaac McDonald.

CONGRATULATORY ADDRESSES.

Rev. Joseph Hogg was then called upon. He congratulated the Principal and professors and the students on the work that had been accomplished and on the interest taken in the College, and the great success indicated by the large number attending the theological department. No similar institution in Canada had accomplished so much in so short a time. Rev. Dr. Duval expressed warm appreciation of the work done by the College, saying that it was filling a function which in comparison with its size and the bounds of the ability given to it by its friends was second to that filled by no other institution with which he was acquainted. He knew a great many, but he did not know one that, with the limited means and the small corps of professors that Manitoba College had, was doing so good a work. He proceeded to give an animated address to the students on the importance of Hebrew and Greek exercises, private meditation and prayer in preparing for the pulpit, the exercise of sanctified manhood and individuality; and the teaching of "Biblical" theology, in contradistinction to that with which "Dutch smoke and lager beer" have too much to do. Speaking of the field, he said that if the College would fill all the stretch from Nipigon to Vancouver, he would be satisfied with his growth.

Rev. John Pringle, of Port Arthur, congratulated the students who had succeeded, and sympathized with the few who had failed. He spoke of himself as sitting at the door of the North-West and holding it open for the immigrants. Referring to the coming in of thousands into the country, he dwelt upon the importance of the Home Mission work.

After the singing of the 72nd Psalm, Rev. Mr. Douglas pronounced the Benediction.

OBITUARY.

JOHN S. MACLEAN. By the death of John S. Maclean, Esq., April 25th, Halifax has recently lost a prominent citizen and our Church a faithful and devoted elder. The *Witness* in a notice of the deceased says: "He was closely identified with the Presbyterian Church, and never failed to do his part in connection with the local and general interests of the Church. As an elder, as a member for years of the College Board, as chairman of the Assembly's Finance Committee, and in other capacities his services were invaluable. He was a prominent and enthusiastic and most efficient member and officer of the Young Men's Christian Association. He was chairman of the Board of Management of the Blind Asylum, and was a most

Presbyterian Review

THURSDAY, MAY 9, 1880.

"The Presbyterian Review" has the largest circulation of the Presbyterian newspapers in Canada.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts., on Wednesday afternoon.

REV. A. T. COLTRIN, formerly of Meaford, has received a unanimous call to Rapid City, Man.

FORTY-SIX student catechists are to be employed this summer in the mission fields in the Maritime Provinces.

THE organ fund which the Young People's Literary Society of Windsor (Ont.) church, has undertaken to raise, is now over \$400.

REV. JOHN WILKIE, of our Central India mission staff, occupied the pulpit of Knox church, Galt, last Sabbath, morning and evening.

WE are given to understand that the congregation which distinguished itself by contributing \$100 to the China Famine Fund, as referred to in our issue of April 25th, was St. Andrew's, Markham.

REV. ROBERT STEWART, who laboured several years at Wilmet, Annapolis, N.S., in connection with the Reformed Presbyterian church, has applied for admission into the Presbyterian Church in Canada.

A PUBLIC presentation to the Rev. W. C. Armstrong and wife, took place recently in the Town Hall, Hillsburg. It was attended by ministers and members of all the surrounding churches, and was a singularly pleasing affair.

REV. A. OGLIVIE BROWN, pastor of the congregation of Campbellton, N.B., died at Montreal, Saturday, April 27th, whether he had gone for medical treatment. The Chairman, Mr. Brown, had few equals in the Presbyterian pulpit of the Province as a sermonizer. His discourses were marked by a beauty of diction, a lucidity of arrangement, a clearness of statement and a fulness of illustration, that impressed them on the minds of his hearers.

At a special meeting of the Presbytery of Bruce, held in Paisley, on Tuesday, April 30th, Mr. Tolmie presiding, Mr. A. G. Jansen was licensed to preach and ordained as missionary to Gore Bay. There was also submitted a call from Pinkerton and West Brant to the Rev. Richard C. Tibb, B.A., signed by 160 members and 83 adherents, and accompanied with the guarantee of an annual stipend of \$325 and manse. The call was duly sustained and ordered to be forwarded to Mr. Tibb with the request for an early reply. In the event of the call being accepted, the presbytery resolved to meet at Pinkerton on Tuesday, the 28th day of May, at 1 o'clock, p.m., for Mr. Tibb's induction, and the following arrangements were made in connection therewith, viz: Mr. MacMillan to preside, Mr. Eadie to preach, Mr. Johnston to address the minister and Dr. James the people.

MEETING OF PRESBYTERY. ORANGEVILLE.

An adjourned meeting was held April 9th. Circular letters were read in favour of the reception of the following ministers into our Church, viz: Rev. Messrs. R. H. Craig and W. M. Cruickshanks from the Congregational Church, Mr. J. H. Beatt, from the U. P. Church, Scotland, Messrs. James Murray and George McKay from the Church of Scotland, and H. W. Knowles, from the Methodist Church. The Presbytery resolved to ask Synod to transfer Honeywood to the Barrie Presbytery. The Presbytery nominated Rev. Dr. Wardrop, of Guelph, as Moderator of next General Assembly. Mr. Forster submitted a minute ante Mr. Armstrong's resignation of the pastoral charge of Hillsburg and Price's Corners as follows:—"The resignation of Mr. Armstrong being received, we, the members of the Orangeville Presbytery desire to place on record our high appreciation of him as a co-pastor, as a faithful and conscientious pastor, and as an earnest worker in the cause of Christ. We deeply regret his leaving our bounds, and sincerely hope and pray that the great Head of the Church may speedily open up another sphere where he may employ his varied gifts and graces." Moved by Mr. McClelland, seconded by Mr. Wilson and agreed unanimously that "This Presbytery view with the utmost concern the endeavours of Jesuitism to fasten itself on this Dominion; and strongly condemn the action of our legislators in condoning and sanctioning such encroachments, and would earnestly urge on the Dominion Government the disallowance of the Jesuit Estates Bill, and further we highly recommend the conduct of the thirteen members, who by word and vote opposed said Bill." Mr. Campbell submitted the Report on the State of Religion, which was adopted and ordered to be transmitted to the Synod's convener. The Synod of Hamilton and London being met April 9th the Presbytery of Paris obtained leave to license Mr. D. C. Hossack; said Presbytery immediately transferred Mr. Hossack, by telegraph, to Orangeville Presbytery then in session, for license. The Orangeville Presbytery licensed Mr. Hossack, and at 3 p.m., Mr. Forster moderated in a call in St. Andrew's church, Orangeville, which was given to Mr. Hossack. The call was quickly signed by 104 members and 78 adherents.

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laid before the Presbytery, sustained, accepted, and Mr. Hossack's ordination and induction arranged for the 22nd April at 2.30 p.m. The stipend promised is twelve hundred dollars and free house, also four weeks' holidays.—H. CROZIER, Clerk.

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Meetings of Presbyteries.

- BARRIE—Barrie, May 28th, 11 a.m. BRUCE—Cheley, July 9th, 11 p.m. CALGARY—Calgary, Sept. 3rd, 10 a.m. CHARLESTON—Windsor, July 9th, 10 a.m. COLUMBIA—New Westminster, Sept. 10th, 3 p.m. GUELPH—Guelph, May 21st, 10.30 a.m. HURON—Exeter, May 14th, 10.30 a.m. KINGSTON—Adjourned meeting, Kingston, May 21st, 3 p.m. KINGSTON—Belleville, July 2nd, 7.30 p.m. LAN. AND RENFREW—Carleton Place, May 25th. LANSY—Lindsay, May 28, 11 a.m. MARIAN—Wingham, May 14th, 11.15 a.m. MICHIGAN—Newcastle, June 4th, 10 a.m. MONTREAL—Montreal, July 2nd, 10 a.m. ORANGEVILLE—Orangeville, May 21st, 10.30 a.m. OWEN SOUND—Owen Sound, June 24, 7.30 p.m. PETERBORO—Peterboro, July 9th, 9 a.m. PARIS—Ingersoll, June 25, 2 p.m. QUEBEC—Richmond, July 9th, 7.30 p.m. SAUGEN—Harrison, July 9th, 10 a.m. SAUFER—Harrison, July 9th, 10 a.m. STRATFORD—Stratford, May 13, 7.30 p.m. WHITBY—Newcastle, July 16th, 10.30 a.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion. Births. HAIN.—At Cypress River, Man., on May 2nd, the wife of Rev. A. McIl. Haig, B.A., of a daughter. Marriages. POWERS—DECKER.—On May 1st, at Port Perry, by the Rev. John McFiehan, Mr. Charles W. Powers to Miss Matilda Decker, of Port Perry. BROWN—LEYS.—On April 25th, at Sarnia, by the Rev. Dr. Thompson, A. A. Brown, Montreal, to Jessie, daughter of Alex. Leys. FITZ.—HENNY.—On April 30th, at Toronto, by the Rev. D. J. Macdonnell, B.D., Horace W. Fitz to Lillie, elder daughter of John Denny, Esq., all of Toronto. WESTER—LANGLEY.—On April 10th, by the Rev. Wm. Patterson, Dr. A. F. Webster to Jessie, second daughter of Henry Langley, Esq., all of Toronto. PRATT—MORISON.—On April 30th, at Montreal, by the Rev. James Heck, B.A., assisted by the Rev. John McGillivray, B.A., of Cote St. Antoine, John Hugh Peattie, son of the Rev. William Peattie, of Toronto, to Annie Simpson, second daughter of Malcolm Morison, of Montreal. CONNELL—HENDRY.—At "Angleisle," the residence of the bride's father, Kingston, by the Rev. Dr. S. N. Jackson, on April 30th, James Cameron Connell, M.D., of Kingston, to Agnes Gilles, only daughter of James A. Hendry, Esq. FREEMAN—GARDNER.—At the residence of the bride's grandmother, Mrs. Claire, Oxford Station, on May 1st, 1880, by the Rev. D. J. Hyland, Daniel Freeman, of the township of Portland, to Fanny Gardner, daughter of Robert Gardner, of Oxford township. CHURCH—KLOCK.—At the residence of the bride's father, on April 24th, by the Rev. D. Millar, John J. R. Church, M.D., second son of C. M. Church, M.D., to Mary E. Bell, youngest daughter of Robert H. Klock, Esq., all of Aylmer, P.Q.

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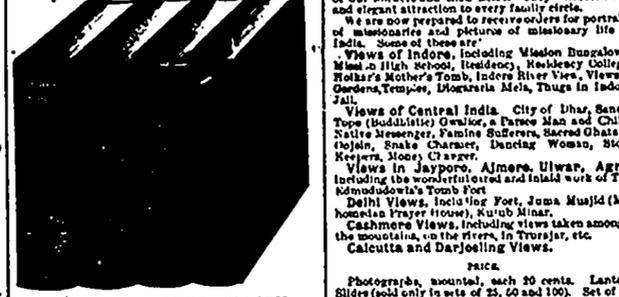
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